
a *Grace Notes* course

Foundations 200

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Foundations 205

Old Testament Survey: Isaiah to Daniel

Grace Notes

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The Major Prophets

The Prophets Of Israel Viewed As A Whole

Introduction

In our survey of the Old Testament we have seen the “Books of the Law,” the “Historical Books,” and the “Poetical Books.” We now begin the last division, which is known as the “Prophets.”

The “Prophets” are usually distinguished as the “Major Prophets” and the “Minor Prophets.” The five books of the “Major Prophets” include: Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. The twelve books of the “Minor Prophets” include: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

These prophets are also known as the writing prophets because their authors wrote or recorded their words. There were other oral prophets like Nathan, Ahijah, Iddo, Jehu, Elijah, Elisha, Oded, Shemaiah, Azariah, Hanani, Jahaziel, and Huldah who left no written records of their prophecies.

The Authors

The authors of the prophetic books were described or referred to by a number of terms due to the nature of their ministry and calling. They were called prophets, seers, watchmen, men of God, messengers, and servants of the Lord.

The main idea in the word “prophet” is that of an authorized spokesman. Therefore, a true prophet is one who speaks for God to man. This is clear from the description of a prophet given recorded in three Old Testament passages: (1) Exodus 6:28-7:2. When Moses objected to being the spokesman for God to Pharaoh, God appointed Aaron to be Moses’ prophet, i.e., his authorized spokesman. The issue in this use is one person speaking for another. (2) Numbers 12:1-8. Aaron and Miriam, perhaps out of jealousy, sought to take Moses’ place as mediator of God’s revelation with themselves, but God dramatically intervened to show He would speak directly with Moses alone and that He would also speak through those called prophets by dreams and visions. The meaning of “prophet” is clear. (3) Deuteronomy 18:9-22. Just before the death of Moses, we have the formal

announcement of the office of the prophet, on a continuing basis.¹ These verses make it clear that the prophet is one who speaks forth the message which God has revealed to him.

Their Directive Or Message

As a spokesman for God, the prophet’s primary duty was to speak forth God’s message to God’s people in the historical context of what was happening among God’s people. The broad meaning of “prophecy” includes preaching about current issues, called forthtelling. The narrower meaning is that of telling events before they happen, called foretelling. Forthtelling involved insight into the will of God; it was urgent, challenging men to obey. By comparison, foretelling involved foresight into the plan of God; it was predictive, either encouraging the righteous in view of God’s promises or warning in view of coming judgment. In the process of proclaiming God’s message, the prophet would sometimes reveal that which pertained to the future, but this was only a small part of the prophets message. So the prophet was the divinely chosen spokesman who, having received God’s message, proclaimed it in oral, visual, or written form to the people. For this reason, a common formula used by the prophets was, “Thus says the Lord.”

As God’s spokesmen, their message can be seen in the three-fold function they had among the people of God in the Old Testament

First, they functioned as preachers who taught and interpreted the Mosaic law to the nation. It was their duty to warn, reprove, denounce sin, threaten with the terrors of judgment, call to repentance, and bring consolation and pardon. Their activity of rebuking sin and calling for repentance consumed far more of the prophets’ time than any other feature of their work. The rebuke was driven home with predictions about the punishment that God intended to send on those failing to pay attention to the prophet’s warning (Jonah 3:4).

Second, they functioned as predictors who announced coming judgment, deliverance, and

¹ R. Laird Harris, L. Archer, Jr. Bruce K. Waltke, *Theological Word Book of the Old Testament*, Vol. 2, p. 544.

events relating to the Messiah and His kingdom. Predicting the future was never intended merely to satisfy man's curiosity, but was designed to demonstrate that God knows and controls the future, and to give purposeful revelation. The prediction given by a true prophet would be visibly fulfilled. The failure of the prediction to be fulfilled would indicate that the prophet had not spoken the word of Yahweh (Deuteronomy 18:20-22). In 1 Samuel 3:19 it is said of Samuel that the Lord was with him and let none of his prophetic words fail (literally, "fall to the ground").

Third, they functioned as watchmen over the people of Israel (Ezekiel 3:17). Ezekiel stood as a watchman on the walls of Zion ready to trumpet a warning against religious apostasy. He warned the people against political and military alliances with foreign powers, the temptation to become involved in idolatry and Canaanite cultic worship, and the danger of placing excessive confidence in religious activity and ritual.

Finally, while the prophets functioned in these ways as they communicated God's message, they occupied one major role in Israel's religious system. The prophets in Israel occupied the role of a royal diplomat or prosecuting attorney, indicting the nation for violations of the Mosaic covenant.²

A Review Of The Old Testament's Anticipation Of Christ³

So far, our study has shown that the Law laid the foundation for Christ by the election (Genesis), redemption (Exodus), sanctification (Leviticus), direction (Numbers), and instruction (Deuteronomy) of the nation of Israel as the guardian of God's Word (Romans 3:1) and the line of the Messiah (Genesis 12:1-3; Romans 9:4-5).

Further preparation for Christ was given in the Historical Books by giving the nation the Land of Israel for their possession (Joshua). The nation was then oppressed by foreign nations and was

² Carl Laney, *Bibliotheca Sacra*, Oct.-Dec. 1981, p. 315-316.

³ Norman L. Geisler, *A Popular Survey of the Old Testament*, Baker, Grand Rapids, 1977, pp. 227-228.

unfaithful, still God raised up judges and found faithfulness in the nation (Ruth). Stabilization was given to the nation under King Saul (1 Samuel), then expansion under King David (2 Samuel), and glorification of the nation under Solomon's reign (1 Kings 1-10). This was followed with division in the nation (1 Kings 11-22) into the ten northern tribes and the two southern tribes of Judah and Benjamin. These both suffered deterioration (2 Chronicles) resulting eventually in deportation by Assyria and Babylon (2 Kings). Consequently, the Temple suffered with deficiency (1 Chronicles) and destruction (2 Chronicles). However, God's faithfulness to His promises remained and so there was reconstruction of the Temple (Ezra) and restoration of a remnant of the nation to the land (Nehemiah) followed by protection of God's people (Esther).

In the Poetical Books there was always spiritual aspiration for Christ with the moral foundation being laid in the Law and the national framework being developed in the books of History.

The Prophetical Books look forward with great expectation to Christ. This is done in the following ways

The earlier prophets (Hosea, Joel, Amos) expect a national restoration by the Messiah. Isaiah and Micah predict international salvation through the coming of Christ. But Obadiah, Jonah, Nahum, Habakkuk and Zephaniah warn of God's retribution on the nations. Lamentations grieves over God's retribution on His people but Jeremiah looks for a covenantal reaffirmation in Christ. Ezekiel expects the nation's religious restoration and Daniel predicts its political restoration. After the Babylonian captivity Haggai and Zechariah exhort the people in their religious reconstruction and Malachi in their social and moral reconstruction, as they await the coming of the "*sun of righteousness [that] shall rise, with healing in its wings*" (Malachi 4:2).⁴

Isaiah

(The Salvation of Yahweh)

Author and Name of the Book

⁴ Ibid., p. 228.

As the book clearly declares, the author is Isaiah, the son of Amoz, the head of an apparently influential and distinguished Jewish family. Isaiah appears to have been on familiar terms with the royal court even in the reign of Ahaz. He was evidently a well-educated student of international affairs, who spent most of his time in the city of Jerusalem, where he associated with royalty and gave advice on foreign affairs. Although Isaiah was directed by God, he was often ridiculed because he opposed any alliances with foreign powers (whether with Assyria or Egypt). As warned by the Lord in chapter six, his cause was doomed to failure, for both government and people chose to put their trust in the political alliances of man rather than in the sure person and promises of God.

An old tradition relates that he was martyred during the reign of Manasseh, possibly by being sawed in two inside a hollow log (Hebrews 11:37). Since he records the death of Sennacherib in Isaiah 37:37-38, it is fair to assume that Isaiah lived until after Sennacherib's death in 681 BC⁵

The title, Isaiah, is taken from the name of the human author who, under the inspiration of the Holy Spirit, composed it. The Hebrew name of this prophet means Yahweh is salvation, which is an excellent summary of the theme and contents of the book.

Date of Writing

740–680 BC

Isaiah had a very long ministry that ranged from around 740 to 680. His ministry began near the end of the reign of Uzziah (790-739 BC) and continued through the reigns of Jotham (739-731 BC), Ahaz (731-715 BC), and Hezekiah (715-686 BC). From the standpoint of Gentile rulers of the time, Isaiah ministered from the time of Tiglath-pileser (745-727 BC) to the time of Sennacherib (705-681 BC) of Assyria.

Theme and Purpose

Isaiah's name provides the theme of the book, "salvation is of Yahweh." This is most evident by the fact the term "salvation" occurs some twenty-

six times in Isaiah but only seven times in all the other prophets combined. Because of this, Isaiah has been called "the evangelical prophet" because he says so much about the salvation and redemptive work of Messiah. In fact, more is said in this book about the person and work of Messiah than in any other Old Testament book.

In some respects, Isaiah is a miniature Bible. It has sixty-six chapters while the Bible has sixty-six books. The first thirty-nine chapters of Isaiah correspond to the thirty-nine books of the Old Testament which largely anticipate the coming of Messiah. The last twenty-seven chapters of Isaiah neatly parallel the twenty-seven books of the New Testament because they speak a great deal about Messiah and His Kingdom as the Servant of the Lord. Chapters 1-39 speak of man's great need of salvation while chapters 40-66 reveal God's provision of Salvation in Messiah and His kingdom.

Key People

Isaiah the prophet is the key human being, but Yahweh by the way He is focused on as the Mighty One of Israel, as the Holy One of Israel, and as the Lord God of Hosts, is clearly the chief focus of Isaiah's book.

Christ as Seen in ISAIAH

No book of the Old Testament presents a portrait of Christ that is as complete and comprehensive as does Isaiah. Isaiah portrays Messiah in His sovereignty above (6:1f), birth and humanity (7:14; 9:6; 11: 1), in His ministry by the Spirit (11:2f), His divine nature (7:14; 9:6); His Davidic descent (11:1); His work of redemption as our substitute (53), His ministry as the Servant Savior (49-52), and much more.

Outline

1. Prophecies Of Condemnation And Judgment. (1:1-39:8)

A. Prophecies Against Judah. (1:1-12:6)

- 1). The Condemnation Of Judah. (1:1-5:30)
- 2). The Commission Of The Prophet. (6:1-13)
- 3). The Coming Of Messiah. (7:1-12:6)

B. Prophecies Against Gentile Nations. (13:1-23:18)

⁵ Archer, Electronic Media.

- 1). Against Babylon. (13:1-14:23)
 - 2). Against Assyria. (14:24-27)
 - 3). Against Philistia. (14:28-32)
 - 4). Against Moab. (15:1-16-14)
 - 5). Against Damascus And Her Ally, Israel. (17:1-14)
 - 6). Against Ethiopia. (18:1-7)
 - 7). Against Egypt. (19:1-20:6)
 - 8). Against Babylon. (21:1-10)
 - 9). Against Edom. (21:11-12)
 - 10). Against Arabia. (21:13-17)
 - 11). Against Jerusalem. (22:1-25)
 - 12). Against Tyre. (23:1-18)
- C. Prophecies Of The Day Of The Lord. (24:1-27:13)
- 1). Judgments Of The Tribulation. (24:1-23)
 - 2). The Triumphs And Blessings Of The Kingdom. (25:1-27:13)
- D. Prophecies Against Israel And Judah (Woes And Blessings). (28:1-35:10)
- 1). Woe On Samaria. (28:1-29)
 - 2). Woe On Judah. (29:1-31:9)
 - 3). Behold Messiah And His Kingdom. (32:1-20)
 - 4). Woe To Assyria, The Spoiler Of Jerusalem. (33:1-24)
 - 5). Woe To The Nations. (34:1-17)
 - 6). Behold The Coming Kingdom. (35:1-10)
- E. Prophecies Against Sennacherib. (36:1-39:8)
- 1). The Taunt From Assyria. (36:1-22)
 - 2). The Truth From God. (37:1-7)
 - 3). The Threat From Assyria. (37:8-35)
 - 4). The Triumph Over Assyria. (37:36-38)
 - 5). The Sickness Of Hezekiah. (38:1-22)
 - 6). The Stupidity Of Hezekiah. (39:1-8)
- 2. Prophecies Of Comfort Or Consolation. (40:1-66:24)**
- A. Prophecies Of Israel's Deliverance And The Greatness Of God. (40:1-48:22)

B. Prophecy Of Israel's Deliverer; The Salvation Of The Suffering Servant. (49:1-57:21)

C. Prophecies Of Israel's Glorious Future; God's Program For Peace. (58:1-66:24)

Jeremiah

(Warnings Against Sin and Judgment)

Author and Name of the Book

As with Isaiah, this book clearly identifies its human author who is Jeremiah the son of Hilkiah from the priest's city of Anathoth in the land of Benjamin (1:1). Jeremiah dictated his prophecies to Baruch, his secretary. Jeremiah is often called the "weeping prophet" (9:1; 13:17), or the "prophet of loneliness," perhaps because he was commanded not to marry (16:2). He is also known as the "reluctant prophet" (1:6), but he faithfully proclaimed God's judgments on the Southern Kingdom of Judah even though he experienced opposition, beatings, and imprisonment (11:18-23; 12:6; 18:18; 20:1-3; 26:1-24; 37:11-38:28).

The book takes its name from its author, Jeremiah. The name Jeremiah means "Yahweh establishes."

Date of Writing

627-585 BC

Jeremiah lived at the same time as Zephaniah, Habakkuk, Daniel, and Ezekiel. His prophetic ministry began in 626 BC and ended sometime after 586. His ministry was immediately preceded by that of Zephaniah. Since Ezekiel began his ministry in Babylon in 593 he too was a late contemporary of this great prophet in Jerusalem. How and when Jeremiah died is unknown though Jewish tradition asserts that Jeremiah was put to death while living in Egypt (Hebrews 11:37).

Theme and Purpose

Two themes are prominent: (1) warnings of God's judgment against sin, and (2) the message of hope and restoration if the nation would genuinely repent.

Key People

The key person throughout is Jeremiah, his preaching, resistance, and persecution.

Christ as Seen in JEREMIAH

Many pictures of Christ are seen in Jeremiah: He is portrayed as the Fountain of Living Waters (2:13; cf. John 4:14), the balm of Gilead (8:22), the Good Shepherd (23:4), a Righteous Branch (23:5), and the Lord our Righteousness (23:6). He is seen as the One who will bring in the New Covenant (31:31-34).

Another prophecy in Jeremiah has significant Messianic implications. The curse on Jehoiachin (Jeconiah, Coniah) meant that no physical descendant would succeed him to the throne (22:28-30). Matthew 1:1-17 traces the genealogy of Christ through Solomon and Rehoboam to His legal (but not His physical) father Joseph. No son of Joseph could sit upon the throne of David, for he would be under the curse of Jehoiachin. Luke 3:23-38 traces Christ's lineage (genealogy) backward from Mary (His physical parent) through David's other son Nathan (Luke 3:31), thereby avoiding the curse. The Righteous Branch will indeed reign on the throne of David.⁶

Outline

1. Jeremiah's Call And Commission. (1:1-19)

- A. The Call. (1:1-10)
- B. The Confirmation Of The Call. (1:11-19)

2. Prophecies To Judah. (2:1-45:5)

- A. The Condemnation Of Judah. (2:1-25:38)
 - 1). Judah's Willful Sin. (2:1-3:5)
 - 2). Judah's Chastening. (3:6-6:30)
 - 3). Judah's Wrong Religion. (7:1-10:25)
 - 4). Judah's Breaking Of God's Covenant. (11:1-13:27)
 - 5). Judah's Coming Drought. (14:1-15:9)
 - 6). Judah's Prophet Recommissioned. (15:10-16:9)
 - 7). Judah's Sins. (16:10-17:27)
 - 8). Judah And The Sovereign Potter. (18:1-23)
 - 9). Judah As A Broken Jar. (19:1-20:18)
 - 10). Judah's Kings. (21:1-23:8)
 - 11). Judah's False Prophets. (23:9-40)
 - 12). Judah's Captivity. (24:1-25:38)

B. The Conflicts Of Jeremiah. (26:1-29:32)

- 1). Judah's Reaction To Jeremiah's Ministry. (26:1-24)
- 2). Judah's Advice From Jeremiah: Submit To Nebuchadnezzar. (27:1-29:32)
- C. Judah's Hope Of Restoration. (30:1-33:26)
- D. Events Before The Fall Of Jerusalem. (34:1-38:28)
- E. The Fall Of Jerusalem. (39:1-18)
- F. Events After The Fall Of Jerusalem. (40:1-45:5)

3. Prophecies To The Gentiles. (46:1-51:64)

- A. Prophecies Against Egypt. (46:1-28)
- B. Prophecies Against The Philistines. (47:1-7)
- C. Prophecies Against Moab. (48:1-47)
- D. Prophecies Against Ammon. (49:1-6)
- E. Prophecies Against Edom. (49:7-22)
- F. Prophecies Against Damascus. (49:23-27)
- G. Prophecies Against Arabia. (49:28-33)
- H. Prophecies Against Elam. (49:34-39)
- I. Prophecies Against Babylon. (50:1-51:64)

4. Historical Supplement. (52:1-34)

- A. The Fate Of Jerusalem. (52:1-23)
- B. The Fate Of Certain People. (52:24-34)

Lamentations

(A River of Tears)

Author and Name of the Book

The author of Lamentations is unnamed in the book, but two lines of evidence favor Jeremiah as the author.

The title of the book is "How!", which is the first word found in 1:1, 2:1; and 4:1. Because of its subject matter, the book is also referred to in Jewish tradition as "Lamentations."

Date of Writing

586 or 585 BC

Since the book was written soon after Jerusalem's destruction in 586, the earliest possible date for the book is 586 BC The graphic clarity of

⁶ Wilkinson and Boa, p. 200.

Lamentations indicates the writing to be in 586 or 585 BC

Theme and Purpose

The primary theme of the book is a lament or mourning over the pain that had fallen on the sinful Southern Kingdom of Judah. It describes the destruction of Jerusalem and the Temple. God's promised judgment for Judah's sin has come. A second theme which flows out of this is judgment for sin. Thus the prophet appeals to the nation to recognize that God is just and righteous in His dealings with them, and that they should seek His mercy.

Key People

Jeremiah

Christ as Seen in LAMENTATIONS

Lamentations includes two elements that portray the Savior: (1) It portrays Him as the Man of Sorrows who was acquainted with grief, who was afflicted, despised, and scorned by His enemies (1:12; 2:15-16; 3:14,19,30). (2) Jeremiah's weeping over the destruction of Jerusalem is perhaps also a picture of Christ Who wept over Jerusalem (Matthew 23:37-38).

Outline

1. The Destruction Of Jerusalem. (1:1-22)

- A. The Lament Of The Prophet. (1:1-11)
- B. The Lament Of The City Of Jerusalem. (1:12-22)

2. The Lord's Anger Against His People. (2:1-22)

- A. The Anger Of God. (2:1-10)
- B. The Author's Lament. (2:11-22)

3. The Troubled Prophet. (3:1-66)

- A. His Lament. (3:1-18)
- B. His Hope. (3:19-42)
- C. His Suffering. (3:43-54)
- D. His Prayer. (3:55-66)

4. The Defeated People Of Jerusalem. (4:1-22)

- A. The Siege Of The City. (4:1-12)
- B. The Reasons For The Siege. (4:13-20)
- C. The Hope For The Future. (4:21-22)

5. The Prayer For Restoration. (5:1-22)

- A. Confession. (5:1-18)
- B. Petition. (5:19-22)

Ezekiel

(They Shall Know That I Am Yahweh)

Author and Name of the Book

The author is Ezekiel the priest, son of Buzi, who received his call as a prophet while in exile in Babylon (1:1-3). His ministry as a prophet demonstrates a priestly focus with his concern for the temple, priesthood, sacrifices, and the glory of God. What is known of Ezekiel is derived entirely from the book of Ezekiel itself. He was married (24:15-18), lived in a house of his own (3:24; 8:1) and, along with his fellow exiles, had a relatively free existence.

As with Isaiah and Jeremiah, the book of Ezekiel gets its name from its author, Ezekiel, which means "God strengthens" or "strengthened by God."

Date of Writing

593-571 BC

The book of Ezekiel contains many dates so that its prophecies can be dated with considerable precision. Twelve of the 13 dates in the book specify the times when Ezekiel received his messages from the Lord. The other date is of the arrival of the messenger who reported the fall of Jerusalem (33:21). Receiving his call as a prophet in July, 593 BC, Ezekiel was active for 22 years. His last dated oracle was received in about 571 BC

Theme and Purpose

Ezekiel's focus is on condemnation (1-32) for Israel's sin and consolation (33-48) in view of what God will do in the future.

Key People

Ezekiel, son of Buzi, a priest called to be prophet to Israel before and after the Babylonian captivity.

Christ as Seen in EZEKIEL

Christ, the Messiah, is pictured as a tender sprig that will be planted on a high and lofty mountain (17:23-24), a picture similar to that of the Branch in Isaiah (11:1), Jeremiah (23:5; 33:15), and

Zechariah (3:8; 6:12). Ezekiel also speaks of Messiah as the King who has the right to rule (21:26-27) and who will minister as the true Shepherd (34:11-31).

Outline

1. The Commission And Call Of Ezekiel. (1:1-3:27)

- A. Ezekiel Beholds The Glory Of God. (1:1-28)
- B. Ezekiel Is Commissioned To The Word Of God. (2:1-3:27)

2. Present Judgments On Jerusalem And Judah. (4:1-24:27)

- A. Four Signs Of Coming Judgment. (4:1-5:17)
- B. Two Messages Of Coming Judgment. (6:1-7:27)
- C. Four Prophecies Through Visions. (8:1-11:25)
- D. The Certainty Of Judgment With Their Causes. (12:1-24:27)

3. Prophecies Against Gentile Nations. (25:1-32:32)

- A. Against Ammon. (25:1-7)
- B. Against Moab. (25:8-11)
- C. Against Edom. (25:12-14)
- D. Against Philistia. (25:15-17)
- E. Against Tyre. (26:1-28:19)
- F. Against Sidon. (28:20-26)
- G. Against Egypt. (29:1-32:32)

4. Prophecies Of The Restoration Of Israel. (33:1-48:35)

- A. The Return Of Israel To The Land. (33:1-39:29)
- B. The Restoration Of Israel In The Kingdom. (40:1-48:35)

Daniel

(Israel's Ultimate Destiny)

Author and Name of the Book

As evident by Daniel's own claim (12:4) and by his use of the word, "I" from verse 7:2 onward, Daniel is the author of this prophetic book. While a youth, Daniel was taken as a captive to Babylon

in 605 BC by Nebuchadnezzar. There he became a statesman in the court of Nebuchadnezzar and Darius. Though he did not occupy the office of a prophet, Christ identified him as a prophet (Matthew 24:15; Mark 13:14).

The book is named after its author. Daniel which means either "God is Judge" or "God is my Judge."

Date of Writing

537 BC

Daniel was written during the Babylonian captivity when Daniel and other young men were taken captive to Babylon in 605 BC after Nebuchadnezzar subdued Jerusalem.

Theme and Purpose

The theme of Daniel is God's sovereign power as the one true God, who judges and destroys the rebellious world powers and will faithfully deliver His people according to their faith in Him. Daniel was written to encourage the exiled Jews through revealing God's sovereign plan for Israel during and after the period of domination by the Gentile world powers.

Key People

The key people are Daniel, who was taken to Babylon as a youth, served in government and became God's special spokesman to Gentile and Jewish nations; Shadrach, Meshach, and Abednego, three more youths who were chosen for special training along with Daniel (their former and Jewish names were Hananiah, Mishael, and Azariah). Other important persons are Nebuchadnezzar, King of Babylon in 605 BC; Darius who succeeded Belshazzar as king; Cyrus, the Persian monarch; and Michael, the archangel who ministered to Daniel in chapter 10.

Christ as Seen in DANIEL

One of the key portraits of Christ in Daniel is that of the coming Messiah who will be cut off (a reference to the cross; 9:25-26). However, Christ is also portrayed as the Great Stone who will crush the kingdoms of this world (2:34, 45), the Son of Man (7:13), and the Ancient of Days (7:22). The vision in recorded in Daniel 10:5-9, is most likely an appearance of Christ (Revelation 1:12-16).

Outline

1. The Personal History Of Daniel. (1:1-21)

- A. His Exile To Babylon. (1:1-7)
- B. His Faithfulness In Babylon. (1:8-16)
- C. His Reputation In Babylon. (1:17-21)

2. The Prophetic Plan For The Gentile Nations. (2:1-7:28)

- A. Nebuchadnezzar's Dream Of The Great Image. (2:1-49)
- B. The Fiery Furnace: A Lesson In Faith. (3:1-30)
- C. Nebuchadnezzar's Vision Of The Great Tree. (4:1-37)
- D. Belshazzar's Feast And The Handwriting On The Wall. (5:1-31)
- E. Darius' Foolish Decree Or Daniel In The Lion's Den. (6:1-28)
- F. Daniel's Vision Of The Four Beasts. (7:1-28)

3. The Prophetic Plan For Israel. (8:1-12:13)

- A. Daniel's Vision Of The Ram, The Goat, And The Small Horn. (8:1-27)
 - B. Daniel's Prophecy Of The Seventy Weeks Of Year. (9:1-27)
 - C. Daniel's Prophetic Vision Of Israel's Future. (10:1-12:13)
-