

The MAJOR PROPHETS

COMING: THE NEW TESTAMENT FOR DUMMIES

Wed. Evening / March 22

Sun. Evening / March 26

Wed. Evening / March 29

Sun. Evening / April 2

Wed. Evening / April 5

Sun. Evening / April 9

- G In our study tonight we will consider the major prophets, called “major” not because they were so much more important than the “minor” prophets but because the volume of their writings was so much more extensive.
- G We are dealing with four remarkable men of God: Isaiah, Jeremiah (who also gave us the Book of Lamentation), Ezekiel and Daniel.
- G These men ministered to the Lord in powerful positions of responsibility following the civil split of Israel (following Solomon’s death) and basically covered the time of 750 B.C. to 500 B.C.

ISAIAH

1. If you will consult the chart of Kings and Prophets contained in your syllabus from The Historical Books, you will note that Isaiah ministered in and around Jerusalem during the reigns of four kings of Judah: Uzziah (also known as Azariah), Jotham, Ahaz and Hezekiah.

Uzziah reigned for 52 years and was a good king.

Jotham reigned for 16 years and was also good.

Ahaz also reigned for 16 years but was a bad king.

Hezekiah reigned for 29 years and was a good king, but sired Manasseh who gets this teacher’s vote for Judah/Israel’s worst king of all.

2. Hebrew tradition has it that Isaiah was martyred by being sawn in two by Hezekiah’s wicked son and successor to the throne, King Manasseh (680 B.C.)

3. Chapter Six tells us of a dramatic encounter Isaiah had with God upon the death of good King Uzziah and provides us a remarkable insight into this prophet of the Lord:

Isaiah 6:1-13

In the year King Uzziah died, I saw the Lord. He was sitting on a lofty throne, and the train of his robe filled the Temple. [2] Hovering around him were mighty seraphim, each with six wings. With two wings they covered their faces, with two they covered their feet, and with the remaining two they flew. [3] In a great chorus they sang, "Holy, holy, holy is the Lord Almighty! The whole earth is filled with his glory!" [4] The glorious singing shook the Temple to its foundations, and the entire sanctuary was filled with smoke.

[5] Then I said, "My destruction is sealed, for I am a sinful man and a member of a sinful race. Yet I have seen the King, the Lord Almighty!"

[6] Then one of the seraphim flew over to the altar, and he picked up a burning coal with a pair of tongs. [7] He touched my lips with it and said, "See, this coal has touched your lips. Now your guilt is removed, and your sins are forgiven."

[8] Then I heard the Lord asking, "Whom should I send as a messenger to my people? Who will go for us?"

And I said, "Lord, I'll go! Send me."

[9] And he said, "Yes, go. But tell my people this: 'You will hear my words, but you will not understand. You will see what I do, but you will not perceive its meaning.' [10] Harden the hearts of these people. Close their ears, and shut their eyes. That way, they will not see with their eyes, hear with their ears, understand with their hearts, and turn to me for healing."

[11] Then I said, "Lord, how long must I do this?"

And he replied, "Until their cities are destroyed, with no one left in them. Until their houses are deserted and the whole country is an utter wasteland. [12] Do not stop until the Lord has sent everyone away to distant lands and the entire land of Israel lies deserted. [13] Even if only a tenth—a remnant—survive, it will be invaded again and burned. Israel will remain a stump, like a tree that is cut down, but the stump will be a holy seed that will grow again."

Isaiah's Difficult Assignment From the Lord:

God told Isaiah that the people would reject his message and remain indifferent to the prophetic call for repentance; his preaching, in fact, would turn hearts even more against the Lord (vss 9 and 10). Nevertheless Isaiah had to preach the unpopular message of judgment. The judgment would eventually come from the Assyrian leader Sennacherib in 701 B.C., an attack which would bring Israel back to faith and obedience to God.

ISAIAH A MAN OF MANY GIFTINGS AND MINISTRIES:

1. The Writer. Isaiah wrote a history of the reign of Uzziah and Ahaz. No other Old Testament writer uses so many beautiful and picturesque illustrations and metaphors as does Isaiah. The book bearing his name has 66 chapters and is a miniature Bible with its 66 books.

2. The Statesman. Isaiah was an ardent patriot, loving God and his nation. He was a bold, true statesman, seeking no court favor. You will note in this book how strongly Isaiah advised against Judah's making any alliances with foreign powers. Yet it was Isaiah who gave us the earliest recorded vision of world-wide peace:

Isaiah 2:1-4

This is another vision that Isaiah son of Amoz saw concerning Judah and Jerusalem:

[2] In the last days, the Temple of the Lord in Jerusalem will become the most important place on earth. People from all over the world will go there to worship. [3] Many nations will come and say, "Come, let us go up to the mountain of the Lord, to the Temple of the God of Israel. There he will teach us his ways, so that we may obey him." For in those days the Lord's teaching and his word will go out from Jerusalem.

[4] The Lord will settle international disputes. All the nations will beat their swords into plowshares and their spears into pruning hooks. All wars will stop, and military training will come to an end.

3. The Reformer. Like Noah, Isaiah was also a preacher of righteousness and exposed formalism as a bad substitute for spiritual life and conduct (chs. 36-39). Yet, like all the greatest contributors to moral uplift, Isaiah, amid all his rebukes and denunciations of evil, was truly optimistic.

4. The Prophet. In no uncertain language, Isaiah foretold the future of Israel and Judah, and the downfall of Gentile nations. Many of his predictions in regard to ancient nations have been fulfilled. Then Isaiah, in grand style, prophesied the coming of the Lord Jesus, the Messianic King and Suffering Savior. Chapter 53 drips with the ruby blood of the Redeemer.

Isaiah 53:1-12

Who has believed our message? To whom will the Lord reveal his saving power?

[2] My servant grew up in the Lord's presence like a tender green shoot, sprouting from a root in dry and sterile ground. There was nothing beautiful or majestic about his appearance, nothing to attract us to him. [3] He was despised and rejected—a man of sorrows, acquainted with bitterest grief. We turned our backs on him and looked the other way when he went by. He was despised, and we did not care.

[4] Yet it was our weaknesses he carried; it was our sorrows that weighed him down. And we thought his troubles were a punishment from God for his own sins! [5] But he was wounded and crushed for our sins. He was beaten that we might have peace. He was whipped, and we were healed! [6] All of us have strayed away like sheep. We have left God's paths to follow our own. Yet the Lord laid on him the guilt and sins of us all.

[7] He was oppressed and treated harshly, yet he never said a word. He was led as a lamb to the slaughter. And as a sheep is silent before the shearers, he did not open his mouth. [8] From prison and trial they led him away to his death. But who among the people realized that he was dying for their sins—that he was suffering their punishment? [9] He had done no wrong, and he never deceived anyone. But he was buried like a criminal; he was put in a rich man's grave.

[10] But it was the Lord's good plan to crush him and fill him with grief. Yet when his life is made an offering for sin, he will have a multitude of children, many heirs. He will enjoy a long life, and the Lord's plan will prosper in his hands. [11] When he sees all that is accomplished by his anguish, he will be satisfied. And because of what he has experienced, my righteous servant will make it possible for many to be counted righteous, for he will bear all their sins. [12] I will give him the honors of one who is mighty and great, because he exposed himself to death. He was counted among those who were sinners. He bore the sins of many and interceded for sinners.

Perhaps no prophecy of Isaiah is more poignant and vital to you and me as believers in Christ than 7:14 in which we learn that the Messiah will be born of a virgin:

Isaiah 7:14

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

5. The Teacher. To perpetuate his message and influence, formed a group of disciples to whose teaching and training he devoted himself when his public ministry seemed useless. He was not only a counselor of kings and princes, but an instructor of those who were eager for his vision.

6. The Theologian. This dreamer and poet, architect and builder, prophet and statesman was also a theologian, able to discourse upon the sovereignty and holiness of God with utmost clarity. What an artist with words Isaiah was! Every word from him stirs and strikes, as he expounds the lordship of Jehovah.

OUTLINE OF THE BOOK OF ISAIAH

1. Prophecies of Judgment and Rebuke (1:1-35:10)

2. **Historical Interlude Concerning Hezekiah 36:1-39:8**
3. **Prophecies of Salvation and Hope 40:1-66:24**

THE BOOK OF JEREMIAH

- G** Jeremiah's prophetic ministry was directed to the southern kingdom of Judah during the last four years of its history (626-586 B.C.) He lived to witness the Babylonian invasions of Judah that resulted in the destruction of Jerusalem and the temple.
- G** Jeremiah, a priest, was born and raised in the priestly village of ANATHOTH (4 miles northeast of Jerusalem) during the wicked reign of King Manasseh. However, Jeremiah began his prophetic ministry during the 13th year of the reign of good King Josiah. While he was supportive of Josiah's spiritual reform movement, he quickly saw that the reform was not resulting in a genuine change of heart among the people. He warned that unless there was true national repentance, judgment and destruction would surely follow.
- G** In 612 B.C. Assyria was conquered by a Babylonian coalition. About four years after King Josiah's death, Egypt was defeated by Babylon at the historic Battle of Carchemish (605 B.C.) That same year, Nebuchadnezzar's Babylonian army invaded the Holy Land, captured Jerusalem and deported some of Jerusalem's choicest youth to Babylon, among whom were Daniel and his three friends (Shadrach, Meshech and Abednego. A second campaign against Jerusalem took place in 597 B.C. with 10,000 captives being taken to Babylon, among whom was Ezekiel. All this time, Jeremiah's pleading and warning about God's impending judgment went unheeded. The final devastation came to Jerusalem, the temple and the entire kingdom of Judah in 586 B.C.

THE DATE **586 B.C.** IS ONE OF THE MOST IMPORTANT IN ALL HISTORY FOR LOVERS OF GOD'S WORD.....IT IS THE DATE OF THE BABYLONIAN DESTRUCTION OF JERUSALEM! KNOW THIS DATE! THE SECOND DESTRUCTION OF JERUSALEM CAME IN **70 A.D.** WHEN ROME INVADED

- G** Jeremiah is known as "the weeping prophet," for although his message was often harsh, he had a sensitive and broken heart. His tender spirit made his suffering more intense as his family and friends, priests and kings and the people of Judah as a whole spurned God's prophetic word. Still, despite it all, Jeremiah was one of the boldest and bravest of the prophets. One writer, Farley, observed that

“Jeremiah preached to deaf ears and reaped only hate in return for his love to his fellow countrymen.

G The purpose of the book was to warn the people of horrendous judgment to come for their sins (chiefly idolatry.) Jeremiah was instructed by God to put his messages in written form, which he did by dictating them to his faithful secretary Baruch. **Jeremiah 36:1-4**

During the fourth year that Jehoiakim son of Josiah was king in Judah, the Lord gave this message to Jeremiah: [2] "Get a scroll, and write down all my messages against Israel, Judah, and the other nations. Begin with the first message back in the days of Josiah, and write down every message you have given, right up to the present time. [3] Perhaps the people of Judah will repent if they see in writing all the terrible things I have planned for them. Then I will be able to forgive their sins and wrongdoings."

[4] So Jeremiah sent for Baruch son of Neriah, and as Jeremiah dictated, Baruch wrote down all the prophecies that the Lord had given him.

Since Jeremiah was banned from appearing before the king, he sent Baruch to read the prophecies in the temple. The king (Jehoiakim - see historical books chart) demonstrated his contempt for Jeremiah and the Lord's word by cutting the scroll in pieces and throwing them into the fire.

Jeremiah 36:22-23

It was late autumn, and the king was in a winterized part of the palace, sitting in front of a fire to keep warm. [23] Whenever Jehudi finished reading three or four columns, the king took his knife and cut off that section of the scroll. He then threw it into the fire, section by section, until the whole scroll was burned up.

SPECIAL FEATURES OF THE BOOK OF JEREMIAH

1. It is the second longest book in the Bible, containing more words (not chapters) than any other book except the Psalms.
2. The personal struggles and persecution of Jeremiah as a prophet are revealed in greater depth and detail than those of any other OT prophet.
3. The book is permeated with the sadness, heartache and sobs of the weeping prophet over Judah's rebellion against God.
4. One of its key words is "backsliding."

OUTLINE OF THE BOOK OF JEREMIAH

1. Jeremiah's call and commissioning (1:1-19)
2. Jeremiah's prophetic Word to Judah (2:1-33:26)
3. Jeremiah's Role as a Prophetic Watchman (34:1-45:5)
4. Jeremiah's Prophetic Word to the Nations (46:1-51:64)
5. Historical Addendum About Jerusalem's Fall (52:1-34)

Jeremiah 52:1-16

Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem eleven years. His mother's name was Hamutal, the daughter of Jeremiah from Libnah. [2] But Zedekiah did what was evil in the Lord's sight, just as Jehoiakim had done. [3] So the Lord, in his anger, finally banished the people of Jerusalem and Judah from his presence and sent them into exile.

Then Zedekiah rebelled against the king of Babylon. [4] So on January 15, during the ninth year of Zedekiah's reign, King Nebuchadnezzar of Babylon led his entire army against Jerusalem. They surrounded the city and built siege ramps against its walls. [5] Jerusalem was kept under siege until the eleventh year of King Zedekiah's reign.

[6] By July 18 of Zedekiah's eleventh year, the famine in the city had become very severe, with the last of the food entirely gone. [7] Then a section of the city wall was broken down, and all the soldiers made plans to escape from the city. But since the city was surrounded by the Babylonians, they waited for nightfall and fled through the gate between the two walls behind the king's gardens. They made a dash across the fields, in the direction of the Jordan Valley.

[8] But the Babylonians chased after them and caught King Zedekiah on the plains of Jericho, for by then his men had all abandoned him. [9] They brought him to the king of Babylon at Riblah, in the land of Hamath, where sentence was passed against him. [10] There at Riblah, the king of Babylon made Zedekiah watch as all his sons were killed; they also killed all the other leaders of Judah. [11] Then they gouged out Zedekiah's eyes, bound him in bronze chains, and led him away to Babylon. Zedekiah remained there in prison for the rest of his life.

[12] On August 17 of that year, which was the nineteenth year of Nebuchadnezzar's reign, Nebuzaradan, captain of the guard, an official of the Babylonian king, arrived in Jerusalem. [13] He burned down the Temple of the Lord, the royal palace, and all the houses of Jerusalem. He destroyed all the important buildings in the city. [14] Then the captain of the guard supervised the entire Babylonian army as they tore down the walls of Jerusalem. [15] Nebuzaradan, captain of the guard, then took as exiles some of the poorest of the people and those who remained in the city, along with the rest of the craftsmen and the troops who had declared their allegiance to the king of Babylon. [16] But Nebuzaradan allowed some of the poorest people to stay behind in Judah to care for the vineyards and fields.

THE BOOK OF LAMENTATIONS, WHICH FOLLOWS, IS JEREMIAH'S EYE-WITNESS REPORT OF THE DESTRUCTION OF JERUSALEM AT THE HAND OF KING NEBUCHADNEZZAR AND THE BABYLONIANS IN 586 B.C.

THE BOOK OF LAMENTATIONS

- G Jeremiah had warned the last four kings of Judah of the impending doom and destruction at the hands of the Babylonians because of the sins of the people. Those kings were: Jehoahaz (who was a bad king who reigned for a mere 3 months), Jehoiakim (also bad whose reign extended for 11 years), Jehoiachin (bad who lasted only 3 months) and the final king Zedekiah (easy to remember his name because it begins with the letter “Z” the last letter in the alphabet whose reign was also 11 years and was a bad king).
- G In warning the people of coming judgment, Jeremiah had become the most unpopular man in Jerusalem. The priests derided him, the patriots denounced him, the mobs reviled him. He was publicly struck by a temple priest and placed in stocks to be taunted by passing crowds. The king would probably have had him executed but Jeremiah was hidden by friends. Still Jeremiah’s prophecies were valid and what occurred was devastating.

(From the history book “Abraham To The Middle East Crisis” by G. Frederick Owen).

“Not long after Jeremiah’s prophecies, King Nebuchadnezzar came with a large army and King Jehoiachin surrendered the city and Nebuchadnezzar deported the king, the queen-mother, the soldiers and some 10,000 leading men with their wives and children to Babylon. Jehoiachin spent his last 37 years in a Babylonian prison.

“Jerusalem was left in the hands of Zedekiah who was soon influenced by Jewish patriots to believe they could throw off Babylonian control. Jeremiah, still undaunted, walked through the streets of Jerusalem with a yoke on his shoulders to illustrate what must happen to Judah in the near future. The yoke was torn from his shoulders and he was spat upon by his opponents, yet he persisted in proclaiming the doom of Judah.

“Impatient at the Hebrew spirit of defiance, Nebuchadnezzar led his army around the fertile crescent and over the Palestinian land bridge until he came to the very gates of Jerusalem which he ‘invested and slowly starved into submission.’ The sufferings of the besieged, prolonged for more *than a year and a half* were dreadful. The people perished so rapidly that it was impossible for the survivors to properly bury them. Corpses decayed in streets and in cellars, pestilence engendered by the poison stench of the city and by the lack of sanitary measures added further horrors to the siege.

“When the leaders reduced some of the Hebrew debtors to serfdom, the prophet Jeremiah pronounced the death of Zedekiah and his adherents, and the ruin of the temple, the city and the land. This so enraged the Jewish nobles that they cause him to be arrested for sedition and after scourging him, threw him into prison. The king, now growing uneasy, secretly brought Jeremiah to him who fearlessly told him that he, the king, would shortly

be put into the hands of the king of Babylon. Zedekiah was impressed with Jeremiah. The princes, however, clamored for his blood and the king, through his own weakness of character, surrendered Jeremiah to them. They cast him into a deep dungeon, heavy with mud, that he might no longer be heard and that he might die the most agonizing slow torture.

“When the king heard of Jeremiah’s plight, he was not willing to become party to the death of this good man. He ordered Jeremiah to be lifted out of the dungeon and brought to the temple court. There, during a private interview, the king promised him protection if he would inform him as to the outcome of the siege. Jeremiah plainly told the king of the evil that would befall him and the city if he and the princes persisted in their course of resisting the besiegers. Had the king been a strong character, he might have allied himself with Jeremiah and saved the city from destruction, but his miserable cowardly nature shrank from the very prospects of opposition from his carnal counsellors. His mild reply was ‘Let no man know of these words.’ In the outer court of the prison, Jeremiah remained safely until the day the Babylonians broke through the walls of the city and ended the Jewish resistance.

“That night the king of Judah and his chief men fled and attempted to escape, but were overtaken in the plains of Jericho. Babylonian strongman Nebuchadnezzar gave the orders and the executioner began his work. The sons of Zedekiah, and the captain of the Judean noblemen, were put to death in front of the captured Jewish king, then with such gruesome scenes last upon his vision, the eyes of the once-proud king were put out and he was taken to Babylon in chains.

“Jeremiah was not made to walk with the chained slaves back to Babylon - mainly because of his age. He returned to the city and viewed the scene of devastation and woe. Then Jeremiah went outside the walls, within the old grotto, under a gray hill, now known as “Gordon’s Calvary,” and there he penned his pathetic lament:

Lament. 1:1-3

Jerusalem's streets, once bustling with people, are now silent. Like a widow broken with grief, she sits alone in her mourning. Once the queen of nations, she is now a slave.

[2] She sobs through the night; tears stream down her cheeks. Among all her lovers, there is no one left to help her. All her friends have betrayed her; they are now her enemies.

[3] Judah has been led away into captivity, afflicted and enslaved. She lives among foreign nations and has no place of rest. Her enemies have chased her down, and she has nowhere to turn.

OUTLINE OF LAMENTATIONS

1. Jerusalem's Desolation 1:1-22
2. God's Anger and Jerusalem's Sorrow 2:1-22
3. God's Afflicted People and Their Hope 3:1-66
4. Zion's Past, Present and Future 4:1-22
5. Prayer for Restoration 5:1-22

THE BOOK OF EZEKIEL

- G** The historical setting for the book of Ezekiel is Babylon during the early years of the Babylonian exile. Nebuchadnezzar took Jewish captives from Jerusalem to Babylon in three stages: 1) In 605 B.C. select Jewish youth were deported to Babylon, among them Daniel and his three friends. 2) In 598-7 BC, 10,000 captives were taken to Babylon, among whom was Ezekiel. 3) The final attack against Jerusalem took place in 587 B.C. when the Holy City was destroyed.
- G** Ezekiel was from a priestly family and spent his first 25 years in Jerusalem. There he was training for temple service when the Babylonians whisked him to Babylon. He ministered for nearly 30 years in that faraway land.
- G** He and Daniel were contemporaries and about the same age. Unlike Daniel, Ezekiel was married:

Ezekiel 24:15-18

Then this message came to me from the Lord: [16] "Son of man, I am going to take away your dearest treasure. Suddenly she will die. Yet you must not show any sorrow. Do not weep; let there be no tears. [17] You may sigh but only quietly. Let there be no wailing at her grave. Do not uncover your head or take off your sandals. Do not perform the rituals of mourning or accept any food brought to you by consoling friends."

[18] So I proclaimed this to the people the next morning, and in the evening my wife died. The next morning I did everything I had been told to do.

- G** While Daniel lived in luxury at the palace, Ezekiel lived as a private citizen among the Jewish exile by the Chebar River.
- G** His ministry began in July, 593 BC and continued at least until the last recorded prophecy in April, 571 BC.

OUTLINE

Ezekiel's 48 chapters divide naturally into four major sections:

- 1) The introductory section. Chapters 1-3 tell of Ezekiel's power vision of God's glory and throne.
- 2) The second section (chs. 4-24) records Ezekiel's hardhitting and hope crushing message of Judah's and Jerusalem's inescapable approaching judgment.
- 3) The third section (chs 25-32) contains prophecies of judgment against seven foreign nations that were rejoicing over Judah's calamity. In the exceptionally long prophecy against Tyre appears a veiled description of Satan as the real power behind the king of Tyre and shows Satan for who he was prior to his fall from Heaven:

Ezekiel 28:11-19

Then this further message came to me from the Lord: [12] "Son of man, weep for the king of Tyre. Give him this message from the Sovereign Lord: You were the perfection of wisdom and beauty. [13] You were in Eden, the garden of God. Your clothing was adorned with every precious stone—red carnelian, chrysolite, white moonstone, beryl, onyx, jasper, sapphire, turquoise, and emerald—all beautifully crafted for you and set in the finest gold. They were given to you on the day you were created. [14] I ordained and anointed you as the mighty angelic guardian. You had access to the holy mountain of God and walked among the stones of fire.

[15] "You were blameless in all you did from the day you were created until the day evil was found in you. [16] Your great wealth filled you with violence, and you sinned. So I banished you from the mountain of God. I expelled you, O mighty guardian, from your place among the stones of fire. [17] Your heart was filled with pride because of all your beauty. You corrupted your wisdom for the sake of your splendor. So I threw you to the earth and exposed you to the curious gaze of kings. [18] You defiled your sanctuaries with your many sins and your dishonest trade. So I brought fire from within you, and it consumed you. I let it burn you to ashes on the ground in the sight of all who were watching. [19] All who knew you are appalled at your fate. You have come to a terrible end, and you are no more."

- 4) The book's final section (chs. 33-48) marks a transition in the prophet's message from gloomy judgment to comfort and future hope. Of particular interest to us is chapter 37 (The Valley of Dry Bones) and chapters 38 and 39: the coming attack against Israel.

THE BOOK OF DANIEL

OUTLINE OF DANIEL

1. The Historical Setting of Daniel 1:1-21
 - A. Daniel and his friends deported to Babylon 1:1-7
 - B. The faithfulness of Daniel and his friends in Babylon 1:8-16
 - C. The promotion of Daniel and his friends in the King's court.

(This section tells the remarkable story of Daniel's and his friends' refusal to eat the king's meat - yet they came through the testing time in better shape than the king's men who ate from the royal largesse)

2. Daniel's Message Concerning God's Sovereignty Over the Nations 2:1-49
 - A. Nebuchadnezzar's Prophetic Dream and Daniel's Revelation about it 2:1-49
 - B. The image of gold and the fiery furnace
 - C. The Prophetic Dream of Nebuchadnezzar's Insanity 4:1-37
 - D. Belshazzar's 'feast and Babylon's downfall 5:1-3
 - E. Daniel's Decree and Deliverance 6:1-28
 - F. Daniel's Prophetic Dream of Four World Empires and the Ancient of Days

7:1-28

3. Daniel's Visions Concerning the Nation of Israel (8:1-12:13)
 - A. Daniel's Vision of a Ram, a Goat and a Little Horn 8:1-17
 - B. Daniel's Intercession for Restoration and His Vision of the 70 Weeks 9:1-17
 - C. Daniel's Vision of Israel's Future 10:1-12:13
 1. Daniel's Revelation and Angelic Encounter 10:1-11:1
 2. Prophetic Revelation about Persia and Greece 11:2-4
Egypt and Syria (Aram) 11:5-35 and the coming Antichrist 11:36-45
 3. Prophetic Revelation about Other End-Time Events 12:1-13

G The book of Daniel records events from Nebuchadnezzar's first invasion of Jerusalem in 605 B.C. to the third year of Cyrus (536 B.C.). Thus the setting for Daniel is Babylon during the 70-year Babylonian captivity prophesied by Jeremiah.

G Daniel would have been a teen-ager when the events of chapter 1 began and in his late 80s when receiving his visions in chapters 9-12.

G Some of the highlights best known in Daniel include the test of Daniel and his friends in chapter one, the dream of Nebuchadnezzar (the image of world power) in chapter 2, the three Hebrew children in the fiery furnace in chapter 3, the demotion of King Nebuchadnezzar to a beast in chapter 4; the Handwriting on the Wall in chapter 5 and Daniel in the Den of Lions in chapter 6

CHRONOLOGICAL TABLE OF THE KINGS OF THE DIVIDED KINGDOM

| J U D A H | | | | | | I S R A E L | | | | | |
|----------------------------------------------------------|--------------|------------|---------|-----------------------------------|-----------------|-----------------------------------------------------|---------|------|--------|------------|---------|
| King | Reign | Char-acter | Prophet | King | Reign | Char-acter | Prophet | King | Reign | Char-acter | Prophet |
| 1. Rehoboam | 931-913 B.C. | 17 yrs. | Bad | Shemaiah | 1. Jeroboam I | 931-910 B.C. | 22 yrs. | Bad | Ahijah | | |
| 2. Abijah | 913-911 | 3 yrs. | Bad | | | | | | | | |
| 3. Asa | 911-870 | 41 yrs. | Good | | 2. Nadab | 910-909 | 2 yrs. | Bad | | | |
| 4. Jehoshaphat | 870-848* | 25 yrs. | Good | | 3. Baasha | 909-886 | 24 yrs. | Bad | | | |
| 5. Jehoram | 848-841* | 8 yrs. | Bad | | 4. Elah | 886-885 | 2 yrs. | Bad | | | |
| 6. Ahaziah | 841 | 1 yr. | Bad | | 5. Zimri | 885 | 7 days | Bad | | | |
| | | | | | 6. Omri | 885-874* | 12 yrs. | Bad | | | |
| 7. Athaliah | 841-835 | 6 yrs. | Bad | | | | | | | | Elijah |
| 8. Joash | 835-796 | 40 yrs. | Good | Joel | 7. Ahab | 874-853 | 22 yrs. | Bad | | | Micaiah |
| 9. Amaziah | 796-767 | 29 yrs. | Good | | | | | | | | |
| 10. Azariah (or Uzziah) | 767-740* | 52 yrs. | Good | Isaiah | 9. Joram | 852-841 | 12 yrs. | Bad | | | |
| | | | | | 10. Jehu | 841-814 | 28 yrs. | Bad | | | |
| | | | | | 11. Jehoahaz | 814-798 | 17 yrs. | Bad | | | |
| | | | | | 12. Jehoash | 798-782 | 16 yrs. | Bad | | | |
| | | | | | | | | | | | Jonah |
| 11. Jotham | 740-732* | 16 yrs. | Good | Micah | 13. Jeroboam II | 782-753* | 41 yrs. | Bad | | | Amos |
| 12. Ahaz | 732-716 | 16 yrs. | Bad | | | | | | | | Hosea |
| 13. Hezekiah | 716-687 | 29 yrs. | Good | | 14. Zechariah | 753-752 | 6 mo. | Bad | | | |
| 14. Manasseh | 687-642* | 55 yrs. | Bad | Nahum | 15. Shallum | 752 | 1 mo. | Bad | | | |
| 15. Amon | 642-640 | 2 yrs. | Bad | | 16. Menahem | 752-742 | 10 yrs. | Bad | | | |
| | | | | | 17. Pekahiah | 742-740 | 2 yrs. | Bad | | | |
| | | | | | 18. Pekah | 740-732* | 20 yrs. | Bad | | | |
| 16. Josiah | 640-608 | 31 yrs. | Good | Habakkuk Zephaniah Jeremiah | 19. Hoshea | 732-721 | 9 yrs. | Bad | | | |
| 17. Jehoahaz | 608 | 3 mo. | Bad | | | | | | | | |
| 18. Jehoiakim | 608-597 | 11 yrs. | Bad | | | | | | | | |
| 19. Jehoiachin | 597 | 3 mo. | Bad | | | | | | | | |
| 20. Zedekiah | 597-586 | 11 yrs. | Bad | | | | | | | | |
| <i>(Destruction of Jerusalem and captivity of Judah)</i> | | | | | | <i>(Capture of Samaria and captivity of Israel)</i> | | | | | |
| *Co-regency | | | | | | *Co-regency | | | | | |