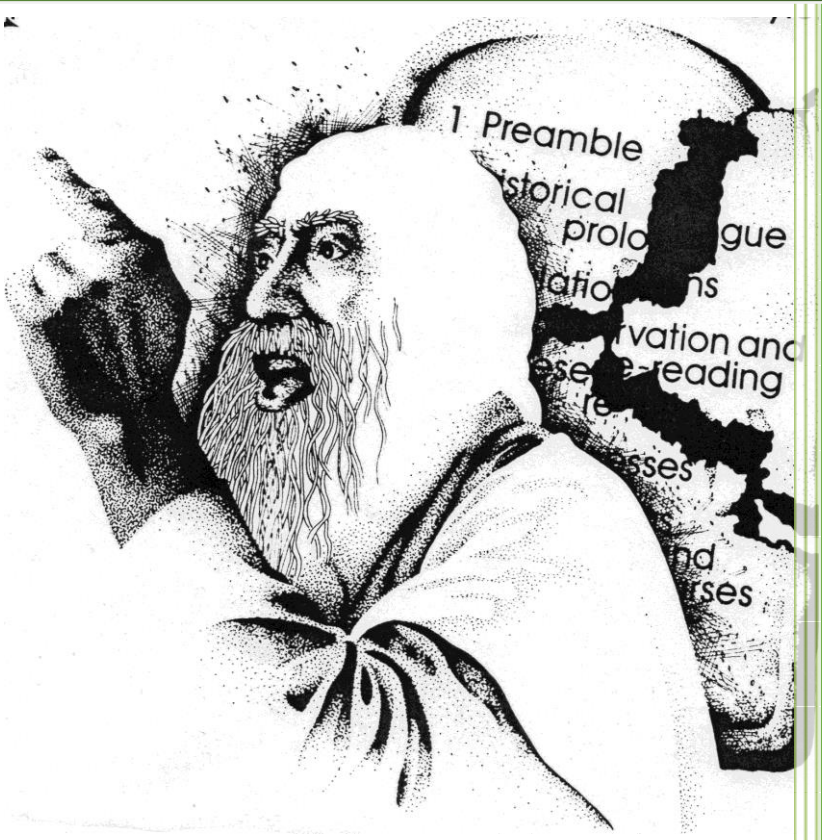
Student Notes

The Message of the Major Prophets



Who are the Major Prophets and what is their message?

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Student Notes

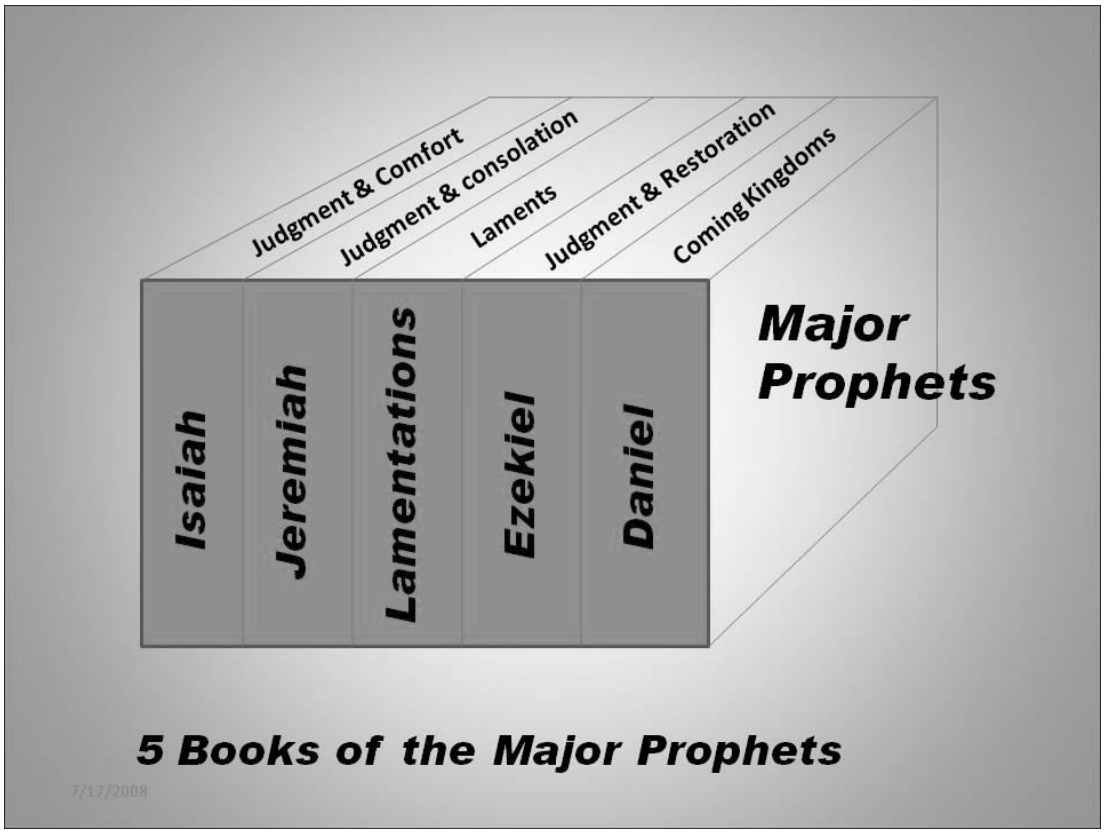
LESSON ONE: OVERVIEW OF THE MAJOR PROPHETS

1. Introduction:

The prophetic books constitute a third of the Old Testament, or one quarter of the entire Bible. It is therefore important to know something about the prophets and their message.

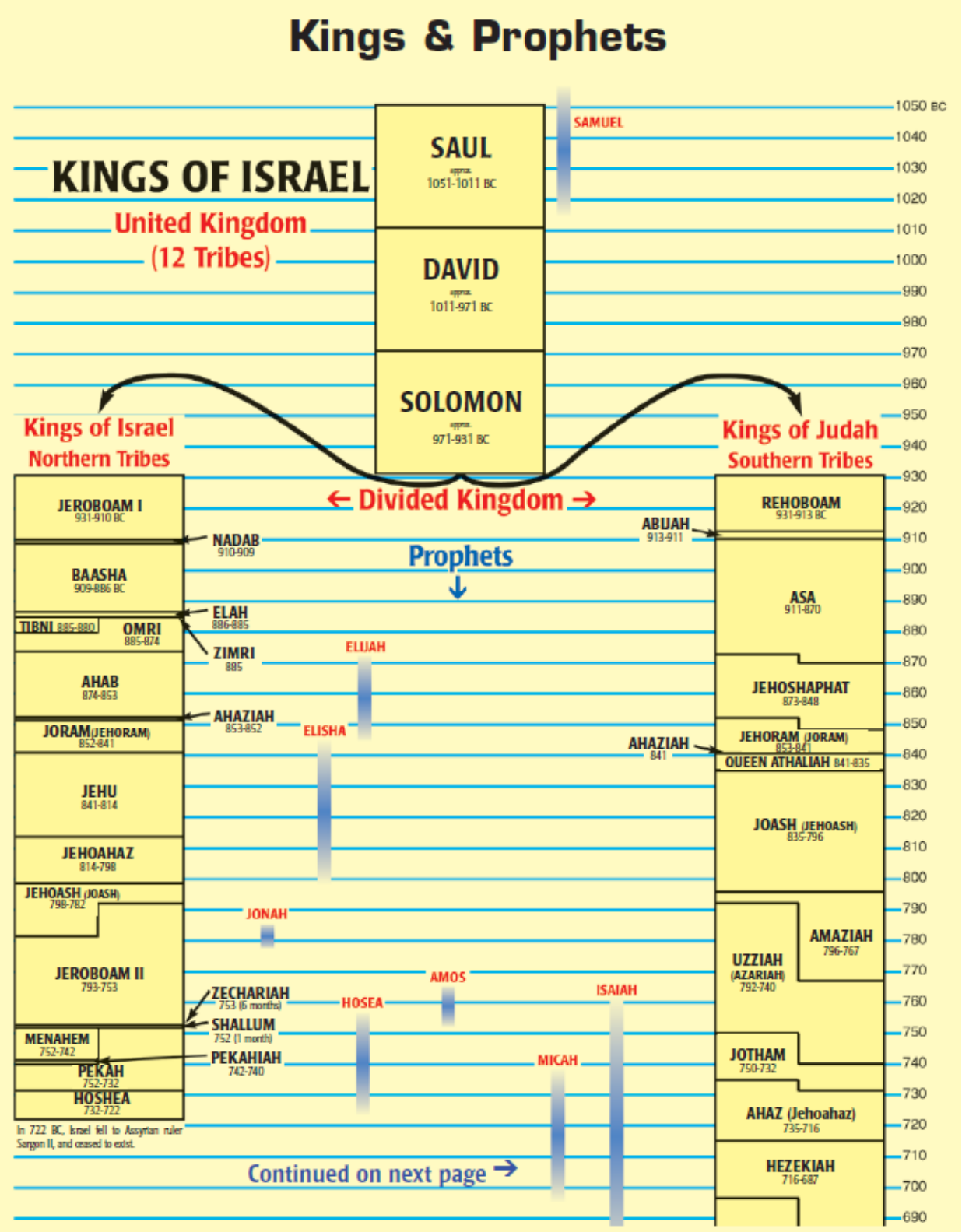
The prophets began their messages with statements such as *"Thus saith the Lord"*. They were FORTH -TELLERS rather than FORE -TELLERS (Exodus 4:14-16; 7:1). True, on occasion they did predict the future, but in broad terms.

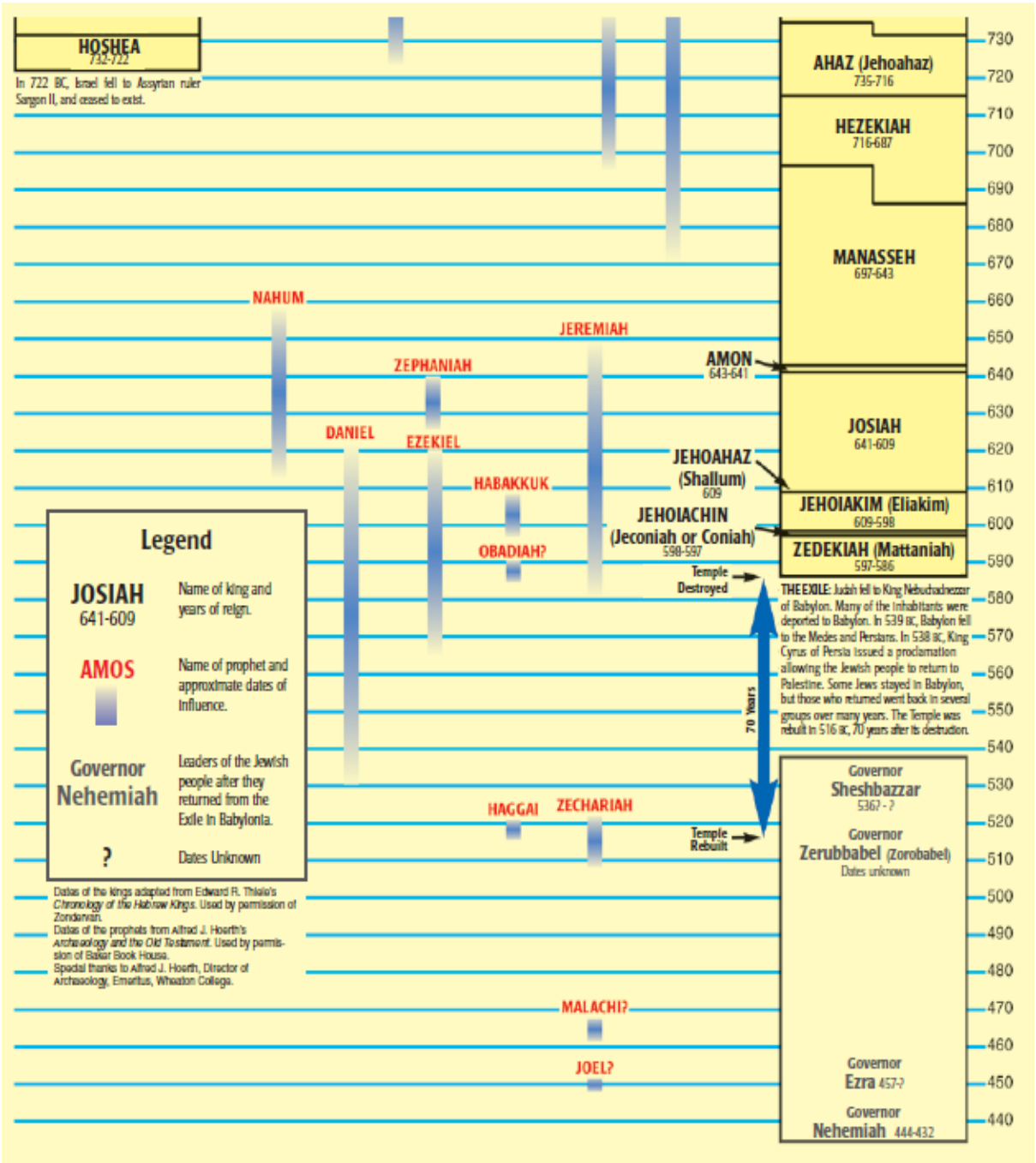
The Major Prophets are: ISAIAH (1 and 2), JEREMIAH (Wrote Lamentations as well as Jeremiah), EZEKIEL and DANIEL. They are not more important than the Minor Prophets – their name simply referring to their size and scope.



2. The Times of the Prophets: See following charts…

Circle the Major Prophets in the timeline below. How would the time they ministered effect their message?



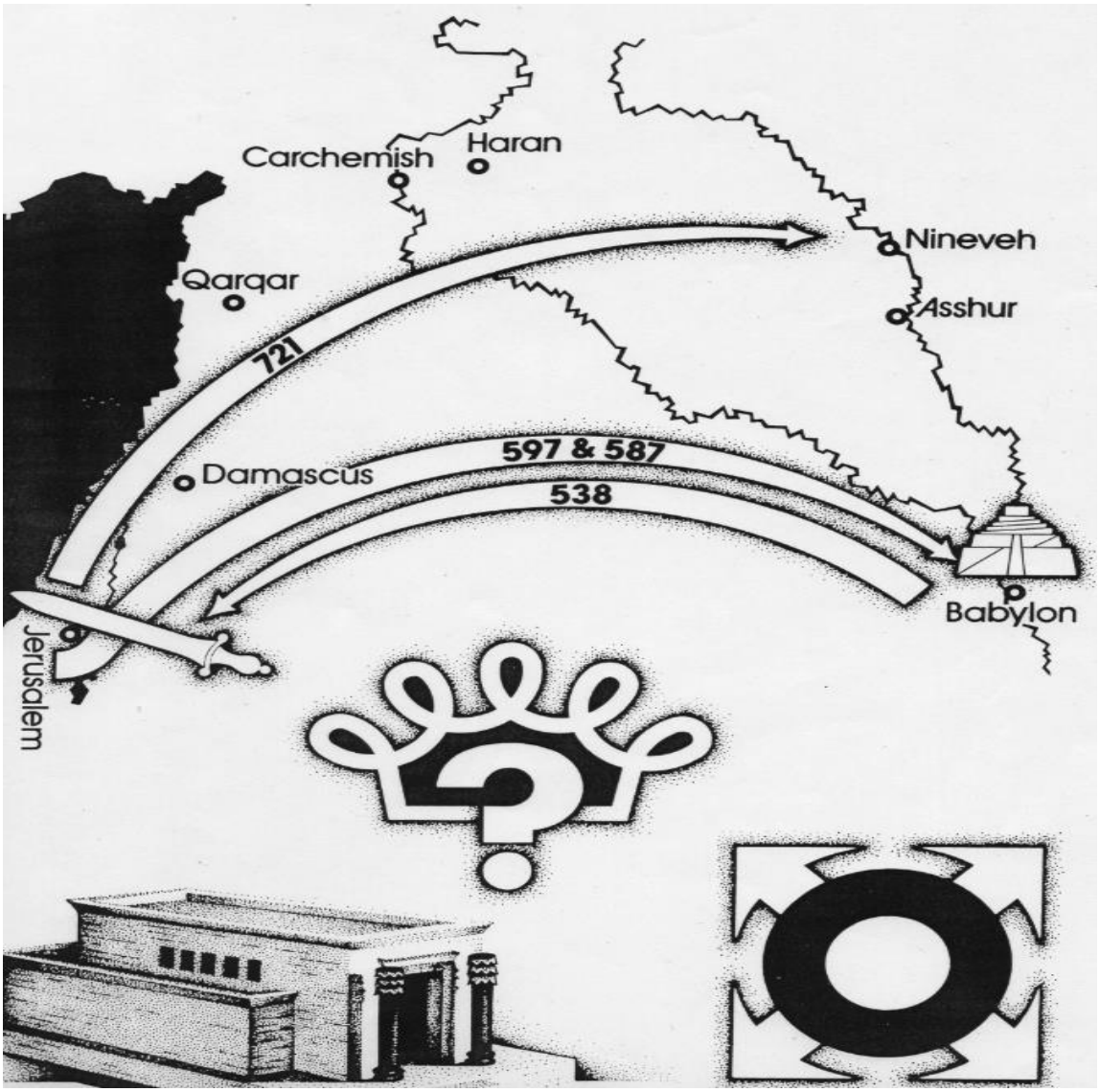


Fascinating Facts

Dominant Powers in the Middle East: 900-612 BC - Assyria 612-539 BC - Babylonia 539-330 BC - Medo-Persia

What made a king "good" or "bad"?

The biblical writers were not as interested in a king's abilities as an administrator as they were in the king's desire to follow God's commands. Kings that followed God's law and those who outlawed the altars to foreign gods, the high places, and idol worship were designated as good. Those who did not, were evil. The Bible uses the phrase "He did evil in the eyes (or *sight*) of the Lord," to evaluate the king's reign. In secular history, one of the important kings was Omri of Israel, who conquered the Moabites; but in the Bible this evil king's victories go unmentioned.



Explain the meaning of the above picture:

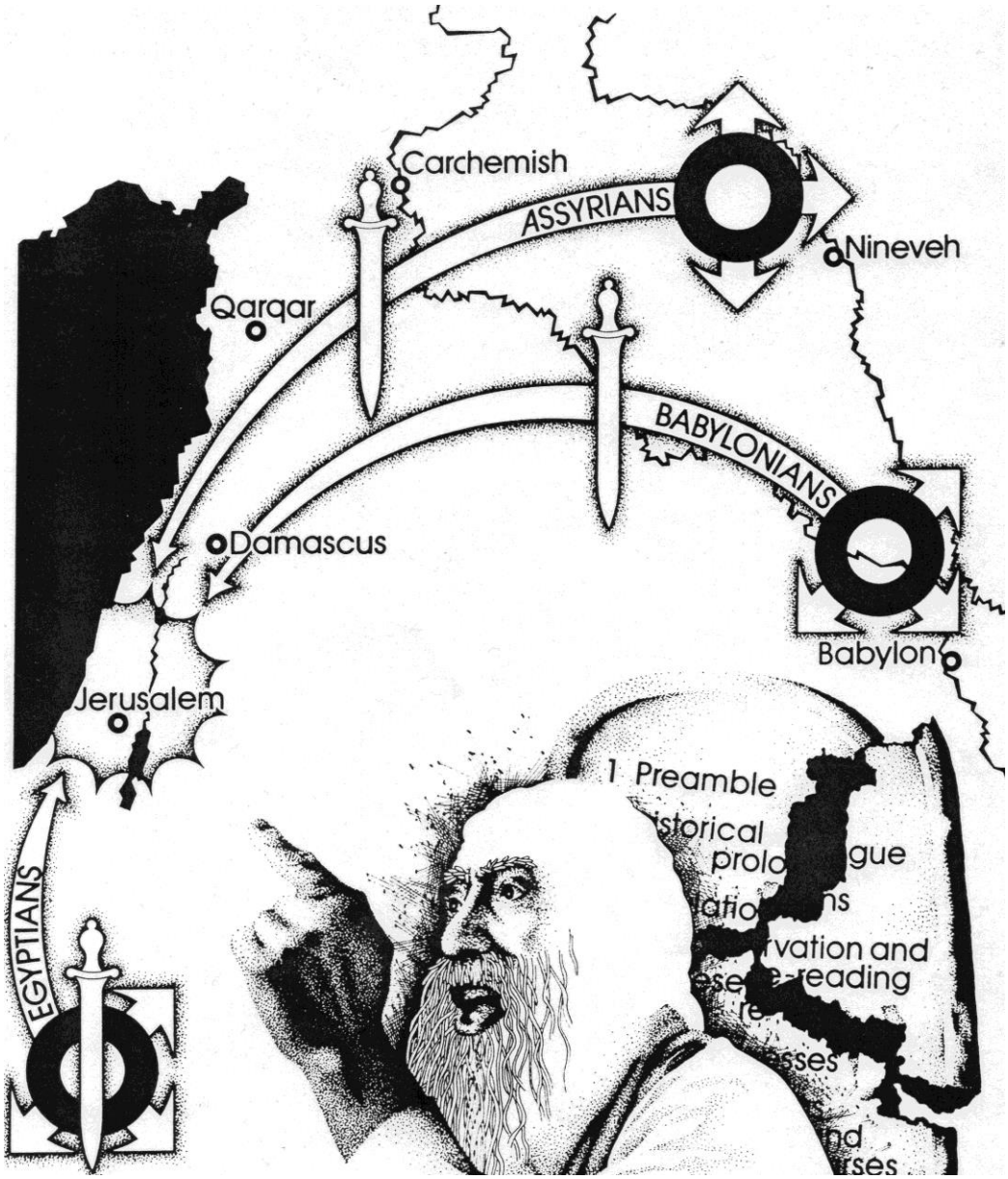
The Northern Kingdom of Israel was exiled to Assyria in 721 BC and the southern Kingdom of Judah was exiled to Babylon from 597 BC. Cyrus decreed the return of the Jews their land in 538 BC (Ezra 5:13).

= Who is King?

= Where is God?

= What about the Temple? (They thought its presence assured their continued existence and that it was indestructible).

3. The Message of the Major Prophets.



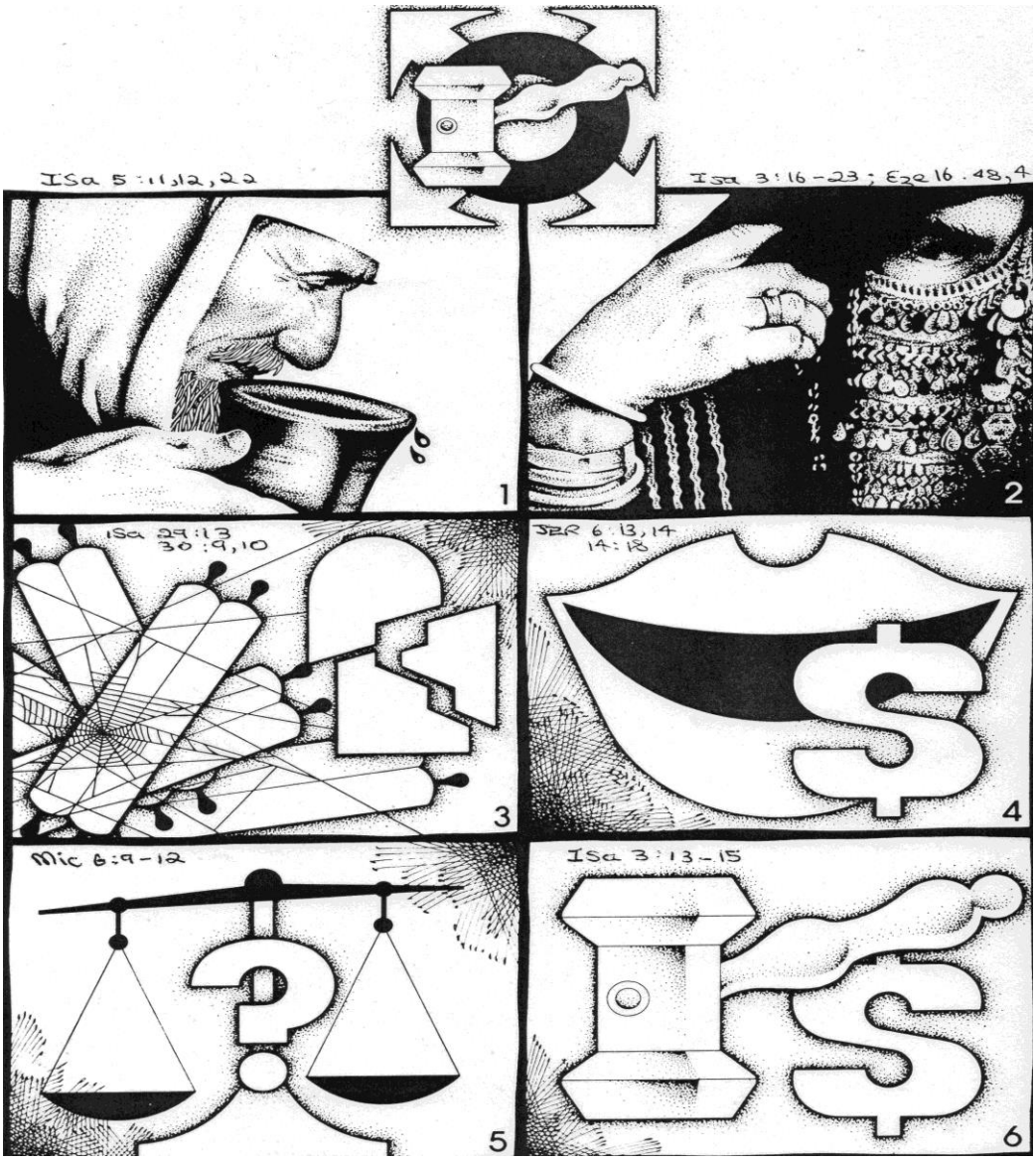
The meaning of the above picture:

Because God's people have broken the Sinai Covenant they will be judged by the Egyptians, Assyrians and Babylonians. These are instruments of God's judgement.

Several themes that recur throughout the Major Prophets are:

(i) Because the people had broken the Sinai Covenant repeatedly and without remorse, the covenant curses would come into effect (See Deuteronomy 28).

(ii) God was going to judge individual sins:



Looking at these references we can see that these sins are:

1. Drunkenness.
2. Pride and vanity.
3. Ignoring God's Word.
4. Greedy for gain.
5. Corruption.
6. Oppressing the poor.

(iii) God would judge national sins:

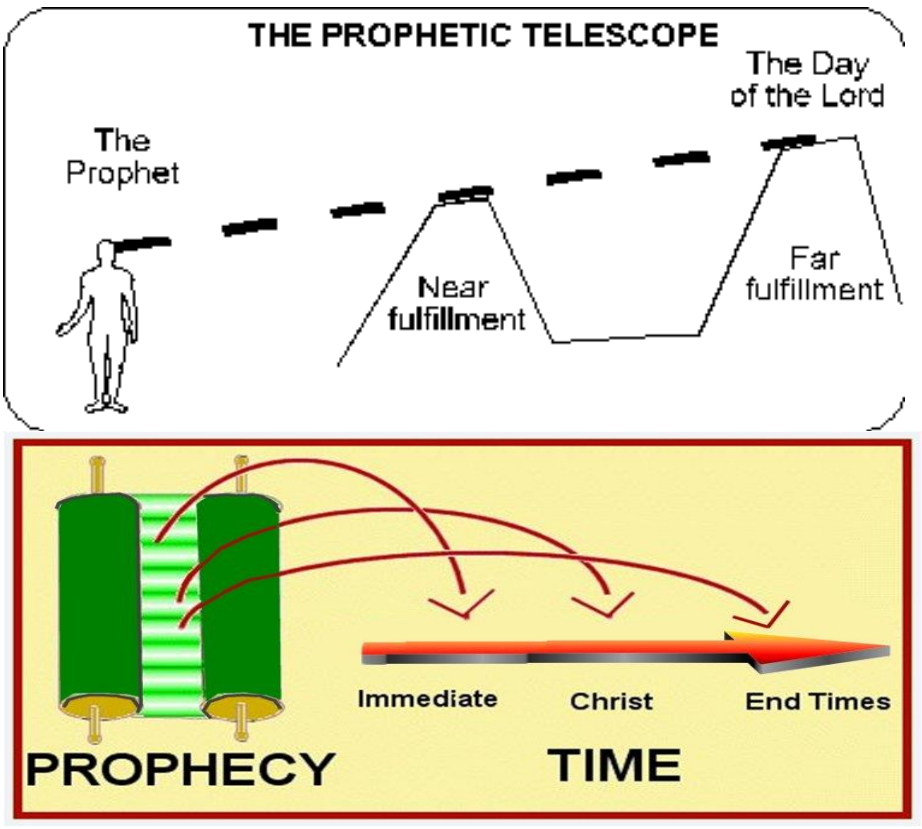
1. *Turning to foreign alliances for help.*
2. *Trusting in own strength (fortresses etc.).*
3. *The powerful exploiting the weak.*
4. *National turning away from God.*

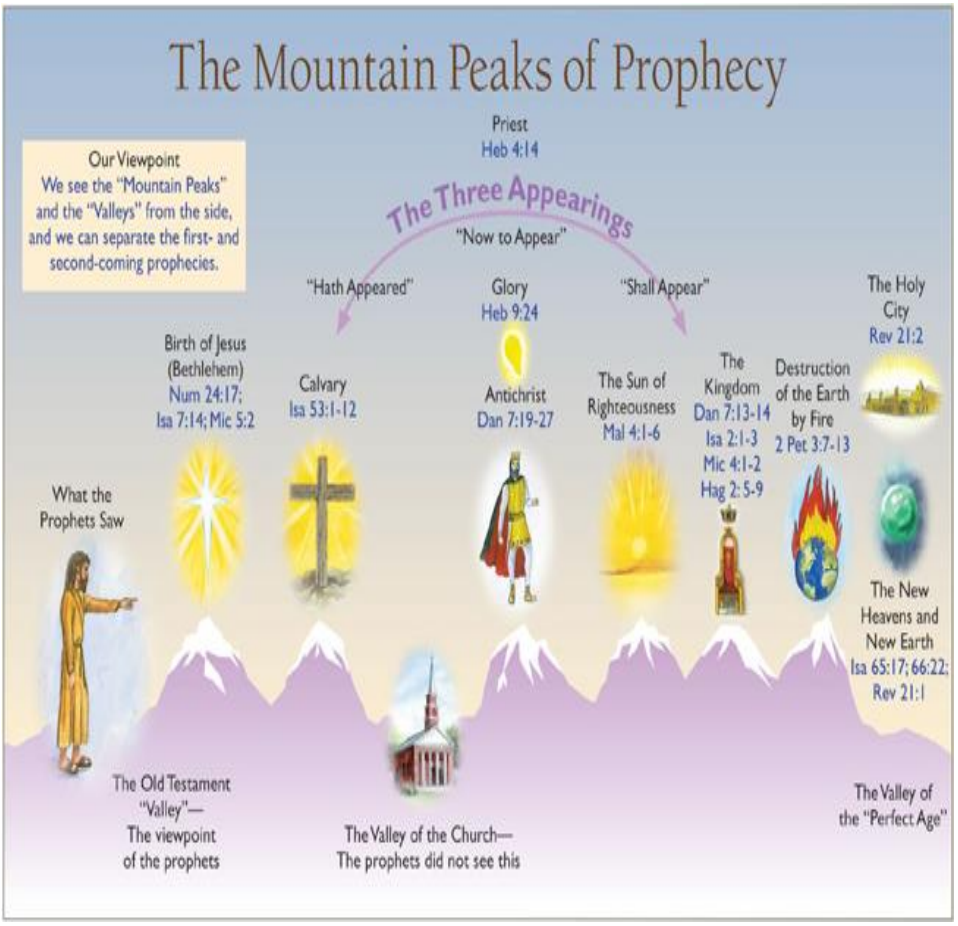
(iv) God was going to judge Israel (Northern Kingdom) with His *"Rod of anger"* Assyria. He was to judge Judah (Southern Kingdom) with Babylon. They would be taken into captivity.

(v) However, God would in time destroy His instruments of judgement, Assyria and Babylon.

A remnant of His people would return to the Promised Land to a restored Jerusalem and Temple.

(vi) Many of the prophecies are both contemporary (for that time) and also tell of a future time – a messianic age of peace and restoration.





4. The People's Response.

Read the Scripture and say what the people's response was –

1. Ezekiel 33:30-33: *Few took the prophets seriously.*
2. Jeremiah 20:1-2: *Some harassed them.*
3. Jeremiah 26:23: *Some put them to death.*
4. Jeremiah 6:13-15a: *They felt no shame about their sinful ways.*

They also cared little for God's Covenant with them feeling they were politically and materially secure – a special people living in a special land.

5. General Principles for Today.

The prophets did not just speak to Israel then, they speak to Israel now and to the Church (which is grafted into the TRUE Israel – Romans 9:6; 11:11-24).

- *Judgement comes first to His people (Israel and the Church).*
- *God has to discipline His people of their moral and spiritual rebellion and their refusal to heed the warnings of the prophets.*

  Revelation → Reprove → Repent → Recommit → Restore

- *The same prophets who pronounced condemnation also announced the consolation of God. Similarly, because God loves us, He must sometimes chasten us as His children to train us in the ways of righteousness.*

6. Prophetic Messages for this generation.

The Major Prophets, by the Spirit, saw events far beyond their present day. They spoke of Jesus' first and second coming (we will see this as we study each book). They spoke of a future MESSIANIC ear (The Millennium).

Modern day events we see happening in the Middle East were prophesied by the prophets:

(1) The rebirth of the nation of Israel (Isaiah 66:8) – Happened in 1948.

(2) The return of the Jews to Israel (Jeremiah 31:10, 16-17; Isaiah 11:11-12)

- *From the north (Russia) (Jeremiah 23:7-8; 3:14,18)*
- *From the south (Ethiopia (Ezekiel 34:25-31)*
- *From China (Sinim) (Isaiah 49:12)*

(3) Restoration of the Hebrew language (Zephaniah 3:9) and of productivity of the land (Jeremiah 31:5, 12).

Daniel especially shows, with some detail, the end-time events which are near and we need to be aware of and be ready for (we will look at these prophecies in more detail later).

7. Comparing the Major Prophets.

	ISAIAH	JEREMIAH	EZEKIEL	DANIEL
Known as:	The **Royal** Prophet (or Messianic Prophet)	The **Weeping** Prophet (or Prophet of Judgement)	The Prophet of the **Visions** (or Prophet of the Exile)	The Prophet of **Gentile** Times
Prophesied to:	Jews in Judea	Jews in Judea and in Captivity	Captive Jews in Babylon	Gentile Kings and captive Jews.
Concerning:	Judah and Jerusalem	Judah and the Nations	The Whole House of Israel	Gentile Nations and Israel
During Reigns of:	Uzziah, Jotham, Ahaz and Hezekiah (Kings of Judah)	Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah (Kings of Judah)	Zedekiah (King of Judah) and Nebuchadnezzar (King of Babylon)	Jehoiakim, Jehoiachin and Zedekiah (Kings of Judah), Nebuchadnezzar, Belshazzar (Babylonian kings) and Darius and Cyrus (Persian Kings)
Dates BC:	From 739-692	From 627-574	From 593-559	From 605-536
Number of Years Prophesied	47	53	34	69
Political Condition	Judah menaced by Syria and Israel - alliance with Assyria - Assyria repulsed	Hostility with Egypt and Babylon – Deportation of Captives	Some Jews captive in Babylon – other Jews still in Judea threatened with Captivity	Jews in Babylonian Captivity.
Religious Condition:	Backslidden - Hypocritical	Revival under Josiah- Much sin and idolatry after Josiah.	National unbelief, disobedience and rebellion.	A nation out of communion with God – A small believing Remnant.
Historical Setting:	2 Kings 15-20; 2 Chronicles 26-30	2 Kings 24-25	Daniel 1-6	Daniel 1-6

MAJOR PROPHETS

The five Major Prophets are not called "major" because of their message or quality, but rather because of the length of the books. The prophets brought God's word which included warning of judgment, warnings and hope for the immediate future (as well as warnings and hope for the distant future), and hope in the coming Messiah.

ISAIAH

Who: Isaiah
What: Prophecy and Judgement
Where: Judah
When: c. 740 BC–680 BC
Why: To convince the people that salvation was possible through repentance and hope in the coming Messiah.

Outline (Chapter)
- Condemnation (1-39)
- Comfort in Exile (40-55)
- Future Hope (56-66)

Key Verse: For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)

JEREMIAH

Who: Jeremiah
What: Prophecy and Judgement
Where: Judah
When: c. 626 BC–580 BC
Why: To warn Judah of their destruction, to remind them of their sin, and convince them to submit to the Babylonian invaders.

Outline (Chapter)
- Jeremiah (1-10)
- Prophetic Warnings (11-28)
- New Covenant (29-39)
- The Fall of Jerusalem (40-52)

Key Verse: "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future." (Jeremiah 29:11)

LAMENTATIONS

Who: Jeremiah
What: Dirge Poem (Lament)
Where: Babylon
When: c. 586 BC–584 BC
Why: To express the despair of the people of Judah over the loss of their land, city, and Temple.

Outline (Chapter)
- Sorrows of Captives (1)
- Anger with Jerusalem (2)
- Hope and Mercy (3)
- Punishment (4)
- Restoration (5)

Key Verse: Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. (Lamentations 3:22, 23)

EZEKIEL

Who: Ezekiel
What: Prophecy and Warning
Where: Babylon
When: c. 587 BC–565 BC
Why: To confront people about their sin, give them one last chance to repent, and offer hope.

Outline (Chapter)
- Ezekiel (1-3)
- Judgment of Judah (4-24)
- Judgment on the Nations (25-32)
- The End of the Age (33-39)
- Restoration of Temple (40-48)

Key Verse: I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. (Ezekiel 36:26)

DANIEL

Who: Daniel
What: Prophecy and Apocalyptic
Where: Babylon
When: c. 605 BC–530 BC
Why: To convince the Jewish exiles that God is sovereign and to provide them with a vision of their future redemption.

Outline (Chapter)
- Daniel and His Friends (1-6)
- Apocalyptic Visions (7-12)

Key Verse: In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. (Daniel 2:44)

8. The Themes of Each Book.

Book	Main Theme	Big Ideas
Isaiah	***The Justice and Mercy of God.***	• Earthly alliances disappoint, but trusting in God brings salvations. • Because God is holy and loving, he must punish the rebellious; but he will eventually redeem those who repent. • God is the ultimate king who is just and righteous. • God promises to send the Messiah, who will bring justice and salvation to all who believe.
Jeremiah	***Judgement is coming; repent!***	• Jeremiah warns God's people to return to God and repent. • Judah's idolatry will result in judgement and punishment. • God will make a new covenant with His people. • Ultimate trust must be found not in earthly things but in God.
Lamentations	***Mourning over sin; the severity of God's judgement; hope in His mercy.***	• God can use humans to execute His judgement. • The proper response to sin is to repent and request forgiveness. • Because of God's great love, his people are never without hope. • Humans can see and experience God even through pain.
Ezekiel	***God will be known through His judgement and restoration.***	• God judges sin. • God has ultimate control over history. • There is still hope for God's people even after God's judgement. • God promises to live among his people.
Daniel	***God's sovereignty over kingdoms and His unfolding plan for the future.***	• God is in control over world events, kingdoms and government. • God rewards those who remain faithful to Him. • God's people can thrive in difficult times as long as they continue to trust and believe in Him. • God's people can expect persecution. • Symbolic prophecies foretell the return of Christ.

LESSON TWO: ISAIAH 1 – OVERVIEW OF ISAIAH

1. Introduction:

Isaiah = Yesha'yahu = "Yaheweh is SALVATION".

Isaiah is like a miniature Bible.

The first 39 chapters (like the 39 books of the O.T) are filled with judgement upon immoral and idolatrous men. Judah has sinned, the surrounding nations have sinned, and the whole earth has sinned. Judgement must come for God cannot allow such blatant sin to go unpunished forever.

However, the final 27 chapters (like the 27 books of the N.T) declare a message of hope. The Messiah is coming as a saviour and a sovereign to bear a cross and wear a crown.

2. Outline of Isaiah:

ISAIAH

	The Judgment of God	The Deliverance of God		
		THE SUPREMACY OF THE LORD	THE SERVANT OF THE LORD Servant Songs: 42:1–9 49:1–13 50:4–11 52:13–53:12	THE FUTURE PLAN OF THE LORD
	CHAPTERS 1–39	*CHAPTERS 40–48*	*CHAPTERS 49–53*	*CHAPTERS 54–66*
Emphasis	The law and judgment for disobedience	Comfort . . .	God's grace and deliverance Promise . . .	Hope . . .
"Bible within Bible"	Old Testament	New Testament		
Theme	The justice and mercy of God			
Key Verses	2:3–5; 6:1–3; 53:1–12			
Christ in Isaiah	His first and second advents are prophesied throughout the book (child of a virgin in 7:14, the shoot from the stem of Jesse in chapter 11, the Suffering Servant in chapter 53).			

3. The Prophet Isaiah and His Time

Isaiah lived in Judah and his life and work spanned the reign of five kings if Judah:

King	Key Events
Uzziah (740-739 BC)	*Isaiah started his ministry the year King Uzziah dies (Isaiah 6:1).*
Jothan (739-735 BC)	*Isaiah continues his ministry.*
Ahaz (735-715 BC)	*The Syro-Ephraimitic war.* *Northern kingdom falls to Assyria.*
Hezekiah(715-686 BC)	*Deadly alliance with surrounding nations.* *Assyrians surround Jerusalem – God intervenes*
Manasseh (686-?? BC)	*Isaiah sawn in two by order of the king.*

He received his call in the year Uzziah died (6:1-8). He was married and had at least two children, each of whom were given a symbolic name (7:3; 8:3). He worked in Jerusalem itself and had ready access to the king's presence– his father, Amoz, was younger son on King Joash.

When Isaiah did his work, Judah was experiencing one of the most difficult periods in her history. Under Uzziah she had achieved economic prosperity and became a military power of importance. She controlled important trade routes and maintained commercial links with Arabia. Agriculture within the realm had expanded and improved (2 Kings 15:1-7; 2 Chronicles 26). However, when Uzziah died Judah's period of prosperity and national glory came to an end. Her strength was sapped from without and within.

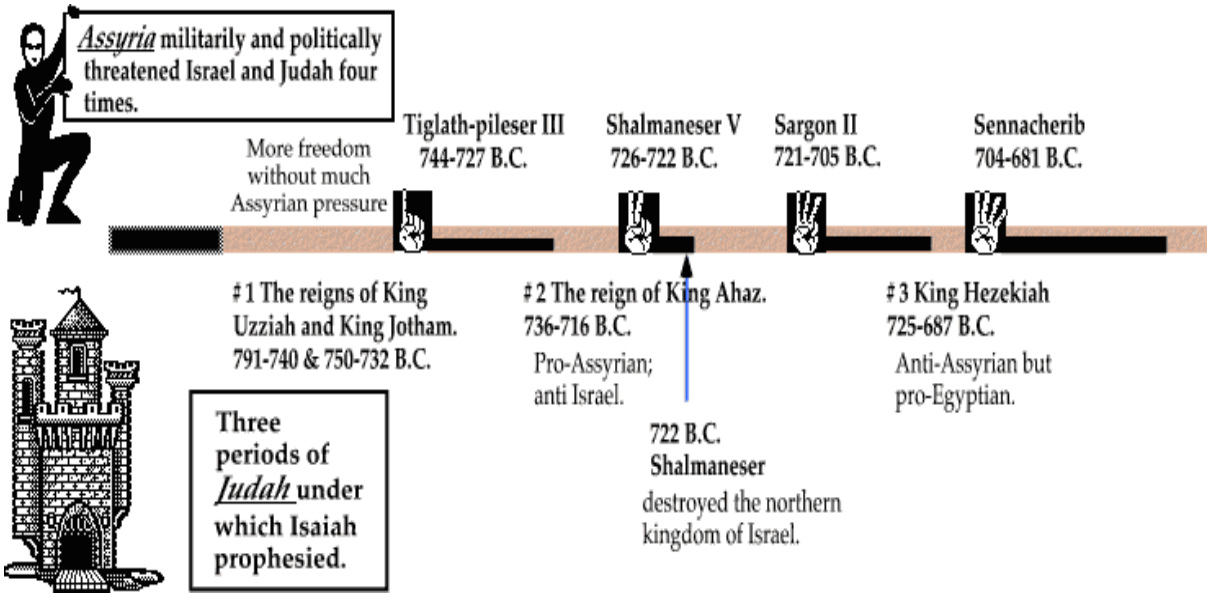
FROM WITHOUT: The Assyrian menace on the horizon. He stressed the futility of trying to wriggle from beneath their heel.

FROM WITHIN: A spiritual crisis plagued Judah within. Greed, hypocrisy and injustice. The people went to two extremes to try to save Judah:

(1) Some doubted the Lord's ability to care adequately for His covenant people in the face of external threats and were prepared to form foreign alliances and provide space for foreign deities in the temple.
(2) Some insisted the nation would never fall, no matter what. The nation and Jerusalem were seen as inviolable (secure from violation or profanation) because of the Lord's presence in the Temple. They felt free to commit whatever crimes they fancied and advocated revolts against Assyria that were suicidal.

4. Historical Setting and events

Judah	*Prophets*	*Israel*	*World Powers*
Uzziah		Jeroboam II	
		Zachariah	
		Shallum	
		Menahem	• Israel "buys off" Assyria
		Pekahiah	
Jotham	740 B.C.	Pekah	• 2 1/2 tribes east of Jordan taken captive by Assyria
Ahaz			
			• Samaria besieged by Assyrians
Hezekiah	ISAIAH	Hoshea	• Northern Kingdom falls and Assyrian Captivity begins 722 B.C.
		Assyrian Captivity	• Assyrians invade Judah God intervenes to save Jerusalem
Manasseh			
II Kings 15—20	*Isaiah 1:1 :36—39*	*II Kings 14—17*	



The main events that form the background of Isaiah are:

(1) 735 BC : The crisis of the Syro-Ephraimitic war (Isaiah 7 and 2 Kings 16:5-8). We will look at this in more detail later.

(2) 722 -721 BC : The fall of the Northern Kingdom. Shalmanesar V attacked Israel and set siege to Samaria to crush a revolt by Hoshea (See 9:8 – 10:14; 17:1-11; 28:1-4 and 2 Kings 17)

(3) 711 BC : The Assyrian army under Sargon II put down a rebellion centred around Ashdod (Philistines) – Hezekiah kept out of this.

(4) 705 BC : Hezekiah joined a coalition of neighbouring nations to try to win freedom from the Assyrian threat. Hezekiah stayed with this to catastrophic results (Chapter 28-39 deal with this and events surrounding this).

(5) 701 BC : Assyrians surrounded Jerusalem and demanded its surrender. God redeemed them due to Hezekiah's actions (37:36 – see 2 Kings 19).

(6) Isaiah 40-66 speaks of a time when Judah's captivity is about to return. Judah has been ravaged, the temple destroyed and Jerusalem flattened (44:26; 49:19; 51:3)

605 BC : Nebuchadnezzar becomes king of Babylon.
586 BC : Judah taken into Babylonian exile.
562 BC : Nebuchadnezzar dies, 3 kings in short succession.
555 BC : Persians conquer Babylonians (48:14, 20; 52:11, 12) King Cyrus (44:28; 45:1)
538 BC : Exiles return to Judah.

5. Major Themes of Isaiah

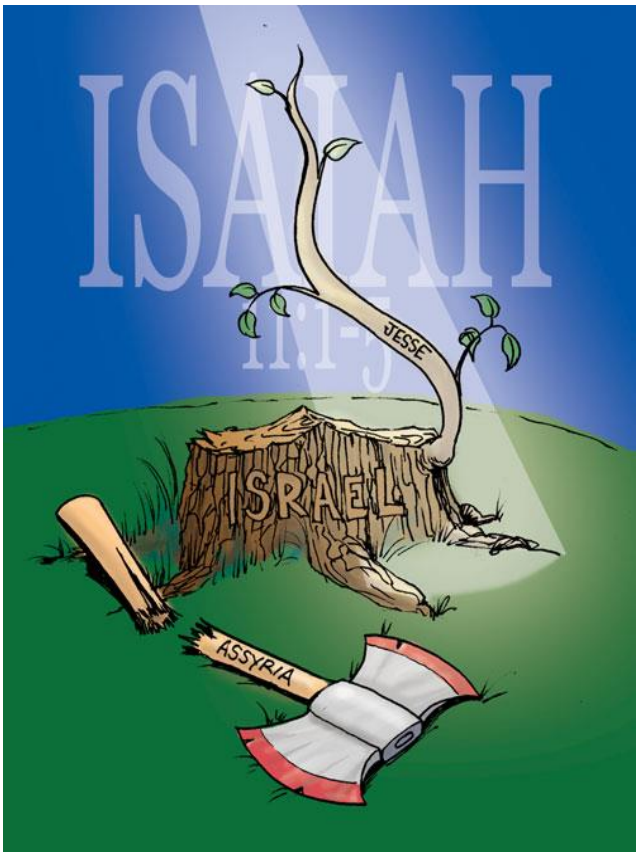
Isaiah is made up of segments which repeat the same themes over and over again.
Segment 1 = Chapters 1-2
Segment 2 = Chapters 3-4
Segment 3 = Chapters 5-6 and so on..

Let us take segment 1 as an example and see the main themes:

1:1-9 : Judah has sinned.
1:10-18 : There is a need of repentance.

1:19-20	: OBEDIENCE = BLESSING; DISOBEDIENCE = CURSE
1:21-25	: Judgment must come due to disobedience. This judgement is revealed to be in the form of nations invading and finally destroying Jerusalem and the Israelites taken into captivity.
1:26-27	: But there will be the restoration of Zion when a remnant returns
1:28-31	: The rest of the wicked are to be destroyed.
2:1-11	: *"Latter Days"* – future restoration of Jerusalem, speaking ultimately of the Millennium where the Messiah returns to rule and reign for a thousand years.
2:12-22	: The Day of the Lord (wrath on wicked, salvation of righteous).

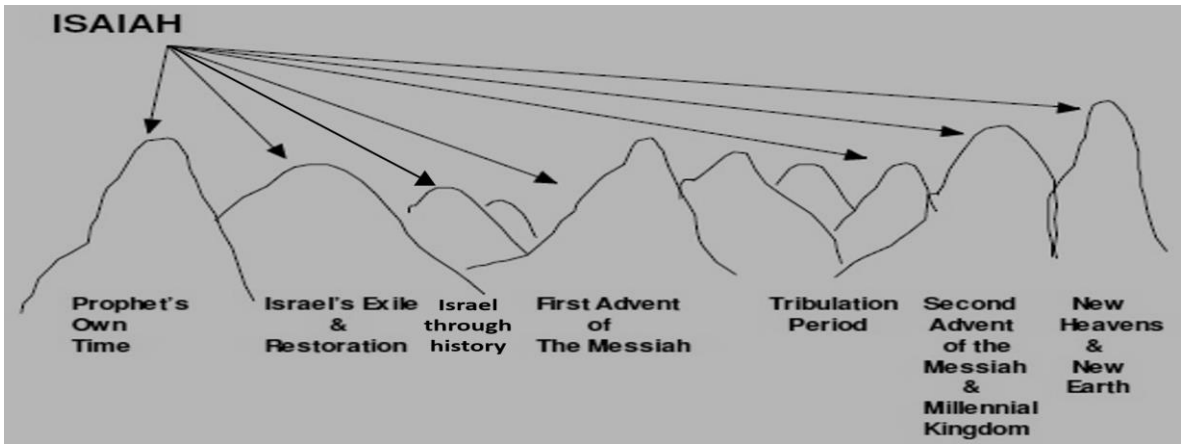
Explain the following pictures in the light of the above:

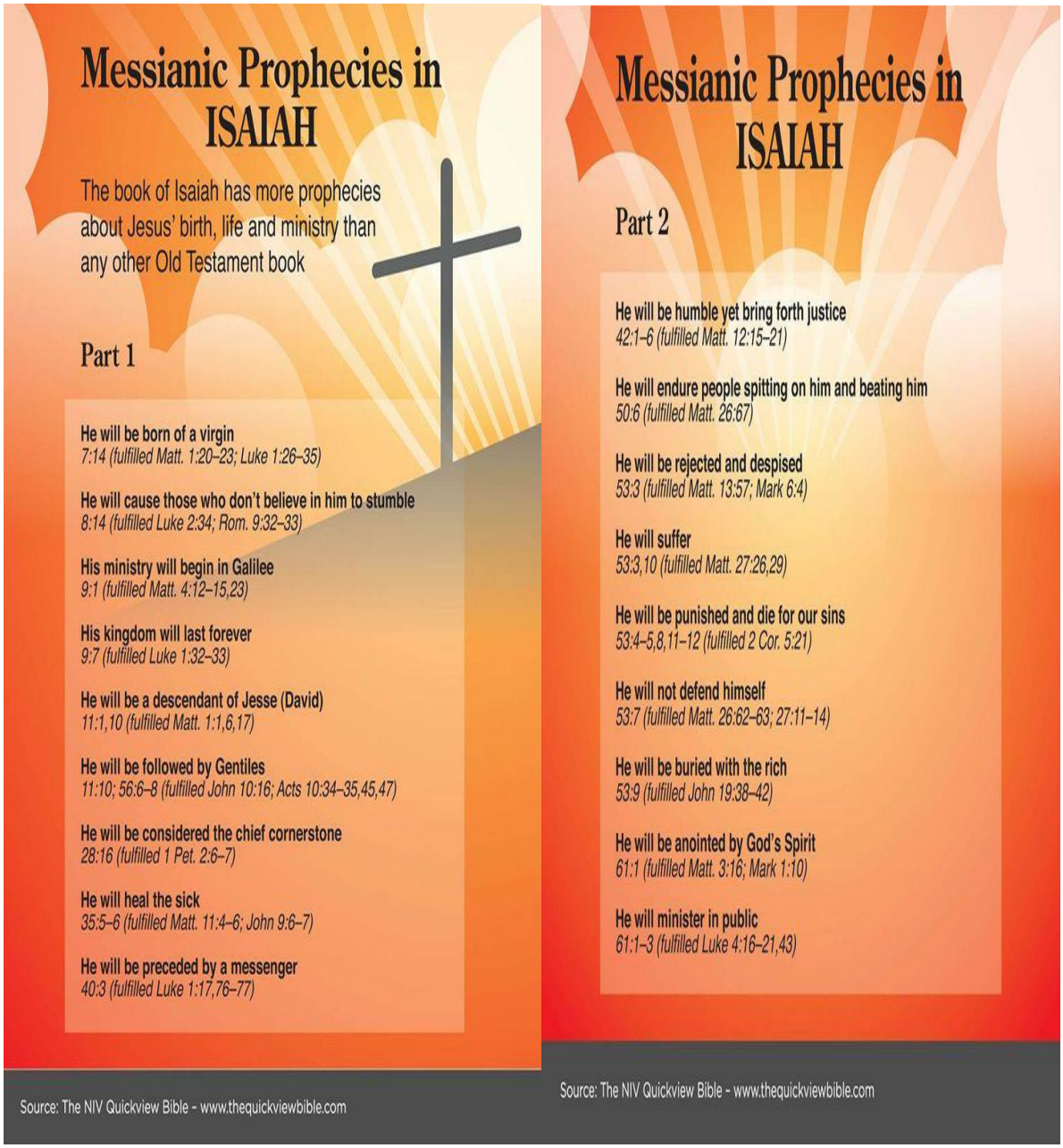


6. Contemporary and Eschatological Levels of Prophecy

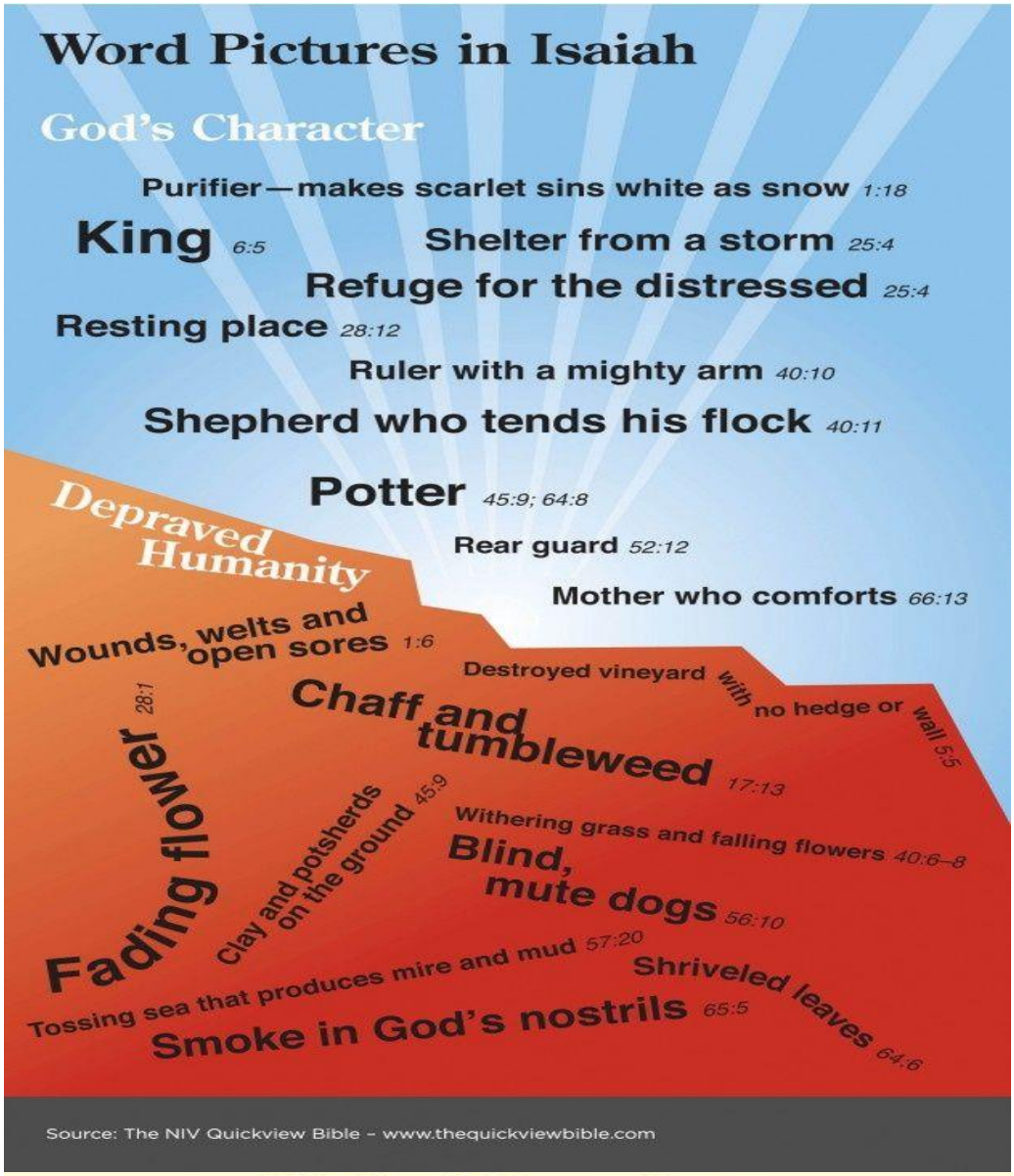
The prophecies in Isaiah have levels of meaning.

For Israel: LEVEL 1: Contemporary message for that time.
LEVEL 2: Patterns repeated through Israel's history until The return of the Messiah – Jesus.


ISAIAH
Prophet's Own Time
Israel's Exile & Restoration
Israel through history
First Advent of The Messiah
Tribulation Period
Second Advent of the Messiah & Millennial Kingdom
New Heavens & New Earth

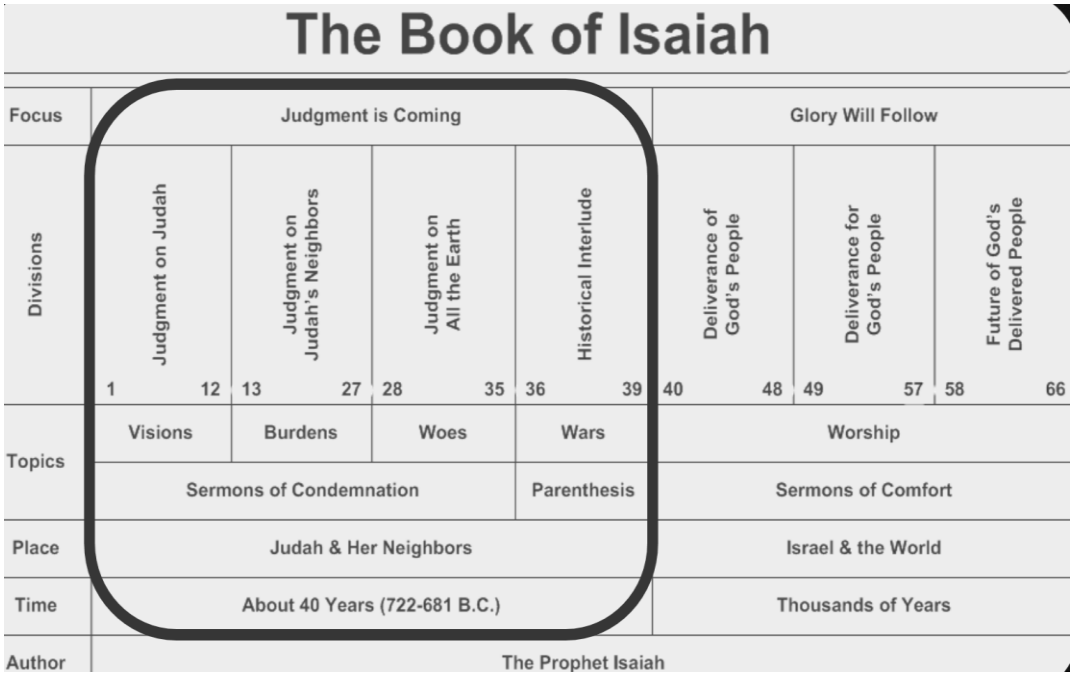

Messianic Prophecies in ISAIAH
The book of Isaiah has more prophecies about Jesus' birth, life and ministry than any other Old Testament book
Part 1
He will be born of a virgin
7:14 (fulfilled Matt. 1:20–23; Luke 1:26–35)
He will cause those who don't believe in him to stumble
8:14 (fulfilled Luke 2:34; Rom. 9:32–33)
His ministry will begin in Galilee
9:1 (fulfilled Matt. 4:12–15,23)
His kingdom will last forever
9:7 (fulfilled Luke 1:32–33)
He will be a descendant of Jesse (David)
11:1,10 (fulfilled Matt. 1:1,6,17)
He will be followed by Gentiles
11:10; 56:6–8 (fulfilled John 10:16; Acts 10:34–35,45,47)
He will be considered the chief cornerstone
28:16 (fulfilled 1 Pet. 2:6–7)
He will heal the sick
35:5–6 (fulfilled Matt. 11:4–6; John 9:6–7)
He will be preceded by a messenger
40:3 (fulfilled Luke 1:17,76–77)
Source: The NIV Quickview Bible - www.thequickviewbible.com
Messianic Prophecies in ISAIAH
Part 2
He will be humble yet bring forth justice
42:1–6 (fulfilled Matt. 12:15–21)
He will endure people spitting on him and beating him
50:6 (fulfilled Matt. 26:67)
He will be rejected and despised
53:3 (fulfilled Matt. 13:57; Mark 6:4)
He will suffer
53:3,10 (fulfilled Matt. 27:26,29)
He will be punished and die for our sins
53:4–5,8,11–12 (fulfilled 2 Cor. 5:21)
He will not defend himself
53:7 (fulfilled Matt. 26:62–63; 27:11–14)
He will be buried with the rich
53:9 (fulfilled John 19:38–42)
He will be anointed by God's Spirit
61:1 (fulfilled Matt. 3:16; Mark 1:10)
He will minister in public
61:1–3 (fulfilled Luke 4:16–21,43)
Source: The NIV Quickview Bible - www.thequickviewbible.com

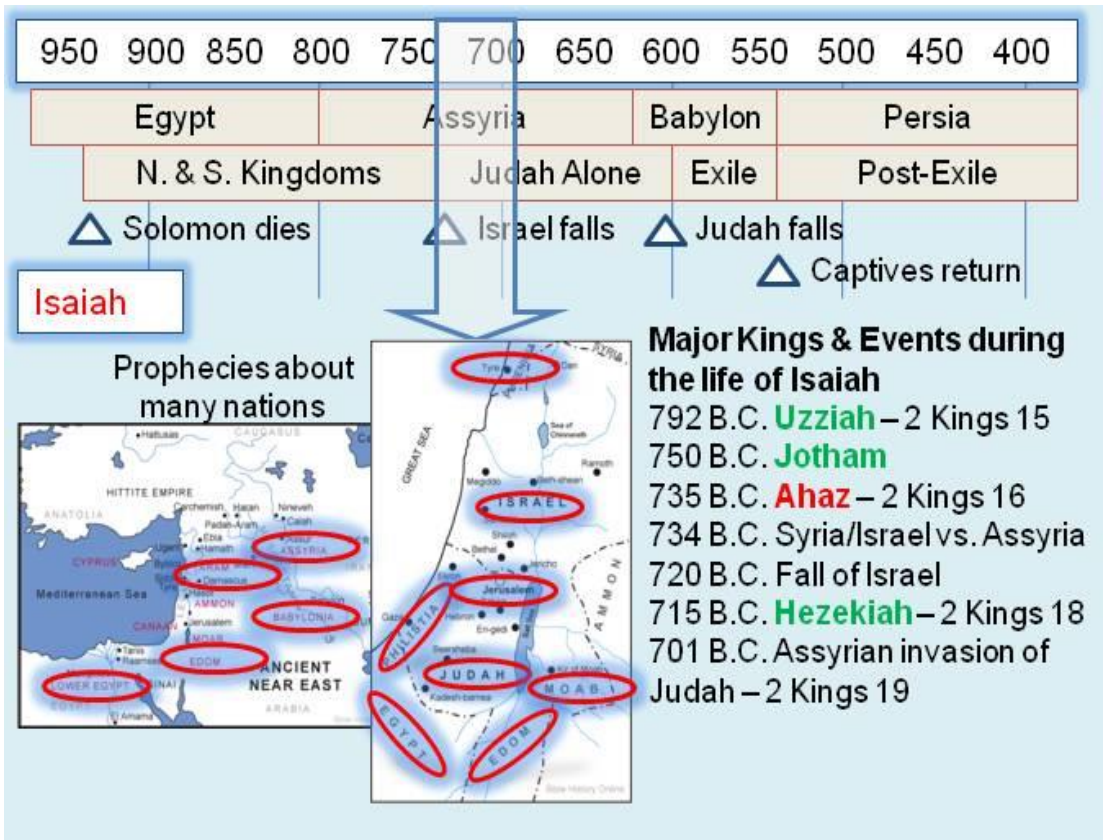
7. Prophetic Pictures and Acts in Isaiah

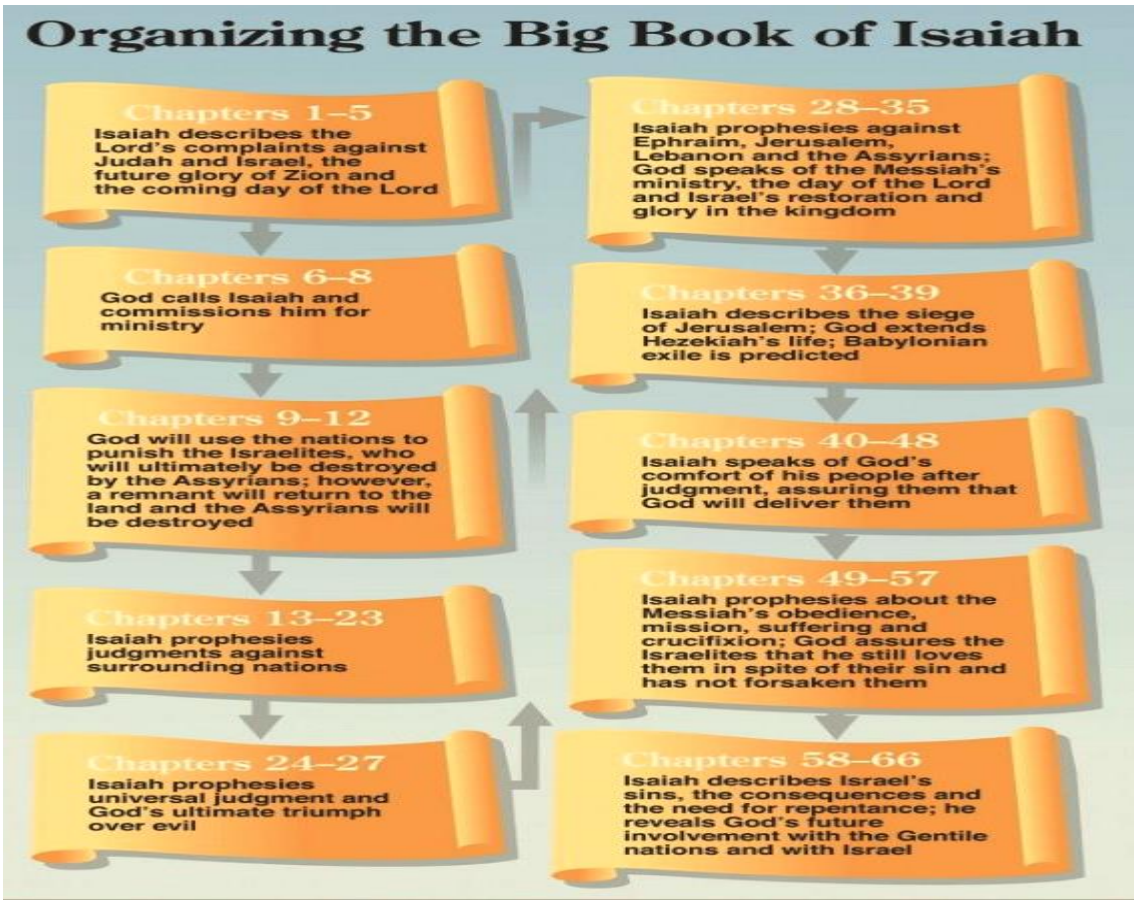


LESSON THREE: ISAIAH 2 – CHAPTERS 1-39

1. Introduction:







SECTION I : Prophecies against Judah (1:1-12:6) 743-733 BC
SECTION II: Prophecies against other nations (13:1 - 23:18)
SECTION III: "The Little Apocalypse" (24:1 – 27:13) 743-687 BC
SECTION IV: Events during Hezekiah's reign (28:1 – 39:8)
(a) Prophecies of judgement and blessing (28:1 - 35:10)
(b) Same as 2 Kings 18:13 – 20:19 (35:11-39:8) (HISTORICAL BREAK)

2. SECTION I – Prophecies against Judah (Chapters 1-12)

Chapters 1 to 5

Chapters 1 to 5 of Isaiah basically introduces the situation of Judah. It has sinned, there is imminent judgement but future restoration and glory awaits a remnant (starting a continuing theme).

The Song of the Vineyard (Isaiah Chapter 5)

Despite the care the Lord has bestowed on His vineyard, Israel, it is producing no fruit. Therefore He will tear it from the ground and smash it.

The Six Woes on God's People (Isaiah 5:8-23)

Woe	Verses	Description of woe and application
ONE	**5:8-10**	Woe to those greedy for more property. Will become desolate.
TWO	**5:11-17**	Woe to those seeking pleasure and not God's ways. Shall be humbled.
THREE	**5:18-19**	Woe to those continuing in sin and mocking God.
FOUR	**5:20**	Woe to those calling evil good and good evil.
FIVE	**5:21**	Woe to those wise in their own eyes.
SIX	**5:22-23**	Woe to those who drink too much and do injustice.

Chapter 6: The Temple Vision (6:1-13)

The Call and Commissioning of Isaiah

(a) PERCEIVING - *God's glory (vv1-4)*
Own sinfulness (v5)

(b) PURGING - *From sin (vv6-7)*

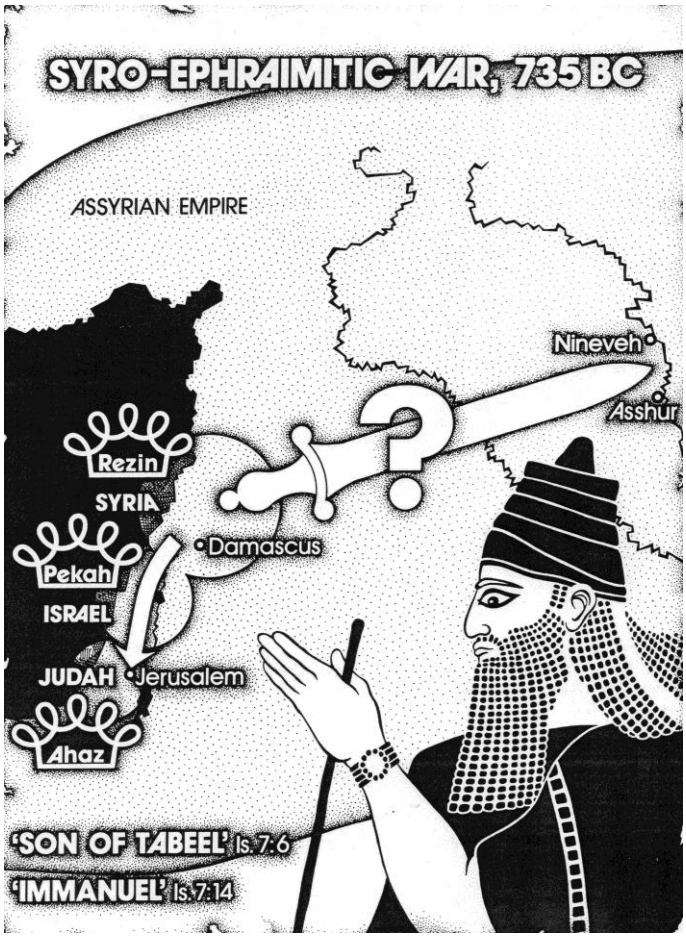
(c) PREPARING - *Hearing God's voice and obeying (v8)*

(d) PROCLAIMING - *Hearing and speaking God's vision (vv9-10)*

(e) PERSISTING - *Until all the vision comes to pass (vv11-13)*

Isaiah's COMMISSION = To proclaim imminent judgement on Judah.
His hearers would reject his message.

The Crisis of the Syro-Ephraimitic War (ch. 7-12)



Chapter 7

Background

745 BC: Tiglath-pileser III came to the throne of Assyria and revitalized that *"superpower"* nation (based in Mesopotamia / Iraq)

740 BC: Judean king Uzziah died; Isaiah received prophetic call (Judah = *"good guys"* in Old Testament after split of Israel)

738 BC: Israel and Aram-Damascus became Assyrian vassals (Israel = northern nation after the split of Israel; Aram-Damascus [aka "Syria" or "Aram"] = usual enemy of Israel, except when united against Assyria)

Date: *735 BC*

Geopolitical situation described by ***2 Kings 16:5-6*** *(cf. 2 Chronicles 28);* ***Isaiah 7:1-9***:

Summary: Aram (under king Rezin) and the northern nation of Israel (under Pekah) united against Judah's king Ahaz. The reader is not told why, but it is apparent from Assyrian records and what comes later that Aram and Israel wished to force Judah into an anti-Assyrian coalition by effecting a *"regime change."*

Apparently Ahaz was unwilling to join a fight against the superpower Assyrians. But, Ahaz was also totally outgunned by the larger Aram and Israel. The prophet Isaiah came to Ahaz and said (in a modern paraphrase): *"don't worry, these guys will not overcome you—but you must trust in the LORD to be firmly established."*

Ahaz neglected Isaiah's advice (v4) and sought help from Tiglath-pileser III of Assyria.

"Ahaz sent messengers to say to Tiglath-Pileser king of Assyria, "I am your servant and vassal. Come up and save me out of the hand of the king of Aram and of the king of Israel, who are attacking me." And Ahaz took the silver and gold found in the temple of the Lord and in the treasuries of the royal palace and sent it as a gift to the king of Assyria. The king of Assyria complied by attacking Damascus and capturing it. He deported its inhabitants to Kir and put Rezin to death." 2 Kings 16:7-9

Isaiah indicated that *the thing Ahaz relied on would itself become his burden* (Isaiah 7:17-25).

*The sign of Immanuel (*Meaning *"God is with us")*
- Isaiah's offer of a sign to reassure Ahaz was rejected
- As a result, the *"sign of Immanuel"* was given
- Best known from quote in Matthew 1:23: related to Jesus' virgin birth
- But, also an immediate context/meaning in the 8th century BC (Isa 7:14-16)

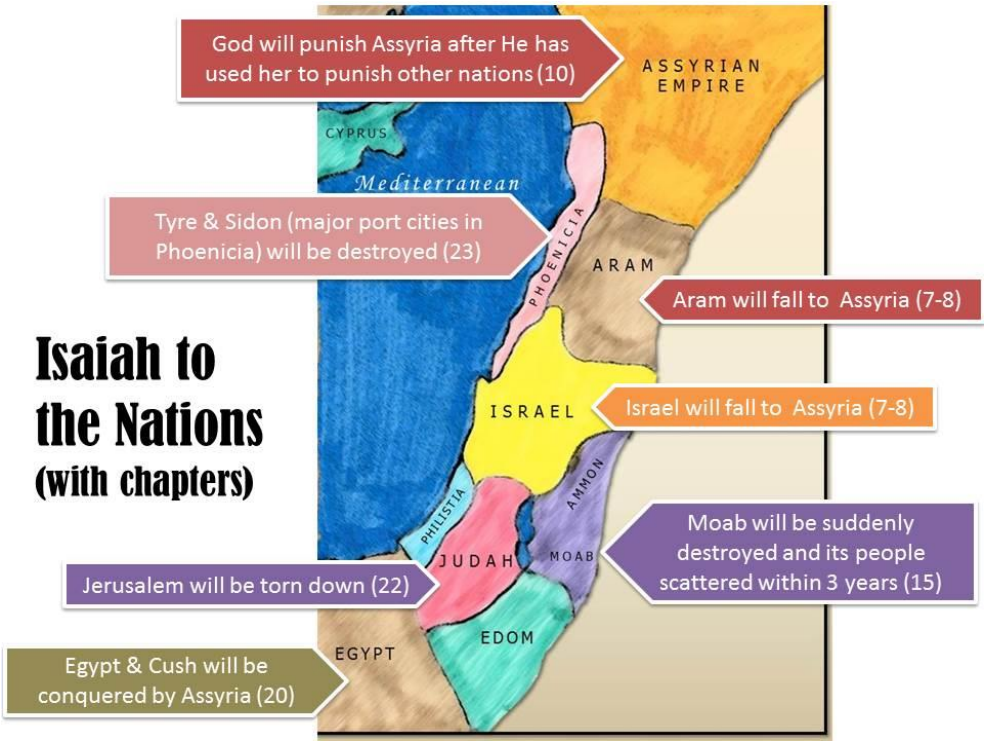
The babies names are symbolic of what God will do in the nation (Ahaz neglects these signs/symbols).

Chapter 8:5-8
Because Ahaz sought Assyrian help Isaiah spoke this oracle. They had refused the *"waters of Shiloah that flowed gently"* and put their trust in the mighty Euphrates of Assyria.
Shiloah = Conduit bringing constant flow of water from spring Gihon to a reservoir in Jerusalem.

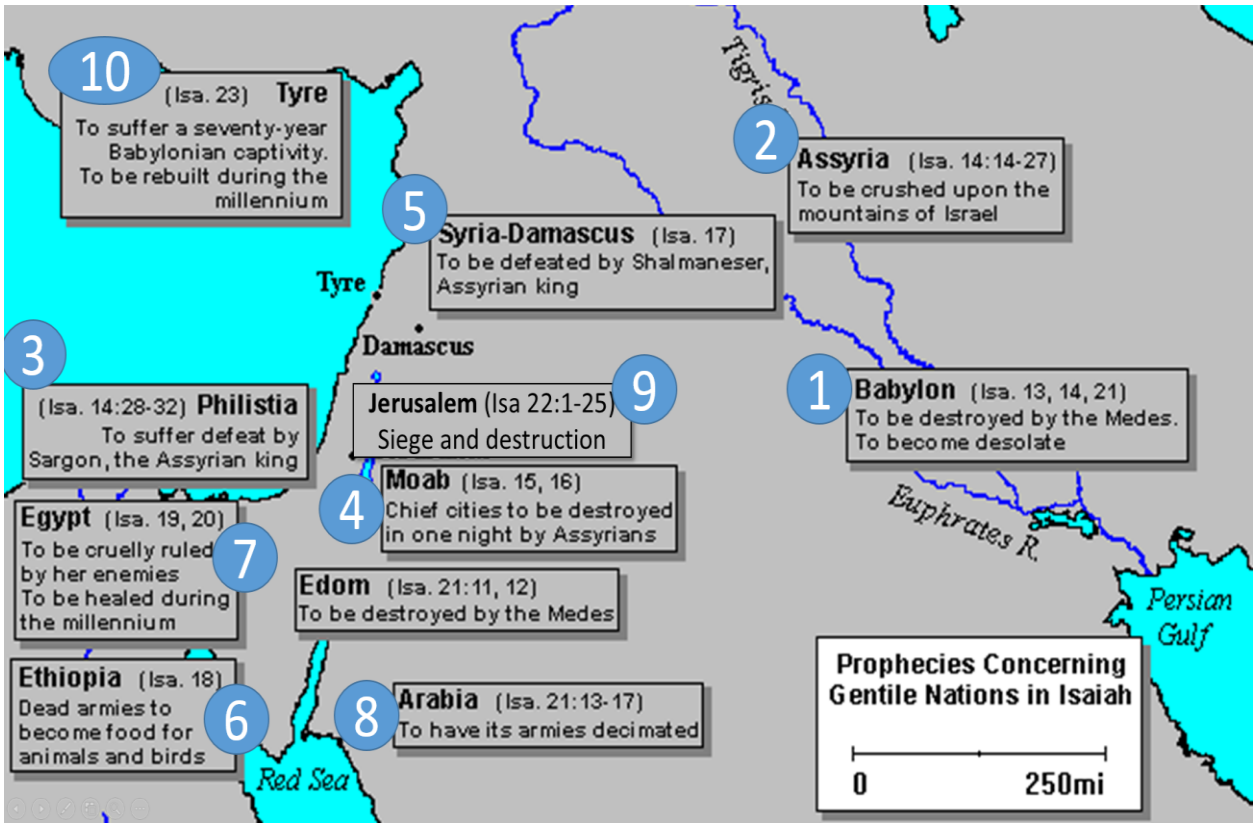
Chapter 8:11-22
Isaiah simply withdrew and waited expectantly for the Lord to accomplish His word.

Chapters 9-12
Ahaz had shown that he was an unworthy descendant of David, but the Lord would raise up a righteous King (Isaiah 9:1-7 and 11:1-3) – speaking ultimately of Jesus.
The Assyrians were to overrun Judah as they had Israel (9:8-10:5) but when they had served their purpose He would pour out His wrath on them (10:12-19) and restore the remnant of His people (10:20-27). He would bring both Israel and Judah back from far places to restore the Land (11:11-16 and Chapter 12).

3. SECTION II - Prophecies against Nations (Chapters 13-23)



These are both contemporary and eschatological.



4. SECTION III – "The Little Apocalypse" (24:1-27:13)

- The wrath of God (but salvation of a remnant (24:1-23)
- Praise for Kingdom blessings (25:1-12)
- Kingdom song (26:1-21)
- Blossoming in the Kingdom (27:1-13)

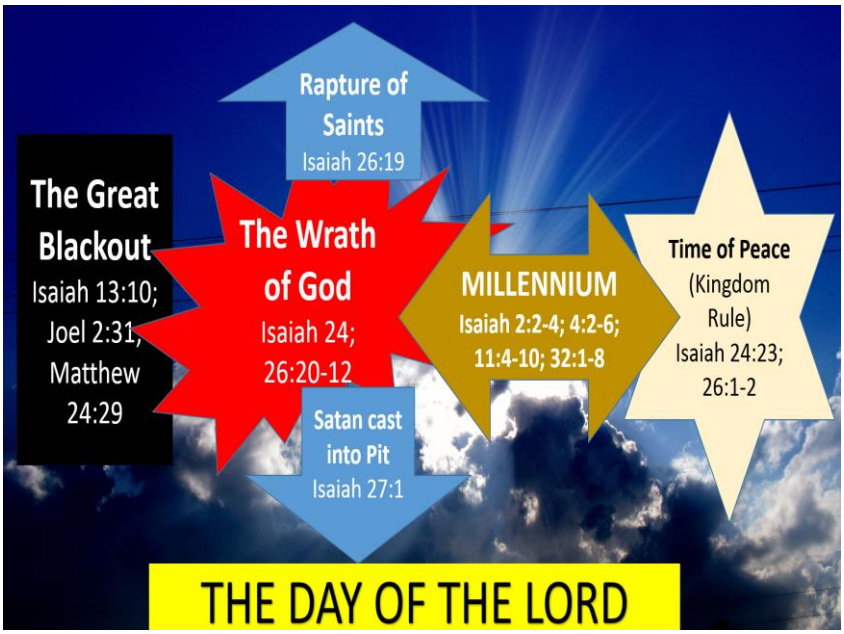
This section foretells of **THE DAY OF THE LORD.**

This is a common term in Isaiah and it contains the following:

(a) Judgement on the Wicked (God's wrath) by God's raised up instrument of judgement (Isaiah 13:9-10).

(b) The salvation of a righteous remnant from out of tribulation to a time of peaceful rule (Joel 2:31-32).

This ultimately speaks of the SECOND COMING OF CHRIST (also called the DAY OF THE LORD). Isaiah's mentions of the Day of the Lord look both to his time (using Assyria and Babylon as instruments of His wrath) and to a future time of Christ's return. It is not a literal day but a season of time.



5. SECTION IV – Hezekiah's Reign (Chapters 28-39)

(a) Chapters 28-35

These chapters deal with the time Hezekiah joined a coalition of neighbouring nations to try and win freedom for his realm in 705 BC (especially with Egypt – Chapters 30-31). Isaiah came strongly against this: The Lord had made His plans and would accomplish them by raising up Assyria to judge the nation.

Alliances were useless and wrong – if the people would not heed the message from Isaiah then they would hear the same message in Assyrian Babble (28:7-13; 31:1-5).

11 *"For with stammering lips and another tongue*
He will speak to this people,
12 *To whom He said, "This is the rest with which*
You may cause the weary to rest,"
And, "This is the refreshing";
Yet they would not hear.
13 *But the word of the* LORD *was to them,*
"Precept upon precept, precept upon precept,
Line upon line, line upon line,
Here a little, there a little,"
That they might go and fall backward, and be broken
And snared and caught." Isaiah 28:11-13

There was a coming King (32:1-20) with His Kingdom (35:1-10).

(b) Chapters 36-39

Because Hezekiah stayed with the alliance, Assyrian armies under Sennacherib surrounded Jerusalem (701 BC)

- Assyria challenges God (36:1-22)
- God destroys Assyria (37:1-38)
- Hezekiah's life prolonged (Chapter 38)
- Babylon would eventually come to judge Judah in full (Chapter 39)
  - Hezekiah foolishly shows all the Temple treasures to Babylonian envoys. Isaiah prophecies that all this plus the nation would be carries to Babylon.

HOMEWORK: Read chapters 36-39 and list out spiritual lessons you learn.

LESSON FOUR: ISAIAH 3 – CHAPTERS 40-66

COMFORT FOR THE CAPTIVES

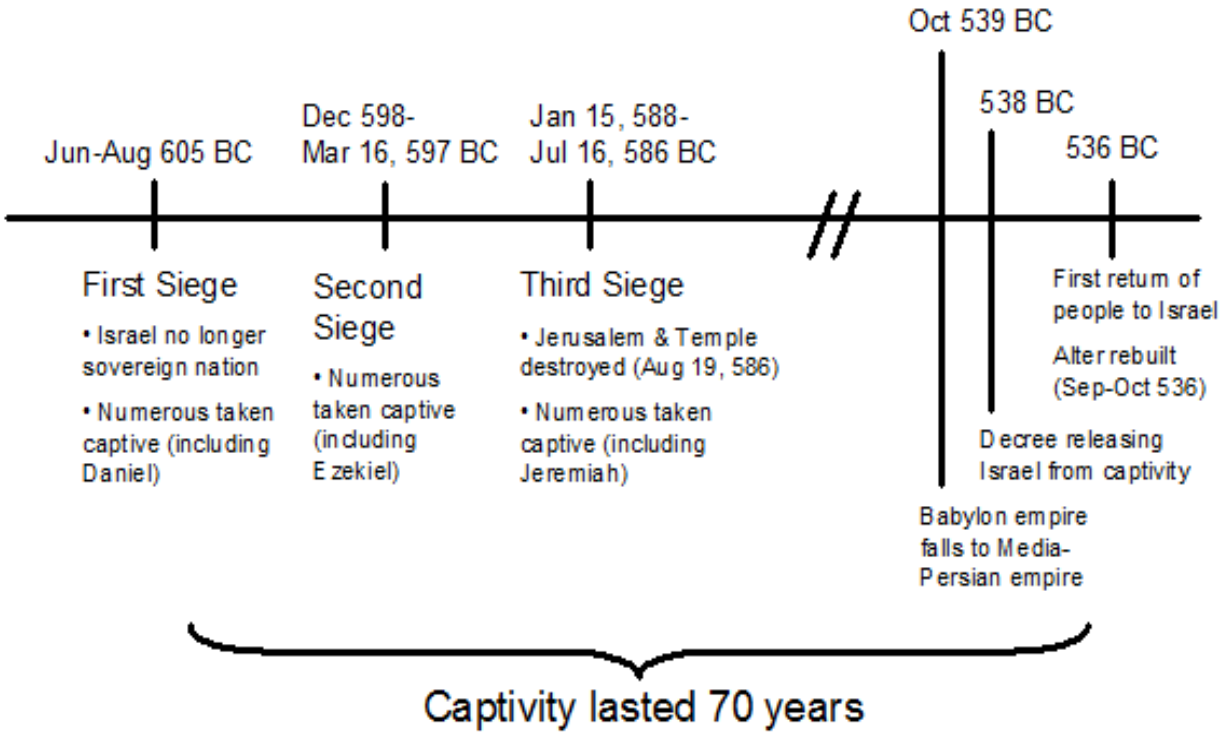
1. The Situation:

In this section of Isaiah we see that Judah is in captivity in Babylon (49:19), which the Prophet Jeremiah had said would last 70 years (Daniel 9:2) – false prophets are trying to please the people by giving a shorter time (Jeremiah 28:1-4). Judah has received double for her sins (40:1, 2) and the Temple is destroyed, Jerusalem flattened (44:26). The monarchy is no more (51:3).

However, here the Prophet is commissioned to speak *"tenderly"* to *"Jerusalem"* (Israel) (40:1, 2) – it is a message of COMFORT and HOPE. Babylon's end is near (48:14, 20; 52:11, 12). The Lord has forgiven Israel, not because her suffering has wiped out some debt of punishment that had to be paid, but because He acts in mercy and pardon to create new life and new beginnings for His people.

Because Isaiah prophesies in detail of a time after his death many scholars have postulated that there was a second Isaiah. If you believe in supernatural fore-telling prophecy then there should be no problem accepting this was simply the same Isaiah prophesying of future events.

These events are outlined in the following chart..



Cyrus (Isaiah 44:28; 45:1)

In 539 BC the Persians and Babylonians fought a decisive battle at Opis on the river Tigris. The Persians emerged the victors. A few weeks later Babylonia gave in to the Persians forces. Cyrus, the king of the Persians at that time, demonstrated himself to be a humane and enlightened ruler. He won the affection of the people.

The Jews in Babylon

They lived in tolerable conditions in Babylon but longed to return to their homeland (Psalm 137, Psalm 126). They clung to the promises given to Abraham and David.

Cyrus' rise to power and the growing awareness of his enlightened policies fanned the fires of Jewish nationalism and increased the hope of an eventual return to Judah. Cyrus did not disappoint the Exiles.

In 538 BC he issued a decree allowing them to return to Judah. Isaiah had prophesied about this 150 years earlier!

2. Outline of Isaiah 40-66:

Chapters 40-66: **The Restoration of God's People**		
Chapters 40-48: **God will Restore His People; There is no Hope in Idols** 1. Comfort in the Coming of the Incomparable God (40) 2. Fear Trustingly in God; Idols are nothing (41) 3. God Foretells his Servant to his Servant; IAN (42-43:13) 4. He who Redeems will Redeem... (43:14-44:5) 5. Only the One True God can deliver...; IAN (44:6-23) 6. God announces His work through Cyrus; IAN (44:24-45:25) 7. To Whom can God be Compared; IAN (46) 8. Babylon's Sorcery cannot save her from the hand of God (47) 9. God will Deliver from Babylon in spite of Israel's sin (48)	Chapters 49-57: **Suffering Now & Glories to Follow;** 1. God will restore his people through the servant (49) 2. No Divorce for Israel, only restoration through Servant (50) 3. God will reverse the effects of his anger (51) 4. Wake up Zion! Good News! Your redemption is Compl. (52:1-12) 5. Vicarious judgment & salvation through the Servant (52:13-53:12) 6. Israel will forget her shame in divine restoration (54) 7. Repent and Respond to the Invitation of God (55) 8. Open acceptance to all who commit to the Holy One (56:1-8) 9. The Great Sin of Israel will be forgiven (56:9-57:21)	Chapters 58-66: **God's Blessing & Judgment** 1. When ritual becomes reality God will restore Israel (58) 2. Wickedness is a gulf from God/God redeems Repentant (59) 3. Wrath gives way to richness and everlasting Glory (60) 4. The Servant Proclaims the favorable Year of the Lord (61) 5. The Servant Proclaims a new Name for God's People (62) 6. Nations tread down in wine press of divine wrath (63:1-6) 7. Praise for the Past and Prayer for the Present (63:7-64:12) 8. Wicked of Israel shall perish/Righteous will see blessing (65) 9. God's salvation of the Righteous and Damnation of the wicked (66)

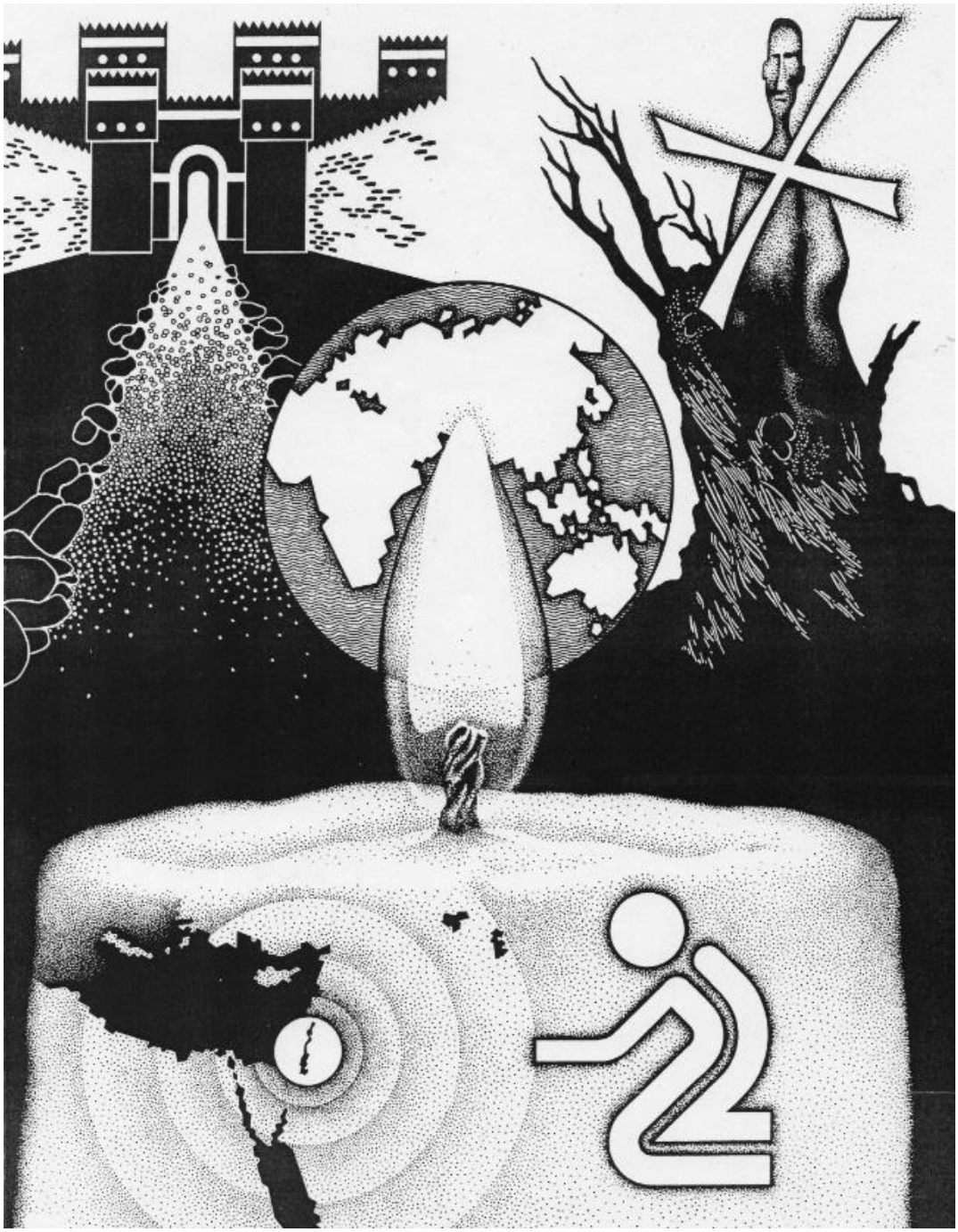
SECTION 1: Prophecies of Israel's DELIVERANCE (40:1-48:22)

SECTION 2: Prophecies of Israel's DELIVERER (49:1-57:21)

SECTION 3: Prophecies of Israel's DESTINY (58:1-66:24)

3. The Message of Comfort.

(i) Basically, the message is summed up in the following picture:



(ii) Numerous t weave their way through this section. They are put in the form of a dialogue between the Lord and His people.

QUESTION 1: *"Lord, we are thrilled that you plan to rescue us from Babylon, but will the Babylonian gods simply stand back and let you lead us out of their land?"*

ANSWER 1: See 40:18-20; 42:17; 44:9-20; 45:20; 46:1-2.
There are no other gods like me. I am above all and they are not really gods but are useless and powerless before me.

QUESTION 2: *"Lord, there are many temples in Babylon! Are you saying that the Babylonians who go to them worship NOTHINGS?"*

ANSWER 2: See 40:25; 42:8; 45:18; 48:12.
That's right. There's none like Me. I have created all things with a purpose. These idols are nothing compared to me.

QUESTION 3: *"Do you really have power to get us out of Babylon?"*

ANSWER 3: See 40:12, 21, 22, 26; 44:24; 45:5, 12; 46:9.
There's none like me in power. I made you, the world and the heavens. Look around and see my power.

QUESTION 4: *"If you are the only God, and if you created and control the universe, why did you allow us to go to Babylon in the first place? Have you increased in power lately?"*

ANSWER 4: See 42:24-25; 43:22-28; 48:1-5, 9-11; 51:17-20; 54:7
You went to Babylon because you continued in sin and did not call out to me. I am testing and refining you and will rescue you.

QUESTION 5: *"How will you get us out from under the Babylonian yoke?"*

ANSWER 5: See 40:23; 41:2-4, 25-29; 44:28-45:7; 46:8-11.
I will make them useless and judge them. I raise up nations and I cause them to fall. I will use Babylon to judge you but then I will bring them down using the Persians.

QUESTION 6: *"Lord, it's a massive undertaking to rescue us from Babylon and get us back to our land! How?"*

ANSWER 6: See 43:14-21; 51:9-11.
I will do a new thing and make a way in the wilderness, rivers in the desert. You will not be harmed and will have all you need to eat and drink. As I parted the sea before I will make a way for you.

QUESTION 7: *"So you have not forgotten us after all?"*

ANSWER 7: See 40:27-31; 46:3-4; 49:14-16.
I will never forget you but will nourish and care for you as a mother. Wait on me and I will give you power in my time. I have made you and will take care of, carry and deliver you.

QUESTION 8: *"Lord, it's a long walk back to Judah. What will we do for shade and water along the way? Will we be safe?"*

ANSWER 8: See 41:17-20; 43:1-8, 14-21; 48:20-22; 49:8-13, 22-24; 49:24-26; 52:12; 51:11.
I will cause water to flow in the desert and plants and trees to grow. I will make a way. I will protect you and multiply you because you are precious to me. Leave with singing for I will redeem you fully.

QUESTION 9: *"Lord, the Babylonians really wrecked our land. Is it worth going back to?"*

ANSWER 9: See 51:3; 44:23-28; 49:17.
I will comfort you and transform the barren land into a garden of Eden where there is joy and gladness. Jerusalem will be rebuilt and inhabited as sure as I created all things.

QUESTION 10: *"We are so few. Can we become a great people again?"*

ANSWER 10: See 51:1, 2; 49:19-21.
Remember Abraham. He became a great nation and so will you once again. Indeed the place will be too small to contain all your descendants.

QUESTION 11: *"Lord, what moves you to be so good to us?"*

ANSWER 11: See 43:22-28; 44:21, 22; 48:9-11.
I love you and will blot out your sins if you cry to me. Return to me and I will shower mercy and grace on you. For my name's sake I will turn from my anger.

QUESTION 12: *"You still have a purpose for us then?"*

ANSWER 12: See 43:10; 42:1-4, 6; 49:3, 6; 41:8-9; 44:1.
Yes – you are to be my witnesses to the nations. I will put my spirit on you to bring Jews and Gentiles to me. You will be my servant, my light and bring salvation to the ends of the earth.

4. The Servant of the Lord.

In Isaiah 40-66 there is the introduction of THE SERVANT OF THE LORD. There are four servant songs.
SONG 1: Isaiah 42:1-4
SONG 2: Isaiah 49:1-6
SONG 3: Isaiah 50:4-11
SONG 4: Isaiah 52:13 – 53:12

Who is the servant?

Though most of the passages speak of the Servant as singular, they equate the servant as the nation of Israel. However 49:1-6 does not permit us to equate the servant with Israel for the simple reason that the servant's role is to *"bring back Jacob (Israel) to Him*…" 49:5.

In all the passages, the concept of the servant swings like a pendulum from the singular to the plural. This causes no difficulty if the reader interprets the passages in the light of CORPORATE PERSONALITY – the ancient Israelites did not sharply distinguish between the individual and the community of which he was a part of. He could use corporate and individual terms interchangeably.

Therefore the servant points to God's people at every point in history

(Israel and the Church) as well as to the Messiah (Jesus).

What is the servant role? - Explaining the pictures on the next page:

The Role and Purpose of the Servant

SERVANT SONG ONE: Isaiah 42:1-4
The Servant, endowed with God's Spirit, brings God's light and liberty to the nations (v1). He works meekly (v2). He deals gently with the weak and the faint (v3). He persists until he has completed the task (v4).

SERVANT SONG TWO: Isaiah 49:1-6
The Servant (Israel, v3) was called by God from the very beginning, and is His instrument for mission (vv 1, 2). However, it appears that all has been in vain (v4). The Lord encourages the Servant to a renewed sense of mission, which is to revitalize Israel so that she can be in turn a more effective instrument to revitalize the nations (vv 5, 6).

SERVANT SONG THREE: Isaiah 50:4-11
The Servant proclaims the Lord's comforting words to God's people. He is happy to receive the Lord's daily instruction (vv 4, 5). His hearers refuse to heed him, and treat him shamefully (v6). The Servant persists – he refuses to let the opposition deter him from his mission (vv 7-9). His confidence rests in

the assurance that God will vindicate him. Those who reject his message will reap the consequences (vv 10-11).

SERVANT SONG FOUR: Isaiah 52:13-53:12

LESSON FIVE: JEREMIAH 1 – Overview

1. The Prophet and His Time

Jeremiah's ministry spanned about 40 years, 626-580 BC. He was a prophet divinely called in his youth (1:6) from the Priest-City of Anathoth (2 miles north east of Jerusalem).

His ministry took place during a time of political turmoil. The Assyrians were in their death throes. The Babylonians had gained their independence from them and Egypt was coming to life (2 Kings 22-25).

He is often called the *"Weeping Prophet"* (9:1) – he was a heartbroken prophet with a heart breaking message – a message of doom to a stiff-necked people in Judah. Despised and persecuted by his countrymen. Jeremiah bathes his harsh prophecies in tears of compassion. He faithfully declares that surrender to God's will is the only way to escape calamity. He often wrote through a scribe called Baruch.

Historical Span of Jeremiah's Teaching.

(a) The Reign of Kings

i. Josiah's Reign: 640-609 BC

Jeremiah's calling (Chapter 1) and early preaching (Chapters 2-4) were during his reign.

During his reign there were great reforms in religious life (2 Kings 22-23). However, with his death hopes were shattered about Judah's future.

Judah came under Egyptian control (609-605 BC) and later under the Babylonians. His son Jehoahaz succeeded to the throne, but after 3 months he was deposed and taken into exile in Egypt. He was replaced by his brother.

ii. Jehoiakim's Reign: 609-598 BC

He was a bad king, imposing heavy taxes (2 Kings 23:35), using forced labour to build his palace (22:13) whilst he lived in high style (22:15). He has a dishonest, oppressive and violent rule (22:17), fearing no one, not even God's prophet (26:20-23).

Jeremiah 7-23 were written during his reign.
About 600 BC he withheld tribute from Babylon which led to Jerusalem's fall. He was fortunate to die before this happened.

His 18 year old son – Jehoiachin – succeeded him with a 3 month reign. Nebuchadnezzar (Babylon's ruler) forced Judah to surrender. The treasures of the Temple were pillaged and the King taken captive to Babylon. Nebuchadnezzar then placed Josiah's youngest son Mattaniah on the throne, changing his name to…

iii. Zedekiah's Reign : 597-587 BC

He was a gentle and kindly king but lacked backbone (e.g. Jeremiah 38:19). He was readily influenced by those around him.
Jeremiah benefitted during this time – he was allowed to appear in public once again (Jehoiakim had banned him). Chapters 24-39 were written during this time period (2 Kings 24:18 – 25:7).

Because of his message of coming judgement from Babylon some of the influential leaders in Judah tried to kill Jeremiah by putting him in a well (38:1-13) – he was rescued by the King's order.

Soon the Babylonian forces poured into Jerusalem, destroying the Temple. Zedekiah tried to flee but was caught and taken captive to Babylon. He witnessed the execution of his sons and then his eyes were gouged out (38:14-39:10).

Jeremiah chose to remain in Jerusalem after the Exile (587 BC) and continued preaching (Chapters 40-43 cover this period of time). Finally he is taken to Egypt by Assassins (Chapters 44-52 are written at this time).

Jeremiah also wrote the Book of Lamentations after soldiers from Babylon destroyed Jerusalem.

(b) Surrounding Events

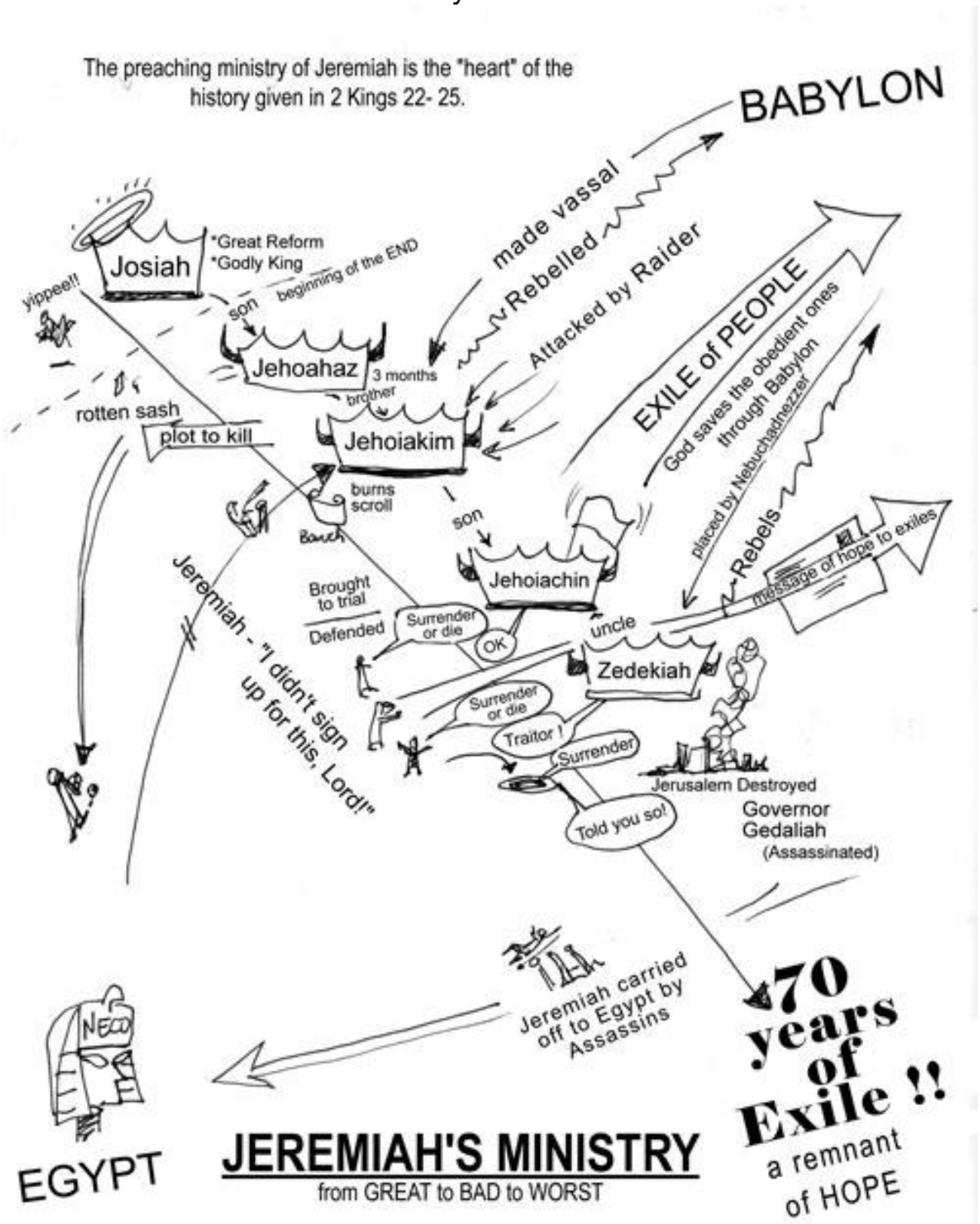
There are 3 main stages to Jeremiah's preaching:

(1) 626-605 BC – Prophesied whilst Judah was threatened by Assyria and Egypt (Chapter 1-23).

(2) 605-586 BC – Proclaimed God's judgement while Judah was threatened and besieged by Babylon (Chapter 24-39).

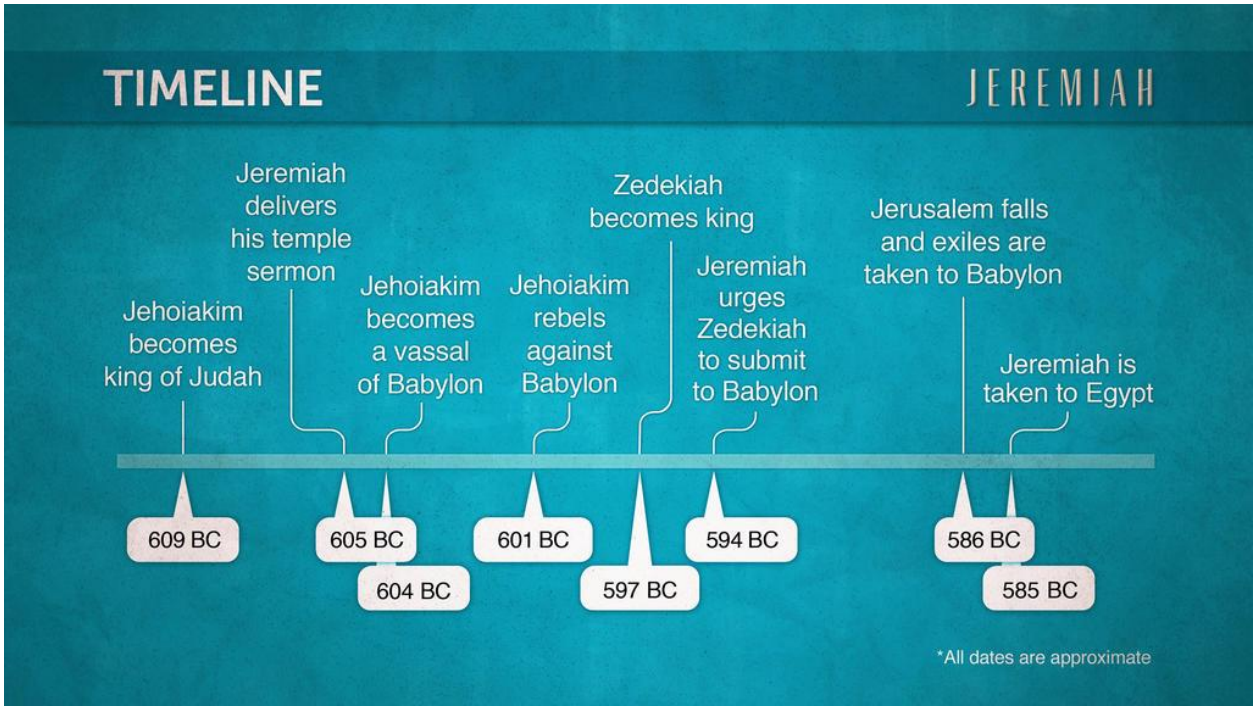
(3) 586-580 BC – Ministered in Jerusalem and Egypt after the fall of Judah (Chapter 40-52).

Jeremiah's Ministry in Pictorial Form:



Events Important to Jeremiah

Year (BC)	MINISTRY EVENTS	NATIONAL EVENTS	REGIONAL EVENTS
645			
640		Josiah begins reign 640BC	
635		Repentance under Josiah 633BC	
630		Freedom from Assyria 629BC	
625	Jeremiah called 626BC		Nabopolassar of Babylon
620	Ch 1-20 Early oracles	Book of the Law found 622BC	
615	against lust for foreign gods	Pagan worship obliterated	
610	pleading for repentance		Josiah killed by Neco
605	Official return to idolatry Ch 26 Temple sermon	Jehoakim begins reign 608BC Judah subject to Egypt	Battle of Carcemish 605BC
600	Threatened with death		Egypt defeated by Chaldea
595	Ch 27 Yoke parable	Zedekiah begins reign 597BC Zedekiah visits Babylon	Jerusalem captured 597BC
590		Zedekiah conspires w/ Egypt	Egypt retreat 589BC
585	Ch 43 Taken to Egypt	Jerusalem Temple destroyed 587BC	
580			



2. Outline of Jeremiah

JEREMIAH

	Judah's Sin and Judgment	Prophecies against the Nations	A Sobering Ending
	Jeremiah's call Idolatry Corrupt leadership Moral compromise Exhortations to Judah Promises of restoration (30–33) Fall of Jerusalem and aftermath (39–45)	Egypt, Philistia, Moab, Ammon, Edom Damascus, Kedar & Hazor, Elam, Babylon	Jerusalem in ruins
	CHAPTERS 1–45	*CHAPTERS 46–51*	*CHAPTER 52*
Theme	Judgment is coming; repent!		
Key Verses	7:23–24; 8:11–12, 21; 9:23–24; 31:1–40		
Christ in Jeremiah	The fountain of living waters (2:13); the righteous Branch, Coming Shepherd, the LORD our righteousness (23:4–6); the New Covenant (31:31); Redeemer (50:34)		

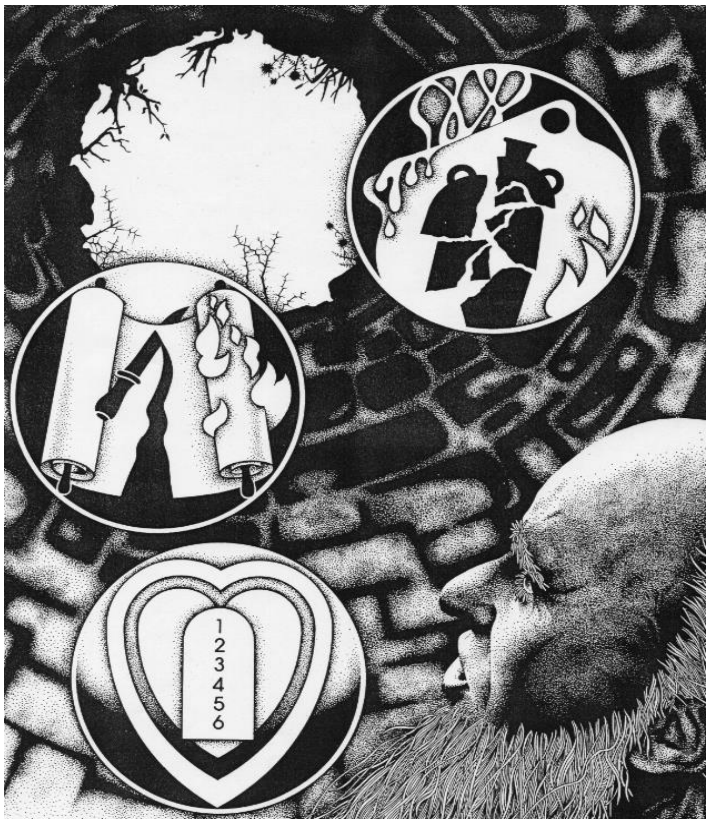
Jeremiah (warning) **Looking Forward** ⇒ **Defeat and Desolation of Jerusalem** ⇐ **Lamentations** (mourning) **Looking Back**

LAMENTATIONS

	Jerusalem's Desolation	The Lord's Anger	Jeremiah's Grief	The Lord's Anger	Jeremiah's Prayer
	CHAPTER 1	*CHAPTER 2*	*CHAPTER 3*	*CHAPTER 4*	*CHAPTER 5*
Underlying Emotion	Lonely, groaning	Angry, exhorting	Broken, weeping	Desperate, anguished	Weary, pleading
Short Prayers	1:20–22 *"See us!"*	2:20–22 *"Look at us!"*	3:55–66 *"Judge them!"*	4:20 *"Avenge us!"*	5:21 *"Restore us!"*
Theme	Mourning over sin; the severity of God's judgment; hope in His mercy				
Key Verses	1:1, 5	2:14, 17	3:16–24	4:11–12	5:5, 19–22
Christ in Lamentations	Jesus, like Jeremiah, wept over the sins of Jerusalem (Matthew 23:27–38; Luke 13:34–35).				

3. Overview of Jeremiah's Message

Look at the following picture that sums up the man message of Jeremiah. See if you can piece together the message.



CLUES:

Top little circle: See 1:13-16 (Background picture).
Chapters 18 and 19, Especially 19:10-15 (Foreground picture)

Mid little circle: See Jeremiah 36 (especially verse 23 and verses 27-31).

Low little circle: See Jeremiah 31 (especially verses 31-34).

The big picture: See Jeremiah 38:1-13

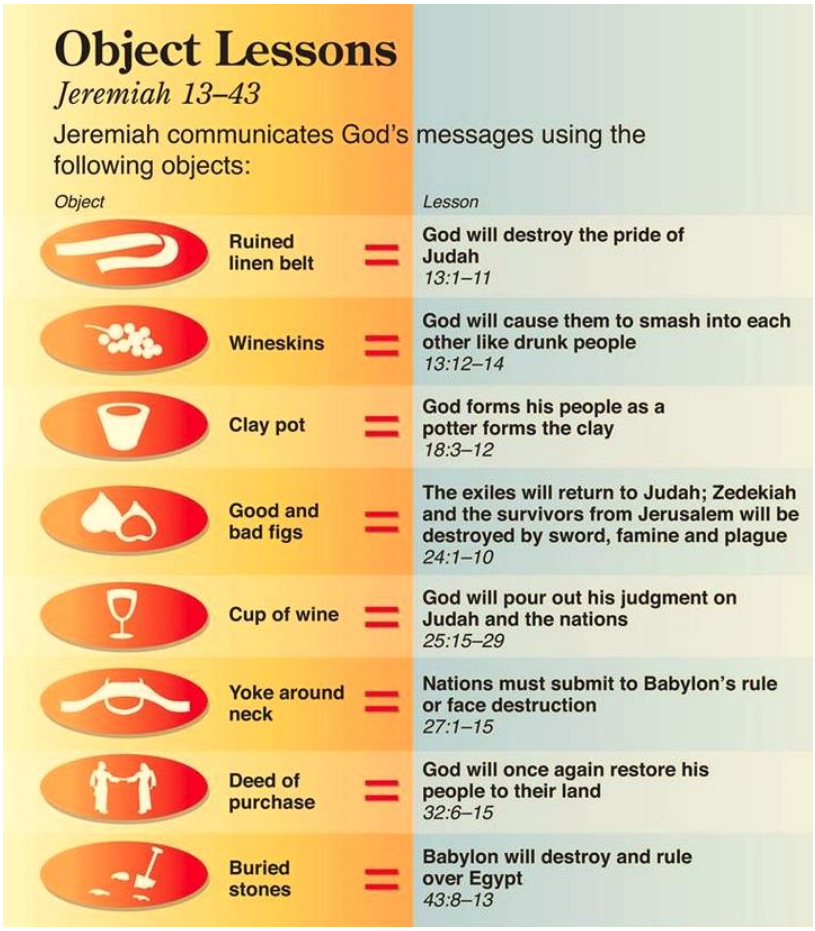
TOP LITTLE CIRCLE:
The vision of the boiling pot pouring out from the north is a picture of the judgment coming from God in the form of the Babylonian invasion from the north. The vessel that Jeremiah smashed is a picture of God smashing his people due to their sin but He will remould.

MID LITTLE CIRCLE:
Jeremiah's scroll containing his prophecy was cut and burned by King Jehoiakim showing that his message was rejected.

LOW LITTLE CIRCLE:
Though God's people had broken God's law and were being judged for it there will come a time when God will restore them, writing His Law on their hearts.

BIG PICTURE:
The leaders cast Jeremiah into a dungeon pit because of his message but the King commanded he be released.

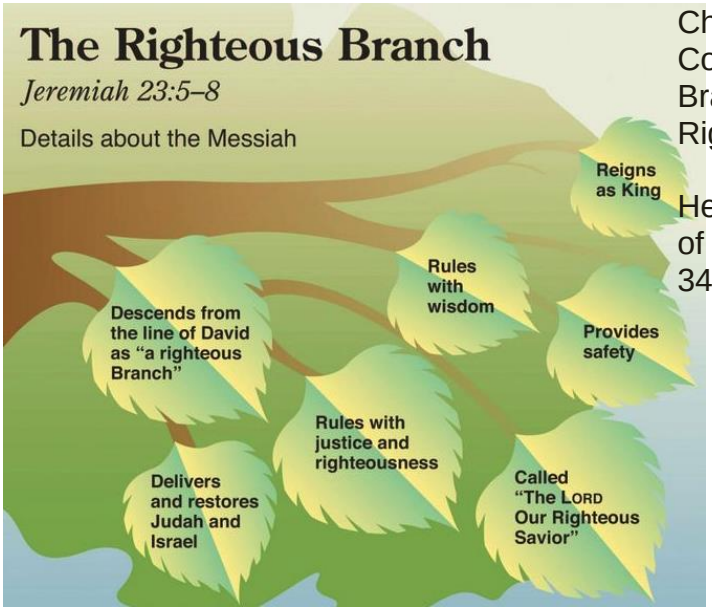
4. Prophetic Acts of Jeremiah



Throughout Jeremiah we see God instructing him to perform many acts that have prophetic significance to the people he shows them to.

His final prophetic act was a scroll sunk into the river Euphrates indicating that Babylon would sink to rise no more (Jeremiah 51:59-64).

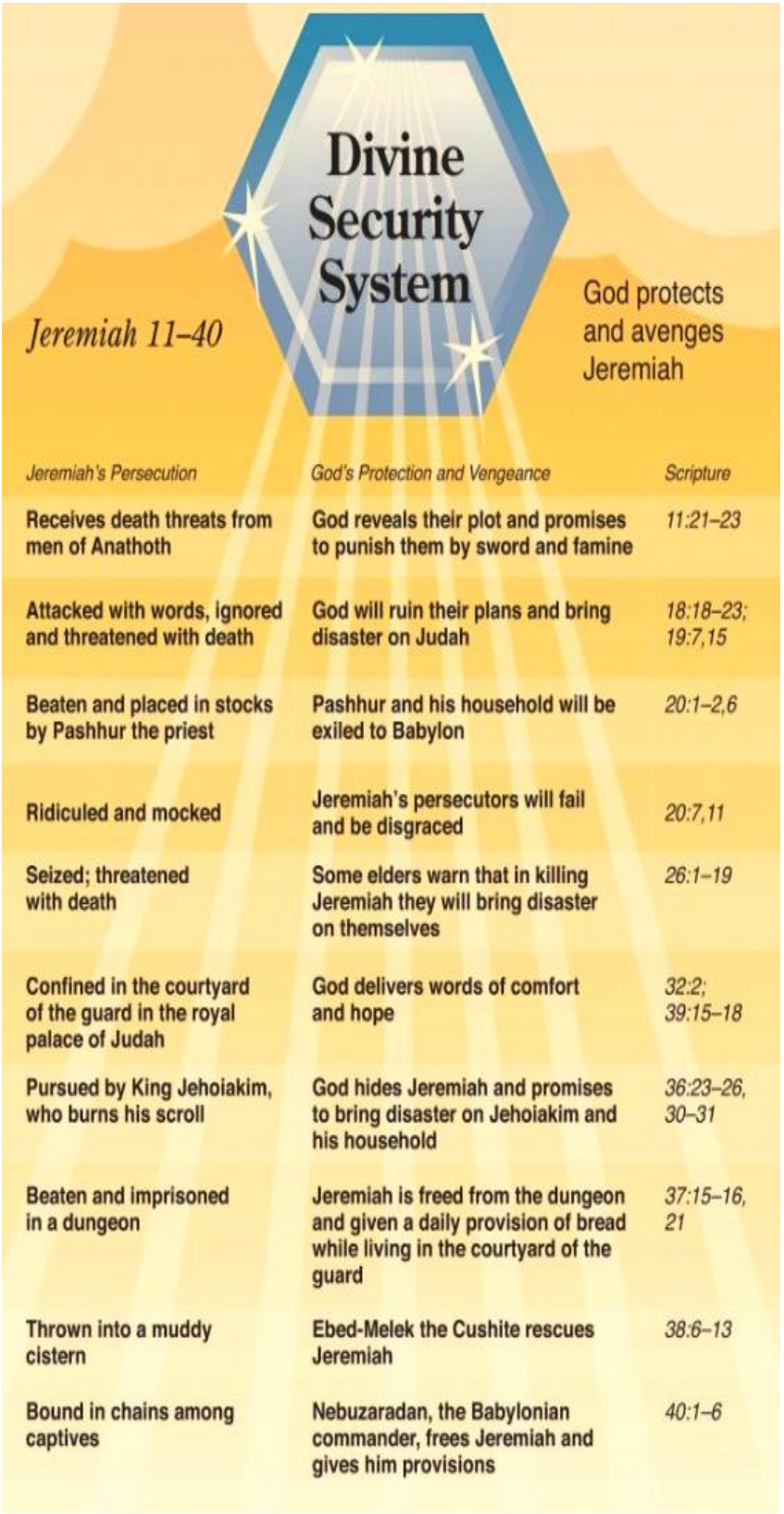
5. Christ in Jeremiah



Christ is seen in 23:1-8 (As Coming Shepherd, Righteous Branch, and the Lord our Righteousness).

He is also seen as the bringer of the New Covenant (31:31-34).

6. The Divine Security System



Jeremiah's Persecution	God's Protection and Vengeance	Scripture
Receives death threats from men of Anathoth	God reveals their plot and promises to punish them by sword and famine	11:21–23
Attacked with words, ignored and threatened with death	God will ruin their plans and bring disaster on Judah	18:18–23; 19:7,15
Beaten and placed in stocks by Pashhur the priest	Pashhur and his household will be exiled to Babylon	20:1–2,6
Ridiculed and mocked	Jeremiah's persecutors will fail and be disgraced	20:7,11
Seized; threatened with death	Some elders warn that in killing Jeremiah they will bring disaster on themselves	26:1–19
Confined in the courtyard of the guard in the royal palace of Judah	God delivers words of comfort and hope	32:2; 39:15–18
Pursued by King Jehoiakim, who burns his scroll	God hides Jeremiah and promises to bring disaster on Jehoiakim and his household	36:23–26, 30–31
Beaten and imprisoned in a dungeon	Jeremiah is freed from the dungeon and given a daily provision of bread while living in the courtyard of the guard	37:15–16, 21
Thrown into a muddy cistern	Ebed-Melek the Cushite rescues Jeremiah	38:6–13
Bound in chains among captives	Nebuzaradan, the Babylonian commander, frees Jeremiah and gives him provisions	40:1–6

A major theme in Jeremiah is suffering for doing right yet God will avenge on our behalf.

A large proportion of Jeremiah's ministry (Chapters 11-38) he was persecuted and imprisoned many times.

In the chart on the left see how God intervenes with His Divine Security System to help Jeremiah in times of trouble. He will do the same for your too as you trust and obey Him.

What does this speak to you?

LESSON SIX: JEREMIAH 2 – Message of Jeremiah

1. Jeremiah's Call (Chapter 1)

i. The Call (v5) – From womb to be a Prophet.

ii. The Complaint (v6) – *"I'm too young!"*

iii. The Command (v7-8) – *"Go and speak."*

iv. The Content (v9-10 in words, v11-16 in signs)

In words: *"Pull down, build up".*

In signs:

A. Almond Branch (v11-12)
God is ready to perform His word (Hebrew word for almond and ready are almost the same).

B. Boiling Pot (v12-16)
Judgement coming from the north from Babylon.

2. Jeremiah's Early Preaching (Chapters 2-6)

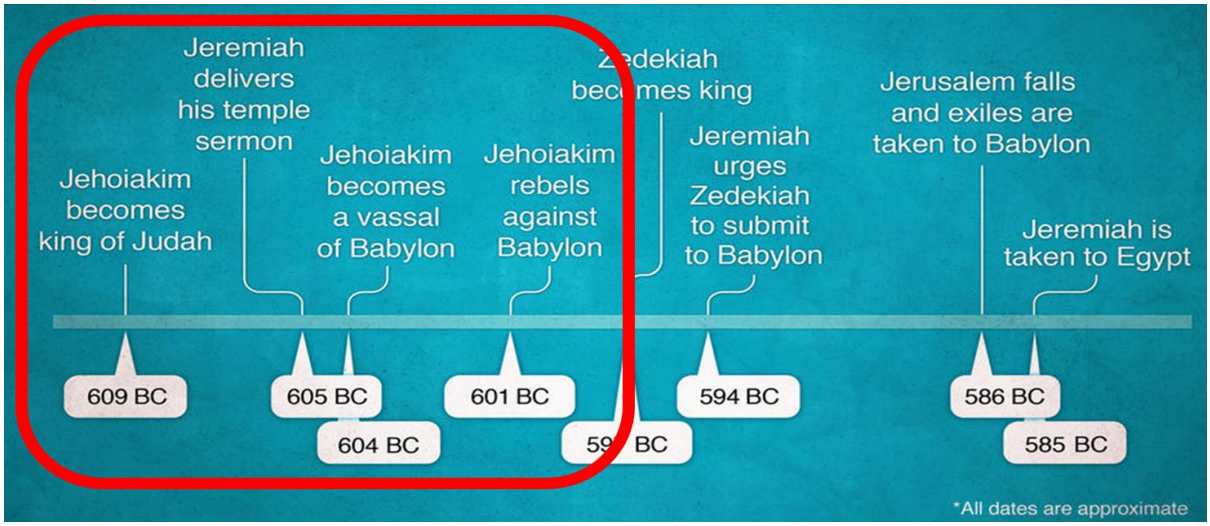
Jeremiah reminds Judah of the Exodus and wilderness experience:

- Was like the perfect Honeymoon / loving relationship (2:1-3).
- Things changed for the worse on entering Canaan (Promised Land) – they forgot the Lord's goodness (2:4-8).
- Judah had changed "gods" (2:9-11).
- Judah had rejected the fountain of life and looked instead to stagnant wells (2:12-13).
- She (Judah) was now in an *'unholy alliance'* with Assyria *("Lions",* 2:15) and Egypt *("Memphis",* 2:16), which would lead to disaster (2:14-19).
- She had become a stained harlot, pathetic and in a bad way (2:20-25).
- She felt no guilt about her wrong (2:26, 29-37).
- She would soon be desperate, without help (2:27b-28).
- She should have learnt her lesson from Israel, but because she didn't Divorce was coming! (3:1-10).
- There was, however, still hope. If only Judah would return she would be blessed (3:11-20).
- The Lord wanted to heal the broken relationship and transform her inner life (4:1-4).

- He wanted to restore her to His original intention for Judah – to draw the nations of the world to Him to find blessing in Him (4:2; cf. Genesis 12:1-3).

Go through the above and apply its message to today.

3. Preaching During Jehoiakim's Reign (Chapters 7-23)



In the first year of Jehoiakim's reign was Jeremiah's famous TEMPLE SERMON (Chapter 7, Chapter 26:6-11 mentions this sermon biographically).

The Situation his sermon addresses

All Josiah had cleansed out of the Temple was brought back after his death (7:18). Now child sacrifice and idolatry was in (7:30-31). One minute they were practicing moral evils and social injustices, the next moment going through the Temple routine and rituals, convince *"we are delivered"* (7:8-10).

The people trusted in things rather than the Lord:

- The Ark of the Covenant (3:16)
- Circumcision (4:4)
- The Law (8:8)
- Sacrifices (7:21-26)
- The Temple (7:4)

But no one trusted anyone else!! (9:4-6)

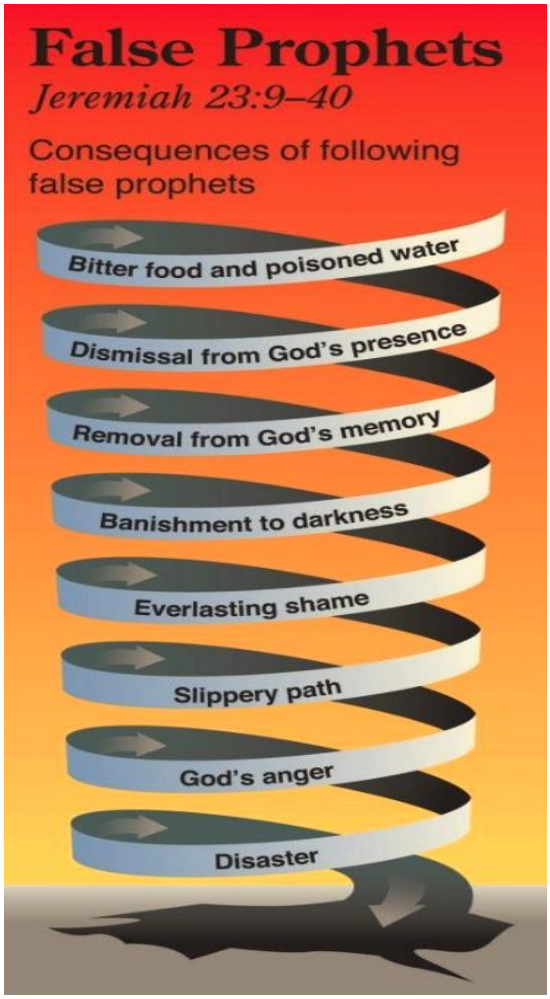
How may the above situation be applied to today?

The Prophecy of Jeremiah

Jeremiah speaks out God's answer to the situation.

The fact that there was a Temple did not guarantee the people safety (7:4). The Temple would be destroyed (7:12-14), Judah would go into Exile (7:15) for 70 years (Chapter 25:11-12). The Lord had run out of patience (15:6) and would break her like a pot (Chapter 18).

The False Prophets Also Speak



Jeremiah's prophecy met opposition from the many *"Band-Aid Cure"* Prophets who saw no need for deep surgery and inner healing (5:12-15; 14:13-16; 23:9-44).

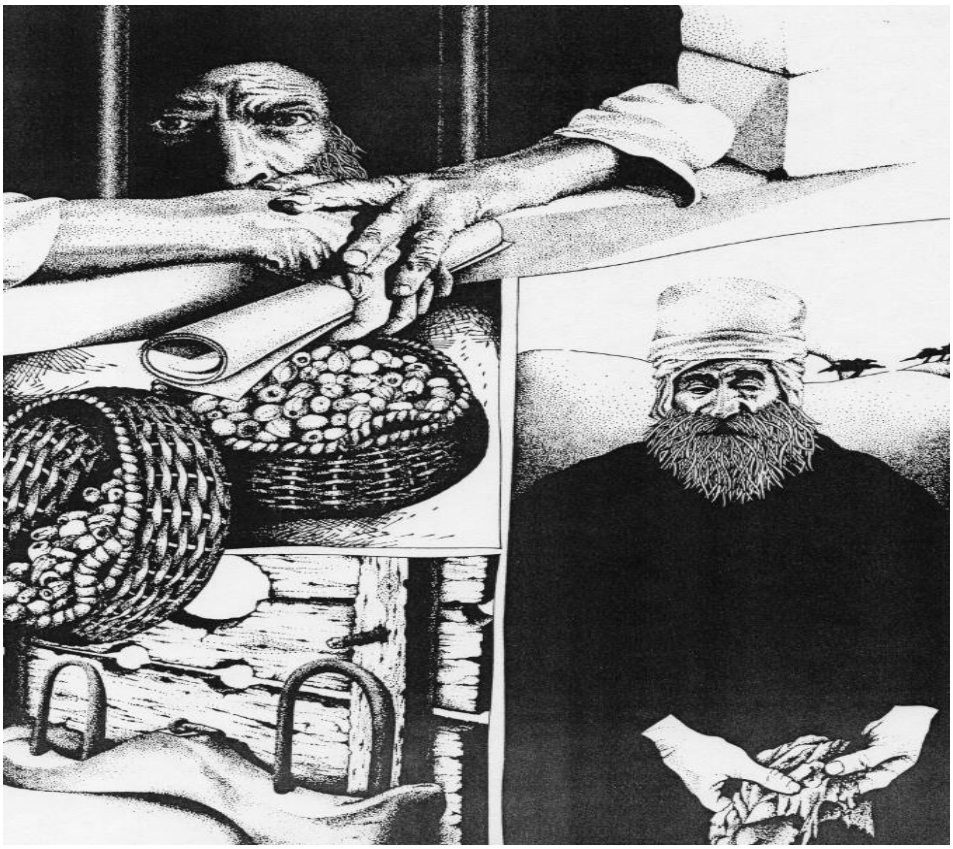
They spoke of an easy and quick restoration (27:12-22), crying out *"peace, peace"* where there was no peace. They were no more prophets than straw is wheat (23:28).

Hananiah was the most vehement oppose of Jeremiah (28:1-17).

Are there such prophets today? How can you identify them?

Chapters 11 - 12: Jeremiah's message was simple. Because Judah had violated the Law of Moses His curse was coming on them.

Jeremiah sees the coming doom and weeps (8:18-9:3). He proclaims it's coming not only in words but also in signs. There are five main signs stretching though Jehoiakim's reign into Zedekiah's reign:



The meanings of each sign:

(1) **Tattered Loin Cloth** (13:1-11)
This lesson portrayed God's election of Israel by putting on the girdle, His rejection of them for their rebellion by burying it, and His humbling of them by the Babylonian captivity by unearthing it.

NOTE: In Chapters 14-15 Jeremiah says the drought in Judah was the judgement of God but He would save a remnant. In Chapters 16-17 Jeremiah is commanded not to marry as he prophetically shows that the awfulness of judgement would make the single state preferable.
There is also the sign of the Pot from the Potter's house (Chapters 18-19) that we have already looked at in the overview.

(2) **Stocks** (20:1-6)
Jeremiah's first persecution after the object lesson of the Potter's house – he prophesied from the stocks that Pashur (his persecutor) is renamed Magor-Missabib (terror to all) and that he would see all Judah go into captivity in Babylon.

NOTE: In Chapters 21-22 the king asks Jeremiah about Babylon and Jeremiah says God says they are to submit to the enemy and not resist. If they resist they will suffer a terrible siege. Examples of the survey of divine retribution are given in chapter 22 and an indictment against false prophets is given in chapter 23.

4. Preaching During Zedekiah's Reign (Chapters 24-39)

There are three main signs during Zedekiah's reign that tell his message:

(3) **Two Baskets of Figs Near the Temple** (Chapter 24:1-10)

Good Figs = *The first captives who would be restored to Israel.*

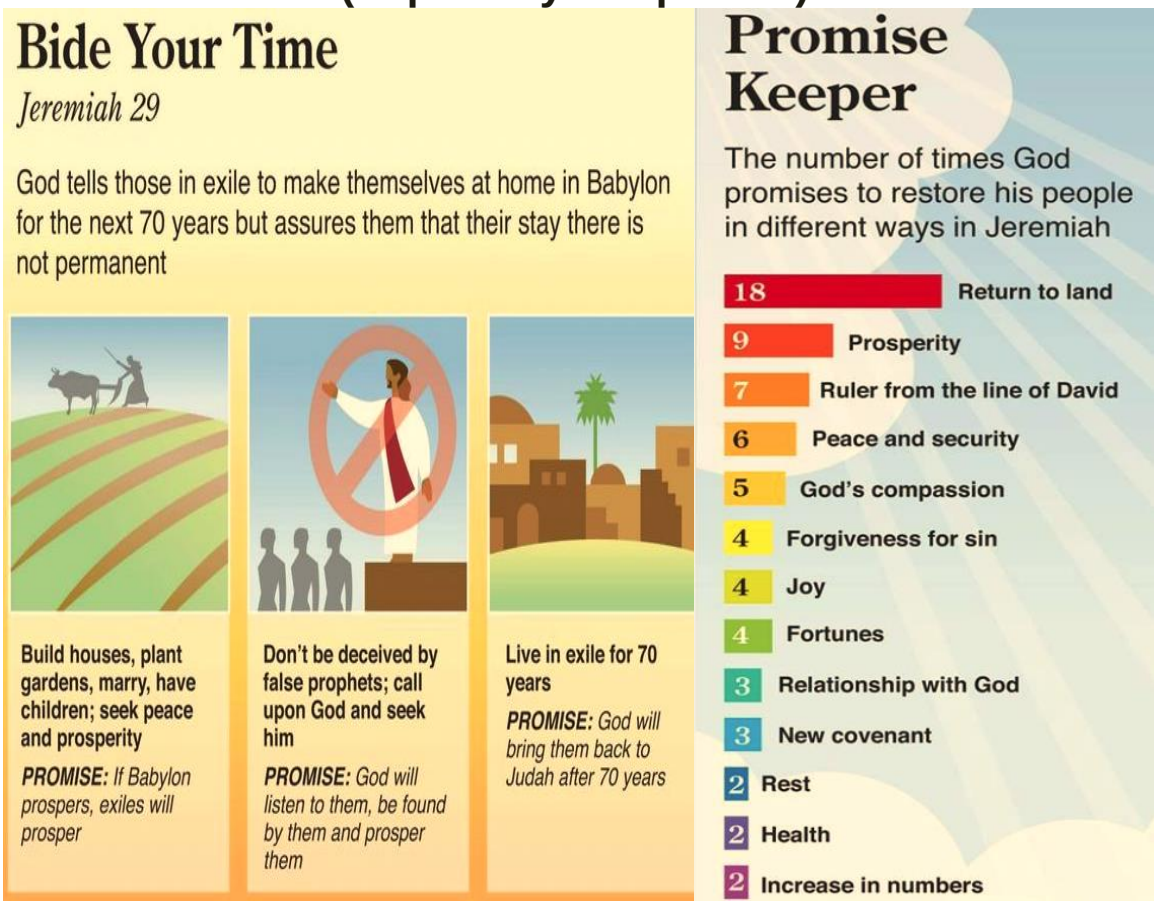
Bad Figs = *Those who remained in Jerusalem – would be scattered.*

NOTE: In Chapter 25 Jeremiah prophesied the 70 year captivity, followed by Babylon's destruction. He also gives the sign of the wine cup. In Chapter 26 he repeats the message of Jerusalem's destruction.

(4) **Yoke** (Chapter 27:1-15,28)
Jeremiah put a yoke, like that worn by an oxen, on his neck and went about the city saying, "Thus shall Babylon put on the necks of this people."

(5) **In Prison With a Scroll** (Chapter 32:1-15)
A year before Jerusalem fell God commanded Jeremiah to purchase the field of Hanameel, his uncle's son. This is a good example of the Kinsman-Redeemer and a sign that the captives would return and cultivate the land.

5. God's Promises (Especially Chapter 29)



6. Jeremiah's "Open Life"

There are passages known as *"Jeremiah's Confessions"* which reveal his personal struggles with the Lord:

11:18-23 – His own hometown of Anatoth plotted to kill him.

12: 1 – 6 – He suffers but the wicked prosper.

15:10-12 – Everyone curses him. He wishes he was not born.

15:15-21 – He has done right but his pain is unending.

17:14-18 – He cannot see the immediate fulfilment of his words.

18:18-23 – People do not listen to him and persecute him.

20: 7 -12 – Felt deceived by the Lord, ridiculed by man.

20:14-18 – Cursed the day he was born..

Plagued with feelings of bitter loneliness, Jeremiah did not marry (Chapter 16), family life is denied him. He was forbidden to take place in social gatherings. He felt the presence of enemies all around. Only if he submitted to the Lord's will would he understand the significance of the promise made to him – "I am with you to deliver you" (1:8).

7. "The Little Book of Comfort" (Chapters 30-33)

This section of Jeremiah is so called because part of Jeremiah's calling contains much hope (see 1:10c).
Jeremiah saw a new community in which the divided kingdom is no more – United by a common redemption (31:17-20).
They would eventually return (31:15-22; 30:7).

Future days of a NEW COVENANT were coming (31:31-34).

NOTE: Chapters 34-39 continue with judgement. In Chapter 34 we see Judah has not been keeping the promise to free Hebrew slaves (in the Sabbath Years and Jubilees) so they themselves would become captives. A rebuke is given to Judah in Chapter 35 through the example of the obedient Rechabites (Numbers 10:29; Judges 1:16, 4:11-17, 5:24; 1 Samuel 15:6). Judah failed to obey their God unlike the Rechabites. Chapters 36 to 38 show King Jehoiakim burning the scrolls of Jeremiah. They were rewritten and Jeremiah gets in trouble for preaching God's word and he was arrested on suspicion of being a traitor. He is thrown in a well but later rescued on order of King Zedekiah. Chapter 39 records the final captivity and burning of Jerusalem (Jeremiah is honoured by Nebuchadnezzar, King of Babylon).

8. Ministering in Jerusalem and Egypt after the fall of Judah (Chapter 40-52).

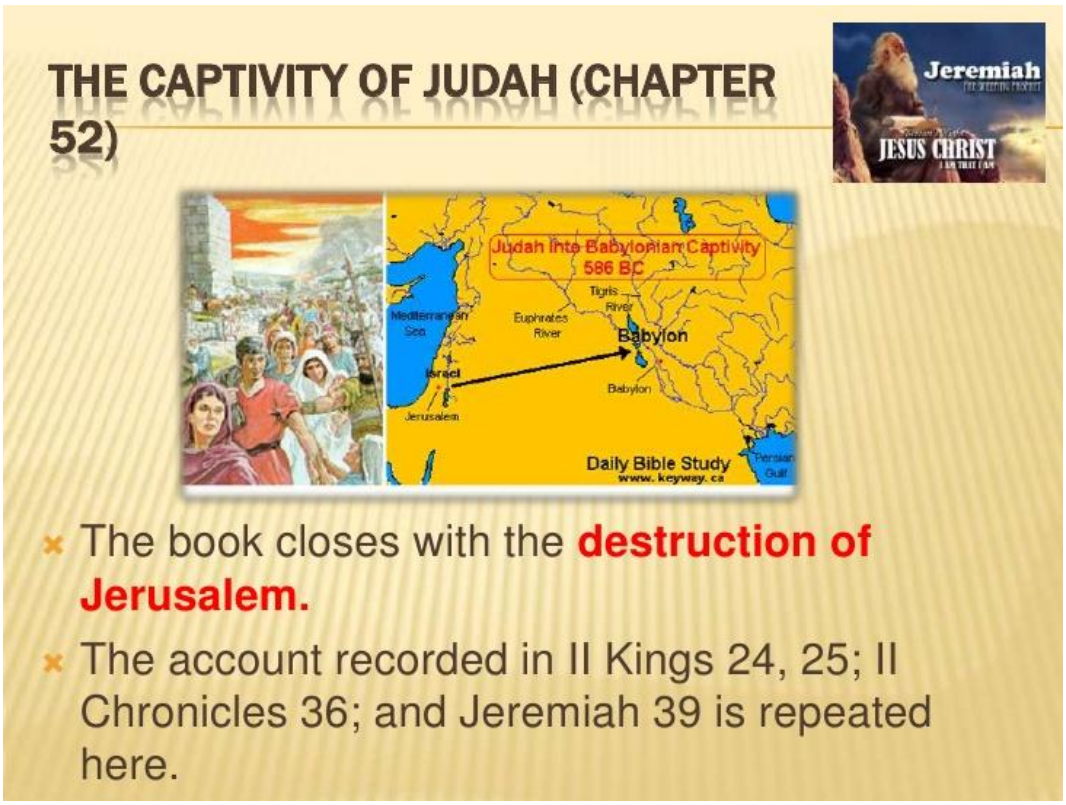
Chapters 40-45 – Historical Interlude (Messages after Captivity)

- Gedaliah, the governor Nebuchadnezzar appointed over Judah, was warned of a plot against his life.
- He refused to heed the warning and was assassinated.
- The remnant feared reprisal by Nebuchadnezzar for slaying the governor so they fled to Egypt though explicitly warned by God that it would mean extinction. They took Jeremiah along against his will.
- The Remnant soon yielded to the lure of Egyptian idolatry and, when rebuked by Jeremiah, brazenly expressed their intention of sacrificing to the *"Queen of Heaven".*
- Jeremiah foretold their destruction and prophesied that Nebuchadnezzar would invade Egypt.

Chapters 46-51 – Prophecies against other nations.

- Chapters 46-51 are messages of judgement against the heathen nations, especially Babylon.
- The fact that God used Babylon as a scourge upon Israel and the surrounding nations would not save her from judgement for her sins.
- Compare Isaiah 13, 14 and 47 with Jeremiah 50 and 51.

Chapter 52 – A Sobering Ending



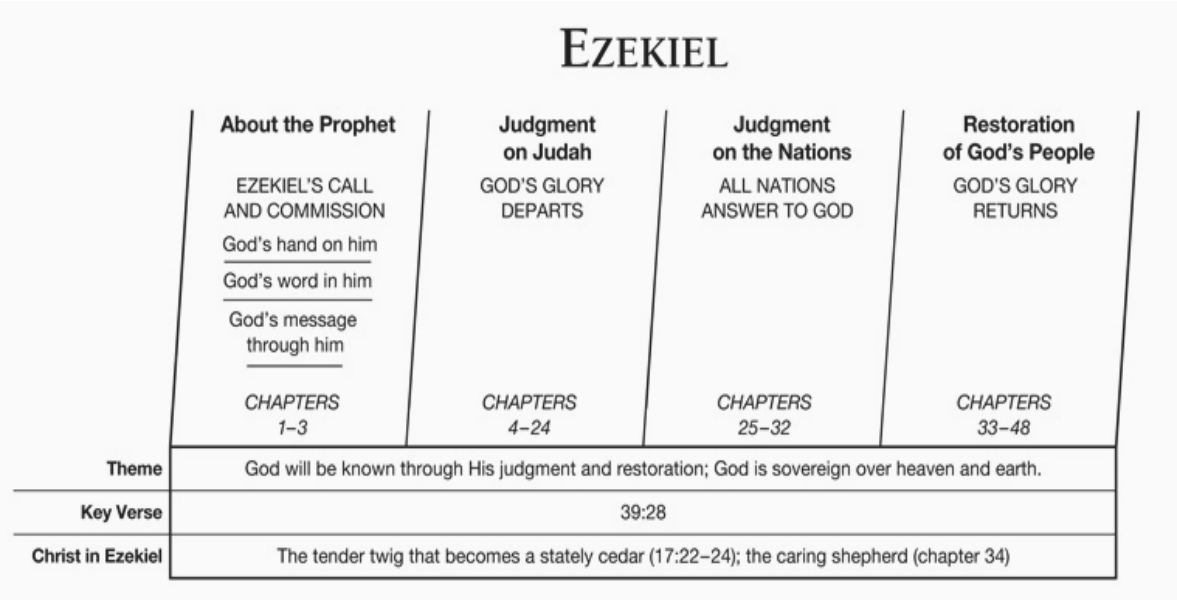
LESSON SEVEN: EZEKIEL 1 – Overview of Ezekiel

1. About the Man and his Times

Ezekiel was a Priest/Prophet. He ministered during the darkest days of Judah's history – The Exile. He was the son of Buzi (1:3) and had a wife who dies as a sign to Judah when Nebuchadnezzar began his final siege on Jerusalem (24:16-24).
His name means *"God will strengthen",* which indeed God did for Ezekiel to carry out his commission.
Ezekiel was born in 623 BC and, when he was 25 years old (598 BC), he was taken to Babylon. In 593 BC (when he was 30 years old) he received his prophetic commission (1:2-). He prophesied until about 570 BC and died in about 560 BC.
Ezekiel was about 17 when Daniel was deported to Babylon in 605 BC – therefore, Daniel and Ezekiel were about the same age. When Ezekiel entered Babylon, Daniel was well known and mentioned three times in Ezekiel (14:14, 20; 28:3).
His home in Babylon became TEL ABIB, principal colony of the Jewish Exiles along the River Chebar, Nebuchadnezzar's *"Grand Canal"* (1:1; 3:15, 23).

Date	Verse	Event in Ezekiel	Age of Ezekiel
605 B.C.	Jeremiah 25:1-7	First assault on Jerusalem. Nebuchadnezzar King of Babylon receives the submission of Jerusalem, Daniel and others are taken hostage to the land of Babylon.	17-years old
March 16th 598 B.C.	2 Kings 24:10-12	Second assault on Jerusalem after they rebel against Babylonian authority. Ezekiel is taken captive to Babylon along with Jehoiachin King of Judah, Ezekiel is settled along the Chebar River in Babylon.	25-years old
July 31st, 593 B.C.	Ezekiel 1:1	Ezekiel a captive 5-years, is called by God to testify against Israel's apostasy.	30-years old
August 17th 586 B.C.	Jeremiah 52:12-16	The third assault on Jerusalem, the city along with the Temple are destroyed by Babylon fulfilling the words of Ezekiel	38-years old

2. Ezekiel's Message in Overview



(1) Before the Fall of Jerusalem: From 592 – 586 BC

Ezekiel found it necessary to convince the disbelieving Jewish Exiles that there was no hope of immediate deliverance from the Babylonian Yoke.

a. Ezekiel's Initial vision and call (Chapters 1-3)
b. Oracles of doom against Judah and Jerusalem (Chapters 4-24)
c. Oracles against the nations (Chapters 25-32)

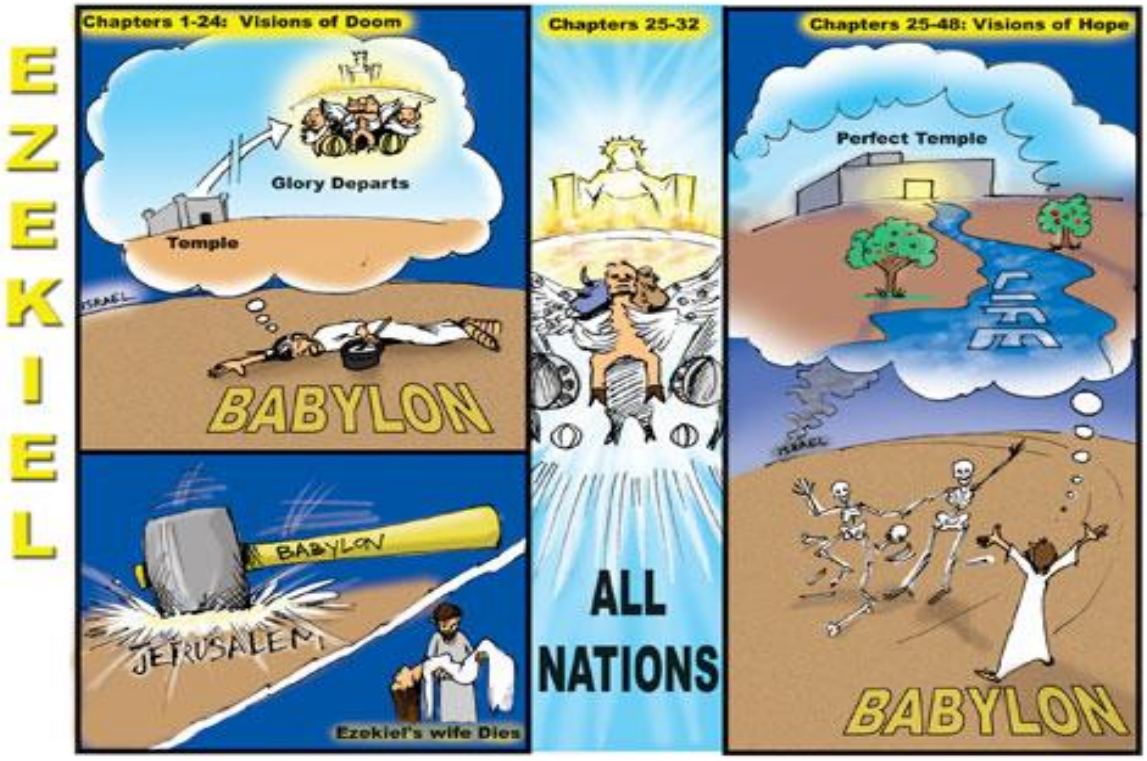
(2) After the Fall of Jerusalem: From 586 – 573 BC

When they heard that Jerusalem was destroyed their false hopes of returning were abandoned and Ezekiel concentrates on prophecies of hope.

a. Oracles of Promise (Chapters 33-39)
b. The New Jerusalem (Chapters 40-48)

A simple outline to remember for Ezekiel is:
i. Judah's Fall (Chapters 1-24)
ii. Judah's Foes (Chapters 25-32)
iii. Judah's Future (Chapters 33-48)

3. Ezekiel's Message Overview in Picture Form



Top Section:
Ezekiel began his prophetic work in Babylon in 592 BC. The Exiles were confident that they would soon return to their own land. Ezekiel assured them that Jerusalem would fall and others from Jerusalem would be joining him – he constructed a model of a city under siege to illustrate what was happening to Jerusalem (4:1-3). In a vision, he saw the Lord's winged, wheeled throne-chariot leave Jerusalem and head east to take up residence among the Exiles (11:22-25).

Bottom Section:
After Jerusalem's fall (586 BC), Ezekiel assured the Exiles of their eventual return. The Lord would put flesh about the dead bones of the nation, revive it and lead it back like a gentle shepherd leading his flock (Chapter 37).
Jerusalem will be rebuilt and a new Temple will be erected. God will return to take up residence in it. From the east gate of the Temple a stream of water will flow forth to revive growth in the land and turn the Dead sea into an expanse of fresh water, with an abundance of fish.

4. Ezekiel's Vision and Call: (Chapters 1-3)

The Vision (1:4-28)

The vision accompanying Ezekiel's Call was remarkable. He saw the Lord's heavenly Throne Chariot coming towards him from the North, surrounded by a storm cloud from which lightening flashed. The heavenly vehicle was borne along by four Cherubim moving in perfect coordination. Each creature had four heads and faces – Lion, Ox, Man and Eagle – each representing different attributes of God (especially Jesus) to be seen also in His servants.

Can you guest what those attributes are?

Lion – *Kingly and righteous (Lion of the Tribe of Judah).*
Ox – *Active servant (a strong workman performing miracles).*
Man – *Perfect humanity (Great physician, friend of sinners).*
Eagle – *Divinity (Word of God, bread of life from heaven).*

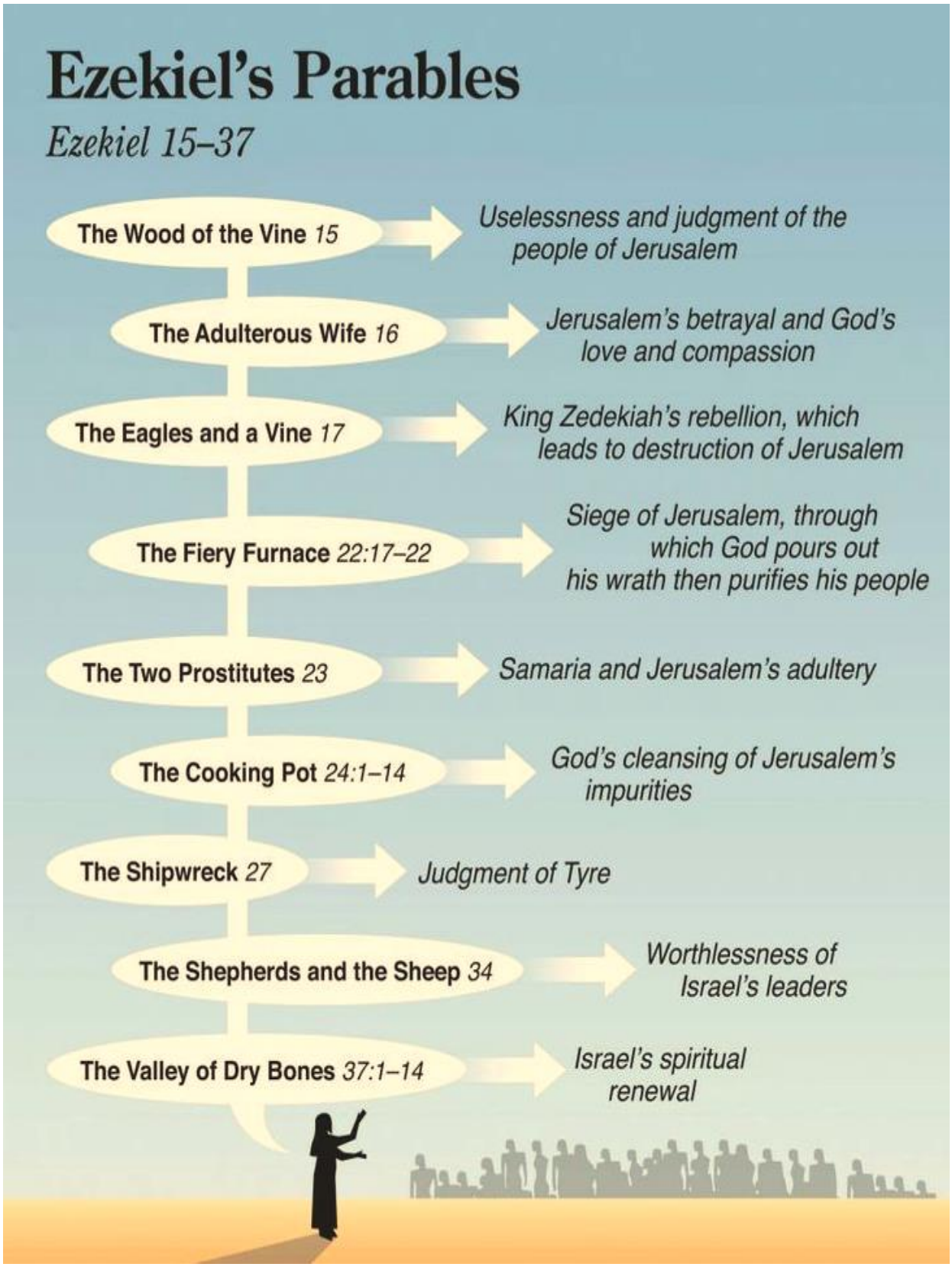
Beside the Cherubs were glistening wheels covered with eyes (God is all-seeing). The wheels were set at right angles to each other to provide the chariot with perfect mobility and enable it to go where the Spirit directed.
Above the heads of the Cherubim was the *"likeness of a firmament shining like crystal"*. Above the firmament was something like a sapphire throne on which was enthroned a being of human appearance surrounded by symbols of overwhelming glory. *"Such was the appearance of the likeness of the glory of God"* (1:28b).

The Call (Chapters 1-3)

In Ezekiel's call we can see 12 steps in the development of a servant of God:

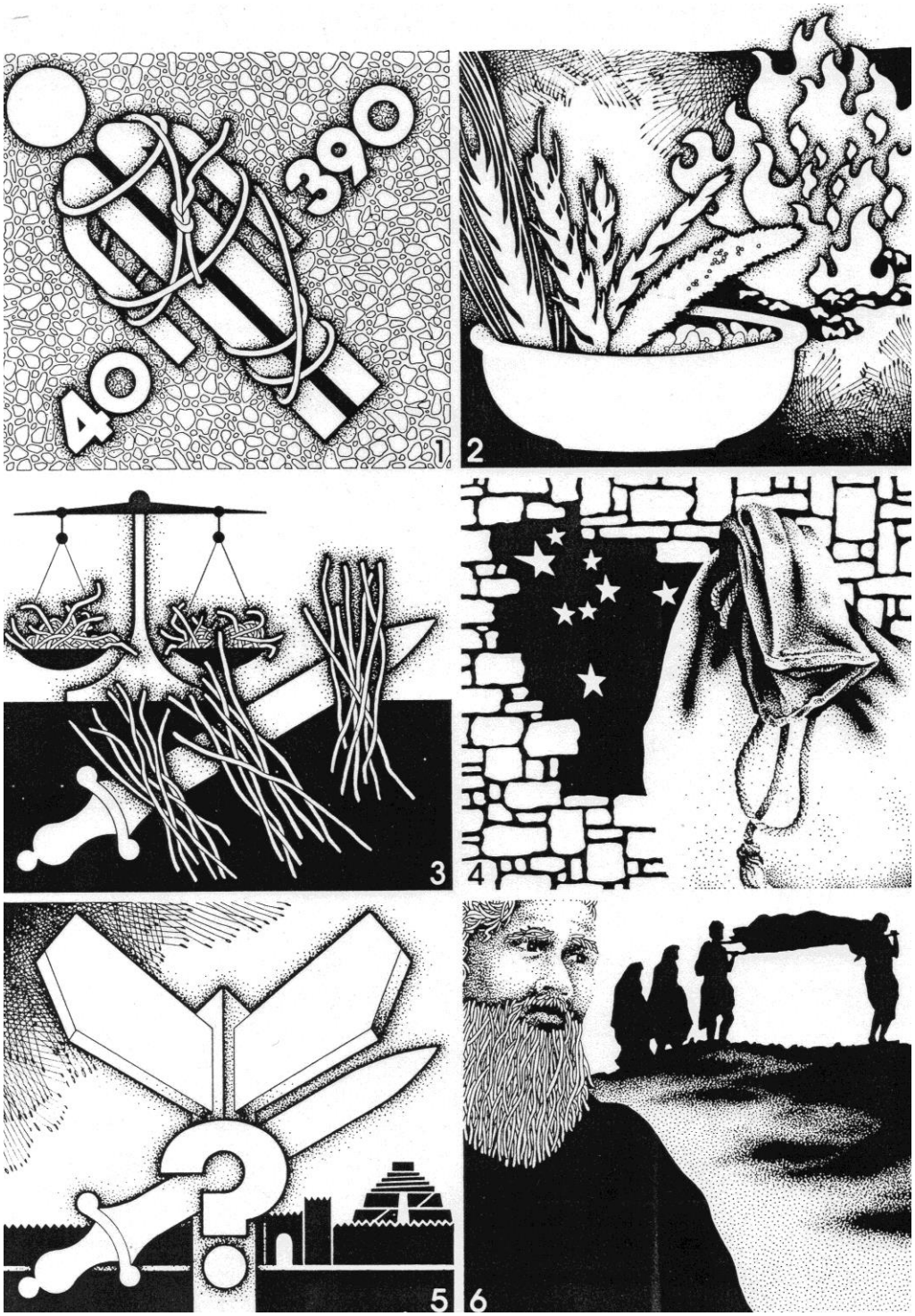
(1) (1:1) *"I saw visions of God"*
VISION
(2) (1:3a) *"The word of God came expressly to Ezekiel"* (cf. Romans 10:17)
CALLING
(3) (1:3b) *"..the hand of the Lord was upon him"* (cf. 1 Peter 1:5)
PRESENCE
(4) (2:1) *"..stand on your feet and I will speak to you"*
READINESS
(5) (2:2a) *"The Spirit entered me when He spoke.."*
EMPOWERING
(6) (2:2b) "..and set me on my feet" (cf. Hebrews 9:14)
SETTING
(7) (2:3-5) *"I am sending you to…"* (cf. Acts 13)
SENDING
(8) (2:6-8) *"..do not be afraid of them..though briers and thorns.."*
OPPOSITION
(9) (2:9-10) *"Eat what you find; eat this scroll."*
DEVOURING
(10)(3:11) *"..and go..speak to them..and tell them "Thus saith the Lord""* (cf. Luke 10:1-3)
DECLARING
(11)(3:14) *"..so the Spirit lifted me up and took me away.."*
"..I sat where they sat.." (cf. 1 Peter 1:21)
IDENTIFYING
(12)(3:15-22) *"..Song of man, I have made you a Watchman for the House of Israel."*
WATCHING

5. The Parables of Ezekiel

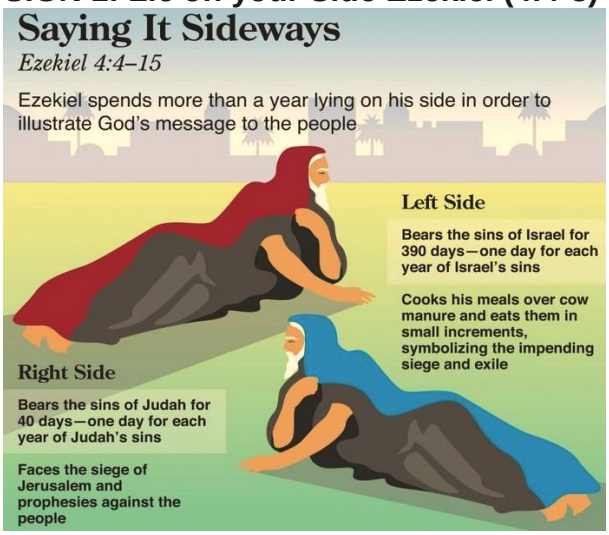


LESSON EIGHT: EZEKIEL 2 – Message of Ezekiel

1. Ezekiel's Message in Signs



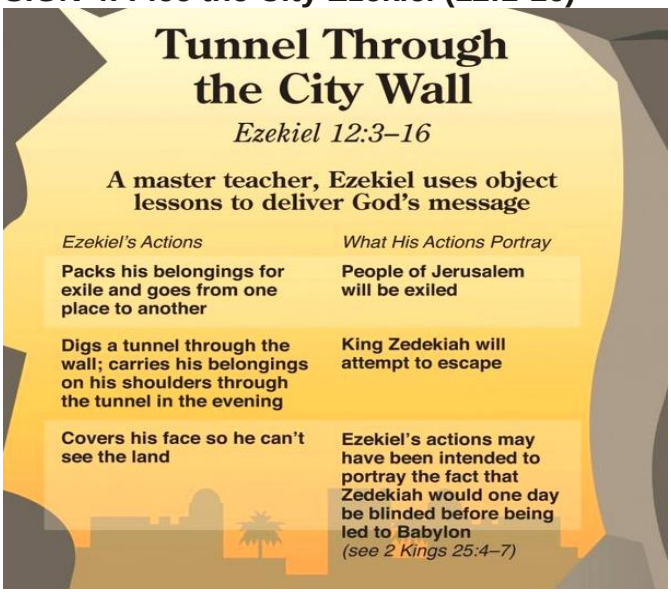
SIGN 1: Lie on your Side Ezekiel (4:4-8)



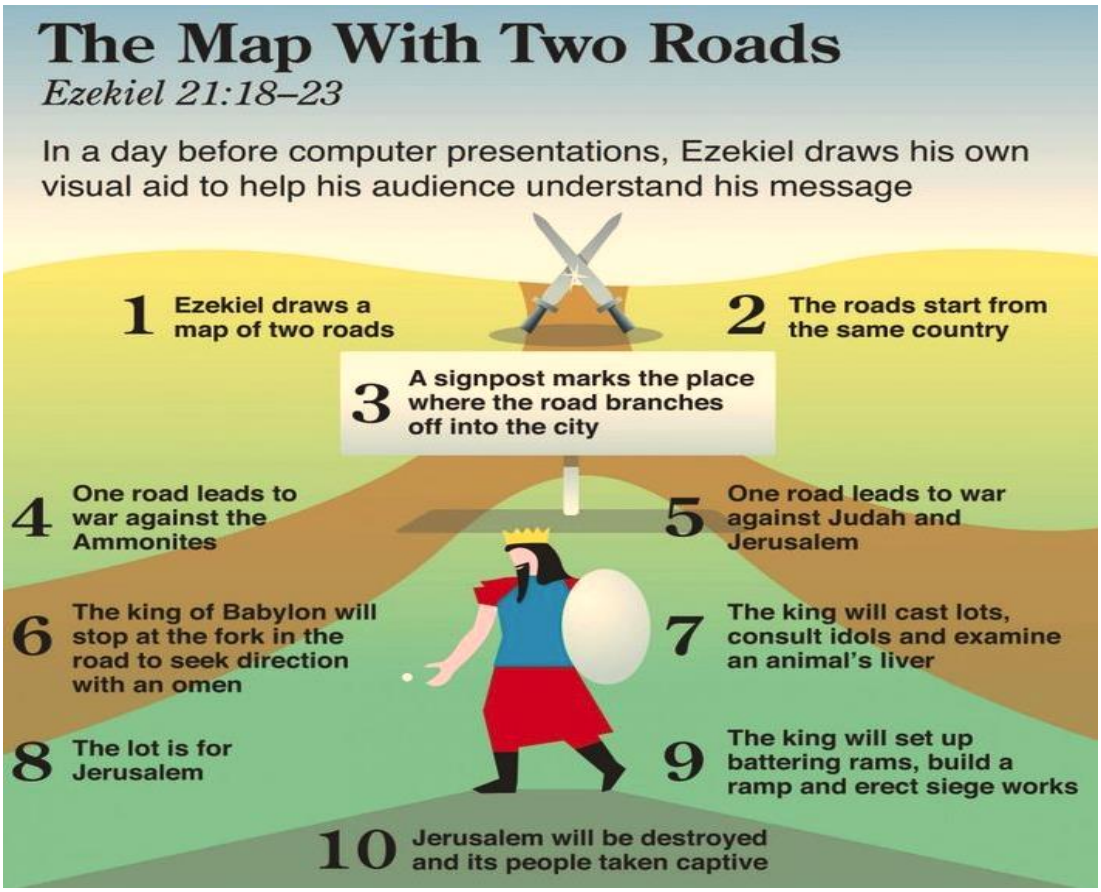
SIGN 2: Eat Bread and Water only Ezekiel cooked with human dung (4:9-11 and 12:18-20) God allowed cow dung.
Through this prophetic action God was saying that food and water will be scarce and no animal will be left.

SIGN 3: Cut your Hair Ezekiel (5:1-12)
The hair represents the Israelites still in Judah. They are soon to be cut off and judged (scales). A third will be destroyed by fire in Jerusalem. A third will die by the sword around Jerusalem. A third will be taken away captive to Babylon and elsewhere (hair in wind).

SIGN 4: Flee the City Ezekiel (12:1-16)



SIGN 5: Make a Sign Ezekiel (21:19-23)



SIGN 6: Ezekiel, Your Wife is Dead (24:15-27)
"Say to the people of Israel, 'This is what the Sovereign Lord says: I am about to desecrate my sanctuary—the stronghold in which you take pride, the delight of your eyes, the object of your affection. The sons and daughters you left behind will fall by the sword. 22 And you will do as I have done. You will not cover your mustache and beard or eat the customary food of mourners."
verses 21-22

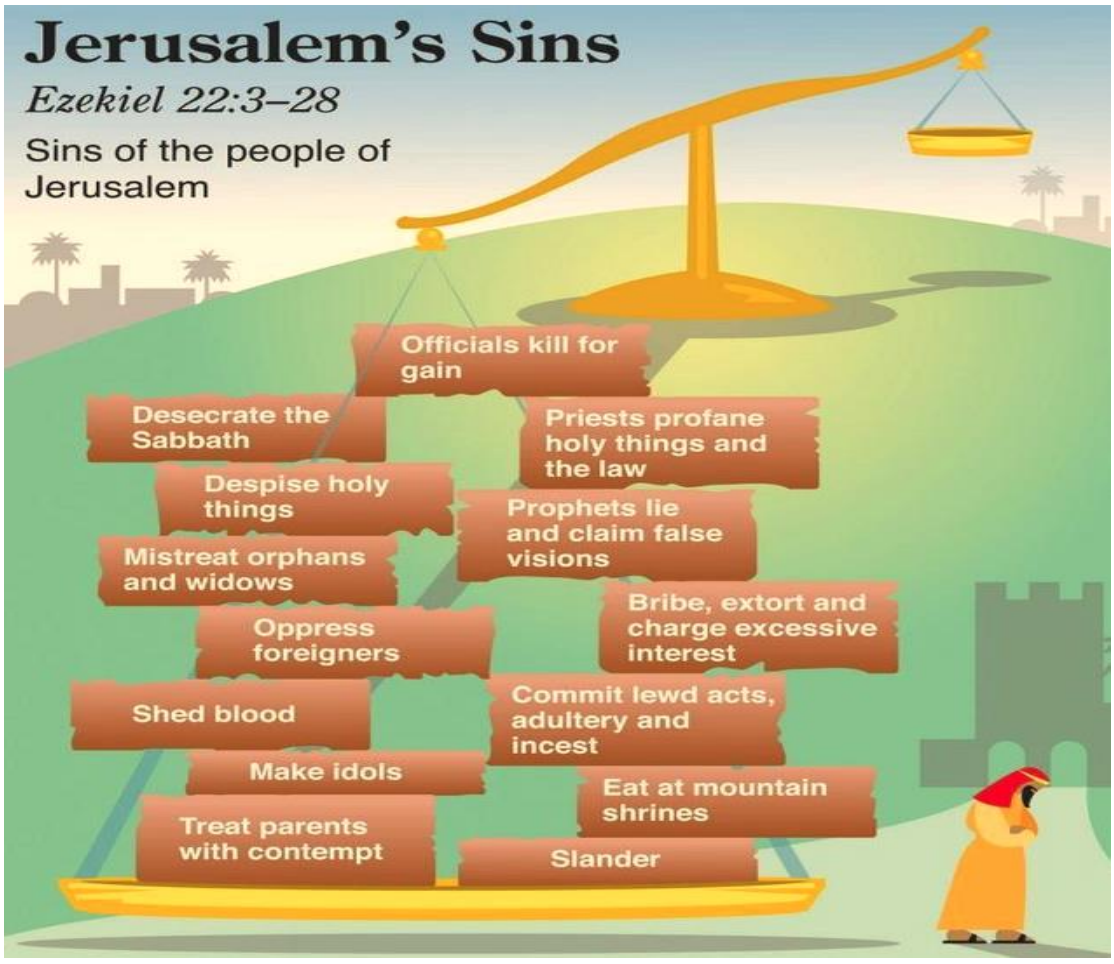
2. Ezekiel's Message in Words

(a) Before the Fall of Jerusalem (Chapters 4-24)

This section contains Ezekiel's VERBAL ATTACKS.

Chapter 6 : Attacks the Mountains (places of idols). Evils on the nation as a consequence.
Chapter 7 : The *'end'* is near. Disaster will come on all commercial undertakings.
Chpts 8-11: Visions of the Temple (See Message in Visions)
Chapter 12: After fleeing the city the fugitives will eat and drink the little that they have with trembling.

Chapter 13: The prophets utter lies like repairing a broken wall with whitewash. They will reap their due reward.
Chapter 14: Idols and idolatry are mere *"dung balls".* Even the pleading of Noah, Daniel or Job wouldn't stop God's coming destruction.
Chapter 15: The people of Judah are as useless as charred grapevine wood.
Chapter 16: Jerusalem is a Harlot – fallen from early relationships beauty by prostituting herself with Baal. She must become an object of shame among the nations. This discipline is designed to restore her to her senses and bring her back into covenant fellowship with God.
Chapter 17: The allegory of eagles is based on events in the royal household. Nebuchadnezzar took Jehoiachin to Babylon and replaced him with Zedekiah who sought an Egyptian alliance.
Chapter 18: (see 1-4) Each person is responsible for his own destiny (against current thought at that time).
Chapter 19: The nation is like a trapped lion or a withered vine.
Chapter 20: An outline of the history of the nation to show how consistently wicked and rebellious they have been.
Chapter 21: See Message in Signs number 5.
Chapter 22: The prophet lists out specific sins which are polluting Jerusalem and driving the Lord from the Temple.



Chapter 23: Allegory of sisters Oholah and Oholibah directed against the harlots Samaria and Jerusalem.

Chapter 24: The final attack on Judah and Jerusalem. Written on January 15th, 588 – the day Nebuchadnezzar's forces commence the siege.

Verbal attacks on the nations (Chapters 25-32)

(b) After the Fall of Jerusalem (Chapters 33-39)

This section contains messages of HOPE – contemporary future events and end time events (the telescope of prophecy).

The Lord will restore His people for His name's sake (36:22) to create in them an obedient new spirit, replacing the heart of stone with one of flesh (36:25-32). He will transform their lands so drastically that it will resemble Eden (36:35) – see also 36:33-38 and 34:25-31.
The nation had suffered under false shepherds, but the Lord would be their Shepherd (34:1-24).
The miracle of this new beginning for the nation is vividly portrayed in the vision of the dry bones (37:1-10). Just as bones that are dead, so Israel as a people had been dead – a people with no future. Now the Lord was about to rescue her from exile, take her to her homeland and breathe His Spirit into her that she may have new life (37:11-14).
He would restore a united nation (37:15-23) with one king (37:24). The Lord will permit Israel's enemies to harass His people no more. Chapters 38 and 39 speaks of the end time war of Gog of Magog (cf. Revelation 20:8).

3. Ezekiel's Message in Visions

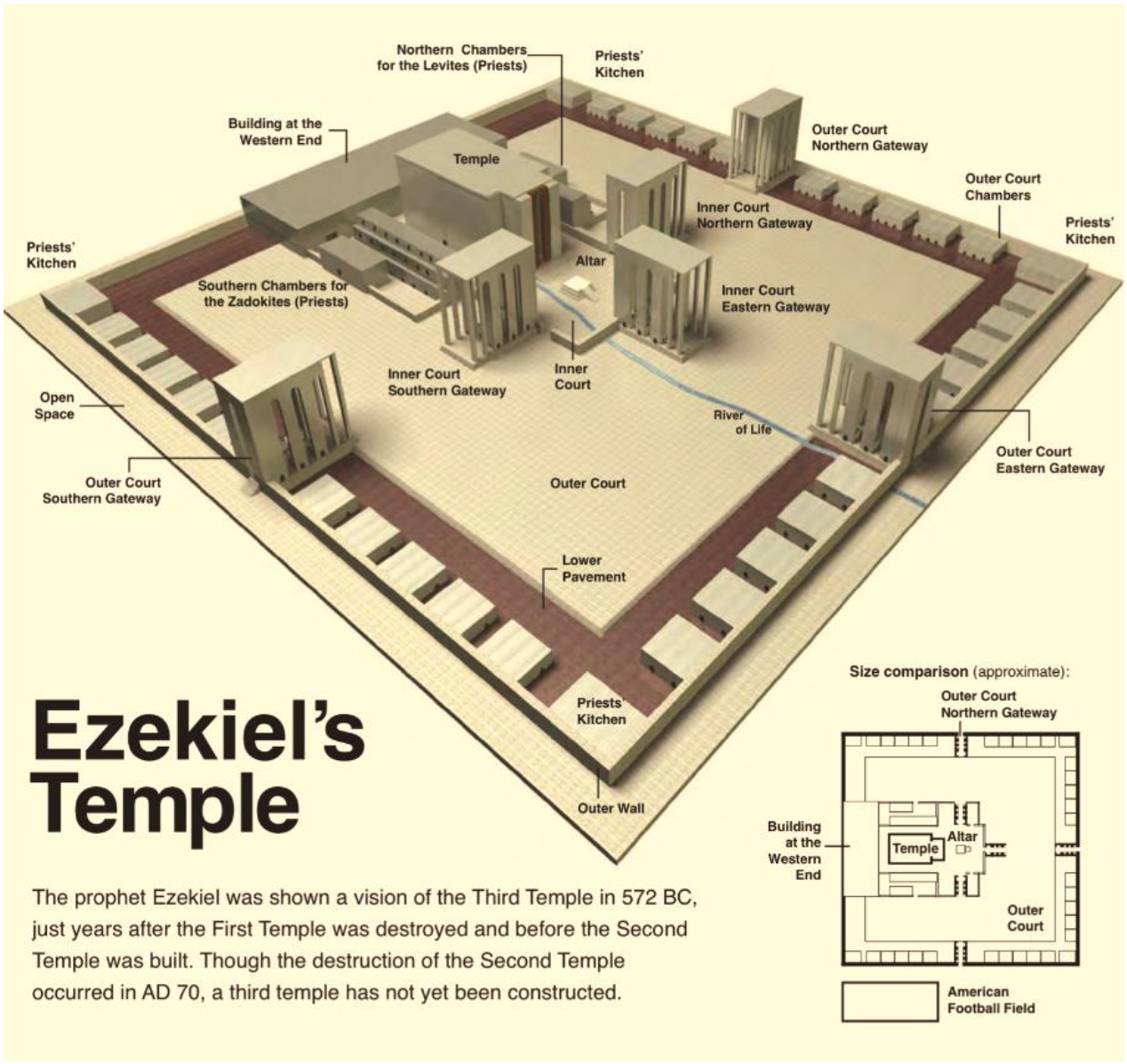
The Temple Visions

(i) The Lord LEAVING The Old Temple (Chapters 8-11)

Chapters 8-11 describe the condition of the Temple and the Lord leaving Jerusalem in disgust to head east and take up residence among the Babylonian Exiles.

(ii) The New Temple – A New Community (Chapters 40-48)

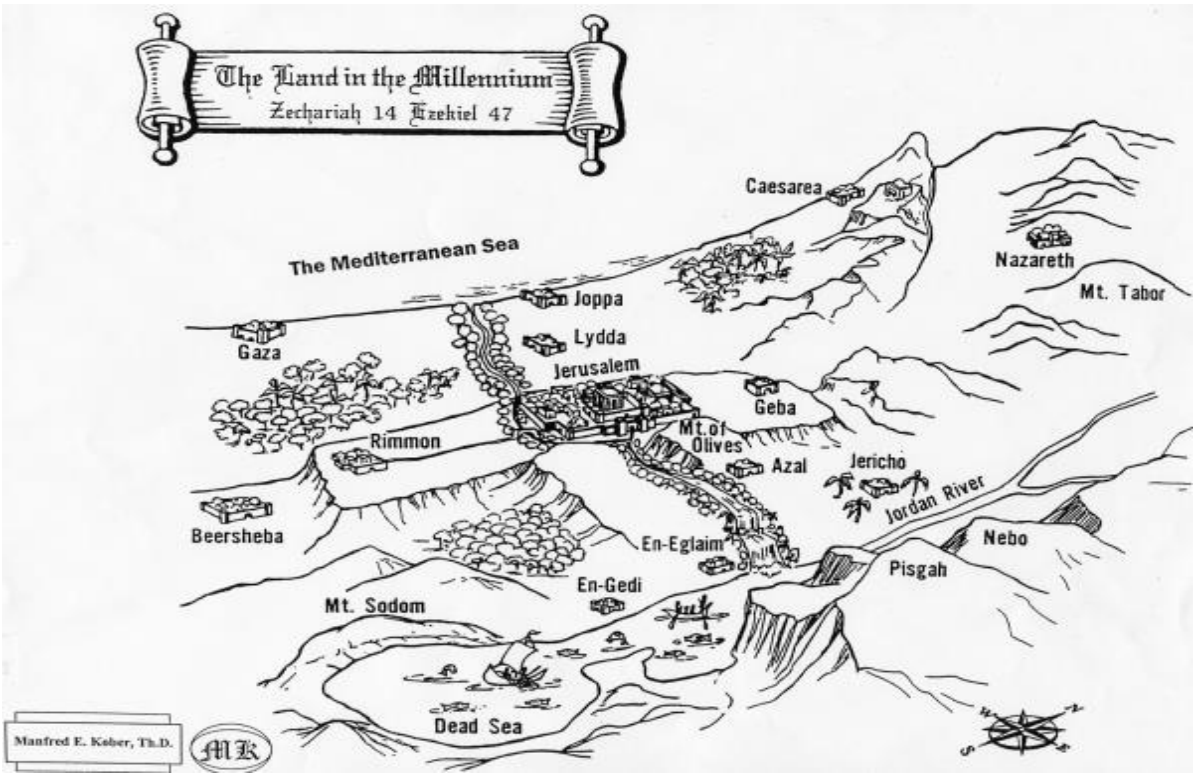
Ezekiel begins with a vision of God in the plains of Babylon. It ends with a vision of God returning in glory to a new Temple to reside in the midst of His people once again, never to leave them.

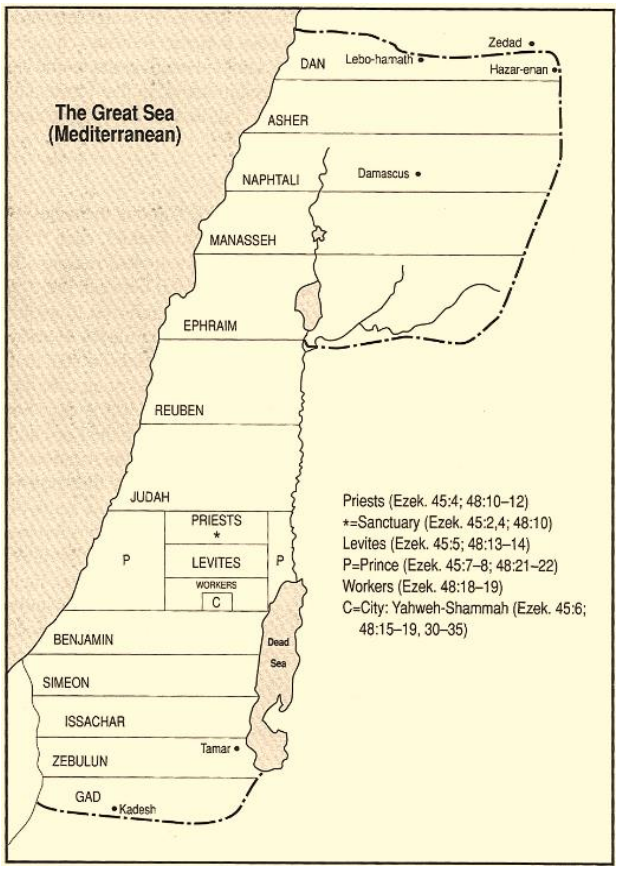


This Temple differs from the pre-exilic (before Exile) or post-exilic (after the Exile) Temples in that:

- It stands on a succession of platforms (Chapter 40:20-49)
- It stands alone (43:10-12)
- Those who minister in it are free from the contaminations of pre-exilic priests (Chapters 44-46).
- God returns from the east (43:1-5) to live in glory in the Temple forever (sf. Revelation 21-22).

- Power and life flow from the divine presence in the Temple. A vast life-giving river flows eastwards into the wilderness to make the Dead sea live (47:1-12)





The City is given a new name: *"The Lord is There"* (48:35).

The BOUNDARIES of the new community approximate with those during David's rule (47:13-20) - see the diagram to the left.

These boundaries have never yet been attained after this prophecy.

God will restore all this to Israel in the Millenninum (1000 years rule and reign of Jesus with the saints) after Jesus' Second Coming.

Does this message apply ONLY to physical Israel or to the Church also? Explain.

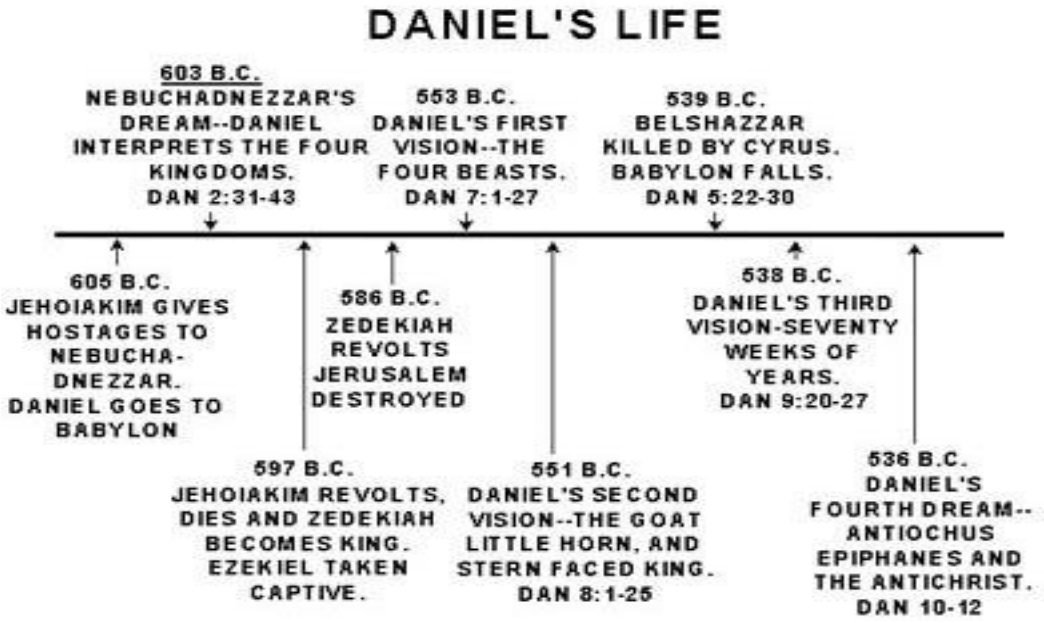
LESSON NINE: DANIEL – Message of Daniel

1. Background to Daniel

Daniel covers the time period of c.605 – 536 BC and is located in BABYLON and it covers the time of the 70 years captivity of Judah in Babylon and into the first few years of King Cyrus' reign (Persian king).

The literary form of Daniel is APOCALYPTIC, which includes the following:

(a) Record of God's truth in visions.
(b) Intensive use of symbols/signs.
(c) Gives revelation concerning God's future program.
(d) Prose is used and not poetry (which is more usual for prophecy).



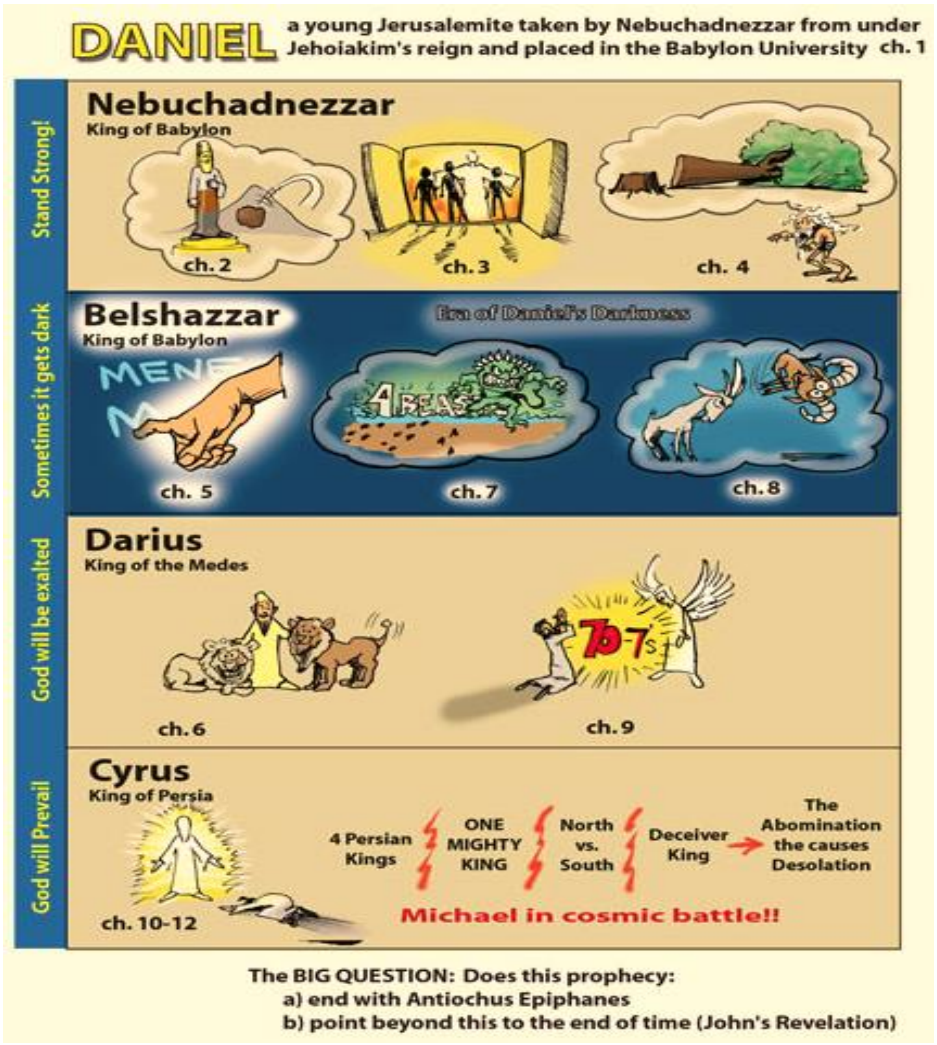
Daniel's Age

CHAPTER	EVENTS	DANIEL'S AGE
1	Taken to Babylonian captivity	15
2	Interpreting Nebuchadnezzar's 1st dream (huge image)	17
3	Daniel's 3 friends cast into the fiery furnace	19 or 20
4	Interpreting Nebuchadnezzar's 2nd dream (huge tree)	46-50
5	Interpreting handwriting of the wall at Belshazzar's feast	Early 80's
6	Delivered from the den of lions	c. 83

2. Outline of Daniel

DANIEL

	Biographical Section Daniel Interprets Others' Dreams		Prophetical Section Angel Interprets Daniel's Dreams	
	MAIN EMPHASIS: DANIEL THE PROPHET Introduction and setting (1) Nebuchadnezzar's apocalyptic dream (2) Historical narratives (political and personal) (3–6) *CHAPTERS* *1–6*		MAIN EMPHASIS: THE PROPHECIES OF DANIEL Daniel's foundational vision (7) Prophetic visions (near and far) (8–12) *CHAPTERS* *7–12*	
	POLITICAL POWERS **Babylonian Rule** Nebuchadnezzar Belshazzar	. . . IN DANIEL'S DAY **Medo-Persian Rule** Darius Cyrus	**Grecian Rule** Alexander the Great Four generals	. . . AND AFTERWARD **Roman Rule** Last of the Gentile powers
Theme	God's sovereignty over kingdoms and His unfolding plan for the future			
Key Verses	2:20–22, 44; 4:34–37			
Christ in Daniel	The stone that will crush earth's kingdoms (2:34–35, 44); Son of Man (7:13–14); the coming Messiah who will be crucified (9:25–26)			



The book falls naturally into 2 parts:

Part 1: Chapter 1-6 – Six STORIES of Daniel's life and work.

Part 2: Chapters 7-12 – Four VISIONS of God's plan (incl. Chapter 2)

Another outline can be based on the original writing used:

1:1-2:4a and Chapters 8-12:		Written in Hebrew and outline God's plans for the Jews.
2:4b – 7:28	:	Written in Aramaic and outlines God's plan for the Gentile nations.

3. The Purpose of Daniel

(a) Daniel's personal dedication to God would have been example to the people of how to live in a heathen society (Chapter 1).

(b) Emphasizes God's sovereign authority over Gentile nations (4:35).

(c) Gives examples of God's faithfulness to His covenant people in protecting and preserving them.

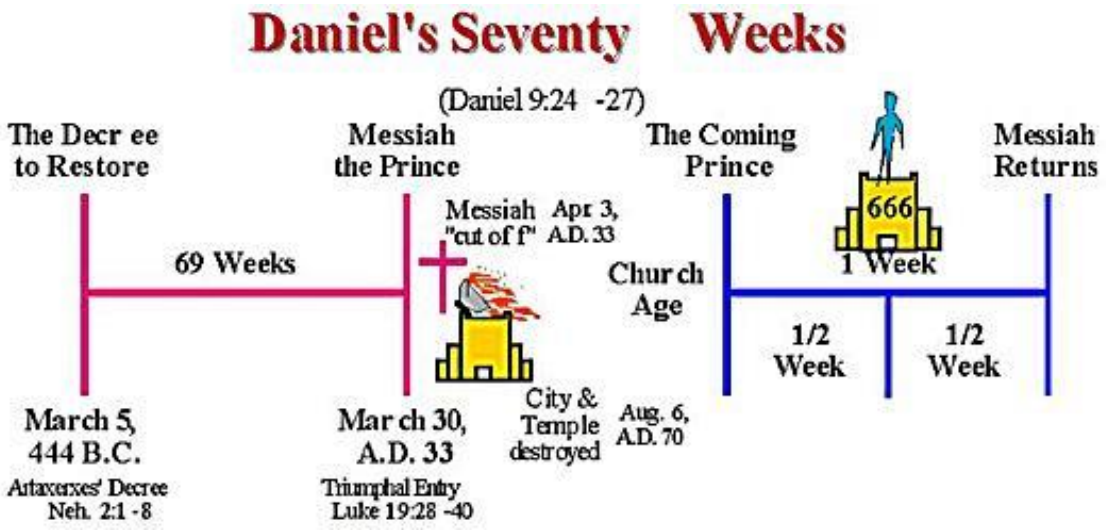
(d) Outlines the prophetic period known as the *"times of the Gentiles"* (Luke 21:24)

(e) Reveals Israel's future deliverance and the blessings she will enjoy in the coming millennial age.

4. The Message of Daniel

Key Theme : God's program for Israel.
Key Verses : Daniel 2:20-22 and Daniel 2:44.
Key Chapter : Chapter 9 – Daniel's 70 Weeks (verses 24-27) gives us the timeframe from Daniel's time to the coming Kingdom Age.

"Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, even in troublesome times. And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate." Daniel 9:24-27



A. The Message of the 6 Stories.

We all know the stories very well, but what is the main message of each story?

STORY 1: Chapter 1: The Man Daniel.

Daniel was a teenager at this time (see Ezekiel 14:14, 20 and 28:3).

Daniel and his friends were righteous men who refused to defile themselves and compromise their faith. God gave them knowledge and understanding. They were ten times better than other so called wise men of the kingdom. We should be like him.

STORY 2: Chapter 2: Nebuchadnezzar's Dream.

We will look at the dream in the next section but what can we learn from Daniel's character in this story?

Daniel's supernatural gift of interpreting dreams caused him to interpret the king's dream and thus be promoted. He gave all glory to God. The same should be true for us.

STORY 3: Chapter 3: The Fiery Furnace.

What are the main lessons learnt in this story?

When we stand strong in the faith we may go through persecution and suffering but the Lord will be with us in the midst of this.

STORY 4: Chapter 4: Nebuchadnezzar's Pride.

What is the main lesson of this story? (Clue in verses 34-35 and 5:19-21) – *Pride goes before a fall!*

STORY 5: Chapter 5: The Handwriting on the Wall.

What was the meaning of the handwriting on the wall (Mene Mene Tekel Uparsin)? *You have been tried and found wanting.*

What is the message of this story? *Judgement coming on Babylonians.*

How are we to be like Daniel? (See verses 11-14, 17, and 29).

He was known to be full of the Spirit, wisdom of God and integrity in an ungodly society and was promoted because of this. We are to follow his example.

STORY 6: Chapter 6: Daniel and the Lion's Den

NOTE: This is when Daniel was about 83 years old! (During the reign of Cyrus). Daniel had been 70 years a ruler in Babylon.

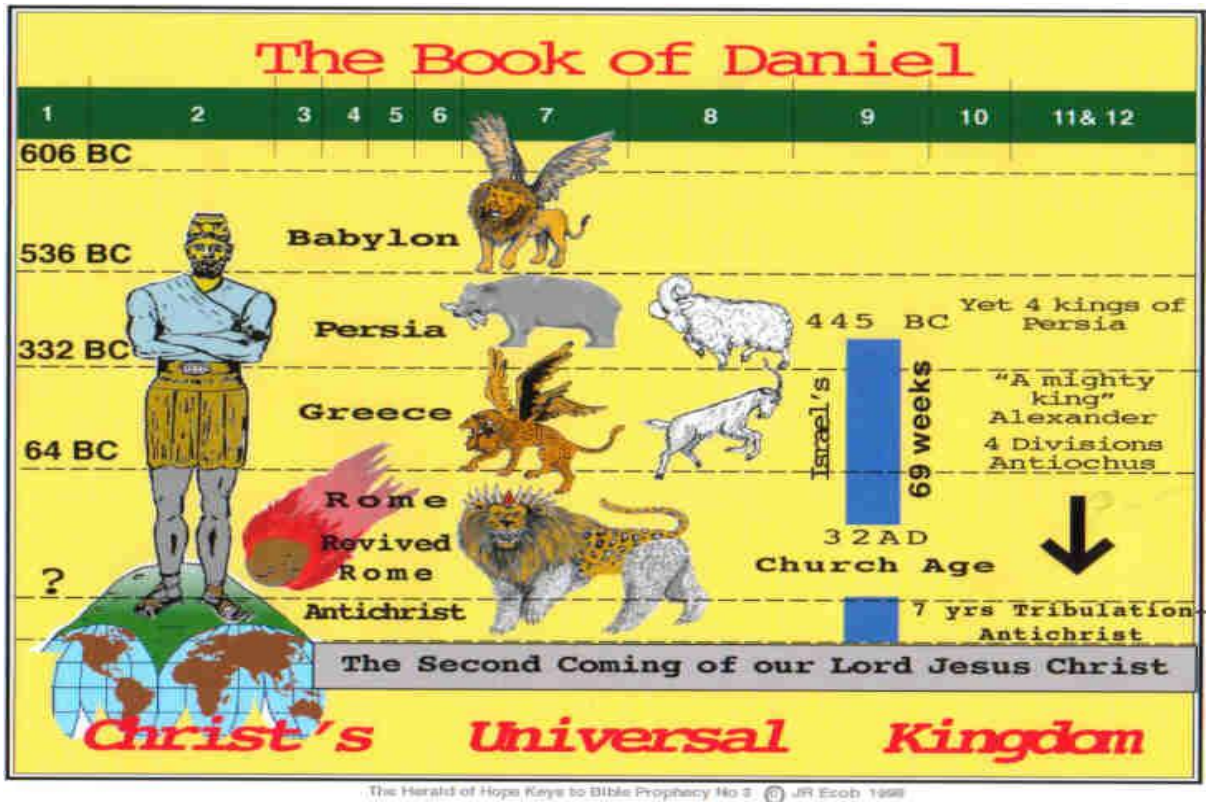
Read verses 3, 4-5, 10-11 and comment on Daniel's character.

He had Exceptional qualities in the midst of a secular society – they could find no corruption in him (he was trustworthy). He did not compromise his faith when ordered to stop practicing it.

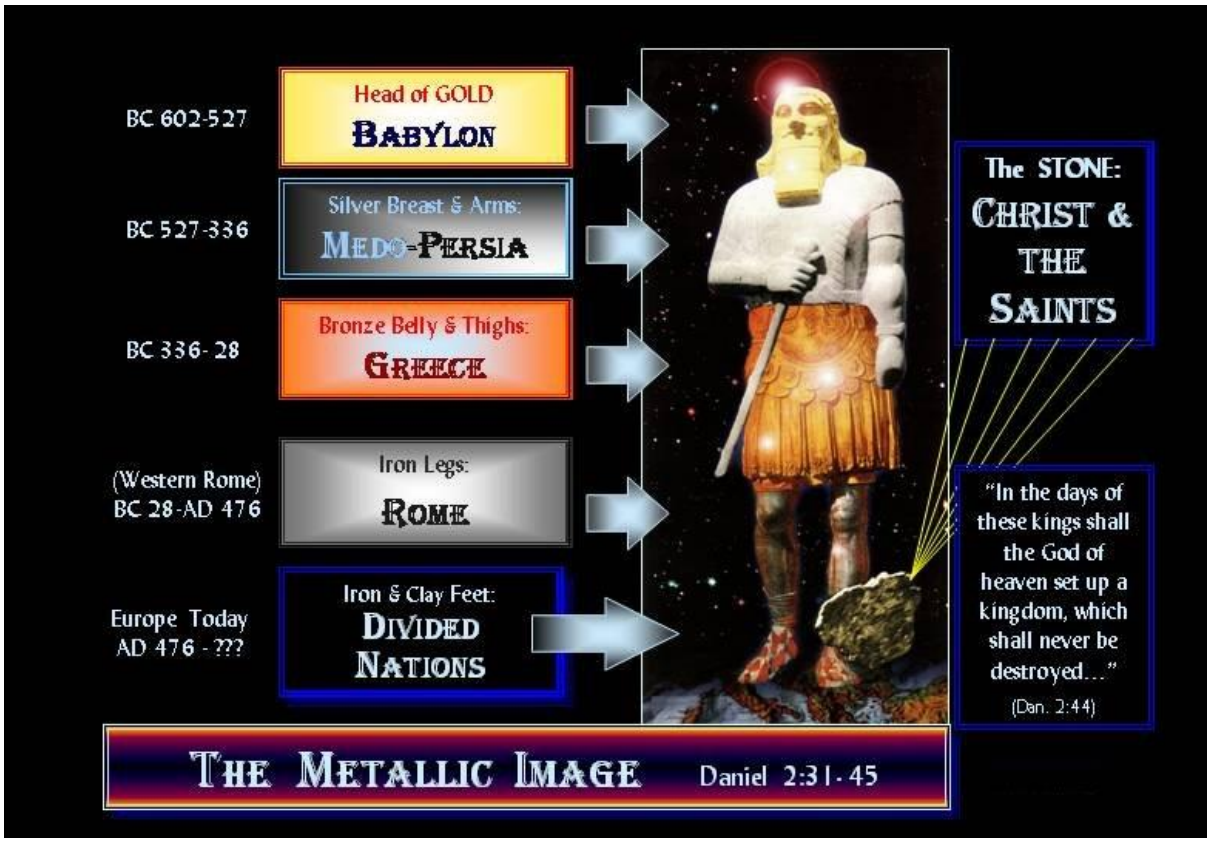
What can we learn from this story?

We must follow Daniel's example.

B. The Message in 4 Visions.



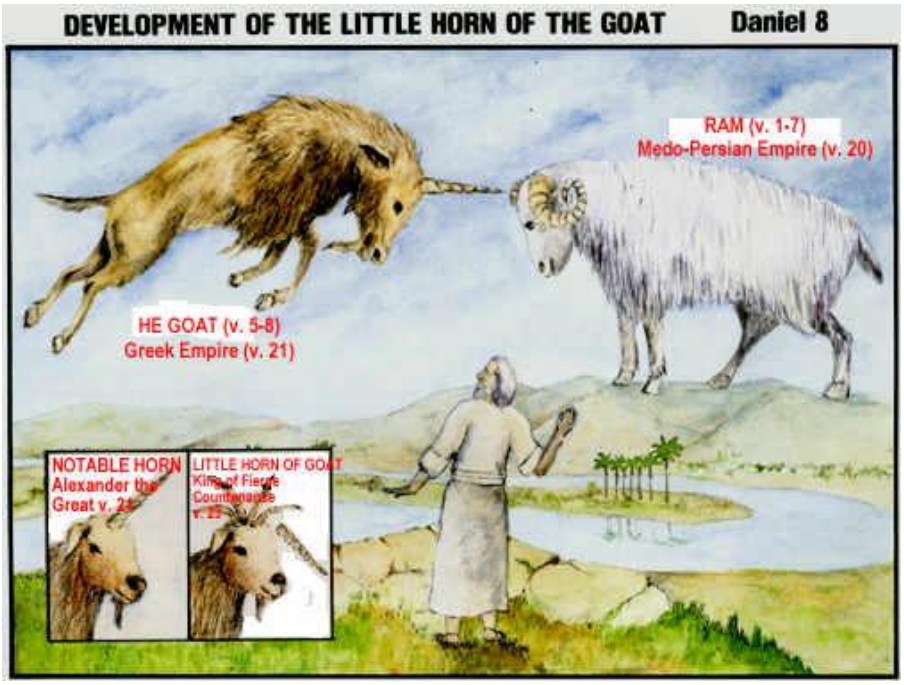
VISION 1: Chapter 2: Nebuchadnezzar's Dream of the statue.



VISION 2: Chapter 7: The Four Beasts.

BEAST	KINGDOM IT REPRESENTS	THE LINK
Winged Lion	BABYLON	Lion was popular symbol of Babylon (many images survive).
Bear Eating Three Ribs	PERSIA	Ribs represent Persia's victim – Babylon, Lydia and Egypt.
Winged Leopard 4 Heads	GREECE	Alexander the Great swiftly conquered the Middle East, which was divided among four generals after he died.
Terrifying beast 10 Horns	ROME	The ten horns are the same as the ten toes on the statue – 10 end time nations from where Antichrist arises..

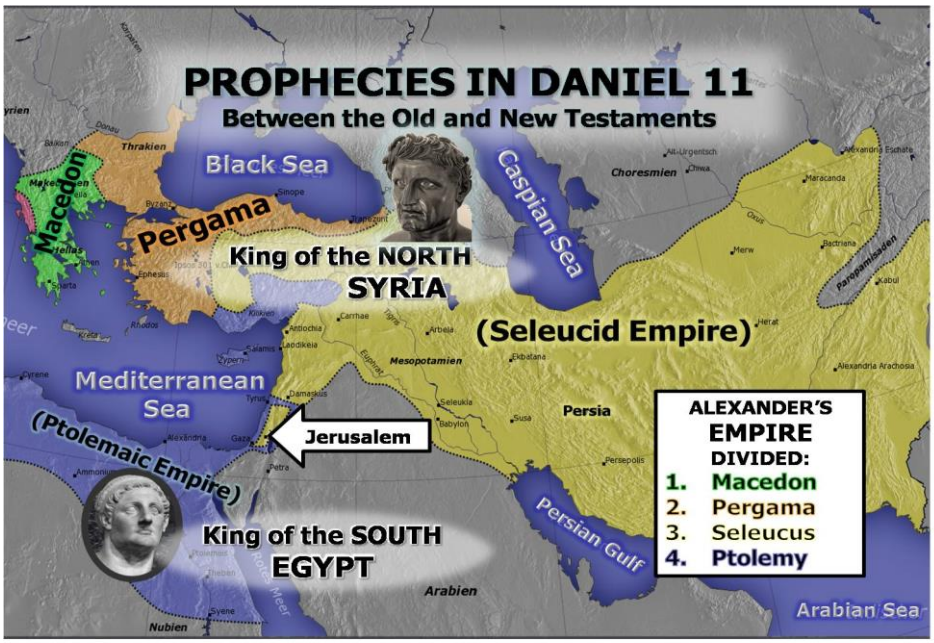
VISION 3: Chapter 8: The Fighting Goat and Ram.



From the above picture, explain the meaning of Daniel's vision…

VISION 4: Chapter 10: The Vision of the Glorious Man.

This vision comes during the reign of Cyrus at the end of Daniel's life. The glorious man (pre-incarnate Jesus?) then prophecies about specific events in Daniel's future in Chapters 11 and 12 (fulfilled to the letter).



Timeline of Alexander's Divided Kingdom, Daniel Chapter 11

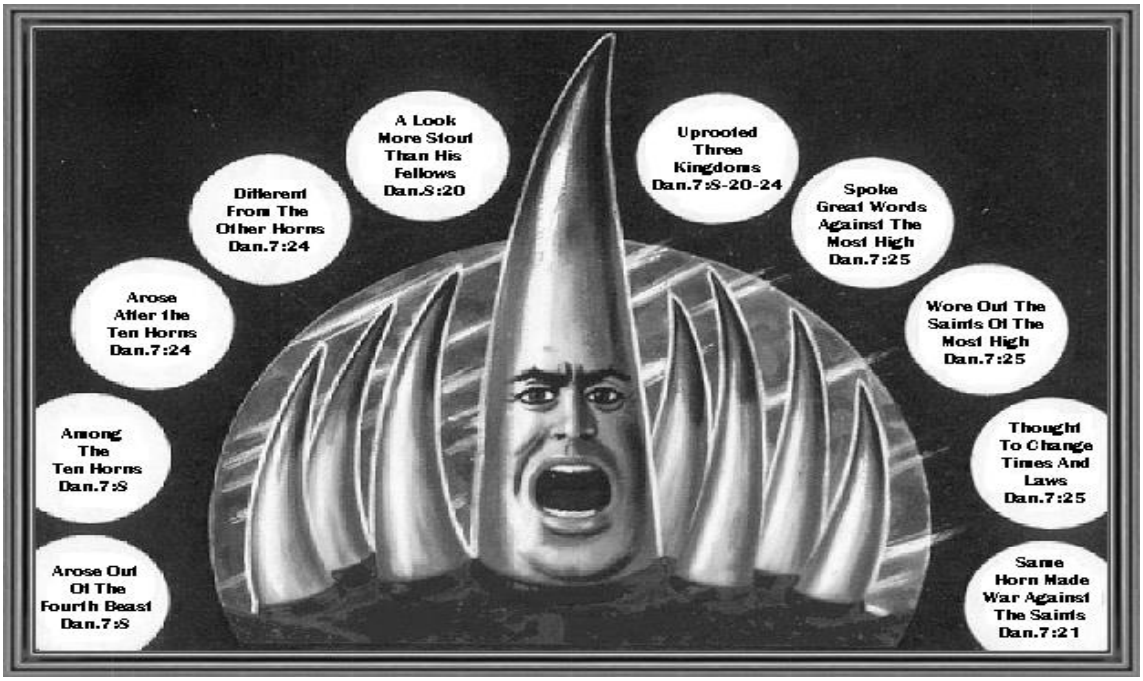
Verse	Northern Kingdom	Western Kingdoms	Southern Kingdom
4	Seleucus Nicator Syria and the Middle East	Lysimachus Asia Minor; Cassander Macedonia	Ptolemy Egypt
5	Seleucus Nicator	A General (southern kingdom) will rule his own kingdom (north) and become stronger	Ptolemy
6	Antiochus II Theos	An alliance by marriage Berenice (southern kingdom) to Antiochus (north)	Ptolemy II Philadelphus
7-9	Seleucus II Callinicus	Ptolemy Euergetes, brother of Berenice will conquer the northern kingdom	Ptolemy III Euregetes
10-14	Seleucus III Ceraunus and Antiochus the Great	Continual warfare between the kings of the north and south, with Israel in the middle, and suffering	Ptolemy IV Philppator
15-16	Antiochus the Great	Defeats Egypt, and will overtake the land of Israel	Ptolemy Epiphanes
17	Antiochus the Great	Antiochus gives Cleopatra in marriage for an alliance with Egypt	Ptolemy Epiphanes
18-19	Antiochus the Great	Antiochus will war on the western kingdom, but will be turned back by the rise of the Roman Empire	
20	Seleucus IV Philopator	He will impose taxes on Israel, but in a a few days he will be destroyed	
21 - 35	Antiochus IV Epiphanes	Rise of the "little horn," who will war on the southern kingdom, but will be turned back by the rise of the Roman Empire and will turn on Israel	

Warring actions of the kingdom of Alexander divided toward the four winds, but not to the prosperity of Alexander's

All these events were revealed to Daniel in the 6th Century BC and fulfilled between 312-168 BC, hundreds of years later.

The Antichrist

All the way through the visions there is mention of the LITTLE HORN.
See 7:8, 11, 20-21, 24-26.



The above shows the Antichrist in the End Times. But, there was a TYPE Of the Antichrist from 175 – 164 BC.

His name was ANTOICHUS IV EPIPHANES. He was a King from the Syrian branch of the Greek Empire (see 8:9). He possessed the qualities of the Antichrist in measure. He set up an abomination in the Temple and stopped the sacrifice. There was a great persecution of the Jews at this time. He is mentioned in the visions of chapter 8 and 11 – remember that these are messages in Hebrew to the Jews. Chapter 11 is a beautiful prediction (200 years before) of events leading up to Antiochus Epiphanes.

What is the destiny of the Antichrist? (See 7:11, 26; 8:25; 11:45 - Compare with Rev 19:20).
He will be taken before a court and his power totally taken away. He will be slain by God, not human power, and thrown into fire.

What happens to the Saints in the time of the Antichrist? (See 7:21-22, 25-27; 12:1-3).
The Antichrist will wage war against them and be defeated by him until Jesus returns to destroy him. The Antichrist will oppress and persecute God's people during the Great Tribulation.

5. Conclusion

Daniel reveals our destiny if we are to live the life that Daniel demonstrated – a life of INTEGRITY - of walking in God's will in troubled time. We see no compromise in Daniel and his friends even in times of great persecution. This is a comforting message to us Saints in the End Times. We are to rise to be GOD'S PERSON FOR GOD'S PROGRAM. We must learn from Daniel the characteristics that are to be found in us in order to persevere through the End Time troubles – not only persevere but OVERCOME.

The Major Prophets Final Test

Section A: Multiple Choice

Circle the most correct answer in the following…

(1) The Major Prophets mainly addressed their prophecies to

(a) Judah (The Southern Kingdom)
(b) Babylon.
(c) Israel (The Northern Kingdom)
(d) Assyria.

(2) What is a general principle that we can learn from the Major Prophets to apply to our lives today?

(a) Judgement comes first to God's people (The Church).
(b) Repentance of sin is not needed for restoration.
(c) God judges us because he does not love us.
(d) There is only condemnation for God's people who have sinned.

(3) The Prophets foretell which of the following about the nation of Israel today?

(a) That the nation will be reborn in a day (happened in 1948).
(b) That the Jews will return from the north and other nations.
(c) That God is not now interested in the Jews or Israel.
(d) Both (a) and (b).

(4) The book of Isaiah has 66 chapters…

(a) The first 39 chapters are filled with hope.
(b) The final 27 chapters are filled with judgement.
(c) All of them are filled with hope.
(d) The first 39 chapters are filled with judgement.

(5) Why did God cause the people of Judah to suffer by being taken to Babylon as a form of discipline?

(a) Because He hated them.
(b) Because they had sinned and He wanted to restore them.
(c) Because they had sinned and He cast them off.
(d) Because he was a mean God, but no longer is.

(6) For what reason did God take Judah into Babylon?

(a) To restore them to be a witness to all nations.
(b) For a holiday.
(c) Because the Babylonians needed labourers.
(d) God was moving the Promised Land to Babylon.

(7) What is the theme of Isaiah chapters 40-66?

(a) Judgement on Judah.
(b) Comfort for the Captives.
(c) Hezekiah's life.
(d) Isaiah in Babylon.

(8) Jeremiah ministered during the reign of which kings?

(a) Uzziah, Jotham, Ahaz and Hezekiah.
(b) Asa and Jehoshaphat.
(c) Ahaziah, Athaliah and Joash.
(d) Josiah, Jehoiakim and Zedekiah.

(9) Jeremiah shows Zedekiah to be what kind of king?
(a) Harsh and evil.
(b) Good, strong and godly.
(c) Gentle and kindly but lacking backbone.
(d) Persecutor of the saints.

(10) Which prophet started his ministry in Babylon with a dramatic vision of God's glory?
(a) Isaiah.
(b) Jeremiah.
(c) Ezekiel.
(d) Daniel.

(11) What does Ezekiel see leaving the Old Temple to take up residence with the Exiles in Babylon?

(a) Dry bones.
(b) The Lord's winged chariot.
(c) His wife.
(d) His hair.

(12) Ezekiel 3:14 says he *"Sat where they sat".* This shows us….

(a) He was as weary as the Exiles in Babylon were.
(b) The Babylonian Exiles invited him to sit with them.
(c) He had a big meal with the people he ministered to.
(d) He identified with those he was to reach out to.

(13) The book of Daniel reveals…

(a) God's person for God's program.
(b) A man of integrity in a hostile world.
(c) A man who does not compromise his stand with God.
(d) All the above.

(14) Nebuchadnezzar's dream in Daniel 2 is of a statue with a head of Gold etc. Finally a rock comes to destroy the statue and grows into a mountain. What is that rock?

(a) The Babylonian nation.
(b) God's Kingdom embodied in Christ.
(c) The Church.
(d) Daniel.

(15) From the vision in the book of Daniel, what can we see was the revealed order of world kingdoms that would come?
(a) Babylon – Persians – Greeks – Romans
(b) Greeks - Persians – Medes – Romans.
(c) Greeks - Babylon – Romans.
(d) None of the above.

Section B: True or False

Put a T (True) or F (False) besides the following statements..

____ (16) The Major prophets are more important than the Minor ones.

____ (17) The REMNANT refer to those who turn away from God.

____ (18) One main reason for suffering God's discipline is when we trust in our own strength rather than His.

____ (19) The prophecies in the Major Prophets were ONLY for the times in which they were written.

____ (20) Isaiah 49:1-6 talks of a SERVANT. We are that servant who is to be a light to the nations.

____ (21) Isaiah was called the *"Weeping Prophet".*

____ (22) Jeremiah's lips were anointed with coal.

____ (23) Cyrus is a type of Christ.

____ (24) Jeremiah broke a jar to demonstrate the fate of Judah.

____ (25) Ezekiel spoke of a New Covenant written on the heart.

Section C: Matching up.

Match up the name on the left with the action on the right by drawing a line between the two…

(26) JEREMIAH	(a) Cut his hair, laid on his side.
(27) ISAIAH	(b) Purchased land from prison.
(28) EZEKIEL	(c) Was thrown in a Lion's den.
(29) DANIEL	(d) Wrote a song about a vineyard.
(30) HEZEKIAH	(e) Presented enemy letter before God.

Section D: One Word Answers

Answer the following with only ONE word…

(31) Who wrote about the Valley of Dry bones? _____

(32) Which book is APOCALYPTIC form the Major Prophets? _____

(33) Who hid his tattered loin cloth by a river? _____

(34) Whose wife died and was not allowed to mourn? _____

(35) Who is the LITTLE HORN? _____

(36) Which major Prophet speaks of the LITTLE HORN? _____

(37) Which Major Prophet talks about hard hearts turning soft? _____

(38) Who destroys the Assyrians in Hezekiah's time? _____

(39) Who was a Type of the Antichrist (2 words)? _____

(40) Which Major Prophet's name means *"Yahweh is Salvation"?* _____

Section E: One Word Answers

(41) List out 10 different themes or principles that are found in the Major Prophets

(10 points) – use separate piece of paper.