

A PASSAGE THROUGH THE OLD TESTAMENT

*Year Two, Quarter Two
“The Major Prophets”*



*a two year study in the
books of the Old Testament*

arranged into eight 13 lesson series

*by
J.S. Smith*

Year One, First Quarter: "In The Beginning"

1. Creation	Gen. 1-2
2. Sin	Gen. 3-4
3. Noah's Ark	Gen. 6-10
4. Promises to Abraham	Gen. 11-12, 15-18
5. Sodom and Gomorrah	Gen. 13-14, 18-19
6. Abraham, Sarah and Isaac	Gen. 20-24
7. Jacob and Esau	Gen. 25-28, 32-33, 36
8. Jacob and Rachel	Gen. 29-31, 34-35
9. Joseph Sold Into Slavery	Gen. 37-38
10. Joseph Imprisoned	Gen. 39
11. Joseph Interprets Dreams	Gen. 40-41
12. Providence	Gen. 42-45
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Year One, Second Quarter: "From Egypt to Canaan"

1. Call of Moses	Exod. 1-5
2. The Nine Plagues	Exod. 6-10
3. The Passover	Exod. 11-13
4. Crossing the Red Sea	Exod. 14-18
5. The Ten Commandments	Exod. 19-31
6. The Golden Calf	Exod. 32-40
7. Nadab and Abihu	Lev. 1-10
8. Holy Living	Lev. 11-27
9. Leaving Sinai for Canaan	Num. 1-10
10. Loyalty and Disloyalty	Num. 11-21
11. Balaam and Balak	Num. 22-36
12. Moses's Review	Deut. 1-4
13. Moses's Final Charge	Deut. 5-34

Year One, Third Quarter: "Taming Canaan"

1. Entrance Into The Land	Joshua 1-4
2. Jericho	Joshua 5-6
3. Ai and Other Conquests	Joshua 7-21
4. Covenant Matters	Joshua 22-24
5. Failure to Drive Out Canaanites	Judges 1-2
6. Deborah and Other Judges	Judges 3-5
7. Gideon	Judges 6-9
8. Jephthah	Judges 10-12
9. Samson and Delilah	Judges 13-16
10. Tribal Depravity	Judges 17-21
11. The Courtship of Ruth and Boaz	Ruth 1-4
12. Samuel's Beginnings	1 Sam. 1-3
13. The Ark of the Covenant	1 Sam. 4-6

Year One, Fourth Quarter: "The Throne of David"

1. Institution of the Monarchy	1 Sam. 7-12
2. The Reign of Saul Begins	1 Sam. 13-16
3. David and Goliath	1 Sam. 17
4. Saul Persecutes David	1 Sam. 18-20
5. David's Flight and Fight	1 Sam. 21-24
6. Abigail and David	1 Sam. 25
7. Saul's Downfall	1 Sam. 26-28
8. David's Rise	1 Sam. 29-31
9. David Becomes King	2 Sam. 1-5
10. David's Successes	2 Sam. 6-10
11. David and Bathsheba	2 Sam. 11-12
12. Absalom's Rebellion	2 Sam. 13-19
13. David's Demise	2 Sam. 20-24

Year Two, First Quarter: "Israel and Judah"

1. David's Demise	1 Kings 1-2
2. Solomon's Splendor	1 Kings 3-10
3. Solomon's Demise	1 Kings 11
4. Rehoboam and Jeroboam	1 Kings 12-16
5. Elijah	1 Kings 17-19
6. Ahab and Jezebel	1 Kings 20-22
7. Elisha	2 Kings 1-4, 6
8. Naaman the Leper	2 Kings 5
9. Bloody Reigns	2 Kings 7-12
10. Fall of Israel	2 Kings 13-17
11. Hezekiah	2 Kings 18-21
12. Josiah	2 Kings 22-23
13. Fall of Judah	2 Kings 24-25

Year Two, Second Quarter: "The Major Prophets"

1. Isaiah, Part A	Isa. 1-39
2. Isaiah, Part B	Isa. 40-55
3. Isaiah, Part C	Isa. 56-66
4. Jeremiah, Part A	Jer. 1-20
5. Jeremiah, Part B	Jer. 21-39
6. Jeremiah, Part C	Jer. 40-52
7. Lamentations	Lam. 1-5
8. Ezekiel, Part A	Ezek. 1-24
9. Ezekiel, Part B	Ezek. 25-32
10. Ezekiel, Part C	Ezek. 33-48
11. Daniel, Part A	Dan. 1-3
12. Daniel, Part B	Dan. 4-6
13. Daniel, Part C	Dan. 7-12

Year Two, Third Quarter: "The Minor Prophets"

1. Joel
2. Jonah
3. Amos
4. Hosea
5. Micah
6. Zephaniah
7. Nahum
8. Habakkuk
9. Obadiah
10. Haggai
11. Zechariah
12. Malachi
13. Review

Year Two, Fourth Quarter: "Wisdom Lit./ Post-Exile"

1. Psalms	
2. Proverbs	
3. Job, Part A	Job 1-3
4. Job, Part B	Job 4-42
5. Ecclesiastes	
6. The Song of Songs	
7. Esther, Part A	Est. 1-4
8. Esther, Part B	Est. 5-10
9. Ezra, Part A	Ezra 1-6
10. Ezra, Part B	Ezra 7-10
11. Nehemiah, Part A	Neh. 1-5
12. Nehemiah, Part B	Neh. 6-13
13. Intertestamental Period	

Lesson 1: Isaiah, Part A

“Lord is Salvation”

740-687 B.C.

Isaiah 1-39

The Prophetic Book

When Isaiah began his prophetic work, the nation of Israel, separated from the tribe of Judah, was careening toward collapse. Isaiah’s work spans the administrations of five Hebrew kings: Uzziah, Jotham, Ahaz, Hezekiah and Manasseh. Israel was destroyed by the invading Assyrians in the midst of Isaiah’s tenure, around 722 B.C. Judah, however, was headed for a similar fate at the hands of the Babylonians in 586 B.C.

Isaiah’s prophecy is often quoted in the New Testament and is among the best at describing the coming Messiah. The book speaks to the nation rather than the individual. The prophet had a pending captivity and restoration in mind, but was also interested in the future reign of the Christ.

The book’s authorship has been attacked for many years. Some note the apparent change in tone between the initial 39 chapters and the last 27 chapters and claim there were two authors named Isaiah or that many men wrote the book under the single pseudonym. The Dead Sea Scrolls damaged these claims when they were discovered, for there is no break between chapters 39 and 40. Moreover, the New Testament quotes freely from both divisions.

The Prophet and the Man

Isaiah’s name means “The Lord is Salvation” in Hebrew and very clearly, our prophet foresees salvation for God’s people. The justice of God is underscored by Isaiah who sees just two alternatives: salvation or condemnation. He labored for more than half a century, revealing his visions and painting with precise brushstrokes a portrait of the Christ who would come.

Little is known of his personal life. His father is named but is obscure. His wife is referred to as “the prophetess,” for whatever that is worth. He witnessed one of the great tragedies in Hebrew history when Israel was decimated by the Assyrians but continued to preach courageously.

Modern Relevance

The reader can identify four main themes with modern relevance from Isaiah. First, our prophet extols the holiness of God, an idea somewhat lost on a nation that seeks to preach tolerance above righteousness. There is a just standard of good and evil and God reveals it to man in the word in which he also demands that we strive to live holy.

Second, Isaiah points out the benefits of a righteous way of life. Living righteously requires the saint to be just with his fellow men, to walk by faith and not by sight, and to seize the hope God has laid before him.

Third, Isaiah warns man of God’s justice and judgment. There is no escape from God’s plan to settle all accounts, rewarding the just and punishing the wicked. The reality of a final judgment needs to be impressed upon the hearts of mankind anew.

Fourth, Isaiah is likely unparalleled in his revelations concerning the coming Messiah. The world is rife with polytheism and the denigration of Jesus Christ to the magnification of false prophets like Muhammad, Buddha and Joseph Smith. Isaiah tells us that the Messiah is deity who would dwell among men in a tabernacle of flesh and then suffer and die on a cross. Isaiah’s projection of the Messiah destroys the Premillennial idea that the Jews’ rejection of Jesus surprised God.

Questions

1. (Isa. 1:1-11) How had Israel reacted to God's previous attempts to chasten her back to submission?
2. (Isa. 1:12-15) What was God's opinion of the Israelites' worship practices?
3. (Isa. 1:16-20) What did God suggest they do before returning to worship?
4. (2:1-5) Isaiah turns to prophesy of the new kingdom of God to be established. Will its population be confined to Hebrews by birth? From what geographic location will the law of the kingdom emanate?
5. How are these two concepts found in the church, the kingdom of God (Acts 10:34-35, 1:1-8)?
6. (7:10-16) When was this prophecy fulfilled in the long run? What does "Immanuel" mean?
7. (8:11-20) God's encouragement to Isaiah is timeless, oft repeated to New Testament preachers. What is the Lord to those who fear Him?
8. Where should people go in search of knowledge? Compare verse 20 with the restoration plea inspired by 1 Peter 4:11.
9. (9:6-7) Several nicknames are given to the coming Messiah. What are they?
10. (29:9-14) What did God find wrong with their religion?

Lesson 2: Isaiah, Part B

Isaiah 40-55

1. Consider chapters 38-39. In whose waning reign is Isaiah now prophesying?
2. What mistake did Hezekiah make? What would be the ultimate result?
3. (Isa. 40:1-11) This passage is highly Messianic. What man is prophesied in verse 3? What was his objective?
4. How does Isaiah teach the indestructibility of God's word?
5. To what occupation does Isaiah compare the Messiah?
6. (40:12-31) In an age when most people believed the Earth was flat, one fact stands out in this passage. What is it?
7. (44:21-28) Isaiah has prophesied that Judah would go into Babylonian captivity. He makes a startling prophecy at the end of this passage. Although Jerusalem would be sacked in 586 B.C. and its temple would be toppled, God would cause the Babylonians to be defeated by the Persians, whose emperor Cyrus would violate a fundamental rule of governing captives. What would Cyrus do?
8. (47:1-15) Would Babylon ever be held accountable for harming Judah? Why, if God wanted Judah harmed?
9. (49:14-26) How would Judah react to Babylonian captivity?

10. Could God ever forget Judah? Why or why not?

11. (53:1-6) Saul was powerfully built and David was ruddy and handsome. Would the next King of the Jews attract people's interest by his physical appearance?

12. Why would this man of sorrows have to suffer?

13. (53:7-12) How did Jesus go to the cross as Isaiah prophesied?

14. (55:1-9) How does Isaiah liken the invitation to salvation issued by the Father?

Lesson 3: Isaiah, Part C

Isaiah 55-66

1. (Isa. 56:1-8) The last 11 chapters seem to be addressed to the remnant of Jews that would return from Babylonian captivity after 539 B.C. to rebuild the Jewish system. They were to conduct themselves in anticipation of the Messiah who was coming and teach their children to respect God and that hope. Ultimately, should the Jews have expected to keep this salvation to themselves? Why or why not?

2. (56:9-57:2) How does Isaiah describe Israel's current crop of leaders?

3. (57:3-14) Why did God perceive His people no longer feared Him?

4. Whom did God facetiously tell the people to look for rescue when the invasion came?

5. (57:15-21) What kind of human spirit pleases the Lord?

6. How does Isaiah describe the fact that there is no peace for the wicked?

7. (59:1-8) Why was God not listening to the Hebrew's plaintive cries?

8. (62:1-9) Name changes in the Bible usually denote a change in relationship with God. List all the name changes from the Bible of which you can think.

9. What could be the “new name” God predicts for his people?

10. (65:1-16) About whom is the prophet speaking (cf. Romans 10:18-11:11)?

11. (65:17-25) The context demands we consider this passage prophetic of the remnant’s return to rebuild the city of Jerusalem and the subsequent arrival of the Messiah. What was Isaiah prophesying here?

12. (66:1-13) On whom does God look favorably?

13. (66:14-24) Since the invasion of Israel was long completed, what pending invasion did Isaiah prophesy of here?

Lesson 4: Jeremiah, Part A

“Exalted of Jehovah”

625-586 B.C.
Jeremiah 1-20

The Prophetic Book

Jeremiah’s prophecy does not seem to be arranged by any logical means, certainly not by chronology. This makes it somewhat difficult to follow, but the book contains such forceful and worthwhile reminders that it demands serious study.

The first twenty chapters of Jeremiah speak of the times in Josiah’s reign as Judah’s king. The rest of the book spans the reigns of Jehoiakim, Jehoiachin and Zedekiah. While Jeremiah contains a good deal of history, it is still primarily a record of prophecy.

As Jeremiah began to write, Israel had already been long destroyed and Judah was drifting in that direction as well. Jeremiah prophesied as Israel’s invader, Assyria was on the wane and Egypt and Babylon were struggling for preeminence in the world. He predicted the victory of Babylon, but also its quick demise.

Jeremiah was charged with confronting Judah with her misplaced confidence as the drums of war began to beat. Judah believed that God would be forced to intervene and save them from Babylon because they held the trump cards: the temple and the true religion. Jeremiah, however, sought to remind them that with their greater blessing came greater responsibility and a deeper punishment if they failed.

The Prophet and the Man

Jeremiah was the son of a priest named Hilkiah. Our prophet’s name means “exalted of Jehovah” in Hebrew and shows his position in Israel as false prophets exalted themselves as patriotic and optimistic. He is often called the weeping prophet or the prophet of doom because he was completely pessimistic about Judah’s prospects for surviving war with the Chaldeans.

Jeremiah had a scribe named Baruch who helped him record his prophecies. The original copy was destroyed by the king and then rewritten.

Jeremiah labored from his youth until his old age, from 625 B.C. to Judah’s fall in 586 B.C. He is also credited with writing the Lamentations, a book of sorrowful poems on Jerusalem’s destruction.

Modern Relevance

Jeremiah is increasingly relevant as false teachers and prophets continue to proliferate in the world. Even the church has become plagued with men who preach smooth messages of an imagined peace when the soul is truly at great peril.

Jeremiah blasts away at three particular sins: idolatry, immorality and false prophecy. He teaches that it is insufficient simply to recognize our sins and regret them. God requires that we repent of them.

Jeremiah reminds us that teaching and contending for the truth will often make one unpopular and the subject of persecution and humiliation.

The prophecy before us also serves to demand the confluence of the externals and internals of religion. Heart and hands must be joined as one, not betraying one another, according to God and the faith.

Finally, Jeremiah is relevant in that he points out the limits of God’s patience. It will not endure forever but has a set conclusion at which He will judge the world and mete out punishment and reward.

Questions

1. (Jer. 1:1-8) How did God recognize Jeremiah as a living human before he was born?
2. What was Jeremiah's objection to his prophetic calling?
3. (1:9-20) What kind of reception could Jeremiah expect in Judah?
4. (2:1-13) For what was God divorcing Judah?
5. (3:1-15) What did God truly want from Judah?
6. (6:1-13) The major issue in Judah concerned the prospects for war against either Egypt or Babylon. What was God predicting?
7. (6:14-15) What were the prophets of Judah predicting?
8. (6:16-20) What did God recommend Judah should do to find rest for their souls?
9. (7:1-11) What did God make young Jeremiah do and say?
10. (12:1-17) What is the age old question Jeremiah asks in beginning this chapter?
11. (15:1-4) What four forms of destruction did Jeremiah prophesy for Judah?
12. (19:1-15) What was the message of Jeremiah's broken flask?

Lesson 5: Jeremiah, Part B

Jeremiah 21-39

1. (Jer. 21:1-10) What were the hopes of Judah regarding Nebuchadnezzar?
2. What would God do instead of aiding them against the Chaldeans?
3. What is God's amazing advice concerning the way of life and of death?
4. (22:1-10) How would the nations explain the destruction of God's city?
5. (22:11-17) What was to be Shallum's fate?
6. (22:18-23) What was to be Jehoiakim's fate?
7. (22:24-30) What was to be Jehoiachin's fate? (Jehoiachin is also called Coniah and Jeconiah.)
8. (23:1-4, 16-17) What did God find lacking in the "shepherds" of Israel?
9. (24:1-10) What is the distinction between the good and bad figs?
10. (25:12-14) Would Babylon be excused for participating in God's punishment of Judah?

11. (26:1-11) What did the people want to do with their pessimistic prophet?

12. (26:20-24) What did Urijah have in common with Jeremiah? What did they do differently?

13. (30:1-3) What was in Judah's future once they had become accustomed to exile?

14. (31:31-34) What kind of covenant was God planning to make with Judah? Upon what would it be written?

15. (36:20-32) How did the king respond to Jeremiah's prophecy? Did Jeremiah quit?

16. (38:1-6) Was the accusation of verse 4 accurate? How was Jeremiah repaid for his work?

17. (39:1-18) Describe the thoroughness of the destruction of Jerusalem.

Lesson 6: Jeremiah, Part C

Jeremiah 40-52

1. (Jer. 40:1-16) Where did Jeremiah go once Nebuzaradan released him from the dungeon? Did they plan to serve the Chaldeans or rebel?
2. (41:1-3) What became of Governor Gedaliah?
3. (42:1-6) How much trust were the forces of Johanan willing to put in God and Jeremiah?
4. (42:7-22) What did God tell them to do? Where did he forbid them to go?
5. What did God learn when He read their hearts and motives?
6. (43:1-13) How did Jeremiah assure the rebels that they would not be safe, though they had fled to Egypt and taken the prophet captive?
7. (44:1-10) Had the Jews learned anything much from their experience in the destruction of Jerusalem for idolatry?
8. (45:1-5) How did God reward Baruch for being faithful in his service?
9. (46:13-28) What fate did God pronounce upon Egypt? Why?

10. (50:1-51:58) As Babylon was basking in the glory of world domination, what did God prophesy for this ascending power?

11. (51:59-63) How long was this punishment to endure? What symbolized that sentence?

12. (52:1-11) This passage goes back in time to just before the fall of the city. What effect did Babylon's siege wall have inside the city?

13. (52:12-16) Who were left in the city after it was sacked?

14. (52:17-23) How much respect did the Chaldeans show the temple? Which Judean king received a prophecy that this would happen?

15. (52:24-34) Which Babylonian king treated Jehoiachin well?

Lesson 7: Lamentations

586 B.C.

The Prophetic Book

The title of this book is quite descriptive of its contents. It is a book of mourning over the destruction of the author's nation, both spiritual and physical. Actually, it has no title in the Hebrew Old Testament but was known simply by its initial word, "How." The Jewish rabbis gave it the name "Dirges" or "Lamentations" later. The book is a collection of five poems, hence it is numbered not among prophecy, but poetry by many commentators.

The first four chapters, each individual poems, are written in an acrostic format. Each successive stanza begins with the next letter of the Hebrew alphabet. The fifth chapter is not acrostic and the third is more elaborate than the form described here.

A careful reading of Lamentations will show the devastating effect of the Babylonian invasion of Jerusalem on both the nation and the hearts of the survivors. The subsequent exile was a great humiliation to a nation that had defeated every opponent that ever dared oppose her. The text of 2 Kings 25:8-12 narrates the immediate background of these sorrowful poems.

Lamentations is God's explanation of the fall of Jerusalem and the blame rests squarely on the sinful infidelity of man rather than any impotence or apathy of God. The visible reminders of God's choice of Judah were taken away in an object lesson that broke the hearts of the faithful. The city itself was destroyed, the temple was toppled and the services rendered there were eliminated. The truth is often difficult to hear and even harder to confess and Lamentations is both a recitation and admission of guilt. The woeful cry of the Jews was basically, "Where is our God?" His reply is, "I am all around, but understand what I am doing is best and will purify My people anew."

The Prophet and the Man

Technically, Lamentations is an anonymous book but strong internal evidence and Jewish tradition attribute it to the prophet Jeremiah, whose undisputed work precedes this one in the canon. (Josephus, the Targum of Jonathan, and the Talmud are examples of this tradition.)

The tenor of both works is similar: Jeremiah sees God's providence and judgment behind the tragedy of Judah's destruction raging all about.

This book was composed during the period immediately following the capture of the city of Jerusalem in 587-586 B.C.

Modern Relevance

Though rarely read, Lamentations speaks volumes of a society where God has been forgotten. Two major themes appear that are clearly relevant. First, adversity should bring out the best in man. Our author honestly describes his sorrow and loss and admits the reasons for it. There is no attempt to blame God for sin or for his righteous judgment. Instead, there is repentance and a new commitment to do justly.

Second, adversity should draw us closer to God. When man blames God for sadness and loss, the devil wins on two fronts. Not only does he cause the sorrow, but he prevents man from seeking the only sure source of comfort and salvation there is. The devil has managed to get God convicted in the court of man's heart for a crime he mockingly committed. Instead, man is blessed when he realizes that God is light and in Him is no darkness at all.

Questions

1. (1:1-22) What image was used both by the Roman conqueror Titus and the writer to refer to Jerusalem's downfall?
2. How had the history of the Jews come full circle since the days of Moses?
3. What has become of worship in Judah, now that she is sacked?
4. How had Judah committed spiritual adultery?
5. (2:1-22) Is the punishment of Jerusalem now the will of God or in spite of it?
6. What is symbolized by the removal of God's right hand from the nation?
7. What ancient city that Israel overthrew does Jerusalem now resemble?
8. What class of Israelites are called to blame for part of Judah's fall?
9. (3:1-66) What is God's reaction to their prayer for pity, according to verses 8 and 44?
10. What is the significant characteristic of wormwood and how does that apply to this lament?
11. According to verses 17-18, why cannot God allow the impenitent soul to be comfortable?
12. According to verse 27, what great lessons must be learned in youth to assure contentment?
13. (4:1-22) What had the ensuing famine led some mothers to do?
14. Whose suffering is greater—that of Sodom or Jerusalem? Why?
15. (5:1-22) What has happened to the inheritance of the Jews?

Lesson 8: Ezekiel, Part A

“God Strengthens”

597-571 B.C.

Ezekiel 1-24

The Prophetic Book

Ezekiel prophesied during the Babylonian exile as one of the captives in the foreign land. His prophetic record is of Judah’s appointed watchman, and he also serves to identify for his country the reason for her plight: sin. He says that the exile will last 70 years, although false prophets were presumptuously predicting an earlier return to Judah.

Ezekiel was charged with preventing further or complete apostasy of the Jews held captive in Babylon. These people were the good figs of Jeremiah’s prophecy (Jer. 24:1-10), taken in the second captivity of 597 B.C., who humbly submitted to God’s recommendation to accept exile. They would help form the faithful remnant that would return to Jerusalem to rebuild the Jewish way of life. Daniel was among the first group of captives, taken in 605 B.C.

The initial 24 chapters of Ezekiel are predictions made before the invasion of Jerusalem. The prophecy is devoted to predicting Judah’s certain doom and appealing for her residents’ repentance.

Chapters 25-32 concern predictions made during the siege of Jerusalem and record God’s impending judgments on all the nations of the region.

Chapters 33-48 are predictions made after the siege of Jerusalem and tell of the restoration of the remnant and their future back home.

Ezekiel is filled with visions and apocalyptic imagery, much like Daniel and Revelation.

The Prophet and the Man

Ezekiel was born about 622 B.C. to a priest named Buzi. He lived by the River Chebar in the village of Tel-Abib until he was called by God to prophesy to Judah. Ezekiel was burdened with two tragic prophecies, recorded in his book: the death of Jerusalem and the death of his wife.

Ezekiel is sometimes referred to as the watchman of Judah, for God gives him this occupation, if not the appellation itself. God makes his countenance firm and confident in the face of unbending opposition from the people of Judah.

It is likely that Ezekiel was influenced by the reforms of Judah’s last godly king, Josiah, a decade before Ezekiel began to prophesy. The book gives a record of his life, his early fears and growth in his office. In a sense, he is charged with taking Israel’s fate into his hands and forcing her to listen to God’s rebuke. Because no one enjoys such chastening, Ezekiel was as unpopular as Jeremiah.

Modern Relevance

Ezekiel is an extremely relevant prophet to modern readers. He teaches on the nature of God, a subject sorely misunderstood in a society that has stripped the Lord of His jealousy, justice and genuine love for sinners.

Ezekiel pulls no punches in exposing the seriousness of sin. Modern religion has devalued sin and redefined it so much that one rarely hears the word pronounced any more.

Our prophet reminds the reader of God’s standard of judgment and that justice demands the wicked be punished, especially if the opportunity for atonement is rejected. He points to the possibility of restoration and rebirth as a new people in God’s favor.

Finally, Ezekiel represents the watchman, a role that preachers and elders must especially accept in the New Testament economy.

Questions

1. (Ezek. 1:1-2:10) What mission was God giving to Ezekiel?
2. (3:16-27) What did God call Ezekiel's new occupation? What was the extent of his accountability?
3. (5:1-17) Why was God so angry with Judah that he would let her be destroyed?
4. 8:1-18) What was Israel doing in the dark when the people thought God could not see?
5. (11:14-25) Summarize this prophecy.
6. (13:1-12) Why was God dissatisfied with so many prophets?
7. (14:1-11) Where were the Hebrews' idols located? What does this mean?
8. What had God done for Israel? How had the Hebrews repaid His kindness?
9. (18:1-32) What Jewish proverb angered God? Why?
10. What is God's standard of individual accountability?

Lesson 9: Ezekiel, Part B

Ezekiel 25-32

1. (Ezek. 25:1-11) Why did God intend to punish the Ammonites and Moabites also? How were the Ammonites and Moabites related to Israel (Gen. 19:36-38)?
2. (25:12-14) Why did God intend to punish Edom? How were the Edomites related to Israel?
3. (26:1-21) Whom would God use to punish Tyre? Why would the coast lands tremble and shake?
4. (27:1-36) Of what was Tyre especially proud (verses 1-3)?
5. (28:1-10) What was the king of Tyre's trespass? How would God punish him?
6. (28:11-19) About whom is the prophet speaking? (Watch the context!)

7. When would Israel and the surrounding nations know that Jehovah was the God of Israel?

8. (29:1-12) What was the sin of the Pharaoh and the people of Egypt that God was condemning?

9. (29:13-16) What was Israel's iniquity involving Egypt?

10. (31:1-9) What former nation rivaled Egypt in terms of world domination, and provided Egypt an example of God's wrath?

11. (32:1-32) How would all this destruction "comfort" Pharaoh?

Lesson 10: Ezekiel, Part C

Ezekiel 33-48

1. (Ezek. 33:1-9) Whose fault is it if a man does not heed the sound of warning?
2. What will happen to the man that heeds the warning cry?
3. Whose fault is it if souls are lost because the watchman is too cowardly or lazy to blow the warning when danger approaches?
4. (33:10-20) What was God's invitation plea in Judah that day?
5. What must the wicked man do to regain God's grace (verses 14-16)?
6. Is this fair?
7. (33:21-33) God sums up his displeasure with Judah in two words (verse 28). What is her terrible attitude?
8. (34:1-16) How were the shepherds of Israel failing the flock? Explain what this means.
9. (36:16-38) What would God do for his name that he would not do for Israel?
10. (37:1-14) What is the explanation given to the vision of the valley of the bones?

11. (37:15-28) What is the explanation of the vision of the two sticks?

12. (38:1-39:29) What is the name of God's enemy here? From whence does he hail? What was this enemy's evil intention?

13. (40:1-42:20) What does Ezekiel's visitor proceed to do? What is God's temple in the New Testament (Eph. 2:19-22)?

14. (43:1-9) What did God tell Ezekiel about His throne?

15. (43:10-27) What did God hope to inspire in Israel by Ezekiel's description of this temple?

16. (47:1-12) This chapter continues the figurative nature of these symbols. What was Ezekiel shown back at the temple?

17. (48:30-35) What is the name of the city?

Lesson 11: Daniel, Part A

“God Is My Judge”

605-539 B.C.

Daniel 1-3

The Prophetic Book

Three of the Bible’s most memorable stories are recorded in the relatively short major prophecy by Daniel: the fiery furnace, the writing on the wall, and the lions’ den. Daniel is also well known for his ability to interpret dreams, some of which predicted the coming kingdom of God. The central message of Daniel’s book involves the power of God over the affairs of men.

For a thousand years, God had been bringing up Israel as a tool to express His grace to the world through Jesus. That nation, however, was now plunged into the depths of idolatry and facing annihilation at the hands of an infidel king. God was preserving a remnant, from which a new Israel would arise and from which the Messiah would be born.

The book of Daniel, like Jonah, shows the exploits of the prophet as he deals with his office and the temptations of his surroundings. The accounts increase the faith of God’s people, encouraging them with the understanding that they can stand up to any challenge. Daniel makes it clear that God’s power must prevail in the end.

When Ezekiel and Daniel finished their work, Israel was established as a nation without idolatry. It is more than an amazing footnote to Hebrew history; it is one of the greatest preaching success stories rarely told. The virus of idolatry was finally eradicated from Israel, too late to prevent the Assyrians and Babylonians from toppling the tribes and the temple, but in time to nurture God’s scheme of salvation.

Four world empires are foreseen by Daniel as coming and going prior to the establishment of the kingdom of God, the church of Christ: Babylonian, Persian, Greek and Roman.

The Prophet and the Man

Daniel is represented as the author of the book that bears his name, although the first six chapters do not so identify him. He was a young Jew of noble lineage made captive by the Babylonians in 605 B.C. under Nebuchadnezzar. In Babylon, he was numbered among the best and brightest and put on a track to rise in stature with the government. Daniel served the king, spending most of his career as a high-ranking advisor to Nebuchadnezzar. After Persia conquered the Babylonians, Darius elevated Daniel to a similar position in his new administration.

Daniel’s name means “God is my Judge” which seems to indicate his responsibility in showing heathen kings how God controls the affairs of men. He was courageous and prayerful; indeed, not a single flaw is revealed in all the book. Even those who did not believe in Jehovah trusted in Daniel, because of his overwhelming integrity.

Modern Relevance

Daniel is preeminently relevant to the modern reader for its examples of a strong faith. We see Daniel refuse the dainties of a sinful court, speaking the truth to an unlikely audience and praying despite prohibition. We see his three friends surviving the fiery furnace and Daniel surviving the lions’ den.

Daniel is also relevant in that his prophecy destroys Premillennialism, clearly pointing to the necessity that God’s kingdom be established in the days of the fourth kingdom since Babylon, the Roman empire in which Jesus lived, died and lived again.

Questions

1. (Dan. 1:1-7) Was Nebuchadnezzar a believer in Jehovah or an idolater?
2. What were the qualifications for the company of men Nebuchadnezzar was assembling?
3. (1:8-16) Why should Daniel and his friends have refused the Babylonians' diet?
4. (1:17-21) Why were Daniel and the three considered better than the king's astrologers?
5. (2:1-15) What difficult demand did the king make of his magic men? Why?
6. (2:16-30) Why was Daniel in danger? How did he escape?
7. (2:31-49) Whom did Daniel identify as represented in the gold head of the image? What did Daniel see in this one's future?
8. Using a knowledge of world history and examining Daniel's interpretation in retrospect makes it clear exactly what nations he was prophesying. Find the answer in the introductory material and complete the following chart:

First Kingdom:	Third Kingdom:
Second Kingdom:	Fourth Kingdom:
9. What would be established during the reign of the fourth kingdom? What great man lived during this period and claimed to be the King of the Jews?
10. (3:1-12) What outrageous demand did Nebuchadnezzar make of his people? Who refused?
11. (3:13-23) How did Nebuchadnezzar punish the three dissenters?
12. (3:24-30) How did they survive?

Lesson 12: Daniel, Part B

Daniel 4-6

1. (Dan. 4:1-3) Why is Nebuchadnezzar recording this memoir?
2. (4:4-9) In what state was the king before the **dream**? How was he affected by the dream?
3. Why did he send for Daniel?
4. (4:10-12) What item did Nebuchadnezzar see in the midst of the Earth? Describe its initial appearance.
5. (4:13-19) What did the holy one from heaven command regarding it?
6. What is the reason given for this strange turn of events?
7. (4:20-27) Who did God represent as the tree in the dream? What was his fate?
8. (4:28-36) How was Daniel's prophecy fulfilled?
9. Were the "seven times" completely finished?

10. (5:1-9) How did King Belshazzar react to seeing a mysterious hand writing on his wall?

11. (5:10-30) What was signified by the writing on the wall in Daniel's interpretation?

12. (6:1-9) Why were the other governors and satraps unkind toward Daniel?

13. Describe their scheme.

14. (6:10-15) How did Daniel respond to the prohibition against prayer?

15. (6:16-28) What was Daniel's punishment?

16. How did he survive?

Lesson 13: Daniel, Part C

Daniel 7-12

1. (Dan. 7:1-10) List the four beasts Daniel saw.
2. (7:11-18) What was the horn speaking? What happened to it?
3. What was given to the Son of Man? Compared to Daniel 2, what kingdom is this, unless God failed to fulfill it on time?
4. (7:19-28) How does the description of the fourth beast/kingdom compare to the Roman empire that persecuted the saints in the first century (Rev. 12:17-18, 13:5, 17:12)?
5. (8:1-12) What powerful animals did Daniel see fighting in his next vision? Which prevailed?
6. (8:13-27) Who explained the vision to Daniel? When he speaks of “the end,” is he speaking of the end of the Earth or the end of the Jewish system?
7. (9:1-12) What calamity on Jerusalem is Daniel describing?
8. (9:13-19) What was Daniel’s prayer?

9. (9:20-27) What symbolic time period did Gabriel prescribe for Israel to finish its punishment? Who would arrive at the end of this period?

10. (10:1-14) Why was Daniel receiving all these special messages?

11. (10:15-21) What kingdom was foreseen as troubling Daniel's homeland of Persia?

12. (11:1-13) What mighty king defeated the Medo-Persians and established the prominence of the Greek empire?

13. (11:14-45) What empire followed the Greek in conquering the world, and ruled Palestine when Jesus lived?

14. (12:1-13) What was to be Daniel's fate?

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A Passage Through the Old Testament

OT1 In The Beginning
OT2 From Egypt to Canaan
OT3 Taming Canaan
OT4 The Throne of David

OT5 Israel and Judah
OT6 The Major Prophets
OT7 The Minor Prophets
OT8 Wisdom Lit./Post-Exile

A Passage Through the New Testament

NT01 Harmonized Gospels
NT02 Acts of the Apostles
NT03 Early Epistles
NT04 Liberty Epistles
NT05 First Corinthians
NT06 Second Corinthians

NT07 Prison Epistles
NT08 Preacher Epistles
NT09 Hebrew Epistle
NT10 Minor Epistles
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J.S. Smith
Fort Worth, Texas
Electronic Mail: jeffssmith@mac.com
Internet: www.electronicgospel.org
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