

MINEOLA BIBLE INSTITUTE AND SEMINARY

Major Prophets

Radical, Biblical, Apostolic, Christianity



Bishop D.R. Vestal, PhD
Larry L Yates, ThD, DMin

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THE MAJOR PROPHETS

Eighteen books of prophecy are in our English Bible, 17 in the O.T. and 1 in the N.T. These were written by seventeen different prophets. The books in the O.T. are classified as either “major” or “minor,” the classification assigned primarily for their relative length. The prophecies were written over a period of more than four centuries, from about 840 B.C. (Obadiah) to 420 B.C. (Malachi). Below are the names of the writers, listed in the order of their books appearing in the Old Testament canon.

Major Prophets	Minor Prophets	
Isaiah	Hosea	Habakkuk
Jeremiah	Joel	Zephaniah
Lamentations	Amos	Haggai
Ezekiel	Obadiah	Zechariah
Daniel	Jonah	Malachi
	Micah	
	Nahum	

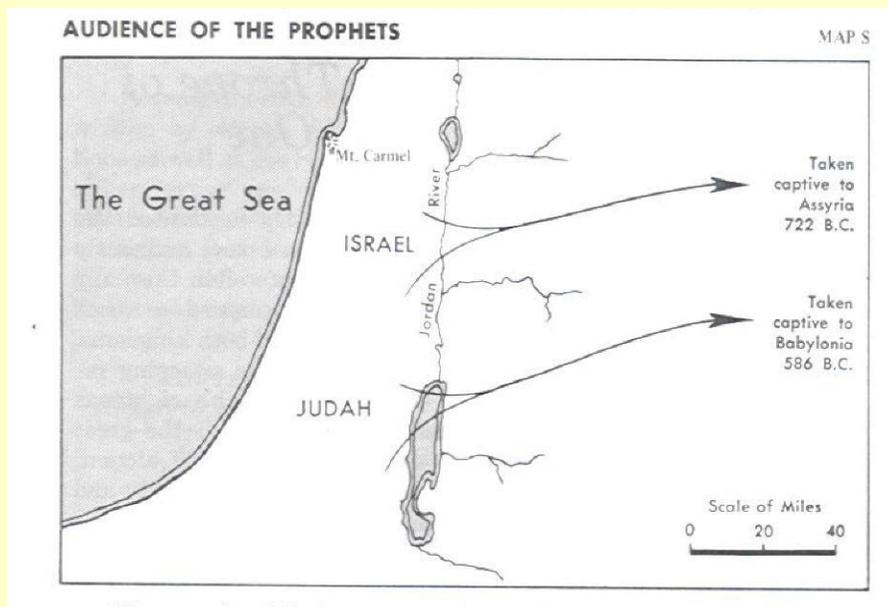
Why the seventeen prophetic books were placed at the end of the Old Testament Scriptures is not known. Some theologians suggest it was fitting that prophecy should occupy the last outposts of the Old Testament towards the New. Revelation the 18th book of prophecy was written by St. John on the isle of Patmos around 98 A.D.

The Old Testament Prophets

Without question the ministry of the prophet, along with that of priest, judge, and king, was crucial in the life of the Jews in Old Testament times. The word “prophet,” in its various forms, appears over six hundred sixty times in the Bible, two-thirds of which are in the Old Testament. One cannot spend too much time studying the prophetic books.

A. The audience of the prophets

Most messages of the Old Testament prophetic books were addressed to the generations of God's people who lived approximately between the years 840 and 420 B.C. The ten tribes, known specifically as the kingdom of Israel, lived in north Canaan (New Testament areas of Samaria and Galilee) before they were deported by the Assyrians in 722 B.C. The other two tribes, known as the kingdom of Judah, lived in south Canaan before they were taken captive by the Babylonians in 586 B.C.



The people of God were not always divided into two camps. The split of the kingdom came at the end of Solomon's reign, Jeroboam I being the first king of the north, and Rehoboam the first king of the south. This story is recorded in I Kings 12-16.

The primary task of the Old Testament prophets was not to foretell future events but to forth tell the will of God which He had revealed to His prophets. Concerning the verb "prophesy" Gleason Archer writes:

The Hebrew word is *nibba*...a word whose etymology is much disputed. The best

founded explanation, however, seems to relate this root to the Akkadian verb *nabu*, which means :to summon, announce, call....” Thus the verb *nibba* would doubtless signify one who has been called or appointed to proclaim as a herald the message of God Himself. From this verb comes the characteristic word for prophet, *nabi*, one who has been called. On this interpretation the prophet wasone called by God to proclaim as a herald from the court of heaven the message to be transmitted from God to man.

B. Other titles applied to the prophets

The prophets of the Old Testament were sometimes designated by other titles. Of these, the three most frequently used were:

1. “man of God” - suggesting an intimate spiritual relationship.

2. “seer” - suggesting perception of the true, and insight into the invisible things of God
(I Samuel 9:9).

3. “servant” - of Jehovah. (Yeshua)

The prophets were also known as messengers of Jehovah, men of the Spirit (Hosea 9:7), interpreters and spokesmen for God.

C. Qualifications of the prophet.

Listed below are some of the qualifications of the high office of the prophet. Considering the nature of the prophet’s work, it is not surprising that the qualifications were so strict:

1. *Sovereign calling.* God’s sovereign will determined who were His prophets (Isaiah 6; Jeremiah 1).

2. *Special abilities.* These were given by God’s Spirit, enabling the prophet to

perceive the truth (as “seer”), and equipping him with the gift of communicating the revelation of God to the people.

3. *Spiritual qualities.* These were not a few. Included were unselfishness, obedience to the voice of God, love, faith, courage, and long-suffering.

D. The oral and writing prophets.

All of God’s prophets shared the same purpose for which they were divinely called. Their primary ministry was to deliver a message from God to an unbelieving and apostate Israel (Deut. 18:18-19). Some of these, now referred to as the writing (or literary) prophets, were chosen of God not only to a public-speaking ministry, but also to be the authors of the inspired canonical books of prophecy. The others, now referred to as the oral prophets, ministered by the spoken word.

1. *Oral prophets.* The Bible records the names of only a few of the oral prophets. And most of these names are not commonly known. Some of the oral prophets were: Ahijah, Iddo, Jehu, Elijah, Elisha, Obed, Shemaiah, Azariah, Hanani, Jahaziel and Huldah. To this list might be added Nathan of Gad, of David’s generation; Micaiah; and Eliezer. Most of these prophets ministered before the writing prophets.

The office of prophet probably originated around the time of Samuel, who founded and presided over various schools of young prophets (“company of the prophets,” I Samuel 19:20). These prophets are also classified as oral prophets. Concerning these schools, Fred E. Young writes:

The origin and history of these schools are obscure. According to I Samuel 3:1, before the call of Samuel as a prophet, the prophetic word was rare in Israel, and prophecy was not widespread. There is little doubt that these unions of prophets arose in the time of Samuel, and were called into existence by him....These unions may have grown until the time of Elijah and Elisha. They arose only in Israel, not in Judah.

2. *Writing prophets.* As noted earlier, sixteen writing prophets authored the seventeen books of prophecy on our English Bible. There are three main periods in which these prophets ministered.

(a) Pre-exilic. Eleven prophets ministered during the years leading up to the Assyrian captivity (722 B.C.) and the Babylonian captivity (586 B.C.). Notice the two big clusters of four prophets each:

TO ASSYRIAN CAPTIVITY: Amos and Hosea, prophets mainly to Israel; Isaiah and Micah, prophets mainly to Judah.

TO BABYLONIAN CAPTIVITY: Nahum, Zephaniah, Jeremiah, and Habakkuk (Judah).

THREE EARLIER PROPHETS: Jonah (Israel), Obadiah, and Joel (Judah).

(b) Post-exilic. The three post-exilic prophets were Zechariah, Haggai, and Malachi. The first two ministered at the close of this restoration period.

The writing prophets, in addition to composing their prophecies in written form, also had a wide ministry of speaking at public gatherings in the Temple or on the streets. For future generations of God's people, however, their major work was in their writing.

E. Message of the prophets.

Whether the prophet was called to preach or to write or to do both, his message was the same. All the prophetic words of the Old Testament could probably be compiled under the following four large areas of truth about which the prophet engaged himself:

1. *Instruction of the great truths about God and man.* The prophets devoted much time telling the people about God - His character, His domain, His purposes, and His Law. They also gave a true diagnosis of the spiritual health of the nation as a whole

and of individual souls.

2. *Warning and appeal to those living in sin.* It cannot be said that God brings judgment upon men without forewarning. Over and over again the prophets warned of judgment to come for sin, and exhorted the people to repent and turn to God.

3. *Comfort and exhortation to those trusting and obeying God.* These are the warm and bright portions of the prophets' messages. The last part of Isaiah abounds in such notes of hope and consolation.

4. *Prediction of events to come.* Prophetic predictions were of two major subjects: (1) national and international events, of both near and far-distant future; and (2) the comings of Jesus the Messiah - His first and second comings.

When you read a book of prophecy, various things should be kept in mind. Some of these are briefly described below:

(a) The immediate setting. Be acquainted with the political and religious conditions which prevailed at the time any given prophet was speaking. For most of the prophetic books this can be ascertained by reading in the books of Kings and Chronicles the history of the kings who were ruling at any particular period. For example, the first verse of Isaiah gives the names of the four kings who were reigning while Isaiah was prophesying. By turning back to the historical books and reading the accounts of these reigns, one can realize the evils which existed and against which Isaiah was thundering.

The setting of foreign powers also throws light on the prophetic books. For each book you will want to know something of the surrounding nations, especially those vying for world domination. The three reigning world powers during the years of the prophets were:

Assyrian - up to 612 B.C. (fall of Nineveh).

Neo-Babylonian-up to 539 B.C. (fall of Babylon).

Persian- up to Malachi (and beyond).

(b) The God of history. You will appreciate and understand more of the historical movements of the prophets' days if you always keep in mind that human history is in the sovereign hands of an omniscient, omnipotent God. Everything transpires either by His permissive or directive will. He foreknows every event before it becomes history, and on many occasions, He gave such prophetic revelation to His prophets to share with the nations.

(c) The chosen nation, Israel was God's elect nation, called into being by His sovereign decree, and preserved through the ages (sometimes in a very small remnant) in fulfillment of His own covenant originally made with Abraham.

(d) The four prophetic points. The utterances of the prophets, for the most part, centered around four points in history: (1) their own time; (2) the threatening captivities (Assyrian and Babylonian), and subsequent restoration; (3) the coming of their Messiah; and (4) the Millennium.

It was as though the prophet were on some high eminence looking off into the distance and speaking of what he saw. Most often he saw the sins which prevailed in his own day, and spoke of them. Then he would look off to the day when the nation would be taken out of their land into captivity. He also saw an eventual re-gathering of the Jews from the captivities. At times the Spirit enabled him to look further into the future and foretell of the coming Messiah. Occasionally he saw still further into the future, and spoke of a glorious time of restoration and peace coming to God's people in the Millennium.

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ISAIAH

Author: The problem of the unity of Isaiah 1-66 is inextricably related to the question of the book's authorship and has been the focus of more scholarly discussion than any other single question regarding the prophetic books of the O.T. Since the denial of Isaianic authorship of chapters 40-66 in 1775, critical scholars have generally considered the book as two separate works; and in 1892, the work was further divided, designating Chs. 40-55 as "Deutero-Isaiah," written in Babylon between 549-538 B.C., and chs. 56-66 as "Trito-Isaiah," written by another unknown author in Palestine c. 460-445 B.C. The development of the theories of negative critics had led them generally to attribute the following passages to authors other than Isaiah: 11:10-16; 12; 13:1-14:23; 15:1-16:12; 21:1-10; 24:1-27:13; 34:1-35:10; 36:1-39:8; 40:1-66:24, or almost two-thirds of the book. Although these arguments are impressive to some, each has been persuasively challenged by conservative scholars who authoritatively maintain the unity of Isaianic authorship for the entire book: (1) The tradition of one Isaiah appears as early as the passage in the apocryphal Ecclesiasticus 49:17-25 (c. 185 B.C.), (2) The superscription in 1:1 stands for the entire book. (3) All parts (i.e., chs 1-39; 40-55; 56-66) bear marks of Isaiah's style. (4) It is impossible to be satisfied with only three divisions if the stylistic criterion is consistently applied. (5) Some of the questioned chapters (i.e., chs. 36-39) serve as a bridge between the earlier Assyrian period and the later Babylonian; hence to deny Isaianic authorship for these is to leave the two greater parts of the book (i.e. chs. 1-35 and 40-66) without a literary and historical transition. (6) N.T. references attest to Isaianic authorship for the whole (cf. Matt. 3:3;

8:17; 12:17; Luke 3:4; 4:17; John 1:23; 12:38; Acts 8:28; Rom. 10:16-20), and Jesus attests that Isaiah wrote 53:4 (Matt. 8:17), 44:1 (Matt.12:17), 61:1 (Luke 4:17) and 53:1 (John 12:38). This alone ought to be sufficient for the disciple of Jesus Christ. (7) The literary unity is attested by the frequency of such words as “thorn bush,” “delusions,” “dross.” etc. which occur in both sections. “Holy one of Israel” is used twelve times in chs. 1-39 and fourteen times in chs. 40-66, while occurring only five times in the rest of the O.T. (8) Passages in Zechariah, Jeremiah, Zephaniah, and Nahum reflect upon chs. 40-66 is a Palestinian who is not familiar with Babylon but who speaks familiarly of Jerusalem (41:19; 44:14). In fact, “all the ends of the earth” and “from a far country” are clearer when spoken from a Palestinian viewpoint rather than from a Babylonian one (45:22; 46:11), and the expression “from thence” does not suggest a Babylonian origin (52:11). Hence, it has been maintained traditionally that Isaiah, the son of Amoz, who prophesied in Jerusalem during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, is the author of the book which bears his name. Tradition states that Isaiah was born in 760 B.C., was a brother of Amaziah of Judah. This would make him a cousin of the kings previously named, during whose reigns he prophesied. Isaiah (*Yeshayahu*, in Hebrew), whose name means “the Lord saves,” or “salvation of YESHUA,” was a younger contemporary of both Amos and Hosea. He was married to a woman called “the prophetess” (8:3) who bore him two sons. Their names are object lessons: (1) “Shear-jashub” (7:3), literally “a remnant will return,” meaning that out of God’s judgment a remnant would be saved, and (2) “Maher-shalal-hash-baz” (8:3), literally “speed the spoil, hasten to the prey,” signifying the removal of Syria and Israel as enemies of Judah by the Assyrians (8:4). His call came in the year that king Uzziah died c. 740 B.C. (6:1).

Date: It has been generally held that Isaiah began his ministry in the last year of Uzziah’s reign, 767(790)-740 B.C., continuing at least until shortly after the invasion by Sennacherib in 701 B.C. This would place the scope of his active ministry from 740-700 B.C., a period of perhaps forty years. However, Isaiah records the death of Sennacherib in 37:38, which occurred in 681 B.C., indicating that he outlived Hezekiah, who died in 686 B.C. This is confirmed by II Chronicles 32:32 where it is stated that

Isaiah wrote the history of Hezekiah (chs. 36-39), thus extending his ministry into the reign of Manasseh, the successor of Hezekiah. According to Hebrew tradition, Isaiah suffered martyrdom by being sawn asunder during the reign of the wicked king Manasseh (cf. Heb. 11:37). The reign of Manasseh is not mentioned in the superscription; hence, Isaiah's visions were no doubt limited to the period of the kings listed therein, ending with Hezekiah, although his writings would extend to 681 B.C. (37:38). According to this view then, the latter chapters of Isaiah (chs. 40-66) belong to the reign of Hezekiah after 701 B.C. and perhaps include a part of the reign of Manasseh.

Theme: The preaching of the prophets, especially Amos, with his emphasis upon the judgment of God, and Hosea, with his stress upon the love of God, provided background for and gave balance to the message of Isaiah. His message is presented against the background of Israel's greatest period of prosperity after the united monarchy of the "Golden Age of Israel" under David and Solomon. Prosperity, the promotion of agriculture, the enlargement of the kingdom, the strengthening of the fortifications of Judah, the reorganization of the army, and the commercial activities in Arabia and elsewhere, precipitated immorality, excessive drinking, display of wealth, ritualism, idolatry, perversion of justice, oppression of the poor, false prophets, immoral priests, greed, hunger, and a great chasm between rich and poor. Thus, Isaiah stressed salvation by faith, the holiness of God and ethical living, the offence of man's sins, the certainty of judgment, and the assurance of redemption to a repentant remnant.

Of all the books in the O.T., only Psalms contains a larger number of messianic predictions than Isaiah. Isaiah sets forth every aspect of the glory and ministry of Christ: (1) His incarnation (7:14; 9:6), (2) His youth (7:15; 11:1; 53:2), (3) His mild manner (42:2) (4) His obedience (50:5), (5) His message (61:1-2), (6) His miracles (35:5-6), (7) His sufferings (50:6), (8) His rejection (53:1-3), (9) His shame (53:4-6) (10) His vicarious death (53:10), and (11) His ascension (52:13).

Content Outline Of Isaiah

- I. God's Word to Judah (1:1-6:13)
 - A. A call to the rebels (1:1-31)
 - B. Judgment leads to glory (2:1-4:6)
 - C. Exile ahead (5:1-30)
 - D. Isaiah commissioning (6:1-13)
- II. God's Word about Immanuel (7:1-12:6)
 - A. The sign of Immanuel (7:1-25)
 - B. Peace to be established by Immanuel (8:1-9:7)
 - C. Judgment on Samaria (9:8-10:4)
 - D. Messiah's Empire to supplant Man's (10:4)
- III. God's Word against the nations (13:1-23:18)
- IV. A Word of general judgment (24:1-27:13)
 - A. God's punishment of sin (24:1-23)
 - B. Deliverance for those who Trust (25:1-12)
 - C. Praise of the redeemed (26:1-21)
 - D. Deliverance of the oppressed (27:1-13)
- V. A Word of specific judgment on Unbelieving Israel (28:1-33:24)
 - A. God's judgments (28:1-29:24)
- VIII. A Word of Comfort: Peace (40:1-48:22)
 - A. God as Comforter (40:1-31)
 - B. God as Helper (41:1-29)
 - C. God's Servant (42:1-25)
 - D. God as Saviour (43:1-44:5)
 - E. God as Living God (44:6-23)
 - F. God as Sovereign (45:1-47:15)
 - G. God as Guide (48:1-22)
- IX. A Word of comfort: The Prince of Peace (49:1-57:21)
 - A. God's Servant to restore Israel (49:1-26)
 - B. God's Servant to obey the Lord (50:1-11)
 - C. Israel to awake, return to God (51:1-52:12)
 - D. God's Servant to suffer and redeem (52:13-53:12)
 - E. God's future for Israel (54:1-17)
 - F. God's grace for sinners (55:1-13)
 - G. God's gift of salvation for Gentiles (56:1-8)
 - H. God's warning of the wicked (56:9-57:21)
- X. God's Word of comfort: A program for peace (58:1-66:24)
 - A. Heart worship (58:1-14)
 - B. Confess sins (59:1-21)

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| B. A call for confidence in God
(30:1-33) | C. Redemption and peace
follow (60:1-22) |
| C. Deliverance and Messiah's
Triumph (31:1-33:24) | D. God's Kingdom will come
(61:1-11) |
| VI. Another Word of general
Judgment (34:1-35:10) | E. Zion will be restored 962:1-12) |
| VII. God's Word and Hezekiah:
Salvation foreshadowed
(36:1-39:8) | F. God will avenge (63:1-6) |
| | G. God's people will at last
understand (63:7-64:12) |
| | H. All will be renewed (65:1-66:24) |

Misc. Notes on Isaiah

Isaiah is one of the longest prophecies and is quoted more frequently in the New Testament than any other prophet. Isaiah prophesied about fifty years and tells more than any other prophet concerning the coming Messiah. He is responsible for the Sweeping reforms by Hezekiah.

The word "prophet" appears to various forms over 660 times in the Bible, two-thirds of which are in the Old Testament. Therefore, one cannot spend too much time studying the Bible prophets.

The prophetic Books were written between the years 840 B.C., and 420 B.C. The primary purpose of the Old Testament prophets was not to foretell the future, but to foretell the Will of God.

There were two kinds of prophets: oral prophets and writing prophets. Oral prophets were few, but the following are named in the Scriptures: Ahijah, Iddo,

Jehu, Elijah, Elisha, Oded, Shemaiah, Azariah, Hanani, Jahaziel, and Huldah. Nathan of David's age, Micaiah, and Eliezer were also listed as prophets. Most of these oral prophets ministered before the writing prophets.

The office of the prophet originated around the time of Samuel, who founded the school of the prophets.

Sixteen writing prophets authored seventeen books in the Bible.

There were three main periods during which the prophets ministered:

1. Pre-exilic. Eleven prophets ministered during the years leading up to the Assyrian Captivity in 721 B.C., and the Babylonian Captivity in 588 B.C.

To Assyrian Captivity. Amos and Hosea were prophets mainly to Israel. Isaiah and Micah were prophets mainly to Judah.

To Babylonian captivity, Nahum, Zephaniah, Jeremiah, and Habakkuk were prophets to Judah.

Three earlier prophets were Jonah (Israel), Obadiah, and Joel (Judah).

2. Exilic (Exile). Two of the four major prophets were prophets of the exile. They were Ezekiel and Daniel.

3. Post-exilic. The three post-exilic prophets were Zechariah, Haggai, and Malachi.

The utterances of the prophets centered around four points in history:

1. Their own time
2. Captivity
3. Coming Messiah
4. Millennium

THE MAN ISAIAH

The name Isaiah means “Jehovah saves.” Surely the prophet was given the name by divine design.

Two of his favorite words are those translated “he shall save” and “salvation.” Isaiah’s birth and death are unknown. Isaiah may have been born around 760 B.C. From Isaiah 1:1, we learn most of the prophet’s public ministry took place during the reigns of these Kings of Judah: Uzziah, Jothan, Ahaz, and Hezekiah.

Hosea and Micah were contemporary with Isaiah. Isaiah prophesied during the last 17 years of the Northern Kingdom of Israel. His message; however, was primarily to the Southern Kingdom of Israel, Judah.

Isaiah was bold and fearless and sincere. He talked to his countrymen in plain language, showing them how they looked in God’s sight.

He was stern and uncompromising, and when the occasion demanded, he was tender-hearted. He warned of judgment because he loved his people.

He was a great spiritual leader, who was strong in faith. He saw things from God’s point of view, in the light of eternity.

Isaiah was a gifted poet, statesman, and orator.

Very little is known about his personal history. His father was Amoz (not the prophet Amos). He was very well versed on the political affairs of his day. He was married to a prophetess (Isaiah 8:3) and had two sons.

The time and circumstances of Isaiah’s death are unknown. Tradition (Talmud) says that he was sawed in half by the wicked King Manasseh.

SURVEY OF ISAIAH

There are two main parts to this Book. The division coming between chapters 39 and 40. The first division is the Judgment of God. The second division is the comfort of God.

1. Judgment of God: It was the judgment upon Judah and Jerusalem for their sins and judgment upon the nations which were hostile to the chosen people.

Chapters	1 - 12	Addressed to Judah and Jerusalem
	13 - 27	Nations hostile to Judah
	28 - 35	Various warnings and promises
	36 - 39	Historical review of Hezekiah's reign

2. Comfort of God: Chapters 40 - 66. This division falls into three groups of nine chapters each:

A. Chapters 40 - 48: Compares Jehovah, the true God, with idols who were false gods.

B. Chapters 49 - 57: Speaks entirely about the Messiah.

C. Chapters 58 - 66: Speaks about the final restoration of God's people with God on the throne (Isaiah 66:1).

LIKENESSES OF THE BOOK OF ISAIAH TO THE BIBLE

1. Isaiah has 66 chapters -- the Bible has 66 Books.

2. Two divisions of Isaiah -- the Bible has two divisions (the Old Testament

and the New Testament). Isaiah's first division has 39 chapters, and the second division has 27 chapters. This is the same as the Old Testament having 39 Books and the New Testament having 27 Books.

3. The first division of Isaiah is Judgment, and the second division is Comfort. The prevailing note of the Old Testament is Law, and the prevailing note of the New Testament is Grace.

4. In the first section of Isaiah are frequent allusions to the Messiah, but He is described with great fullness in the second. In the Old Testament, there are frequent allusions to Christ in types and prophecies, but in the New Testament, He is presented in all the fullness.

The key phrase of Isaiah is "Holy One of Israel." This appears over twenty-five times in the Book.

The key verse of Isaiah is 6:3, "Holy, Holy, Holy, is the Lord of Hosts, the whole earth is full of His glory. The Greek spelling of Isaiah is "Esaias."

JEREMIAH

Author: The prophet Jeremiah served during the final years of the Southern Kingdom (640-586 B.C.). His ancestral home was Anathoth, a city situated about three to five miles northeast of Jerusalem (1:1).

Though Old Testament scholars do not agree concerning the meaning of the name "Jeremiah," the most literal translation is "Jehovah sets free." The name appears in the Hebrew text of the Old Testament in both a long and short form. The long form of the name "Jeremiah" is used with reference to four persons: (1) the prophet from Anathoth (1:1), (2) the father of Hamutal, who was the wife of Josiah and the mother of king

Jehoahaz (52:1; II Kings 23:31; 24:18), (3) one of the Rechabites (35:3), and (4) a Gadite (I Chronicles 12:10). There are five persons in the Old Testament identified by the shorter form of the name: (1) a Gadite (I Chronicles 12:10), (2) a Benjamite or Judean (I Chronicles 12:4), (3) a man listed as the leader of a Manassite family (I Chronicles 5:24), (4) a priest who lived during the time of Nehemiah (Nehemiah 10:2), and (5) a priest who accompanied Zerubbabel to Jerusalem (Nehemiah 12:1).

Date: Jeremiah lived during the reigns of seven kings of Judah. (1) Manasseh 686(695)-642 B.C., (2) Amon, 642-640 B.C., (3) Josiah, 640-609 B.C., (4) Jehoahaz, 609 B.C., (5) Jehoiakim, 609-597 B.C., (6) Jehoiacin, 597 B.C., and (7) Zedekiah, 597-586 B.C. The prophecies of this book are dictated at the command of YESHUA (Heb.) in the fourth year of Jehoiakim, i.e., 605 B.C. (36:1-2). Even after the king destroyed the scroll, Jeremiah reproduced its contents. Jeremiah is dated, therefore, late seventh century B.C. The compilation of the book, however, was made subsequent to the destruction of Jerusalem and the death of the prophet.

Theme: The book of Jeremiah provides a record of the sermons, discourses, and prophetic utterances of the prophet. The book was written to demonstrate the authority and reliability of the prophetic word and to give divine authentication to the prophetic ministry of Jeremiah. The messianic prophecies contained in Jeremiah find their full and complete realization in the coming of the personal Messiah, Jesus Christ.

Chronology: One of the critical problems regarding the interpretation of the book of Jeremiah is the lack of chronology. Its arrangement is especially bewildering to the logic of the western mind. Adding to the problem is the fact that the LXX leaves out one eighth of the book and places the prophecies against the nations (chs. 46-51) after 25:13. No one has been able to give an adequate solution to the problem of chronology. One must remember that the book represents the sobs and heartaches of the "weeping prophet" (9:1, 10). The fact that they were anthropological only accentuates the sense of disconsolation. The book of Jeremiah represents the sobs of a heartbroken man of God. One would expect it to be anything but a logically ordered

treatise.

Josiah's Reform: The book of the Law was discovered in the Temple by Hilkiah the priest in 622 B.C. (2 Kings 22:8-14). Josiah initiated a reform which had as its motive the reinstating of YESHUA worship. While the goal of this reform was worthy, it is clear that it was only shallow and outward. Jeremiah may have supported the movement in its early stages, but as it became apparent that it was only superficial, he began to call for true repentance (7:1-20) and obedience (11:1-17). The full break had come when Jeremiah preached his Temple sermon (26:1-24), illustrated with the wooden and iron yokes (27:1-28:17). Hananiah's denouncement of Jeremiah (28:10-14) shows the opposition of the establishment to Jeremiah's call for true reform.

A Content Outline of Jeremiah

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| <ul style="list-style-type: none"> I. Jeremiah's mission (1:1-10:25) <ul style="list-style-type: none"> A. Jeremiah's call (1:1-19) B. Warnings of judgment (2:1-6:30) <ul style="list-style-type: none"> 1. God's indictment (2:1-37) 2. A call to repent (3:1-25) 3. Invasion is eminent (4:1-31) 4. Judah's corruption (5:1-31) 5. Jerusalem's fall predicted C. The Temple sermon <ul style="list-style-type: none"> 1. The Temple no refuge for Idolaters (7:1-34) 2. The Penalty for idolatry (8:1-22) 3. Sin's punishment (9:1-26) 4. Idolatry is foolishness (10:1-16) 5. God's people to be exiled | <ul style="list-style-type: none"> B. God's New covenant with His people. (31:1-40) C. Jeremiah purchases a field to show faith (32:1-44) D. Messiah's coming rule described (33:1-26) V. Jerusalem's fall (34:1-52:34) <ul style="list-style-type: none"> A. Events before the fall (34:1-39:18) <ul style="list-style-type: none"> 1. Judah's unfaithfulness to God's Law illustrated (34:1-16) 2. God's punishment for sin (34:17-22) 3. The Recabites faithfully keep a forefather's |
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- (10:17-25)
- II. The Broken Covenant (11:1-20:18)
 - A. The Covenant violated (11:1-23)
 - B. Punishment of the ungodly (12:1-17)
 - C. The corrupt nation (13:1-27)
 - D. Drought and exile (14:1-22)
 - E. Judgment certain (15:1-16)
 - F. Jeremiah's grief (15:17-16:9)
 - G. Punishments goal (16:10-21)
 - H. Man's sinful heart (17:1-27)
 - I. Parable of the potter (18:1-23)
 - J. Jerusalem to be destroyed
 - K. Jeremiah's lament (20:1-18)
 - III. Judgment ahead (21:1-29:32)
 - A. Conflict with Zedekiah (21:1-14)
 - B. A call to justice (22:1-30)
 - C. Messiah's leadership (23:1-8)
 - D. False prophets (23:9-40)
 - E. Vision of figs (24:1-10)
 - F. Babylonian captivity (25:1-38)
 - G. Jeremiah condemned (26:1-15)
 - H. Jeremiah released (26:16-24)
 - I. The Babylonian yoke (27:1-22)
 - J. Hannah (28:1-17)
 - K. False prophets (29:1-19)
 - L. False prophets denounced (29:20-32)
 - IV. New Covenant (30:1-33:26)
 - A. Freedom to follow captivity (30:1-24)
- command (35:1-19)
 - 4. Jehoiakim burns God's written Word (36:1-32)
 - 5. Jeremiah charged with treason (37:1-21)
 - 6. Jeremiah imprisoned in a cistern (38:1-13)
 - 7. Zedekiah seeks a private word with Jeremiah (38:14-28)
 - 8. The city is captured (39:1-18)
 - B. After Jerusalem's fall (40:1-52:34)
 - 1. Gedaliah made governor (40:1-16)
 - 2. Gedaliah assassinated (40:1-15)
 - 3. The survivors flee to Egypt, despite Jeremiah's word from God to stay (41:16-43:13)
 - 4. Ishtar worship condemned (44:1-30)
 - 5. A personal message for Baruch, Jeremiah's secretary (45:1-5)
 - 6. Jeremiah prophecies against the nations (46:1-51:64)
 - 7. Jerusalem's fall described

(52:1-34)

JEREMIAH: THE BOOK OF JUDGMENT

About 60 years after Isaiah's death, God called Jeremiah when he was about twenty-one years of age. This prophecy was on the eve of a national disaster.

Jeremiah's name means, "Jehovah exalts."

In all of Old Testament history, there is not a name that shines brighter than Jeremiah. He was called to prophecy in Judah's darkest hour when Judah died as a nation.

He is known as the "weeping prophet" or "the prophet of the broken heart." He wept not for his own trials, as bad as they were. It was the sins of his nation. He knew that in a short time, the proud city of Jerusalem with its magnificent Temple, would be in ruins. He knew that supremacy would come to the Gentile world.

The writings of Jeremiah and Isaiah stand out in history. Isaiah was bold and fearless, while Jeremiah was gentle and compassionate.

Isaiah lived 100 years before the captivity of Judah, while Jeremiah ministered just before and during Judah's final catastrophe.

Isaiah warned Judah that judgments would come unless they repented. Jeremiah notified Judah that judgment was at hand.

Contemporary prophets with Jeremiah were : Nahum, Zephaniah, Habakkuk, Daniel, and Ezekiel. Jeremiah was prince among them.

Contemporary Kings with Jeremiah were : Josiah (only good King), Jehoiakim, and Zedekiah.

Josiah - Jeremiah 2:1 and 12:17

Jehoiakim - Jeremiah 13:1; 20-19; 25:1; 27:11

Zedekiah - Jeremiah 21:1; 24:10; 27:12; 39:18

Contemporary foreign powers were Egypt and Assyria. Judah was tempted to make alliance with one power to be protected from the other. Jeremiah's message was to return to God and trust Him for protection of a foreign power.

In the latter part of Jeremiah's career, the threats were from Babylon.

The Assyrians were defeated by Babylon in 612 B.C., with the fall of their capital city, Nineveh. Egyptians were defeated by Babylon in 605 B.C., at the Battle of Carchemish.

Jeremiah was timid by nature, but he was given a message to boldly proclaim and he proclaimed it. His honesty would not let him be bribed. His deep emotions would not let him resign to compromise the message of surrender.

Judah should surrender to Babylon to save further destruction. This was the message Jeremiah was to give to Judah. Jeremiah's contemporaries did not want to hear a message of surrender. God was going to use a heathen nation to judge Judah's sin.

Jeremiah was born when the wicked King Manasseh was still ruling Judah. He was raised in a small town near Jerusalem called Anathoth.

His father was Hilkiah, a priest. Jeremiah was to enter the priesthood at an early age, possibly 21 years of age. God called him to be a prophet and that his duties as a priest would be terminated (Jeremiah 1).

Jeremiah was a prophet for 50 years. His life was long, sad, and stormy, but he had a fire shut up in his bones; that kept him true to God (Jeremiah 20:9).

The Bible does not give details of Jeremiah's death. One tradition says he was stoned to death in Egypt, by the very Jews he tried to save.

Jeremiah is definitely the author of most of the Book. The following is a brief scanning of his Book.

<u>Chapters</u>	<u>Context</u>
2 - 20	Series of prophecies of doom.
21 - 29	Nebuchadnezzar appears in this section.
30 - 33	Prophecies concerning a new covenant.
34 - 39	The siege and fall of Jerusalem.
40 - 44	After the fall of Jerusalem.
45 - 51	Prophecies concerning foreign nations.

Jeremiah's prophecy looks beyond the years of captivity and sees a restoration. He also sees a new covenant in the future (31:31).

Jeremiah's call clearly teaches that the main task of a prophet was to speak for God.

Jeremiah's message was two fold: destruction and construction.

<u>Four themes</u>	<u>Emphasis</u>	<u>Time Element</u>
1. Rebuke	People's Sin	Present Condition
Destruction		2:1-37

2. Warning	God's Righteousness	Future Predicted 20:4 chapters 23:-26:31
3. Invitation	God's Grace	Present Offer 3:1-4:4

Construction

4. Consolation	People's Hope	Future Predicted 23: 1-40 30: 4-11 32:37-41 33:14-26
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Symbols in Jeremiah

1. The Linen Girdle (waistband) (13:1-11).
2. The Potter and the Clay (18:1-8).
3. The Shattered Vessel (19:1-13).
4. Celibacy of Jeremiah (16:1-9).
5. Field of Anathoth (32:6-44).

The key word in Jeremiah is "return," appearing 47 times in this Book.

Applications

This sixth century B.C. Book of Jeremiah is important for the twenty first century. Similarities could hardly be stronger.

As in Jeremiah's day, this is a time of deep sin, apostasy, and hypocrisy. God's people as in a minority. During these days, this ancient Book is a timely message for our world today.

LAMENTATIONS

Author: The English title of this book reflects the ancient tradition that the prophet Jeremiah was its author. The LXX, the earliest Greek translation of the Hebrew Scriptures, attributes the book of Lamentations to Jeremiah. A careful study of Jeremiah and Lamentations reveals many similarities between the two books. What few differences obtained have led many scholars to reject Jeremiah as the author of Lamentations, but sufficient evidence does not exist to warrant the abandoning of his authorship. The ancient Hebrew title of the book is found in its first word, *ekah*, which basically means “how.” In this case, it probably should be rendered “ah.”

Date: Jeremiah prepared Lamentations in the closing days of Judah’s conflict with Babylon. The book must have been written in 586 B.C., the date of Jerusalem’s final capitulation to Nebuchadnezzar.

Theme: Lamentations is an acrostic poem built upon the letters of the Hebrew alphabet. The prophecy poignantly depicts the sorrows which encompassed Jerusalem when its demise came. Jeremiah assesses the reasons for the judgment of God and declares repeatedly that God’s judgment is just. Chapter 3, however, is vibrant with the themes of hope and deliverance. The brief book contains five chapters in the English translation. Each chapter has 22 verses except chapter three, which contains a multiple of 22 in its 66 verses. The book was written as a reminder of the fall of Jerusalem and of the burning of the Temple. Lamentations is read annually in the land of Palestine to remind the Jewish people of their hour of deepest humiliation and grief, caused by their sin and guilt, which necessitated God’s judgment. Furthermore, Lamentations enables the people to hope for the future deliverance which God has promised.

Content Outline Of Lamentations

I. The faithful God and the fallen city
(1:1-22)

D. A playful affirmation of assurance
(3:55-56)

- A. The suffering of Jerusalem (1:1-11)
- B. A cry for sympathetic understanding (1:12-22)
- II. The Sovereign God and His suffering People (2:1-22)
 - A. The mystery of suffering (2:1-10)
 - B. God's purpose and power (2:11-17)
 - C. God's judgment and mercy (2:18-22)
- III. The comforting God and His afflicted People (3:1-66)
 - A. A personal participation in affliction (3:1-21)
 - B. A corporate anticipation of hope (3:22-39)
 - C. A corporate admission of guilt (3:40-54)
- IV. The compassionate God and His corrupted people (4:1-22)
 - A. A picture of destruction (4:1-12)
 - B. A misguided nation corrupted by sin (4:13-20)
 - C. The condemnation of Edom (4:21)
 - D. Divine comfort for Zion (4:22)
- V. The eternal God and His praying people (5:1-22)
 - A. An occasion for prayer (5:1-15)
 - B. A prayer of confession (5:16-18)
 - C. A prayer of confidence (5:19)
 - D. A prayer of inquiry (5:20)
 - E. A prayer of petition (5:21-22)

“Mourning Over Affliction”

The fall of Jerusalem in 588 B.C., is the historical event common to Books of Jeremiah and Lamentations.

The Book of Jeremiah predicts the coming fall of Jerusalem while Lamentations is written looking back at the destruction of Jerusalem.

If Jeremiah wept before the fall in the Book of Jeremiah, imagine how he must have felt when he wrote the Book of Lamentations after the city had fallen into affliction of destruction.

The fall of Jerusalem was written in Jeremiah, Chapters 34 thru 39 and also Chapter 52. Reading these chapters gives one a vivid view of the fall of Jerusalem.

In our English Bible, Lamentations follows the Book of Jeremiah. The translators of the Greek Septuagint (100 B.C.), recognizing its Jeremianic authorship also placed it here.

Lamentations was most likely written soon after 588 B.C., while the memories of the captivity were still very fresh in the minds of the people of Judah.

Some think Chapter Five of Lamentations was written sometime later than the first four chapters. Chapter Five was written when the intense anguish of the catastrophe had given way to the prolonged ache of captivity.

There are similarities between Lamentation and the poetical portions of Jeremiah.

The writer was an eyewitness of Jerusalem's destruction. This is the reason most think that Jeremiah was the author of Lamentations.

Lamentations means "weeping." Jeremiah was the weeping prophet and the weeping came from the great destruction of Jerusalem including the beautiful Temple of Solomon.

The threefold message of Lamentations is as follows:

1. Mourning over Jerusalem's judgment for sin.
2. Confession of sin (1:8, 3:59, 5:16).
3. Ray of Hope (3:21 - 32, 5:21).

EZEKIEL

Author: “Ezekiel” means “God strengthens.” It is an appropriate name for the man who is to minister as the prophet to the exiles in Babylon. He was a priest (1:3) from a priestly family. Buzi, his father was of the Zadokite priesthood (44:15; I Kings 1:32). Ezekiel was preparing for service in the Temple in Jerusalem though he never had the privilege of serving there. Temple priests were consecrated at the age of thirty, but Ezekiel was taken captive with Jehoiachin at the age of 25 in 597 B.C. His prophetic ministry began five years later in 593 B.C. (1:2) and continued for at least 22 years (29:17). Ezekiel was married and maintained a household, though no children are mentioned. In the midst of his ministry, his wife died (24:15-27). The book of Ezekiel is autobiographical throughout, and its arrangement is a continuous, logical one. The uniformity of style and language, including the many characteristic phrases used throughout the book, e.g., “as I live, saith the Lord” (5:11; 14:16,18, 20; 16-48; 17:16; 18:3; 20:3; 33:11; 34:8; 35:6, 11), conform its authorship by Ezekiel. Ezekiel was among the first to use the “apocalyptic” method (*apocalypses*, Greek, meaning “unveiling”). This method was also used by Daniel in his prophecy and by John in the book of Revelation. The characteristics of this method include the use of symbols, visions, allegories, parables, and symbolic actions. This was God’s method of declaring His message, not Ezekiel’s idea of relating God’s message.

Date: This book is the easiest of the Old Testament books to date because of Ezekiel’s unique orderly sequence of dates. Each section of prophetic oracles begins with the year and day of the month. All but 26:1 and 32:17 also include the month (1:1-2; 8:1, 20:1; 24:1; 26:1; 29:1; 30:20; 31:1; 32:1, 17:33:21; 40:1). Ezekiel’s ministry began in July , 593 B.C., and continued at least until the last recorded oracle (29:17). Which is dated, April, 571 B.C. Ezekiel was a contemporary of both Jeremiah and Daniel, and three of his prophecies seem to be extensions of Jeremiah’s message: (1) the vision of the caldron (11:1-12; 24:3-14; Jer 1:13-15). (2) the example of the sour grapes (18:2-32; Jer. 31:29-30), and (3) the parable of the two sisters (23:1-49; Jer. 3:6-11).

Theme: Ezekiel's purpose is to declare the person of God and to extol His glory. Isaiah is the prophet of the Son, Jeremiah, the prophet of the Father, and Ezekiel, the prophet of the Spirit. His message is much like that of John in the apocalypse, full of imagery and symbolism. Ezekiel also declares the position of Israel as a nation (20:9, 14, 22), indicating that YESHUA (Heb.) has become the God of Israel historically in order to reveal himself to the nations. He understood well the Hebrew's devotion to the land of promise so that they came to believe that to leave the land was to leave the arena of God's influence. Another prominent theme in Ezekiel is the responsibility of the individual before God as opposed to the Jewish idea of the corporate responsibility of the covenant community which passed off punishment as being the result of the sins of their ancestors (18:1-32; 33:10-20). Finally, Ezekiel presents his messianic prophecy describing the kingdom of God in its final glory.

Content Outline Of Ezekiel

- | | |
|---------------------------------------|---|
| I. Ezekiel's commission (1:1-3:27) | A. Judgment on near neighbors (25:1-17) |
| A. His vision of God (1:1-28) | |
| B. His mission (2:1-3:27) | B. Judgment on Tyre (26:1-28:19) |
| II. Judah's iniquity (4:1-24:27) | C. Judgment on Sidon (28:20-24) |
| A. The coming siege (4:1-5:17) | D. Israel's return (28:25-26) |
| B. Judgment assured (6:1-7:27) | E. Judgment on Egypt (29:1-32:32) |
| C. God's glory departs (8:1-11:25) | |
| 1. Idolatry (8:1-18) | IV. Future blessings (33:1-39:29) |
| 2. God's glory departs (9:1-11:25) | A. Restoration to the promised land (33:1-33) |
| D. Tragedy and exile (12:1-28) | B. A word about shepherds (34:1-31) |
| E. False prophets condemned (13:1-23) | C. Preparing the land (35:1-36:15) |
| F. False prophets and leaders | |

- (14:1-23)
- G. The useless vine (15:1-8)
- H. Jerusalem as prostitute
(16:1-63)
- I. Riddle of the two eagles
(17:1-24)
- J. Personal responsibility
(18:1-32)
- K. A lament for Israel princes
(19:1-14)
- L. Israel's history of rebellion
(20:1-49)
- M. Judgment on leaders
(21:1-32)
- N. Cause of judgment (22:1-31)
- O. Political prostitution: an
Allegory (23:1-49)
- P. Judah's judgment sure
(24:1-27)
- III. Judgment on foreign nations
(25:1-32:32)
- D. Restoration to the land
(36:16-37:14)
- E. The covenants to be fulfilled
(37:15-28)
- F. God to intervene in Israel's
(last battle (38:1-39:29)
- V. God's glory returns to a
restored Temple (40:1-48:35)
- A. The Messianic Temple
described (40:1-42:20)
- B. God's glory returns (43:1-12)
- C. Regulations for worship
(43:13-44:31)
- D. The sacred district (45:1-8)
- E. The Messianic Prince
(45:9-46:18)
- F. The Priests' kitchen (46:19-24)
- G. The land transformed
(47:1-48:35)

Author: "Ezekiel" means "God strengthens." It is an appropriate name for the man who is to minister as the prophet to the exiles in Babylon.

"The Glory of the Lord"

Ezekiel was among the captives at 588 B.C., which was the second invasion of Judah by Nebuchadnezzar. Daniel was taken captive in 606 B.C., during the first invasion.

Ezekiel was chosen to be the prophet of the exile. He is called, “the father of Judaism,” because he was the prominent prophet at this time. During the captivity, many of the Jews returned unto God. Therefore, he was given this worthy title as he led the people with his prophecies back to God.

He was exiled at the age of 25. Neither Ezekiel or Daniel began their prophecies until they were deported to Babylon.

He, (Ezekiel) was not called to be a prophet until five years after he was in captivity at Babylon.

Jeremiah was the lone prophet in the land of Israel after the fall of Jerusalem in 588 B.C. In Ezekiel’s Book there is no mention of Jeremiah, but Daniel is mentioned three times. Ezekiel 14:14, 20: and 28:3.

Daniel was well known in the king’s court by the time the 2nd invasion came to Babylon with Ezekiel.

The name Ezekiel does not appear in Jeremiah or Daniel.

The name Ezekiel means, “God Strengthens.” He was a tower of strength in the midst of a defeated people.

Ezekiel was born in 623 B.C., during the reign of King Josiah. This was a reformation in Israel during his kingship. Therefore, Ezekiel was raised in a bright period of recovery.

Ezekiel, like Jeremiah, was born of a priestly heritage. His father’s name was Buzi, a priest of the Zadok line (1:3; 40:46; and 44:15).

The darkest day of his life may have been when the Lord announced to him two tragic events; the siege of Jerusalem (24:2) and the death of his beloved wife (24:15-

18).

During the exile in Babylon, Ezekiel's home was Tel-ahib (Ezekiel 3:15) near Babylon.

Ezekiel prophesied at least twenty-two years (see Ezekiel 29:17). He was 52 years old at the end of that time. It is not known how much longer his ministry continued.

Ezekiel's Message For the Captives

1. It was sin which brought the people's judgment of exile. The people must repent and turn to God.

2. The exile would last 70 years even though false prophets were teaching an early return.

3. There would be a future restoration of Israel.

The following is a comparison of the main themes of the "Major Prophets."

1. Isaiah - Salvation of the Lord.

2. Jeremiah - Judgment of the Lord.

3. Daniel - Kingdom of the Lord.

4. Ezekiel - Sovereignty and Glory of the Lord.

"The Glory of the Lord" or its equivalent appears eleven times in the first eleven chapters of the Book.

The statement of God, "They shall know that I am the Lord," or its equivalent, appears about 70 times in the Book.

Ezekiel is known as “the Prophet of Visions.” Notice the first chapter and first verse.

The Six Visions in Ezekiel

1. Vision of the Cherubim (visions of God) 1:4-28.
2. Vision of the Roll and Scroll 2:9-3:3.
3. Vision of the Plain 3:22-23.
4. Vision of Jerusalem.
 - A. Four abominations in the Temple 8:1-18.
 - B. Inhabitants slain 9:1-11.
 - C. City destroyed by fire 10:1-11.
 - D. The Lord departs from the City 11:1-25.
5. Vision of Dry Bones 37:1-10.
6. Visions of the New Temple and Associated Scenes 40:1 thru 48:35.

The Main Symbolic Actions of Ezekiel

Sign	Teaching	
1. Sign of the Brick	Jerusalem’s siege and fall	4:1-3
2. Sign of the Prophet’s Posture	Discomforts of Captivity	4:4-8
3. Sign of Famine	Deprivations of Captivity	4:9-17
4. Sign of Knife and Razor	Utter destruction of the city	5:1-17
5. Sign of House Moving	Removal to another land	12:1-20
6. Sign of Sharpened Sword	Judgment imminent	21:1-17
7. Sign of Nebuchadnezzar’s Sword	Babylon the Captor	21:18-23
8. Sign of Smelting Furnace	Judgment and purging	22:17-31
9. Sign of Ezekiel’s Wife’s Death	Blessings forfeited	24:15-27
10. Sign of Two Sticks	Reunion of Israel and Judah	37:15-17

Allegories in Ezekiel

- | | |
|------------------------|-----------|
| 1. The Vine | 15: 1-8 |
| 2. The Faithless Wife | 16: 1-63 |
| 3. The Two Eagles | 17: 1-21 |
| 4. The Cedar | 17: 22-24 |
| 5. The Two Women | 23: 1-49 |
| 6. The Boiling Caldron | 24: 1-14 |

Resemblances Between Ezekiel and Revelation

<u>Ezekiel</u>	<u>Revelation</u>	<u>Ezekiel</u>	<u>Revelation</u>
1:1	19:1	14 : 21	6: 8
1: 5	4: 6	26: 13	18: 22
1: 10	4: 7	27: 28-30	18: 17-19
1: 22	4: 6	37: 10	11: 11
1: 24	1: 15	37: 27	21: 3
1: 28	4: 3	38: 2-3	20: 8
2: 9	5: 1	40: 2	21: 10
3: 1-3	10: 10	40: 3	11: 1
7: 2	7: 1	43: 2	1: 15
9: 4	7: 3	43: 16	21: 16
9: 11	1: 13	47: 1, 12	22: 1-2
10: 2	8: 5	48: 31	21: 12

The poems of Ezekiel are lamentations or elegies. They are found in 19:1-14 and 27:1-

36.

Ezekiel's prophecies like most Old Testament consolatory prophecies, referred to a latter-day Messianic fulfillment, when Israel would be re-established in a Millennial

Kingdom, and Christ would sit on the Throne of David.

Messianic Prophecies Listed by Anton T. Pearson in the Wycliffe Bible

Commentary

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- | | |
|------------------------------|-------------|
| 1. The Lord, the Sanctuary | 11: 16-20 |
| 2. The Wonderful Cedar Sprig | 17: 22-24 |
| 3. The Rightful King | 21: 26-27 |
| 4. The Faithful Shepherd | 34: 11-31 |
| 5. The Great Purification | 36: 25-35 |
| 6. The Great Resurrection | 37: 1-14 |
| 7. The Great Reunion | 37: 21-28 |
| 8. The Overthrow of Gog | 38: 1-39;29 |
| 9. The Life-giving Stream | 47: 1-12 |

The term, "Son of Man," appears over ninety times in Ezekiel.

Christ was called, "Son of Man," ninety times in the Gospels. Therefore, Ezekiel has been called, "The Other Son of Man."

"The Word of the Lord came to me," appears forty-nine times.

"Lord God," appears over two hundred times.

Merchants of Tarshish had colonies among the Indians of North America. In Ezekiel 38:13, they are symbolized as a lion, the symbol of Great Britain. The U.S.A. is the young lion of Britain.

DANIEL

Author: A contemporary of Jeremiah and his fellow exile Ezekiel, Daniel ("God is my Judge" in the Hebrew) is unquestionably the author of the book which bears his name.

Ezekiel refers to Daniel (Ezek. 14:14), establishing Daniel's historicity; and Jesus quotes from Daniel, calling him a prophet and clearly demonstrating that He believed that his prophecy came from Daniel (Matt. 24:15). Those who have represented the prophecy as a second century B.C. forgery have been guided by their own presuppositions rather than by fact. Daniel and his three compatriots Hananiah, Mishael, and Azariah were forced into exile in 605 B.C., when Nebuchadnezzar descended for the first time upon Jehoiakim's kingdom of Judah. Daniel was of the seed royal; and evidence suggests the probability that he, together with his companions, was made a eunuch at the time of his deportation. This may be gleaned from the following: (1) the mention of the master of the eunuchs (1:3) and the prince of the eunuchs (1:7), to whom the four Hebrews were committed for preparation for service in the courts, (2) the absence of any mention of family life or offspring for Daniel, and (3) the prophecy of Isaiah 39:6-7. Conceivably Daniel was in his late teens or early twenties when the calamity befell him. The Jewish canon listed Daniel in the Hagiographa (i.e., "the holy writings") rather than among the prophets. Daniel's principal role as statesman rather than prophet is thereby acknowledged. This in no way reduces the importance of his prophetic utterances' but it does bear testimony to the mixture of Daniel's book as biography, history, and prophecy. Since Daniel survived the captivity of the Babylonian Empire, his prophecy also encompasses segments of the Persian period of dominance. Consequently, the prophet-statesman Daniel must have lived from ninety to one hundred years.

Date: Events which culminated in the fall of Jerusalem and Judah in 586 B.C. were neither sudden nor unannounced. Judah was threatened several times by the Assyrians and escaped these oppressions only to fall to the Babylonian Empire. In 605 B.C., Nebuchadnezzar, king of Babylon, descended upon Jerusalem. Daniel and a few others of noble extraction were taken to Babylon to serve in the king's court. In 597 B.C., king Jehoiakim, the royal family, and a young priest Ezekiel, together with the treasures of the Temple, were deported. Finally, 586 B.C. marked the awesome destruction of the Temple and nation. Events contained in Daniel's prophecy span the time period from 605 B.C. to the third year of the reign of Cyrus, 535 B.C. While

portions of the book may have been committed to writing at earlier times, Daniel's final penning of the treatise must have been written in or shortly after 535 B.C.

Theme: A dual theme in Daniel features (1) the providence of God among His faithful people, even in exile, and (2) a series of apocalyptic (prophetic) visions through which future events are revealed to the statesman-prophet. The initial theme of God's providence confirms Daniel's rise to prominence in Nebuchadnezzar's court. (ch. 2), the dramatic intervention of one "like the Son of God" in the fiery furnace trial of Daniel's friends (ch. 3), Nebuchadnezzar's temporary insanity (ch. 4), Daniel's role as interpreter during Babylon's "last night of glory" (ch. 5), and the marvelous delivery of Daniel from the ravenous lions under Darius (ch. 6). The apocalyptic segment is devoted to a series of visions concerning the four great empires of antiquity (chs. 7-8), the prophecy of Israel's seventy weeks (ch. 9), more visions concerning world governments (ch. 10), visions depicting the course of events in the kingdoms of the Ptolemies and the Seleucids (ch. 11), and a prophecy of Israel's ultimate deliverance from tribulations (ch.12).

Special Problems: Together with Genesis, Daniel has been subject to greater critical attack than any other Old Testament book. Supposed anachronisms, historical inaccuracies, and prophetic impossibilities have been charged against the prophecy. However, subsequent archaeological discoveries have largely vindicated the assertions of Daniel. The critic's den has been more formidable than the lion's den in their prior insistence that Daniel must have a late date (second century) since Daniel could not have predicted the historical events which unfolded later exactly as prescribed. The incredible discovery of the scrolls in the Qumran caves has demonstrated the futility of such attack. Portions of Daniel written partially in Hebrew and partially in Aramaic were found (2:4-7:28 is written in Aramaic). The Aramaic is not the western Aramaic of the Maccabean period but the eastern Aramaic of the sixth century B.C. Those portions which concerned Israel were penned in Hebrew; whereas those which concerned the Gentile empires were written in Aramaic. Together with the book of Revelation, Daniel provides invaluable information for the last days of Israel and the earth.

Content Outline Of Daniel

- I. Preparation (1:1-21)
 - A. Historical setting (1:1-2)
 - B. The training school (1:3-7)
 - C. Faith's commitment (1:8-16)
 - D. Divine Equipment (1:17-21)
- II. Nebuchadnezzar's dream (2:1-49)
 - A. The astrologers fail (2:1-13)
 - B. Daniel intercedes (2:14-23)
 - C. Daniel relates the dream (2:36-47)
 - D. Daniel interprets the dream (2:24-35)
 - E. Daniel is promoted (2:48-49)
- III. The fiery furnace (3:1-30)
 - A. Nebuchadnezzar's idol (3:1-3)
 - B. All commanded to worship (3:4-7)
 - C. Three Jews refuse (3:8-18)
 - D. The three are condemned (3:19-23)
 - E. God delivers His own (3:24-27)
 - F. Nebuchadnezzar honors the
- IV. Nebuchadnezzar humbled (4:1-37)
 - A. The second dream (4:1-7)
 - B. The dream described (4:8-18)
 - C. Daniel warns the king (4:19-27)
 - D. The king is punished (4:28-33)
- D. Darius acknowledges God's sovereignty (6:25-28)
- VII. A vision of four kingdoms (7:1-28)
 - A. Four beasts (7:1-8)
 - B. A vision of God's triumph (7:9-14)
 - C. An angel interprets (7:15-28)
- VIII. A vision of ram, goat and little horn (8:1-27)
 - A. The vision described (8:1-12)
 - B. The angel Gabriel interprets the vision (8:13-27)
- IX. Revelation of Seventy Weeks (9:1-27)
 - A. Daniel prays (9:1-19)
 - B. God grants Daniel knowledge of the Messiah's time (9:20-27)
- X. Daniel's persistent prayers (10:1-21)
 - A. Daniel's vision (10:1-3)
 - B. God's angel messenger delayed (10:4-14)
 - C. The delay explained (10:15-21)
- XI. Tribulation ahead (11:1-45)
 - A. The Persian Empire (11:1-4)
 - B. Wars that follow (11:5-20)
 - C. Persecution of the Jews (11:21-

35)

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| <ul style="list-style-type: none"> E. The king repents (4:34-37) V. Belshazzar's feast (5:1-31) <ul style="list-style-type: none"> A. Temple vessels used (5:1-4) B. A hand writes on the wall (5:5-9) C. Daniel is called (5:10-16) D. Daniel interprets the writing (5:17-28) E. Daniel is honored (5:29-31) VI. Daniel in the lions' den (6:1-28) <ul style="list-style-type: none"> A. The conspiracy (6:1-9) B. Daniel is sentenced (6:10-17) C. Daniel is delivered (6:18-24) | <ul style="list-style-type: none"> D. A Latter-Day great persecution (11:36-39) E. Rise and fall of the Antichrist (11:40-45) XII. Tribulation and triumph (12:1-13) <ul style="list-style-type: none"> A. The Great Tribulation (12:1-13) B. Resurrection and judgment (12:2-3) C. Sealed prophecies (12:4) D. Specification of a 3 ½ year period (12:5-7) E. Daniel's final commission (12:8-13) |
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The greatest Book in the Bible written on Godless Kingdoms and the Kingdom of God.

Godless Kingdoms -----Gentle Nations
Kingdom of God -----Millennial Kingdom

The theme of Daniel is "God Rules the World."

This book causes Bible students to tarry long in the study of the writings of Daniel.

DANIEL HIMSELF

1. Born into a Judean family of nobility around 621 B.C. -- around the time of the reformation under King Josiah.

2. In his late teens, he was taken captive with the first deportation to Babylon

(606 B.C.) from Jerusalem.

3. There were two deportations from Jerusalem to Babylon -- 606 B.C., and 588 B.C.

4. The captives in 606 B.C., were called the "Good Figs" (Jeremiah 24:2-3).

5. He lived in Babylon throughout the entire 70 year captivity period. His ministry lasted at least 70 years.

6. His name means "God is my Judge."

7. His Babylonian name was Belteshazzar, which was a name honoring one of the Pagan gods. (Daniel 4:8, Jeremiah 50:2, 51:44). Bel was the Baal of the Babylonians, god of justice, supreme ruler, life giver who held society together, also controller of the elements, particularly fire.

8. Some think Daniel was a direct descendant of Hezekiah (II Kings 20:16-19).

9. He wrote the Book of Daniel and the Book was brought back from captivity when the exiles returned to Jerusalem -- 538 B .C. (Zerrubabel).

10. The date of his death is unknown.

11. Daniel wrote this Book about 530 B.C., when he was about ninety years old.

This Book is the Apocalypse of the Old Testament which means Revelation, and the unveiling of secret purposes of God not known before that unveiling.

The word "vision" appears 22 times and the word "visions" appears 10 times.

One unique feature is that the Book of Daniel is written in two languages - Hebrew and Aramaic.

From Daniel 1:1 - Daniel 2:4, Daniel wrote in Hebrew

From Daniel 2:4 - Daniel 7:28, Daniel wrote in Aramaic (Syrian)

Major Prophets

From Daniel 8:1 - to close of Book, Daniel wrote in Hebrew

This Book is essential to the interpretation of the Book of Revelation. Our English Bible has Daniel's Book as one of the four Major Prophets. However, the Hebrew Bible has it as a historical Book in the Hebrew section called "The Writings." Even though Daniel was a prophet, his Book was put into the category of "The Writings" because he was a government official.

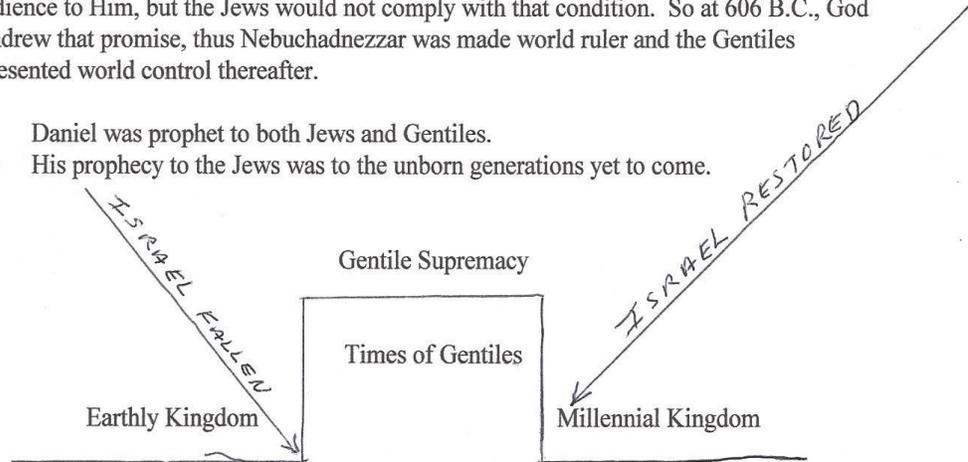
Daniel is referred to by Ezekiel in Ezekiel 14:14 and 14:20. Jesus refers to Daniel in Matthew 24:15.

Liberal critics have denied this Book because of the "fantastic miracles," specifically the lions' den experience.

Despite such objections, the Book's authenticity has endured throughout the centuries. The times of the Gentiles began with the Babylonian captivity of Judah under Nebuchadnezzar, and it will end with the second coming of Christ (Luke 21:20-28).

God offered World Supremacy to the Jews in Deuteronomy 28 on conditions of their obedience to Him, but the Jews would not comply with that condition. So at 606 B.C., God withdrew that promise, thus Nebuchadnezzar was made world ruler and the Gentiles represented world control thereafter.

Daniel was prophet to both Jews and Gentiles. His prophecy to the Jews was to the unborn generations yet to come.



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