

PANORAMA
PLUS **8**
Exile

name

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NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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The Training Center

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PREFACE

The “Exile” was the ultimate act of discipline for an idolatrous, law-breaking nation. Earlier in their history Moses had clearly pointed out the result for disobeying God’s will and ways. His message was compelling. When the Israelites came to the land of covenantal promise, when they had settled into their new, national home, Moses prophetically declared, “However, if you do not obey the Lord your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come upon you and over take you” (Deut 28:15). These curses related to agriculture, lack of material blessings, diseases, and foreign enemies. If there was no repentance, then Moses declared (what in fact Judah of the 6th century BC experienced) that “The Lord will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand, a fierce-looking nation without respect for the old or pity for the young... They will devour... livestock and the crops of your land... They will lay siege to all the cities...” (Deut 28:49-52).

Thus began a seventy year exile into the land of Babylonia. Jerusalem was destroyed, the Temple was razed and multitudes were taken captive to the foreign land.

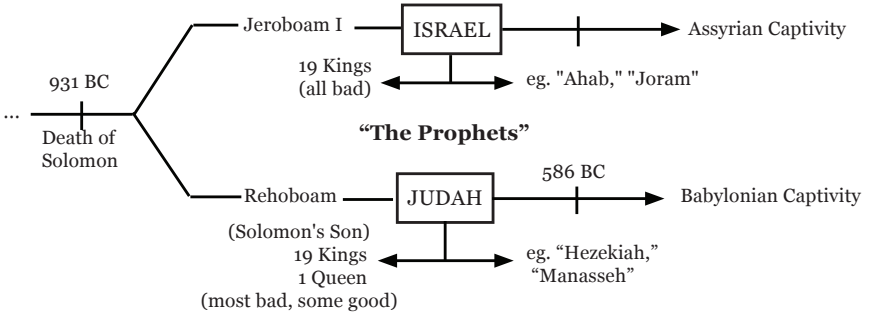
Out of this exile, two major prophetic books were penned, one by Daniel the court official under Babylonian rule, the other a prophet-priest named Ezekiel. Along with a portion of the Book of Jeremiah, these are the biblical materials related to that period of Israelite life.

This study is the “Exile,” Movement 8 in the Panorama Plus series. It illustrates the broad biblical principle, “obey to be blessed; disobey to be cursed.” May the lessons learned from the story of Judah’s exile be both warning and encouragement to us today.

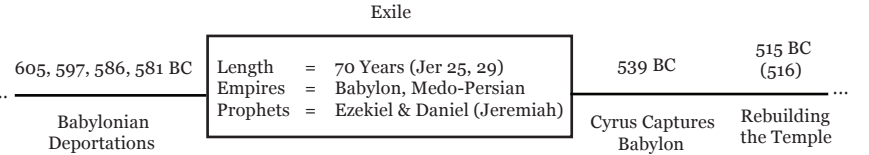
For His Glory
Robert V Cupp
Winter, 2023

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

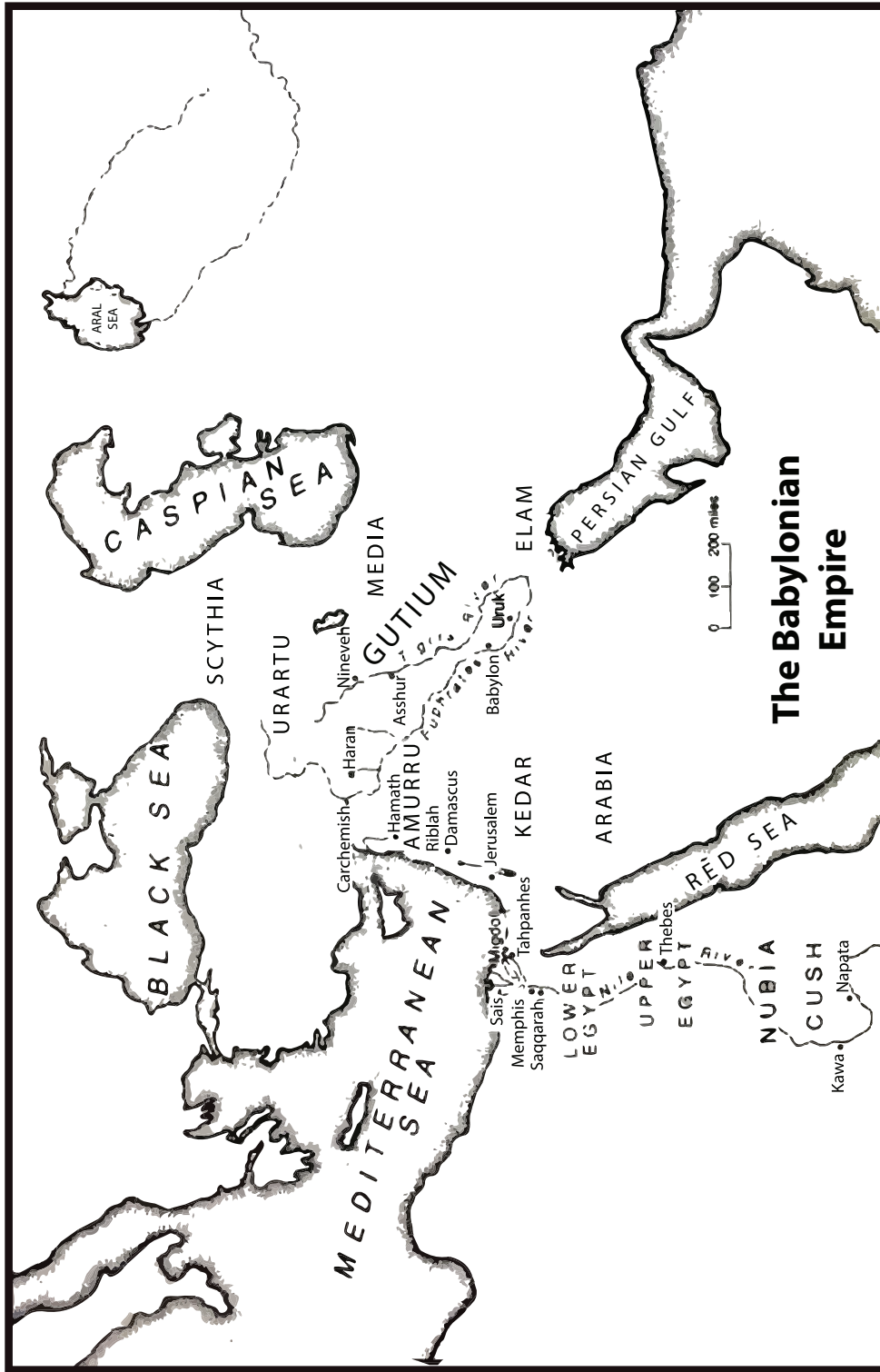
MOVEMENT #7: KINGSHIP: DIVIDED MONARCH



MOVEMENT #8: EXILE

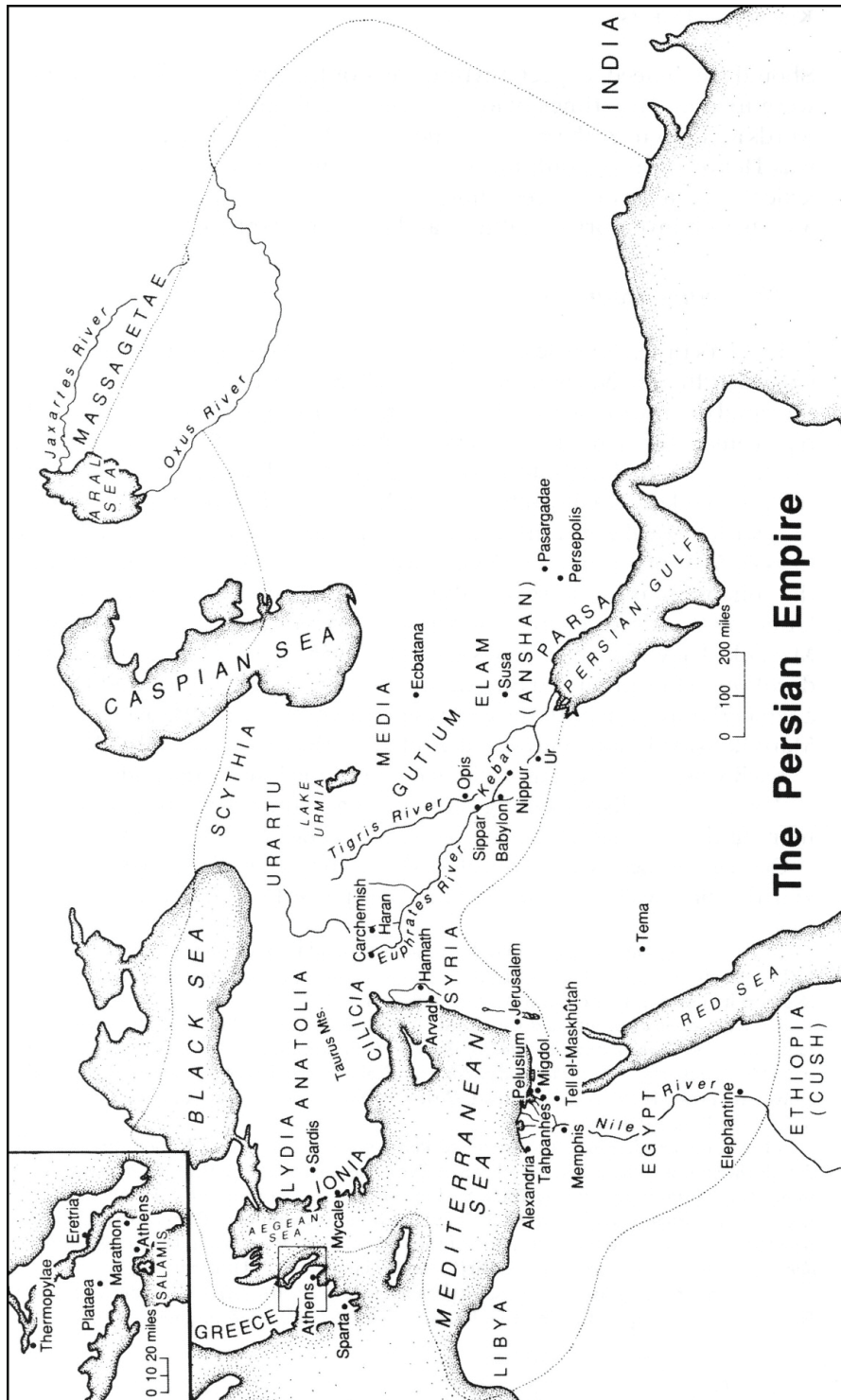


EXCURSUS: THE BABYLONIAN EMPIRE



(Taken from Eugene Merrill, *Kingdom of Priests*, 434)

THE PERSIAN EMPIRE



(Taken from Eugene Merrill, *Kingdom of Priests*, 472)

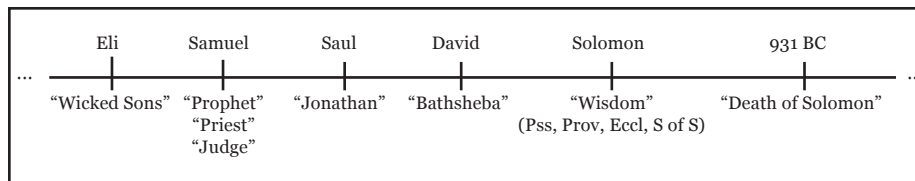
SESSION 1

Introduction to the Exile

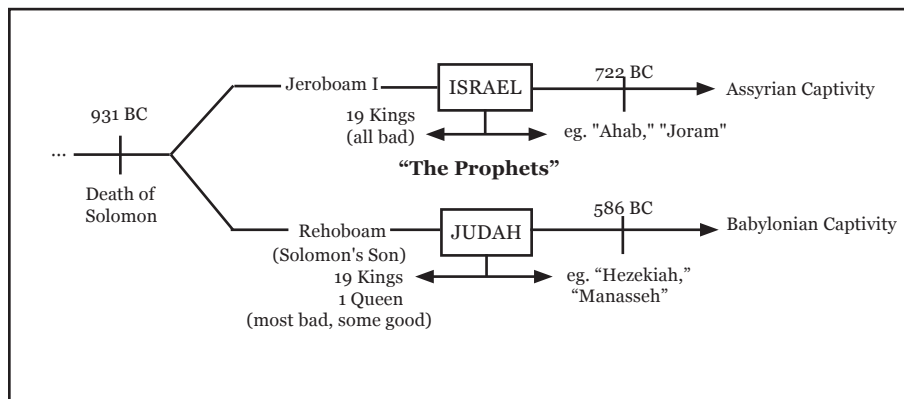
I. PRAYER

II. PANORAMA OF THE BIBLE: MOVEMENTS 6-8

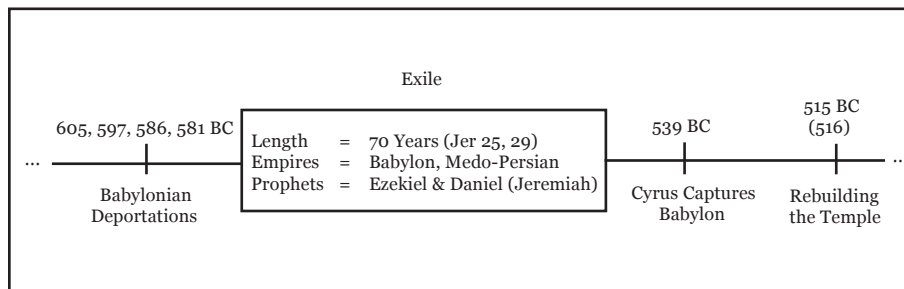
A. Movement 6: Kingship: United Monarchy



B. Movement 7: Kingship: Divided Monarchy



C. Movement 8: Exile



III. PANORAMA “TIMELINE” OVERVIEW (MOVEMENT 8)

The following overview follows the basic Panorama

Timeline. The biblical, historical narrative of the exile is brief. Some extra-biblical sources will be cited in this study. Also, the prophets Ezekiel and Daniel will provide some important source data for this period of the nation’s history.

Note carefully. Each of the following major points corresponds to an element of the Timeline (see page 7); the Timeline is a crucial component of the Panorama of the Bible series.

A. Deportations to Babylon

1. First Deportation (605 BC)

Daniel 1:1-2 (Daniel’s deportation)

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. ² And the LORD delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.

The length of the “exile” was to be seventy years. This was made clear by the prophet Jeremiah.

Jeremiah 25:11-12

This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years. ¹² “But when the seventy years are fulfilled, I will punish the king of Babylon and his nation, the land of the Babylonians, for their guilt,” declares the LORD, “and will make it desolate forever.

Jeremiah 29:10

This is what the LORD says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place.”

However, historically the Jews were allowed to return to their homeland by Cyrus, the Persian conqueror of the Babylonians. His decree was recorded by Ezra the Scribe.

Ezra 1:1-5

In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: ²“This is what Cyrus king of Persia says: “‘The Lord, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. ³Any of his people among you may go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem, and may their God be with them. ⁴And in any locality where survivors may now be living, the people are to provide them with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem.’” ⁵Then the family heads of Judah and Benjamin, and the priests and Levites—everyone whose heart God had moved—prepared to go up and build the house of the LORD in Jerusalem.

Thus, the first deportation began in 605 BC and ended in 538 BC, a time frame of about 67 years (or more if a partial year is counted as a full one). This number is rounded off by the prophets as seventy years, a not uncommon practice. (Recall that the Israelites wandered “forty years” in the wilderness, a round number for the actual thirty-eight plus years).

2. Second Deportation (597 BC) (Ezekiel’s deportation)

The second deportation took place during the brief reign of young King Jehoiachin (598-597 BC).

2 Kings 24:8-14

Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name was Nehushta daughter of Elnathan; she was from Jerusalem. ⁹ He did evil in the eyes of the LORD, just as his father had done. ¹⁰ At that time the officers of Nebuchadnezzar king of Babylon advanced on Jerusalem and laid siege to it, ¹¹ and Nebuchadnezzar himself came up to the city while his officers were besieging it. ¹² Jehoiachin king of Judah, his mother, his attendants, his nobles and his officials all surrendered to him. In the eighth year of the reign of the king of Babylon, he took Jehoiachin prisoner. ¹³ As the LORD had declared, Nebuchadnezzar removed the treasures from the temple of the LORD and from the royal palace, and cut up the gold articles that Solomon king of Israel had made for the temple of the LORD. ¹⁴ He carried all Jerusalem into exile: all the officers and fighting men, and all the skilled workers and artisans—a total of ten thousand. Only the poorest people of the land were left.

Thousands of Jews were taken captive including soldiers, craftsmen, and leading citizens of the nation. Among those was Ezekiel, the prophet, who was called to prophetic ministry while in exile and prophesied from around 593-571 BC.

Ezekiel 1:1-3

In my thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God. ² On the fifth of the month—it was the fifth year of the exile of King Jehoiachin—³ the word of the LORD came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the LORD was on him.

3. Third Deportation (586 BC - Destruction of Jerusalem)

The utter destruction of Jerusalem (including the Temple) occurred in 586 BC. Once again, due to the rebellion of King Zedekiah, Nebuchadnezzar returned in fury to Jerusalem.

2 Kings 24:15, 17-20

Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials and the prominent people of the land...¹⁷ He made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah.¹⁸ Zedekiah was twenty-one years old when he became king, and he reigned in Jerusalem eleven years. His mother's name was Hamutal daughter of Jeremiah; she was from Libnah.¹⁹ He did evil in the eyes of the LORD, just as Jehoiakim had done.²⁰ It was because of the LORD's anger that all this happened to Jerusalem and Judah, and in the end he thrust them from his presence. Now Zedekiah rebelled against the king of Babylon.

2 Kings 25:1-7

So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it.² The city was kept under siege until the eleventh year of King Zedekiah.³ By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat.⁴ Then the city wall was broken through, and the whole army fled at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,⁵ but the Babylonian army pursued the king and overtook him in the plains of Jericho. All his soldiers were separated from him and scattered,⁶ and he was captured. He was taken to the king of Babylon at Riblah, where sentence was pronounced on him.⁷ They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.

Exile away from the Promised Land was the ultimate act of divine discipline heaped upon a rebellious, obstinate people. Moses had prophesied this very thing would happen if the people of God were stubbornly rebellious and disobedient.

Deuteronomy 30:15-18

See, I set before you today life and prosperity, death and destruction. ¹⁶For I command you today to love the LORD your God, to walk in obedience to him, and to keep his commands, decrees and laws; then you will live and increase, and the LORD your God will bless you in the land you are entering to possess. ¹⁷But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, ¹⁸I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess.

4. Fourth Deportation (581 BC)

The prophet Jeremiah records the appointment by Nebuchadnezzar of Gedaliah as governor (not king) of Judah (Jer 40). But Gedaliah was assassinated by zealous Jewish nationalists who fled toward Ammon. This action caused Nebuchadnezzar to once again order that a number of additional Jews be taken into exile to Babylon (Jer 52:30).

B. Exile “Box”

Note again the Panorama timeline for Movement 8 (see page 7). On the chart, following the dates of the four major deportations, comes a summary “box” of key data for the Exile. This box includes three important facts for consideration in Movement 8: Length, Empires, and Prophets (LEP).

1. Length (of Exile)... 70 years

As noted previously, Jeremiah the prophet had recorded the Lord Almighty’s decree that the exile would last 70 years (Jer 25:11-12; Jer 29:10-12).

The exile began in 605 BC with Nebuchadnezzar’s defeat of the Egyptian armies at Carchemish and subsequent turn south to attack, ransack, and deport some Jewish people of Jerusalem back to Babylon. Later in 539 BC, the Babylonians were defeated by the Medo-Persians. Within a year, an imperial decree was issued by Cyrus, the king of Persia (see Ezra 1:1-4), to allow the first

Jewish exiles to return to the homeland in 538 BC. This, then, established the approximate length of the exile at about 70 years (a round number).

2. Empires: Babylonia and Medo-Persia

Two empires figure prominently in the exile period of Judah's captivity. A brief overview of each is given.

a. Babylonia

1. The nation was located in the southern regions of Mesopotamia between the Tigris and Euphrates Rivers (see page 5).
2. The nation's rise and fall in prominence occurred approximately from 2000-500 BC. The first biblical reference to Babylon is found in Genesis 10:8-10 where Nimrod (some scholars equate him with Sargon the Great) is linked to Babylon (ca. 2300 BC).
3. The nation's chief antagonist was Assyria. Around 1270 BC, Assyria defeated Babylon, thus relegating the once powerful nation to a second-class status as an empire.
4. The nation spurred by Nabopolassar later broke free of Assyria in 626 BC and the king led the nation to again becoming a great and powerful empire. His son, Nebuchadnezzar, led the nation to its greatest heights. He used the spoils of war to build Babylon, the capital city, into a leading city of the ancient world. The hanging gardens of Babylon were considered one of the seven ancient wonders of the world.
5. The nation's religion (by around 1100 BC onward) was centered around the god, Marduk. This worship was effected by the temple rituals and festivals and attended by a specific priesthood.
6. The nation's cultural contributions included literature (eg. Enuma Elish, Gilgamesh Epic) and law (the Code of Hammurapi or Hammurabi as it often appears).

- b. Medo-Persia
 - 1. The nation (Media) was located south of the Caspian Sea, east of Assyria and north of the Persian Gulf.
 - 2. The Medes were of Indo-European stock; in the ninth and eighth centuries BC the Assyrians campaigned against the Medes and ultimately forced tribute upon Media, now a vassal state of Assyria (as evidenced with Sargon II's victory over the Medes in 710 BC).
 - 3. The Medes later joined forces with rising Babylon to defeat Assyria by capturing the ancient capital city of Asshur in 614 BC and the current capital of Nineveh in 612 BC. This brought down the powerful Assyrian empire (cf. Nah 2:3; 3:19).
 - 4. The Median empire reached its peak around the time of Nebuchanezzar of Babylon to the time of Jeremiah (605-552 BC).
 - 5. The Persian king, Cyrus II, defeated Media in 549 BC. Cyrus was known for his humane treatment of conquered peoples (eg. the Jews return to Jerusalem) and forged Media into a kind of dual nation, thus the Medo-Persians.
 - 6. Cyrus II conquered Babylon in 539 BC and thus ended the Babylonian rule over exiled Jews. A subsequent decree would allow the willing Jews to return to their homeland.
- 3. Prophets: Ezekiel, Daniel (also Jeremiah in part)
 - a. Ezekiel

Ezekiel was a priest taken to Babylon in the second deportation of Jews into exile (597 BC). While in Babylon he received his call to be a prophet (Ezek 2). The Book of Ezekiel contains the visions and oracles that he received while in captivity ("the exile"). Likely he heard of the destruction of Jerusalem (586 BC) while living in Babylon and this may be reflected in the last third of the book (temple visions of Ezek 40-48).

b. Daniel

Daniel with his three friends (and others) were captives taken in the first deportation (605 BC). He with his companions were trained to serve in the Babylonian court (Dan 1:1-6). As a prophet, Daniel was Spirit-enabled to interpret dreams (e.g. Nebuchadnezzar—see Dan 2) and further received divine revelation concerning future events. Of special note is the prophecy of the Statue (Dan 2) and the Four Beasts (Dan 7), each of which pointed prophetically to empires that would exert authority over the Jews (Babylon, Persia, Greece, Rome/ Revised Roman empire).

c. Jeremiah

Jeremiah was called to be a prophet before even he was in his mother's womb (Jer 1:5). His prophetic ministry overlapped the last three kings of Judah (Jehoiakim, Jehoiachin [or Jeconiah as he was called], and Zedekiah). The prophet saw the destruction of Jerusalem and the Temple, lived through the brief governorship of Gedaliah, and prophesied in the early years of the exile. He was taken to Egypt against his will (Jer 43:4-7) and may have died there (so thought certain of the church fathers; some rabbinic writings suggest he was taken with Baruch his secretary to Babylon where he died there).

C. Final Key Dates of the Exile

Refer again to Movement 8 ("The Exile") and the Timeline on page 7. Two final dates are of key importance to this movement.

1. 539 BC

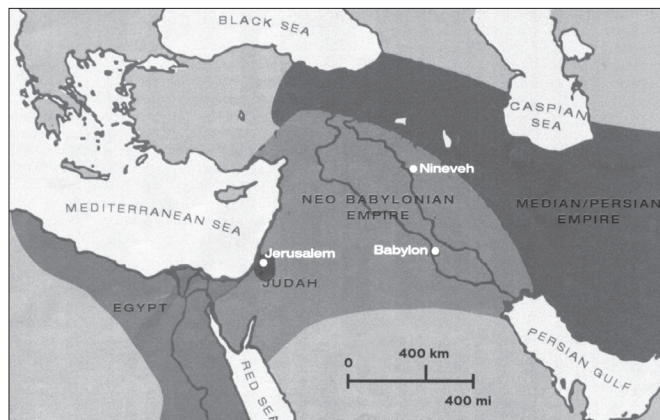
- a. "The first submission of Jerusalem to the Babylonians in 605 BC ushered in a period described by Jeremiah as the seventy-year captivity, a period that began in that year AND ENDED WITH THE OVERTHROW OF BABYLON IN 539 BC" (caps used for emphasis) (E. Merrill, *Kingdom of Priests*, 469).

b. Cyrus II (the Great) defeated Babylon in 539 BC. Nabonidus, the last of the Kings of the Neo-Babylonian empire, was an absent king. For fourteen years prior to the defeat of Babylon, this king had left the leadership and government of the empire to his less capable son, Belshazzar. He then pursued other interests outside that of kingdom rule. In October of 539 BC, the forces of the Medo-Persians entered Babylon, Belshazzar was slain (cf. Dan 5), and thus, this momentous event would precede the soon royal decree of Cyrus II to allow willing Jews to return to their homeland (thus ending the captivity).

2. 516 BC

- a. The "Return from Exile" (Movement 9) began with the issuing of the decree of Cyrus II in 538 BC (cf. Ez 1:1-14). Exiled Jews returned to their home.
- b. Upon returning to devastated Jerusalem and the desecrated Temple, the people began to lay the foundations to rebuild the destroyed Temple. Due to conflicts and harassment, the work was impeded for 16 years.
- c. The Temple was finally completed in 516-15 BC. (This will be covered in more detail in Movement 9: Return from Exile).

IV. MAP: BABYLONIAN EMPIRE: TIME OF THE "EXILE"



V. BABYLONIAN CAPTIVITY

A. An Overview

1. Date: 586 BC (Judah defeated and Jerusalem ransacked)
2. Babylonians (or Neo-Babylonians) conquered the Assyrian capital of Nineveh in 612 BC; Nabopolasser placed his son, Nebuchadnezzar as co-regent of the Empire.
3. Nebuchadnezzar defeated Egyptian Pharaoh Neco at Carchemish in 605 BC and proceeded to Jerusalem where he defeated the Jews and took Daniel and his companions captive (back to Babylon).
4. Jeremiah the prophet would later chronicle three further deportations to Babylon (597, 586, 581 BC); refer to Jeremiah 52:27^b-30.
5. Treatment in Babylon was difficult but not harsh (as a concentration camp). Law-abiding captives could own homes, engage in commerce and be a part of the overall culture (Jer 29:4-7; Ezek 8:1; 12:1-7).
6. Religiously, some Jews fully assimilated into the culture while others were more separatist. During this time away from the Temple and certain religious feasts/observances, the Synagogue emerged as a place for study of the Law.

(Taken from Cupp, *Panorama of the Bible, Rev.*, 145)

B. Lament and Sorrow over the Exile

1. Psalm 137
*By the rivers of Babylon we sat and wept
when we remembered Zion.
²There on the poplars
we hung our harps,
³for there our captors asked us for songs,
our tormentors demanded songs of joy;
they said, "Sing us one of the songs of Zion!"

⁴How can we sing the songs of the LORD
while in a foreign land?
⁵If I forget you, Jerusalem,
may my right hand forget its skill.*

⁶ *May my tongue cling to the roof of my mouth
if I do not remember you,
if I do not consider Jerusalem
my highest joy.*

⁷ *Remember, LORD, what the Edomites did
on the day Jerusalem fell.*

*"Tear it down," they cried,
"tear it down to its foundations!"*

⁸ *Daughter Babylon, doomed to destruction,
happy is the one who repays you
according to what you have done to us.*

⁹ *Happy is the one who seizes your infants
and dashes them against the rocks.*

2. Lamentations (selections)

a. Lamentations 1:1-3

*How deserted lies the city,
once so full of people!
How like a widow is she,
who once was great among the nations!
She who was queen among the provinces
has now become a slave.*

² *Bitterly she weeps at night,
tears are on her cheeks.
Among all her lovers
there is no one to comfort her.
All her friends have betrayed her;
they have become her enemies.*

³ *After affliction and harsh labor,
Judah has gone into exile.
She dwells among the nations;
she finds no resting place.
All who pursue her have overtaken her
in the midst of her distress.*

b. Lamentations 1:7-8

*In the days of her affliction and wandering
Jerusalem remembers all the treasures
that were hers in days of old.
When her people fell into enemy hands,*

*there was no one to help her.
Her enemies looked at her
and laughed at her destruction.*

*⁸ Jerusalem has sinned greatly
and so has become unclean.
All who honored her despise her,
for they have all seen her naked;
she herself groans
and turns away.*

c. Lamentations 2:1-3

*How the LORD has covered Daughter Zion
with the cloud of his anger!
He has hurled down the splendor of Israel
from heaven to earth;
he has not remembered his footstool
in the day of his anger.*

*² Without pity the LORD has swallowed up
all the dwellings of Jacob;
in his wrath he has torn down
the strongholds of Daughter Judah.
He has brought her kingdom and its princes
down to the ground in dishonor.*

*³ In fierce anger he has cut off
every horn of Israel.
He has withdrawn his right hand
at the approach of the enemy.
He has burned in Jacob like a flaming fire
that consumes everything around it.*

d. Lamentations 2:14, 17-18

*The visions of your prophets
were false and worthless;
they did not expose your sin
to ward off your captivity.
The prophecies they gave you
were false and misleading.*

*¹⁷ The LORD has done what he planned;
he has fulfilled his word,*

*which he decreed long ago.
He has overthrown you without pity,
he has let the enemy gloat over you,
he has exalted the horn of your foes.*

¹⁸ *The hearts of the people
cry out to the LORD.
You walls of Daughter Zion,
let your tears flow like a river
day and night;
give yourself no relief,
your eyes no rest.*

e. Lamentations 3:19-24

*I remember my affliction and my wandering,
the bitterness and the gall.*

²⁰ *I well remember them,
and my soul is downcast within me.*

²¹ *Yet this I call to mind
and therefore I have hope:*

²² *Because of the LORD's great love we are not
consumed,
for his compassions never fail.*

²³ *They are new every morning;
great is your faithfulness.*

²⁴ *I say to myself, "The LORD is my portion;
therefore I will wait for him."*

f. Lamentations 5:19-22

*You, LORD, reign forever;
your throne endures from generation to generation.*

²⁰ *Why do you always forget us?
Why do you forsake us so long?*

²¹ *Restore us to yourself, LORD, that we may return;
renew our days as of old*

²² *unless you have utterly rejected us
and are angry with us beyond measure.*

VI. JEREMIAH AND THE “EXILE”

A. Pre-exilic Ministry

Jeremiah, often called the “weeping prophet,” began his prophetic ministry around 626 BC. He warned the southern nation of Judah of the dire consequences of continuing to rebel against the Lord.

1. Jeremiah 2:1-5

The word of the LORD came to me: ² “Go and proclaim in the hearing of Jerusalem:

“This is what the LORD says:

*“I remember the devotion of your youth,
how as a bride you loved me
and followed me through the wilderness,
through a land not sown.*

*³ Israel was holy to the LORD,
the firstfruits of his harvest;
all who devoured her were held guilty,
and disaster overtook them;’”
declares the LORD.*

*⁴ Hear the word of the LORD, you descendants of Jacob,
all you clans of Israel.*

⁵ This is what the LORD says:

*“What fault did your ancestors find in me,
that they strayed so far from me?
They followed worthless idols
and became worthless themselves.*

2. Jeremiah 2:13,19

*“My people have committed two sins:
They have forsaken me,
the spring of living water,
and have dug their own cisterns,
broken cisterns that cannot hold water...*

*¹⁹ Your wickedness will punish you;
your backsliding will rebuke you.
Consider then and realize
how evil and bitter it is for you*

*when you forsake the LORD your God
and have no awe of me,”
declares the LORD, the LORD Almighty.*

Yet, the nation did not heed the prophet’s message. What followed was the prediction of God’s judgment and coming disaster (namely, the arrival of the Babylonian invaders).

3. Jeremiah 4:13-18

*Look! He advances like the clouds,
his chariots come like a whirlwind,
his horses are swifter than eagles.
Woe to us! We are ruined!*

¹⁴ *Jerusalem, wash the evil from your heart and be saved.
How long will you harbor wicked thoughts?*

¹⁵ *A voice is announcing from Dan,
proclaiming disaster from the hills of Ephraim.*

¹⁶ *“Tell this to the nations,
proclaim concerning Jerusalem:*

*‘A besieging army is coming from a distant land,
raising a war cry against the cities of Judah.*

¹⁷ *They surround her like men guarding a field,
because she has rebelled against me,’”
declares the LORD.*

¹⁸ *“Your own conduct and actions
have brought this on you.
This is your punishment.
How bitter it is!
How it pierces to the heart!”*

B. Fall of Jerusalem

Jeremiah describes the fall of the city to the Babylonian armies.

1. Jeremiah 39:1-4

In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army and laid siege to it. ² And on the ninth day of the fourth month of Zedekiah’s eleventh year, the city wall was broken through. ³ Then all the officials of the king of Babylon came and took seats in the Middle Gate: Nergal-

Sharezer of Samgar, Nebo-Sarsekim a chief officer, Nergal-Sharezer a high official and all the other officials of the king of Babylon. ⁴ When Zedekiah king of Judah and all the soldiers saw them, they fled; they left the city at night by way of the king's garden, through the gate between the two walls, and headed toward the Arabah.

When the king of Judah, Zedekiah, saw the walls breached, he fled with his soldiers toward Arabah (Jordan Valley). However, his flight did not succeed as he was overtaken and brutally treated by the Babylonian victors (cf. Jer 39:5-7). Next, Jerusalem was destroyed.

2. Jeremiah 39: 8-10

The Babylonians set fire to the royal palace and the houses of the people and broke down the walls of Jerusalem. ⁹ Nebuzaradan commander of the imperial guard carried into exile to Babylon the people who remained in the city, along with those who had gone over to him, and the rest of the people. ¹⁰ But Nebuzaradan the commander of the guard left behind in the land of Judah some of the poor people, who owned nothing; and at that time he gave them vineyards and fields.

C. Exilic Ministry

- a. Jeremiah was spared by Nebuchadnezzar and given his freedom (Jer 40:1-6).
- b. Jeremiah recorded the brief governorship of Gedaliah and his assassination (Jer 40:7 ff).
- c. Jeremiah prophesied to the remnant that the Lord directed them to stay in the land and not flee elsewhere.

Jeremiah 42:13-18

"However, if you say, 'We will not stay in this land,' and so disobey the LORD your God, ¹⁴ and if you say, 'No, we will go and live in Egypt, where we will not see war or hear the trumpet or be hungry for bread,' ¹⁵ then hear the word of the LORD, you remnant of Judah. This is what the LORD Almighty, the God of Israel, says: 'If you are determined to go to Egypt and you do go to settle there,

¹⁶ then the sword you fear will overtake you there, and the famine you dread will follow you into Egypt, and there you will die. ¹⁷ Indeed, all who are determined to go to Egypt to settle there will die by the sword, famine and plague; not one of them will survive or escape the disaster I will bring on them.' ¹⁸ This is what the LORD Almighty, the God of Israel, says: 'As my anger and wrath have been poured out on those who lived in Jerusalem, so will my wrath be poured out on you when you go to Egypt. You will be a curse and an object of horror, a curse and an object of reproach; you will never see this place again.' "

VII. TAKEAWAYS

A. Theological Observation

The Exile was not a haphazard historical event without true theological meaning. God's covenant people had consistently sinned against God's will and ways and the captivity was His hand of judgment.

Deuteronomy 28:15, 49-52

However, if you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you today, all these curses will come on you and overtake you... ⁴⁹ The LORD will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand, ⁵⁰ a fierce-looking nation without respect for the old or pity for the young. ⁵¹ They will devour the young of your livestock and the crops of your land until you are destroyed. They will leave you no grain, new wine or olive oil, nor any calves of your herds or lambs of your flocks until you are ruined. ⁵² They will lay siege to all the cities throughout your land until the high fortified walls in which you trust fall down. They will besiege all the cities throughout the land the LORD your God is giving you.

B. Biblical Life Principle: Confession and Repentance

However, judgment would not be final if the people of God repented.

Deuteronomy 30:1-3

When all these blessings and curses I have set before you come on you and you take them to heart wherever the LORD your God disperses you among the nations,² and when you and your children return to the LORD your God and obey him with all your heart and with all your soul according to everything I command you today,³ then the LORD your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you.

Note well! This principle applies to Christian living as well. Because of our sin God may discipline us (Heb 12:7-11), but through confession and repentance we may be restored (1 Jn 1:9).

C. Examples and Warnings

Biblical history has great value for believers today. Hear the Apostle Paul's insight in this regard.

1 Corinthians 10:6-12

Now these things occurred as examples to keep us from setting our hearts on evil things as they did.⁷ Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in revelry."⁸ We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died.⁹ We should not test Christ, as some of them did—and were killed by snakes.¹⁰ And do not grumble, as some of them did—and were killed by the destroying angel.¹¹ These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come.¹² So, if you think you are standing firm, be careful that you don't fall!

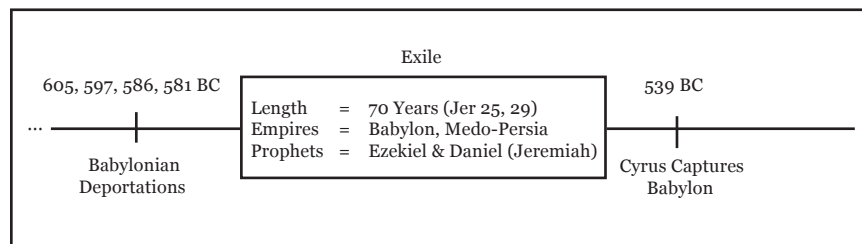
SESSION 2

Jeremiah and the Exile

I. PRAYER

II. PANORAMA OF THE BIBLE

Movement 8: Exile



III. THE PROPHET JEREMIAH

A. Birth | Childhood

1. Date of birth: around 647-643 BC (scholars uncertain of the actual date).
2. Family: his father (Hilkiah) was perhaps a descendant of Abiathar (a descendant of Eli, the priest—see 1 Sam 14:3).
3. Hometown: Anathoth, a Levitical city in the tribal area of Benjamin (about 3 miles or so northeast of Jerusalem).
4. Heritage: raised in a priestly family but there are no indications of his service as a priest.

B. Call to Ministry

Jeremiah 1:1-2

The words of Jeremiah son of Hilkiah, one of the priests at Anathoth in the territory of Benjamin.² The word of the LORD came to him in the thirteenth year of the reign of Josiah son of Amon king of Judah...

C. Ministry Highlights

1. Jeremiah's ministry extended over a period of forty years.
2. Jeremiah prophesied of impending doom for Judah (Babylonian captivity), the length of the exile (70 years), and lived a few years beyond.
3. Leon Wood (*Prophets of Israel*, 330) divides his life into three phases:
 - Phase 1: Pleasant years (under King Josiah)
 - Phase 2: Persecution and suffering years (under Kings Jehoahaz and Jehoiachin)
 - Phase 3: Disappointment years (following the fall of Jerusalem)
4. Assessments of Jeremiah's life and ministry:
 - "He was weeping prophet to a wayward people." (C. Dyer)
 - "(He) was hated, jeered at, ostracized... continually harassed, and more than once almost killed..." (J. Bright)
 - "...by birth a priest; by grace a prophet; by the trials of life a bulwark of God's truth... by temperament gentle and timid..." (C. Feinberg)
 - "...the premier prophet of Judah during the dark days leading to her destruction" (C. Dyer)

D. Important Dates for Jeremiah

See chart, "Important Dates for Jeremiah" on page 43.

IV. THE BOOK OF JEREMIAH

A. Charted

BOOK OF JEREMIAH						
INTRO	TO THE JEWS				TO GENTILES	CONCLUSION
"Call"	13 "Messages"	4 "Conflicts"	Jerusalem's Future Fall		"Baruch/ Nations"	"Jerusalem"
Call (1:1-10)	Condemnation of Judah	1. (26)	1. Back to the Land (30-32)	Before (34-36)	1. Baruch (45)	Fall of the City
Confirm. (1:11-19)	(13 messages of judgment)	2. (27) 3. (28) 4. (29)	2. By the Messiah- King (33)	During (37-39) After (40-44)	2. Nine Nations (46-51)	
1	2 25	26 29	30 33	34 44	45 51	52
1	Before the Fall of Jerusalem			39 40	After the Fall	
						52

B. Selected Key Passages

1. Call: Jeremiah 1:4-5

*The word of the LORD came to me, saying,
⁵ "Before I formed you in the womb I knew you,
before you were born I set you apart;
I appointed you as a prophet to the nations."*

2. Confirmation: Jeremiah 1:17-19

*"Get yourself ready! Stand up and say to them whatever
I command you. Do not be terrified by them, or I will ter-
rify you before them. ¹⁸ Today I have made you a fortified
city, an iron pillar and a bronze wall to stand against
the whole land—against the kings of Judah, its officials,
its priests and the people of the land. ¹⁹ They will fight
against you but will not overcome you, for I am with you
and will rescue you," declares the LORD.*

3. Condemnation: Jeremiah 2:13, 19

*“My people have committed two sins:
They have forsaken me,
the spring of living water,
and have dug their own cisterns,
broken cisterns that cannot hold water...
¹⁹Your wickedness will punish you;
your backsliding will rebuke you.
Consider then and realize
how evil and bitter it is for you
when you forsake the LORD your God
and have no awe of me,”
declares the LORD, the LORD Almighty.*

4. Judgment on Israel: Jeremiah 3:6-10

*During the reign of King Josiah, the LORD said to me,
“Have you seen what faithless Israel has done? She has
gone up on every high hill and under every spreading
tree and has committed adultery there. ⁷ I thought that
after she had done all this she would return to me but
she did not, and her unfaithful sister Judah saw it. ⁸ I
gave faithless Israel her certificate of divorce and sent
her away because of all her adulteries. Yet I saw that her
unfaithful sister Judah had no fear; she also went out
and committed adultery. ⁹ Because Israel’s immorality
mattered so little to her, she defiled the land and
committed adultery with stone and wood. ¹⁰ In spite of all
this, her unfaithful sister Judah did not return to me with
all her heart, but only in pretense,” declares the LORD.*

5. Judgment on Judah: Jeremiah 4:3-9

*³ This is what the LORD says to the people of Judah and to
Jerusalem:
“Break up your unplowed ground
and do not sow among thorns.
⁴ Circumcise yourselves to the LORD,
circumcise your hearts,
you people of Judah and inhabitants of Jerusalem,
or my wrath will flare up and burn like fire
because of the evil you have done—
burn with no one to quench it.*

⁵ *"Announce in Judah and proclaim in Jerusalem and say:
'Sound the trumpet throughout the land!'*

Cry aloud and say:

'Gather together!

Let us flee to the fortified cities!'

⁶ *Raise the signal to go to Zion!*

Flee for safety without delay!

*For I am bringing disaster from the north,
even terrible destruction."*

⁷ *A lion has come out of his lair;*

a destroyer of nations has set out.

He has left his place

to lay waste your land.

Your towns will lie in ruins

without inhabitant.

⁸ *So put on sackcloth,*

lament and wail,

for the fierce anger of the LORD

has not turned away from us.

⁹ *"In that day," declares the LORD,*

"the king and the officials will lose heart,

the priests will be horrified,

and the prophets will be appalled."

6. Call to Repentance: Jeremiah 7:1-8

This is the word that came to Jeremiah from the LORD:

² *"Stand at the gate of the LORD's house and there
proclaim this message:*

*"Hear the word of the LORD, all you people of Judah who
come through these gates to worship the LORD. ³ This is
what the LORD Almighty, the God of Israel, says: Reform
your ways and your actions, and I will let you live in this
place. ⁴ Do not trust in deceptive words and say, "This
is the temple of the LORD, the temple of the LORD, the
temple of the LORD!" ⁵ If you really change your ways and
your actions and deal with each other justly, ⁶ if you do
not oppress the foreigner, the fatherless or the widow
and do not shed innocent blood in this place, and if you
do not follow other gods to your own harm, ⁷ then I will
let you live in this place, in the land I gave your ancestors
for ever and ever. ⁸ But look, you are trusting in deceptive
words that are worthless.*

7. Judgment Warning: Jeremiah 9:22-24
Say, *"This is what the LORD declares:*

*"Dead bodies will lie
like dung on the open field,
like cut grain behind the reaper,
with no one to gather them."*

²³ *This is what the LORD says:*

*"Let not the wise boast of their wisdom
or the strong boast of their strength
or the rich boast of their riches,*

²⁴ *but let the one who boasts boast about this:
that they have the understanding to know me,
that I am the LORD, who exercises kindness,
justice and righteousness on earth,
for in these I delight,"*
declares the LORD.

8. Captivity Warning: Jeremiah 13:15-19

*Hear and pay attention,
do not be arrogant,
for the LORD has spoken.*

¹⁶ *Give glory to the LORD your God
before he brings the darkness,
before your feet stumble
on the darkening hills.*

*You hope for light,
but he will turn it to utter darkness
and change it to deep gloom.*

¹⁷ *If you do not listen,
I will weep in secret
because of your pride;
my eyes will weep bitterly,
overflowing with tears,
because the LORD's flock will be taken captive.*

¹⁸ *Say to the king and to the queen mother,
"Come down from your thrones,
for your glorious crowns
will fall from your heads."*

¹⁹ *The cities in the Negev will be shut up,*

*and there will be no one to open them.
All Judah will be carried into exile,
carried completely away.*

Recall that captivity was prophesied by Moses if the covenant people were not obedient to the Law. Deuteronomy 28-30 records the blessings and cursings (judgment) as a result of obedience or disobedience.

Deuteronomy 28:49-52

The LORD will bring a nation against you from far away, from the ends of the earth, like an eagle swooping down, a nation whose language you will not understand,⁵⁰ a fierce-looking nation without respect for the old or pity for the young.⁵¹ They will devour the young of your livestock and the crops of your land until you are destroyed. They will leave you no grain, new wine or olive oil, nor any calves of your herds or lambs of your flocks until you are ruined.⁵² They will lay siege to all the cities throughout your land until the high fortified walls in which you trust fall down. They will besiege all the cities throughout the land the LORD your God is giving you.

9. Jeremiah's Conflict with Priests, Prophets, People:

Jeremiah 26:4-9

"Say to them, 'This is what the LORD says: If you do not listen to me and follow my law, which I have set before you,⁵ and if you do not listen to the words of my servants the prophets, whom I have sent to you again and again (though you have not listened),⁶ then I will make this house like Shiloh and this city a curse among all the nations of the earth.'"

⁷ The priests, the prophets and all the people heard Jeremiah speak these words in the house of the LORD.

⁸ But as soon as Jeremiah finished telling all the people everything the LORD had commanded him to say, the priests, the prophets and all the people seized him and said, "You must die!"⁹ Why do you prophesy in the LORD's name that this house will be like Shiloh and this city will be desolate and deserted?" And all the people crowded around Jeremiah in the house of the LORD.

10. Jeremiah's Conflict with False Prophets:

Jeremiah 27:16-18

Then I said to the priests and all these people, "This is what the LORD says: Do not listen to the prophets who say, 'Very soon now the articles from the LORD's house will be brought back from Babylon.' They are prophesying lies to you. ¹⁷ Do not listen to them. Serve the king of Babylon, and you will live. Why should this city become a ruin? ¹⁸ If they are prophets and have the word of the LORD, let them plead with the LORD Almighty that the articles remaining in the house of the LORD and in the palace of the king of Judah and in Jerusalem not be taken to Babylon.

11. Jeremiah's Conflict with Hananiah (the false prophet):

Jeremiah 28:5-9

Then the prophet Jeremiah replied to the prophet Hananiah before the priests and all the people who were standing in the house of the LORD. ⁶ He said, "Amen! May the LORD do so! May the LORD fulfill the words you have prophesied by bringing the articles of the LORD's house and all the exiles back to this place from Babylon. ⁷ Nevertheless, listen to what I have to say in your hearing and in the hearing of all the people: ⁸ From early times the prophets who preceded you and me have prophesied war, disaster and plague against many countries and great kingdoms. ⁹ But the prophet who prophesies peace will be recognized as one truly sent by the LORD only if his prediction comes true."

12. Jeremiah's Conflict with Shemaiah (the false prophet):

Jeremiah 29:24-32

Tell Shemaiah the Nehelamite, ²⁵ "This is what the LORD Almighty, the God of Israel, says: You sent letters in your own name to all the people in Jerusalem, to the priest Zephaniah son of Maaseiah, and to all the other priests. You said to Zephaniah, ²⁶ 'The LORD has appointed you priest in place of Jehoiada to be in charge of the house of the LORD; you should put any maniac who acts like a prophet into the stocks and neck-irons. ²⁷ So why have you not reprimanded Jeremiah from Anathoth,

who poses as a prophet among you?²⁸ He has sent this message to us in Babylon: It will be a long time. Therefore build houses and settle down; plant gardens and eat what they produce.’”

²⁹ Zephaniah the priest, however, read the letter to Jeremiah the prophet. ³⁰ Then the word of the LORD came to Jeremiah: ³¹ “Send this message to all the exiles: ‘This is what the LORD says about Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, even though I did not send him, and has persuaded you to trust in lies, ³² this is what the LORD says: I will surely punish Shemaiah the Nehelamite and his descendants. He will have no one left among this people, nor will he see the good things I will do for my people, declares the LORD, because he has preached rebellion against me.’”

13. Captivity Length:

Jeremiah 29:10-14 (cf Jer 25:12)

This is what the LORD says: “When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. ¹¹ For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future. ¹² Then you will call on me and come and pray to me, and I will listen to you. ¹³ You will seek me and find me when you seek me with all your heart. ¹⁴ I will be found by you,” declares the LORD, “and will bring you back from captivity. I will gather you from all the nations and places where I have banished you,” declares the LORD, “and will bring you back to the place from which I carried you into exile.”

14. Promise: A New Covenant Coming:

Jeremiah 31:31-34

*“The days are coming,” declares the LORD,
“when I will make a new covenant
with the people of Israel
and with the people of Judah.
³² It will not be like the covenant
I made with their ancestors
when I took them by the hand*

*to lead them out of Egypt,
because they broke my covenant,
though I was a husband to them,”
declares the LORD.*

³³ *“This is the covenant I will make with the people of Israel
after that time,” declares the LORD.*

*“I will put my law in their minds
and write it on their hearts.*

*I will be their God,
and they will be my people.*

³⁴ *No longer will they teach their neighbor,
or say to one another, ‘Know the LORD,’
because they will all know me,
from the least of them to the greatest,”
declares the LORD.*

*“For I will forgive their wickedness
and will remember their sins no more.”*

EXCURSIS: THE NEW COVENANT

Certain biblical scholars have debated the fulfillment of the New Covenant. Some early dispensational writers believed that there were two new covenants: one for national Israel, one for the Church. Other mediating or opposing views (beyond the scope of our study) have also been proposed. The basic texts for the New Covenant follows.

Jeremiah 31:31-34

*“The days are coming,” declares the LORD,
“when I will make a new covenant
with the people of Israel
and with the people of Judah.*

³² *It will not be like the covenant
I made with their ancestors
when I took them by the hand
to lead them out of Egypt,
because they broke my covenant,
though I was a husband to them,”
declares the LORD.*

³³ *“This is the covenant I will make with the people of Israel
after that time,” declares the LORD.*

“I will put my law in their minds

*and write it on their hearts.
I will be their God,
and they will be my people.
34 No longer will they teach their neighbor,
or say to one another, 'Know the LORD,'
because they will all know me,
from the least of them to the greatest,"
declares the LORD.
"For I will forgive their wickedness
and will remember their sins no more."*

Ezekiel 36:24-28

"For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. 25 I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. 28 Then you will live in the land I gave your ancestors; you will be my people, and I will be your God."

While scholars debate the intention, scope and timing of the New Covenant, at least three elements are central:

- (1) Forgiveness of sins
- (2) Indwelling of the Holy Spirit
- (3) New heart for God

It is the opinion of this writer that Jesus inaugurated the New Covenant with His death on the cross. At the last supper, Luke records, "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you'" (Lk 22:20). Also, Matthew's account also notes that Jesus said, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt 26:28). This understanding does not diminish the fact that certain elements of the New Covenant will be finally, completely realized in the coming literal, Davidic kingdom on earth (i.e. the national and territorial promises—see Jer 31:31, 36; Ezek 36:28; 37:14). But as church-age believers we share in the inaugurated New Covenant.

15. Judgment to come on Babylon:

Jeremiah 51:54-57

*“The sound of a cry comes from Babylon,
the sound of great destruction
from the land of the Babylonians.*

⁵⁵ *The LORD will destroy Babylon;
he will silence her noisy din.*

*Waves of enemies will rage like great waters;
the roar of their voices will resound.*

⁵⁶ *A destroyer will come against Babylon;
her warriors will be captured,
and their bows will be broken.*

*For the LORD is a God of retribution;
he will repay in full.*

⁵⁷ *I will make her officials and wise men drunk,
her governors, officers and warriors as well;
they will sleep forever and not awake,”
declares the King, whose name is the LORD Almighty.*

Note: the fulfillment of this prophecy will be found in Daniel 5 and the amazing story of the handwriting on the wall.

16. Future Promise: Davidic King:

Jeremiah 33:14-18

*“The days are coming,’ declares the LORD, ‘when I will
fulfill the good promise I made to the people of Israel and
Judah.’”*

¹⁵ *“In those days and at that time
I will make a righteous Branch sprout from David’s line;
he will do what is just and right in the land.*

¹⁶ *In those days Judah will be saved
and Jerusalem will live in safety.*

*This is the name by which it will be called:
The LORD Our Righteous Savior.’*

¹⁷ *For this is what the LORD says: ‘David will never fail to
have a man to sit on the throne of Israel, ¹⁸nor will the
Levitical priests ever fail to have a man to stand before
me continually to offer burnt offerings, to burn grain
offerings and to present sacrifices.’”*

V. CONTRIBUTIONS OF THE BOOK OF JEREMIAH

A. Eleventh Hour Warning

Jeremiah's prophetic ministry extended before, during, and after the Babylonian captivity. It was the final word urging repentance before the nation (Judah) plunged into national ruin and destruction.

However, the nation was stubbornly unrepentant. The kings, officials, and people rejected the Law and ignored God's prophets.

B. Harsh Reality: Submit to Babylon

Unlike other prophetic messages that urged repentance in order to be restored and delivered (from the nation's enemies), Jeremiah's warnings were ignored and thus the prophet issued the astounding word from God: submit to the Babylonian captivity. Recall the word given to King Zedekiah (Jer 27:12-15).

I gave the same message to Zedekiah king of Judah. I said, "Bow your neck under the yoke of the king of Babylon; serve him and his people, and you will live. ¹³ Why will you and your people die by the sword, famine and plague with which the LORD has threatened any nation that will not serve the king of Babylon? ¹⁴ Do not listen to the words of the prophets who say to you, 'You will not serve the king of Babylon,' for they are prophesying lies to you. ¹⁵ 'I have not sent them,' declares the LORD. 'They are prophesying lies in my name. Therefore, I will banish you and you will perish, both you and the prophets who prophesy to you.'"

C. The Consequences of Unrepentant Hearts

The story of Jeremiah is a sad one. It chronicles the last days of the Davidic dynasty leading to the eventual captivity and exile. It pictures the truth of Proverbs 29:1.

Whoever remains stiff-necked after many rebukes will suddenly be destroyed—without remedy.

D. Weeping Prophet

Although tasked with an uncompromising, yet bitter message, Jeremiah remained a tender-hearted spokesman for the Lord.

1. Jeremiah 9:1 (Tears)
*Oh, that my head were a spring of water
 and my eyes a fountain of tears!
 I would weep day and night
 for the slain of my people.*
2. Lamentations 2:11 (Wept)
*My eyes fail from weeping,
 I am in torment within;
 my heart is poured out on the ground
 because my people are destroyed,
 because children and infants faint
 in the streets of the city.*

Insight:

“Jeremiah’s life as a prophet was one long, sad, stormy day. Often he grew discouraged and was almost ready to give up the battle, but the fire of the Spirit in his bones kept him true to God... Jeremiah’s personal life was very lonely... He was instructed of God not to marry and raise a family (16:1-4)...”

(I. Jensen, *Jensen’s Survey of the Old Testament*, 342)

E. Overview to Jeremiah’s Life

The following chart was adapted from Wilkinson and Boa, *Talk Thru the Bible*, 200.

THE MINISTRY LIFE OF JEREMIAH	
Early stage	Later Stage
Reformation	Retrogression
Assyria in Power	Babylon in Power
Jews in the Land	Jews in Babylon
Jeremiah in Jerusalem	Jeremiah in Egypt
Davidic Throne Occupied	Davidic Throne Empty

VI. TAKEAWAYS

A. Judgment Promised, Judgment Delivered

Judah as a nation was in a downward spiral. The messages of the prophets had been ignored. God had promised (prophesied) that continued rebellion would lead to national destruction. The Book of Jeremiah validates the truth for a nation which is also true of individuals as well. Sin and rebellion will not be ignored.

Hebrews 12:4-6

In your struggle against sin, you have not yet resisted to the point of shedding your blood.⁵ And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says,

*“My son, do not make light of the Lord’s discipline,
and do not lose heart when he rebukes you,
⁶ because the Lord disciplines the one he loves,
and he chastens everyone he accepts as his son.”*

B. Righteousness Should Characterize Nations/Peoples

Proverbs 14:34

*Righteousness exalts a nation,
but sin condemns any people.*

Proverbs 11:11AMP

*By the blessing [of the influence] of the upright
the city is exalted,
But by the mouth of the wicked it is torn down.*

C. God’s Word Must Be Heeded and Obeyed

By ignoring God’s prophetic word the nation of Judah fell to the Babylonians, God’s instrument of judgment upon a stubborn, sinful people. Rejecting God’s word leads to eventual discipline.

1. Exodus 19:5-6

“Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine,⁶ you will be for me a kingdom of priests and a holy nation.”

2. Joshua 1:7-8
"Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. ⁸ Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful."
3. Psalm 119:57, 129
*You are my portion, LORD;
I have promised to obey your words..."*
*¹²⁹ Your statutes are wonderful;
therefore I obey them.*
4. John 14:15
"If you love me, keep my commands."

IMPORTANT DATES FOR JEREMIAH		
Years	Events	References
643	Probable date of Jeremiah's birth	
640	Josiah becomes king of Judah at age 8	2 Chron 34:1
628	Josiah begins his reforms	2 Chron 34:3
627	Jeremiah begins his ministry	Jer 1:2; 25:3
626	Nabopolassar founds the Neo-Babylonian Empire	
622	The book of the Law discovered in the temple	2 Chron 34:8, 14
612	The fall of Nineveh, Assyria's capitol	
609	Josiah killed in battle by Egyptians at Megiddo	2 Chron 35:20-25
	Jehoahaz reigns over Judah for 3 months	2 Chron 36:1-3
	Jehoiakim made king of Judah by Pharaoh Necho	
605	Nebuchadnezzar defeats the Egyptians at Carchemish	Jer 46:2
	The first deportation of exiles (including Daniel) to Babylon	Dan 1:1-7
604	Jehoiakim burns Jeremiah's first scroll	Jer 36
601	Jehoiakim rebels against Babylon	2 Kings 24:1
598	Jehoiakim is deposed and dies	2 Chron 36:3
	Jehoiachin reigns over Judah for 3 months	2 Kings 24:8
597	The second deportation of exiles (including Jehoiachin) to Babylon	2 Kings 24:12-16
	Zedekiah made king of Judah by Nebuchadnezzar	2 Kings 24:17
593	Zedekiah summoned to Babylon	Jer 51:59
588	Zedekiah is besieged in Jerusalem for treachery	Jer 52:3-4
586	Fall of Jerusalem (third deportation?)	Jer 39
	Gedaliah appointed governor of Judah by Nebuchadnezzar	Jer 40:5-6
	Gedaliah assassinated by Ishmael	Jer 41:2
	Judean refugees flee to Egypt taking Jeremiah with them	Jer 42-43
581	The third deportation of exiles to Babylon (or fourth?)	Jer 52:30
568	Nebuchadnezzar invades Egypt	Jer 43:8-13; 46:13-26
561	Jehoiachin released from prison in Babylon	Jer 52:31-34
539	Fall of Babylon to Cyrus the Persian (considered by some scholars to be the same ruler as Darius the Mede)	Dan 5:30-31
538	Cyrus issues his decree allowing the Jews to return to Palestine	Ezra 1:1-4

(Taken from T. Constable, *Notes on Jeremiah*, 7)

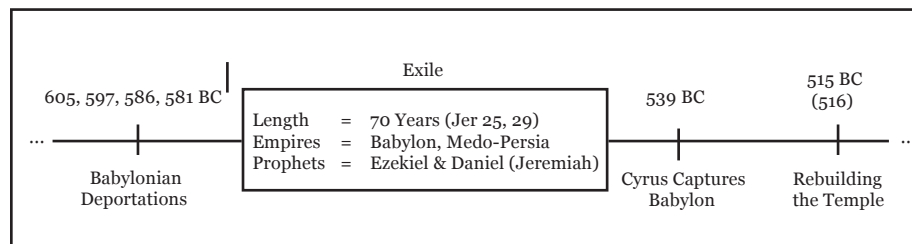
SESSION 3

Ezekiel: Part One

I. PRAYER

II. PANORAMA OF THE BIBLE

Movement 8: Exile



III. THE PROPHET EZEKIEL

A. His Context

1. Ezekiel's name means "God strengthens" or "God will be strong."
2. Ezekiel's profession was a priest ("...the word of the Lord came to Ezekiel the priest" —Ezek 1:3). Other prophets who were also priests include Jeremiah and Zechariah. Ezekiel's professional background explains his apparent interest in the Temple, the priestly functions and offerings, the glory of the Lord, and so forth.

B. His Captivity

1. Ezekiel was taken into Babylonian exile in 597 BC (the second major deportation). He accompanied King Jehoiachin and others into exile (cf. 2 Kgs 24:10-16; Jer 29:1-2).
2. Ezekiel apparently settled in Tel Abib near the Kebar River (Ezek 3:15). He was able to live in a home (8:1; 14:1; 20:1), had some degree of mobility and was consulted by certain elders among the exiled population.

C. His Call

1. Ezekiel's call to prophetic ministry came in the fifth year of Jehoiachin's exile (around 592 BC).
2. Ezekiel was likely thirty years old (if Ezek 1:1 refers to his age... "In the (my) thirtieth year...") when he received his divine call.

Ezekiel 2:1-5

He said to me, "Son of man, stand up on your feet and I will speak to you."² As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.³ He said: "Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day.⁴ The people to whom I am sending you are obstinate and stubborn. Say to them, 'This is what the Sovereign LORD says.'⁵ And whether they listen or fail to listen—for they are a rebellious people—they will know that a prophet has been among them."

D. His Contemporaries

1. Ezekiel and Daniel both began ministries at relatively young ages while both were in Babylon.
2. Ezekiel's focus was the fall of Jerusalem, the fall of nations, the departure of the glory of God, and the eschatological (end-times) future, namely the tribulation and millennium. Daniel's focus was upon the Gentile nations in Israel's future and end-times prophesies of the tribulation and millennium.
3. Ezekiel and Jeremiah were also overlapping prophets. Both prophesied Jerusalem's destruction, false Shepherds, the New Covenant, and judgment upon surrounding nations.
4. Ezekiel ministered to the exiles in Babylon; Jeremiah ministered to the remnant in Jerusalem. Ezekiel was married (but lost his wife around the time of the siege of Jerusalem); Jeremiah was unmarried.

IV. OVERVIEW OF THE BOOK OF EZEKIEL

A. Charted

BOOK OF EZEKIEL													
Judgment							Restoration						
1						32	33						48
Judgment on Judah					On the Nations		Blessings to Come						
1				24	25	32	33						48
Glory Present		Glory Departing							Glory Returning				
1	3	4						39	40				48
2 Visions		4 Signs 2 Sermons		1 Vision		5 Signs 7 Parables 6 Sermons		7 Judgments (against Nations)		1 Vision 1 Sign		1 Vision (Temple)	
1	3	4	7	8	11	12	24	25	32	33	39	40	48
"Then they shall know that I am the Lord"													

B. Purpose of Ezekiel

1. To announce the coming judgment and fall of Jerusalem (chs. 1-24; about half of the book was written before the fall).
2. To announce judgment upon Gentile nations (chs. 25-32).
3. To announce a coming restoration and eventual return of the glory of the Lord (chs. 33-48).

C. Distinctive Repeated Phrases

1. "Son of Man" over 90 times
2. "Glory of the Lord" about 17 times
3. "The word of the Lord came to me" 49 times
4. "That they will know that I am the Lord" 70 times
5. "This is what the Sovereign Lord says" ... about 113 times

D. Structural Elements within Ezekiel

1. Five Visions of Ezekiel
 - a. Vision of the Glory of the Lord (1:3-3:21)
 - b. Vision of the Plain (3:22-27)
 - c. Visions of Jerusalem (8:1-11:25)
 - d. Vision of Dry Bones (37:1-4)
 - e. Vision of the New Temple (40:1-48:35)
2. Ten Signs (Symbolic Acts)
 - a. Sign of the Brick (4:1-3) ... Fall of Jerusalem
 - b. Sign of Lying Down (4:4-8) ... Harshness of Captivity
 - c. Sign of Defiled Food (4:9-17) ... Severity/Deprivations
 - d. Sign of Shaved Head (5:1-17) ... Destruction of Jerusalem
 - e. Sign of Packed Belongings (12:1-16) ... Exile
 - f. Sign of Trembling (while eating and drinking) (12:17-20) ... Anxiety of Judgment
 - g. Sign of Drawn Sword (21:17-20) ... Babylon the instrument
 - h. Sign of the Signpost (21:18-23) ... Jerusalem to be destroyed
 - i. Sign of Silence in Bereavement (24:15-27) ... Submission to judgment
 - j. Sign of Two Sticks (37:15-17) ... Israel and Judah will be reunited
3. Seven Parables
 - a. Parable of the Vine (15:1-8)
 - b. Parable of the Adulterous Wife (16:1-63)
 - c. Parable of the Two Eagles (17:1-22)
 - d. Parable of the Two Lions (19:1-9)
 - e. Parable of the Withered Vine (19:10-14)
 - f. Parable of the Two Sisters (23:1-49)
 - g. Parable of the Cooking Pot (24:1-14)
4. Teaching Aids (used by Ezekiel)
 - a. Visions
 - b. Proverbs
 - c. Prophecies
 - d. Symbolic acts
 - e. Symbols
 - f. Parables
 - g. Poems
 - h. Allegories

V. A KEY THEME IN EZEKIEL: “THE GLORY OF GOD”

A. Definition

The expression, “the glory of the Lord,” occurs about seventeen times in Ezekiel. But what is this “glory” spoken of? Theologian F. Barackman (*Practical Christian Theology*, 441) notes, “Essentially, the glory of God is the visible radiance of His divine perfections...” In light of the perfections or attributes of God which are always fully and completely within God’s essence or being, at times this majestic reality radiates visibly when God is especially near. E.F. Harrison observes that this “kabod” (or glory) “denoted the manifestation of light by which God revealed Himself, whether in a lightning flash or in the blinding splendor that often accompanied theophanies. Of the same nature was the disclosure of the divine presence in the cloud that led Israel through the wilderness and became localized in the tabernacle.” (Harrison, “Glory” in *EDT*, 2nd Ed., 484).

B. Tracing the “Glory of the Lord” in Ezekiel

1. Vision of God’s greatness (Ezek 1)

Ezekiel 1:25-28

*Then there came a voice from above the vault over their heads as they stood with lowered wings. ²⁶ Above the vault over their heads was what looked like a throne of lapis lazuli, and high above on the throne was a figure like that of a man. ²⁷ I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. ²⁸ Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the **glory of the LORD**. When I saw it, I fell facedown, and I heard the voice of one speaking.*

2. Vision on the Plain: God appears in glory

Ezekiel 3:22-23

*The hand of the LORD was on me there, and he said to me, "Get up and go out to the plain, and there I will speak to you."²³ So I got up and went out to the plain. And the **glory of the LORD** was standing there, like the glory I had seen by the Kebar River, and I fell facedown.*

3. Vision of Jerusalem's idolatry

Ezekiel 8:1-4

*In the sixth year, in the sixth month on the fifth day, while I was sitting in my house and the elders of Judah were sitting before me, the hand of the Sovereign LORD came on me there.² I looked, and I saw a figure like that of a man. From what appeared to be his waist down he was like fire, and from there up his appearance was as bright as glowing metal.³ He stretched out what looked like a hand and took me by the hair of my head. The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem, to the entrance of the north gate of the inner court, where the idol that provokes to jealousy stood.⁴ And there before me was the **glory of the God of Israel**, as in the vision I had seen in the plain.*

Note:

From this point on, the glory of God will begin to depart from Jerusalem and the Temple. This would be undeniable proof that God's presence with His people as manifested by His glory was leaving the rebellious, idolatrous people. Would the glory ever return?

4. The Glory Departs: From the Holy of Holies to the Entrance of the Temple

Ezekiel 9:3^a, 9-10

*Now the **glory of the God of Israel** went up from above the cherubim, where it had been, and moved to the threshold of the temple...⁹ He answered me, "The sin of the people of Israel and Judah is exceedingly great; the*

land is full of bloodshed and the city is full of injustice. They say, 'The Lord has forsaken the land; the Lord does not see.'¹⁰ So I will not look on them with pity or spare them, but I will bring down on their own heads what they have done."

Ezekiel 10:3-5

*Now the cherubim were standing on the south side of the temple when the man went in, and a cloud filled the inner court. ⁴ Then the **glory of the LORD** rose from above the cherubim and moved to the threshold of the temple. The cloud filled the temple, and the court was full of the radiance of the **glory of the LORD**. ⁵ The sound of the wings of the cherubim could be heard as far away as the outer court, like the voice of God Almighty when he speaks.*

Within the Holy of Holies (or The Most Holy Place) was the Ark of the Covenant. Above the ark was the cherubim whose wings arched over the sacred chest (cf. Ex 25:10-22). It was at this place God promised to meet with His people. The idea that God's manifested presence was departing this sacred place would have been chilling.

5. The Glory Departs: From the Entrance to the East Gate

Ezekiel 10:18-19

*Then the **glory of the LORD** departed from over the threshold of the temple and stopped above the cherubim. ¹⁹ While I watched, the cherubim spread their wings and rose from the ground, and as they went, the wheels went with them. They stopped at the entrance of the east gate of the LORD's house, and the **glory of the God of Israel** was above them.*

6. The Glory Departs: From the East Gate to the Mount of Olives

Ezekiel 11:22-25

*Then the cherubim, with the wheels beside them, spread their wings, and the **glory of the God of Israel** was above them. ²³ The **glory of the LORD** went up from within the city and stopped above the mountain east of*

it. ²⁴ The Spirit lifted me up and brought me to the exiles in Babylonia in the vision given by the Spirit of God. Then the vision I had seen went up from me, ²⁵ and I told the exiles everything the LORD had shown me.

The removal of God's presence manifested in His visible glory signaled the end of God's blessings and protection. Judgment was near and certain. The "glory of the Lord" will not return (in the Book of Ezekiel) until chapter 43.

7. The Glory Returns

Ezekiel 43:1-5

*Then the man brought me to the gate facing east, ² and I saw the **glory of the God of Israel** coming from the east. His voice was like the roar of rushing waters, and the land was radiant with **his glory**. ³ The vision I saw was like the vision I had seen when he came to destroy the city and like the visions I had seen by the Kebar River, and I fell facedown. ⁴ The **glory of the LORD** entered the temple through the gate facing east. ⁵ Then the Spirit lifted me up and brought me into the inner court, and the **glory of the LORD** filled the temple.*

When will this occur? Since the days of Ezekiel and the Babylonian captivity there has not been a manifestation of the glory of the Lord. And further, in 70 AD the Roman legions destroyed the Temple that Ezekiel saw the glory returning to. So when will this prophetic vision be realized?

It must await for a time when the Temple is rebuilt, and the Messiah-King has returned to establish the eternal, Davidic Kingdom. Thus, it is yet to be fulfilled.

Prophetically, Feinberg (quoted by Constable, *Notes*, 64) suggests, "from this very place (i.e. Mt. of Olives) the Lord Jesus left this earth (Acts 1) and to it He will return (Zech 14; cf. also Lk 21:20 with Matt 24:3; Lk 24:50-51; Acts 1:11-12)."

Insight:

The one possible exception to the glory of the Lord not seen again (until the far, prophetic future) occurs in the life of Christ. Recall the events on the Mount of Transfiguration.

Matthew 17:1-8

After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.² There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.³ Just then there appeared before them Moses and Elijah, talking with Jesus.⁴ Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."⁵ While he was still speaking, a bright cloud covered them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"⁶ When the disciples heard this, they fell facedown to the ground, terrified.⁷ But Jesus came and touched them. "Get up," he said. "Don't be afraid."⁸ When they looked up, they saw no one except Jesus.

Perhaps at this moment, the divinity of Christ broke out from His humanity in a majestic display of His glory.

VI. BIBLICAL DEVELOPMENT

A. Chart of Ezekiel

BOOK OF EZEKIEL						
Judgment			Restoration			
1			32	33		48
Judgment on Judah		On the Nations		Blessings to Come		
1		24	25	32	33	48
Glory Present	Glory Departing				Glory Returning	
1	3	4		39	40	48
2 Visions	4 Signs 2 Sermons	1 Vision	5 Signs 7 Parables 6 Sermons	7 Judgments (against Nations)	1 Vision 1 Sign	1 Vision (Temple)
1	3	4	7	8	11	12
				24	25	32
					33	39
						40
						48
"Then they shall know that I am the Lord"						

The biblical development which follows uses the shaded portion of the chart as an outline guide.

B. Two Visions (Ezek 1-3)

1. Vision #1 (Ezek 1:1-3:21)

While a captive in Babylon near the Kebar River, Ezekiel, the thirty-year old priest, had the first of five significant visions.

a. The living creatures and the "glory of the Lord" (1:1-28)

Ezekiel 1:4-9 (four living creatures)

I looked, and I saw a windstorm coming out of the north—an immense cloud with flashing lightning and surrounded by brilliant light. The center of the fire looked like glowing metal,⁵ and in the fire was what looked like four living creatures. In appearance their form was human,⁶ but each of them had four faces and four wings.⁷ Their legs were straight; their feet were like those of a calf and gleamed like

burnished bronze. ⁸ Under their wings on their four sides they had human hands. All four of them had faces and wings, ⁹ and the wings of one touched the wings of another. Each one went straight ahead; they did not turn as they moved.

- (1) The “windstorm out of the north” speaks of coming judgment from the north (as Babylon did in the siege of Jerusalem).
- (2) “Fire” suggests judgment, a refining of the rebellious nation.
- (3) “Four living creatures” refer to cherubim (cf. 10:5, 20; also compare to Ezek 10; Gen 3; Rev 4). Alexander suggests, “The cherubim are seemingly angelic creatures who escort the holiness and righteousness of God’s glory” (14).
- (4) “Four faces and four wings” describe the living creatures. The faces were of the appearance of a man, a lion, an ox, and an eagle (1:10). Constable (21, quoting Stuart) notes, “These traditionally were the four most impressive animals, man being chief over all, the lion chief of the wild animals, the ox chief of the domesticated animals, and the eagle chief of the birds.”

Ezekiel 1:25-28 (a voice, a throne)

Then there came a voice from above the vault over their heads as they stood with lowered wings. ²⁶ Above the vault over their heads was what looked like a throne of lapis lazuli, and high above on the throne was a figure like that of a man. ²⁷ I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. ²⁸ Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the Lord. When I saw it, I fell facedown, and I heard the voice of one speaking.

- (1) The “voice” was apparently the voice of God.
- (2) The “throne of sapphire” (or lapis lazuli) had a “figure like that of a man” seated upon it. The figure was a theophany (appearance of God) within the vision. Ezekiel’s response was to fall facedown, an appropriate response to a greater recognition of who God truly is.

b. The call of Ezekiel (2:1-8)

Ezekiel 2:1-5

He said to me, “Son of man, stand up on your feet and I will speak to you.”² As he spoke, the Spirit came into me and raised me to my feet, and I heard him speaking to me.³ He said: “Son of man, I am sending you to the Israelites, to a rebellious nation that has rebelled against me; they and their ancestors have been in revolt against me to this very day.⁴ The people to whom I am sending you are obstinate and stubborn. Say to them, ‘This is what the Sovereign LORD says.’⁵ And whether they listen or fail to listen—for they are a rebellious people—they will know that a prophet has been among them.

c. The work of Ezekiel (2:9-3:21)

Ezekiel 2:9-10; 3:3-4 (the scroll)

Then I looked, and I saw a hand stretched out to me. In it was a scroll,¹⁰ which he unrolled before me. On both sides of it were written words of lament and mourning and woe...

³ And he said to me, “Son of man, eat what is before you, eat this scroll; then go and speak to the people of Israel.”² So I opened my mouth, and he gave me the scroll to eat.³ Then he said to me, “Son of man, eat this scroll I am giving you and fill your stomach with it.” So I ate it, and it tasted as sweet as honey in my mouth.⁴ He then said to me: “Son of man, go now to the people of Israel and speak my words to them.”

- (1) The “scroll” represented the prophetic message from God that Ezekiel was to speak.
- (2) To “eat this scroll” was to assimilate the message fully and completely. The taste of God’s words was sweet to the prophet’s taste, similar to the description of the word in Psalm 19:10 (NASB), **“They (the word) are more precious than gold, they are sweeter than honey, than honey from the comb”** (cf. Rev 10:9-10).

Ezekiel 3:10-11 (the charge)

And he said to me, “Son of man, listen carefully and take to heart all the words I speak to you. ¹¹ Go now to your people in exile and speak to them. Say to them, ‘This is what the Sovereign LORD says,’ whether they listen or fail to listen.”

Ezekiel 3:16-19 (the sobering challenge)

At the end of seven days the word of the LORD came to me: ¹⁷ “Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me. ¹⁸ When I say to a wicked person, ‘You will surely die,’ and you do not warn them or speak out to dissuade them from their evil ways in order to save their life, that wicked person will die for their sin, and I will hold you accountable for their blood. ¹⁹ But if you do warn the wicked person and they do not turn from their wickedness or from their evil ways, they will die for their sin; but you will have saved yourself.”

2. Vision #2 (Ezek 3:22-27)

Ezekiel 3:22-27

The hand of the LORD was on me there, and he said to me, “Get up and go out to the plain, and there I will speak to you.” ²³ So I got up and went out to the plain. And the glory of the LORD was standing there, like the glory I had seen by the Kebar River, and I fell facedown. ²⁴ Then the Spirit came into me and raised me to my feet. He spoke to me and said: “Go, shut yourself inside

your house. ²⁵ And you, son of man, they will tie with ropes; you will be bound so that you cannot go out among the people. ²⁶ I will make your tongue stick to the roof of your mouth so that you will be silent and unable to rebuke them, for they are a rebellious people. ²⁷ But when I speak to you, I will open your mouth and you shall say to them, 'This is what the Sovereign LORD says.' Whoever will listen let them listen, and whoever will refuse let them refuse; for they are a rebellious people."

- a. In this second vision, Ezekiel again falls facedown. To be invited to rise up and stand before a Sovereign was to be invited to do business (have conversation).
- b. The Spirit raised and strengthened Ezekiel. Interestingly, Ezekiel speaks of the indwelling of God's Spirit more than any other prophet.
- c. Ezekiel would be bound within his house (either literally or metaphorically restrained) and not able to speak until God opened the prophet's mouth. Then the true prophet of the Lord would boldly declare, *"This is what the Sovereign LORD says"* (3:27).

C. Four Signs, Two Sermons (Ezek 4-7)

1. Sign #1: Sign of the brick (4:1-3)

The prophet was told to take a brick (perhaps a clay tablet) and draw the city of Jerusalem on the brick complete with siege equipment and camps surrounding the city. An iron pan was to be placed between Ezekiel and the model city. Perhaps this symbolized no escape from the city's fate or a wall of separation between God and the sinful people.

2. Sign #2: Sign of lying down (4:4-8)

The second sign symbolically demonstrates that both the northern ("lie on your left side") and southern ("lie

on your right side”) kingdoms will experience divine judgment; Jerusalem in particular would suffer at the hands of Babylon.

3. Sign #3: Sign of defiled food (4:9-17)

The prophet was instructed to mix unusual foods to make bread fueled by human excrement (though the Lord allowed Ezekiel to substitute cow dung for cooking). The interpretation of this symbolic action was then given.

Ezekiel 4:16-17

He then said to me: “Son of man, I am about to cut off the food supply in Jerusalem. The people will eat rationed food in anxiety and drink rationed water in despair,¹⁷ for food and water will be scarce. They will be appalled at the sight of each other and will waste away because of their sin.

4. Sign #4: Sign of the shaved head (5:1-17)

The next sign required the prophet to shave his head: burn one-third of the hair; strike one-third with a sword; scatter one-third to the wind (yet tuck away a few strands in the folds of Ezekiel’s garments).

Ezekiel 5:11-12

Therefore as surely as I live, declares the Sovereign LORD, because you have defiled my sanctuary with all your vile images and detestable practices, I myself will shave you; I will not look on you with pity or spare you.¹² A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword.

Ezekiel 5:13

“Then my anger will cease and my wrath against them will subside, and I will be avenged. And when I have spent my wrath on them, they will know that I the LORD have spoken in my zeal.

5. Sermon #1: Against the mountains of Israel (false worship) (6:1-14)

Ezekiel 6:1-3

The word of the LORD came to me: ² “Son of man, set your face against the mountains of Israel; prophesy against them ³ and say: ‘You mountains of Israel, hear the word of the Sovereign LORD. This is what the Sovereign LORD says to the mountains and hills, to the ravines and valleys: I am about to bring a sword against you, and I will destroy your high places.

- a. The phrase “mountains of Israel” occurs 17 times in Ezekiel (and no where else in the Old Testament). While it is true that “mountain” can be used metaphorically for a nation, here the topography of Israel seems to be in view. The mountains of Israel run north to south across the length of the land. But what does this mean?
- b. Alexander (26) observes,
“Chapter 6 begins with Yahweh calling upon Ezekiel to prophesy against the mountains, hills, valleys, and stream beds of Israel. This seems somewhat strange until one realizes that Canaanite religion employed the hilltops and valleys for their major places of idolatrous worship. This passage indicates that Judah was practicing Canaanite religion when God stated that He would destroy the high places, sun pillars, and altars (6:3-6; cf. Lev 26:30).”

Ezekiel 6:11-13

“This is what the Sovereign LORD says: Strike your hands together and stamp your feet and cry out “Alas!” because of all the wicked and detestable practices of the people of Israel, for they will fall by the sword, famine and plague. ¹² One who is far away will die of the plague, and one who is near will fall by the sword, and anyone who survives and is spared will die of famine. So will I pour out my wrath on them. ¹³ And they will know that I am the LORD, when their people lie slain among their idols around their altars, on every high hill and on all the mountaintops, under every spreading tree and every leafy oak—places where they offered fragrant incense to all their idols.

6. Sermon #2: "The end has come" (7:1-27)

a. Judgment promised (1-4)

Ezekiel 7:1-4

The word of the LORD came to me: ² "Son of man, this is what the Sovereign LORD says to the land of Israel: "The end! The end has come upon the four corners of the land!" ³ The end is now upon you, and I will unleash my anger against you. I will judge you according to your conduct and repay you for all your detestable practices. ⁴ I will not look on you with pity; I will not spare you. I will surely repay you for your conduct and for the detestable practices among you. "Then you will know that I am the LORD."

b. Judgment certain (5-13)

Ezekiel 7:5-8

"This is what the Sovereign LORD says: "Disaster! Unheard-of disaster! See, it comes!" ⁶ The end has come! The end has come! It has roused itself against you. See, it comes!" ⁷ Doom has come upon you, upon you who dwell in the land. The time has come! The day is near! There is panic, not joy, on the mountains. ⁸ I am about to pour out my wrath on you and spend my anger against you. I will judge you according to your conduct and repay you for all your detestable practices."

c. Judgment described (people's weakness) (14-27)

The coming judgment would be so severe that it would expose the weakness and irresistibility of the people under God's wrath. Note the descriptive phrases:

- (1) "wrath is upon the whole crowd" (14)
- (2) "devoured by famine and plague" (15)
- (3) "every hand will go limp" (17)
- (4) "clothed with terror" (18)
- (5) "covered with shame" (18)

Ezekiel 7:26-27

“Calamity upon calamity will come, and rumor upon rumor. They will go searching for a vision from the prophet, priestly instruction in the law will cease, the counsel of the elders will come to an end.²⁷ The king will mourn, the prince will be clothed with despair, and the hands of the people of the land will tremble. I will deal with them according to their conduct, and by their own standards I will judge them. “Then they will know that I am the LORD.””

N.B.

Session 4 of Movement #8 will continue the study in Ezekiel. The format/outline will be the structural section describing Visions, Signs, Sermons, Parables, Judgments, and Temple vision.

VII. TAKEAWAYS

A. God Uses People Even in Dire Circumstances

Ezekiel’s prophetic ministry began five years after being deported (with others) to Babylon. It was not the best of times or life situations, but God called him and used him for His greater purposes.

Irrespective of one’s calling, finding contentment in God’s presence and provision is key.

Philippians 4:11^b-13

... for I have learned to be content whatever the circumstances.¹² I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.¹³ I can do all this through him who gives me strength.

B. Judgment and Blessings

The Book of Ezekiel illustrates (like most of the prophetic books) God’s righteous judgment upon His disobedient people. At times the disciplining hand of God was severe

but always the invitation to repent was offered. And further, a day of restoration and blessing was promised in that (future) day.

C. The Glory of God

The eventual departure of the physical, manifested presence of God was described in Ezekiel as movement outward, away from the Temple. God was leaving. Often in the Scriptures, God's glory is a visible appearance (e.g. at the pillar of fire/cloud in Exodus; at the dedication of both Tabernacle and Temple). However, God's glory can be seen as an attribute of God, something which partially describes His essence.

In our day we are called to glorify God, that is, to honor and enhance God's reputation. We cannot increase God's glory but we can reflect it through our transformed lives.

2 Corinthians 3:18

And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

Romans 15:5-6

May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, ⁶ so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.

Insight

J. Frame (*Systematic Theology*, 398) notes:

"It is God's intention for the creation to return glory back to Him. When our lives image the attributes of God, others see the glory of God's presence in us as His temples. So we bring God's glorious reputation to the eyes of others. Thus, we ourselves are part of the light that goes forth from God over the earth."

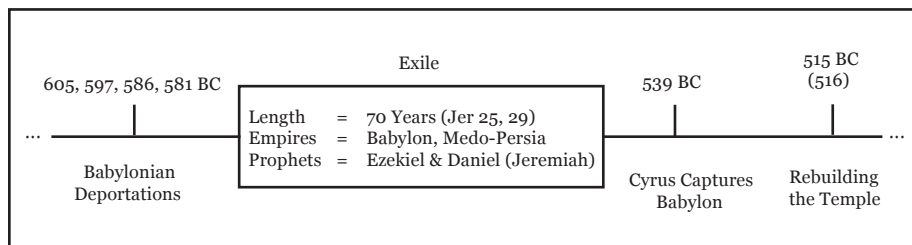
SESSION 4

Ezekiel: Part Two

I. PRAYER / REVIEW

II. PANORAMA OF THE BIBLE

A. Movement 8: Exile



B. Chart

CHART OF EZEKIEL																											
Judgment						Restoration																					
1						32		33		48																	
Judgment on Judah				On the Nations		Blessings to Come																					
1				24		25		32		33		48															
Glory Present		Glory Departing						Glory Returning																			
1		3		4		39		40		48																	
2 Visions		4 Signs 2 Sermons		1 Vision		5 Signs 7 Parables 6 Sermons		7 Judgments (against Nations)		1 Vision 1 Sign		1 Vision (Temple)															
1		3		4		7		8		11		12		24		25		32		33		39		40		48	
"Then they shall know that I am the Lord"																											

III. BIBLICAL DEVELOPMENT

In the previous Session #3 (Ezekiel - Part 1) the exposition of the text followed the structure of visions, signs, sermons, et al. as reflected in the chart of Ezekiel. Picking up at Chapter 8 ff, the brief exposition of Ezekiel continues.

A. One Vision (Ezek 8–11)

This is the third vision within the book of Ezekiel. Vision #1 (1:3–3:21) announced judgment upon Israel and Judah due to their failure to keep the covenant (i.e. Mosaic legislation). This third vision will expand upon the failures of the southern kingdom of Judah (including Jerusalem).

1. Setting

Ezekiel 8:1

In the sixth year, in the sixth month on the fifth day, while I was sitting in my house and the elders of Judah were sitting before me, the hand of the Sovereign LORD came on me there.

- a. The date: September 17, 592 BC
- b. The context: Fourteen months after the first vision of Ezekiel
- c. Location: Ezekiel's exilic home in the presence of certain elders of Judah
- d. Overarching theme: The "glory of the Lord" is departing.

2. Structure: A vision of four parts

Part One: "Idolatry in the Temple" (8:1-18)

- a. Ezekiel taken (in a vision) to Jerusalem

Ezekiel 8:3^b-4

The Spirit lifted me up between earth and heaven and in visions of God he took me to Jerusalem, to the entrance of the north gate of the inner court, where the idol that provokes to jealousy stood. ⁴ And there before me was the glory of the God of Israel, as in the vision I had seen in the plain.

- (1) The idol was an idolatrous image that provoked God to jealous anger.
- (2) "The glory of the God of Israel" was present at this desecrated spot (cf. 8:5-16; note "he said to me" several times; also "do you see," "go and see" and others).

Ezekiel 8:17-18

He said to me, "Have you seen this, son of man? Is it a trivial matter for the people of Judah to do the detestable things they are doing here? Must they also fill the land with violence and continually arouse my anger? Look at them putting the branch to their nose!"¹⁸ Therefore I will deal with them in anger; I will not look on them with pity or spare them. Although they shout in my ears, I will not listen to them."

- (1) "Branch to the nose" has an uncertain meaning but in some way is a gross insult to God.
- (2) There will be no reprieve. The sinfulness of the people has crossed over to sure and certain judgment. "Although they shout in my ears, I will not listen to them" (18).

Part Two: "Idolaters killed" (9:1-11)

Ezekiel 9:1-2

Then I heard him call out in a loud voice, "Bring near those who are appointed to execute judgment on the city, each with a weapon in his hand."² And I saw six men coming from the direction of the upper gate, which faces north, each with a deadly weapon in his hand. With them was a man clothed in linen who had a writing kit at his side. They came in and stood beside the bronze altar.

- (1) The "guards" and scribe were likely angels commissioned to the deathly task of executing judgment.
- (2) The guards acted as executioners; the scribe placed a mark on the forehead of the few Judahites who lamented the detestable state of God's people (see 9:3-4).

Ezekiel 9:3^a

Now the glory of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple.

- (1) "The glory of the God of Israel" moves from within the Most Holy Place to the threshold (entrance) of the temple.
- (2) Thus, God's presence and favor is leaving; judgment is beginning.

Ezekiel 9:8-10

While they were killing and I was left alone, I fell facedown, crying out, "Alas, Sovereign LORD! Are you going to destroy the entire remnant of Israel in this outpouring of your wrath on Jerusalem?"⁹ He answered me, "The sin of the people of Israel and Judah is exceedingly great; the land is full of bloodshed and the city is full of injustice. They say, 'The LORD has forsaken the land; the LORD does not see.'¹⁰ So I will not look on them with pity or spare them, but I will bring down on their own heads what they have done."

Part Three: "The Glory Departs" (10:1-22)

Ezekiel 10:1-2

I looked, and I saw the likeness of a throne of lapis lazuli above the vault that was over the heads of the cherubim.² The LORD said to the man clothed in linen, "Go in among the wheels beneath the cherubim. Fill your hands with burning coals from among the cherubim and scatter them over the city." And as I watched, he went in.

- (1) God's presence in the Most Holy Place will not be compromised by false idols and resultant false worship.
- (2) "Coals" (10:2) suggest judgment commencing.

Ezekiel 10:4, 18-19

Then the glory of the LORD rose from above the cherubim and moved to the threshold of the temple. The cloud filled the temple, and the court was full

*of the radiance of the glory of the LORD...¹⁸ Then the glory of the LORD departed from over the threshold of the temple and stopped above the cherubim.
⁹ While I watched, the cherubim spread their wings and rose from the ground, and as they went, the wheels went with them. They stopped at the entrance of the east gate of the LORD's house, and the glory of the God of Israel was above them.*

The glory has departed from the temple to the east gate. It will later move to the Mt. of Olives (cf. 11:23).

Part Four: "Judgment upon Leaders" (11:1-25)

The Spirit "lifted" Ezekiel up and took him in a vision to the east gate of the house of the Lord (1). There the prophet saw 25 men whom the Lord said, "these are the men who are plotting evil and giving wicked advice in this city" (2).

Ezekiel 11: 7-10

"Therefore this is what the Sovereign LORD says: The bodies you have thrown there are the meat and this city is the pot, but I will drive you out of it.⁸ You fear the sword, and the sword is what I will bring against you, declares the Sovereign LORD.⁹ I will drive you out of the city and deliver you into the hands of foreigners and inflict punishment on you.¹⁰ You will fall by the sword, and I will execute judgment on you at the borders of Israel. Then you will know that I am the LORD."

But the judgment would not be final and forever. The LORD promised a return from exile (the subject of Movement 9: "Return from Exile").

Ezekiel 11:16-17

"Therefore say: 'This is what the Sovereign LORD says: Although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone.'¹⁷ "Therefore say: 'This is what the Sovereign LORD says: I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.'"

The final part of this vision was the final departure of the “glory of the God of Israel” away from the temple to the outlying hill east of Jerusalem (i.e. across the Kidron Valley to the Mount of Olives).

Ezekiel 11:22-25

Then the cherubim, with the wheels beside them, spread their wings, and the glory of the God of Israel was above them. ²³ The glory of the LORD went up from within the city and stopped above the mountain east of it. ²⁴ The Spirit lifted me up and brought me to the exiles in Babylonia in the vision given by the Spirit of God. Then the vision I had seen went up from me, ²⁵ and I told the exiles everything the LORD had shown me.

B. Five Signs, Seven Parables, Six Sermons (Ezek 12-24)

STRUCTURE OF EZEKIEL													
2 Visions		4 Signs 2 Sermons		1 Vision		5 Signs 7 Parables 6 Sermons		7 Judgments (against Nations)		1 Vision 1 Sign		1 Vision (Temple)	
1	3	4	7	8	11	12	24	25	32	33	39	40	48
Judgment... on Judah								...on Nations		Blessings... on Judah			

1. Sign #1 (the fifth sign thus far in Ezekiel): Packed belongings (12:1-16)

Ezekiel and others were taken to Babylon in the second major deportation (597 BC). But a greater, more destructive deportation lay in the near future. In 586 BC the city of Jerusalem was overrun and taken. The temple was ransacked and thoroughly destroyed. This prophetic certainty was the topic of several “signs” given to Ezekiel to share with the Jewish exiles. The false hope

and optimism of the exiles that the city temple would be spared was groundless and false. Judgment was near.

Ezekiel 12:1-2

The word of the LORD came to me:² "Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people.

The sign Ezekiel was to perform in the eyes of the people was given to reinforce symbolically that Jerusalem would again be under siege and many would attempt to escape.

Ezekiel 12:3-6

"Therefore, son of man, pack your belongings for exile and in the daytime, as they watch, set out and go from where you are to another place. Perhaps they will understand, though they are a rebellious people.

⁴ During the daytime, while they watch, bring out your belongings packed for exile. Then in the evening, while they are watching, go out like those who go into exile.

⁵ While they watch, dig through the wall and take your belongings out through it. ⁶ Put them on your shoulder as they are watching and carry them out at dusk. Cover your face so that you cannot see the land, for I have made you a sign to the Israelites."

2. Sign #2 (the sixth sign in Ezekiel): Sign of Trembling (12:17-20)

Ezekiel 12:17-20

The word of the LORD came to me:¹⁸ "Son of man, tremble as you eat your food, and shudder in fear as you drink your water. ¹⁹ Say to the people of the land: 'This is what the Sovereign LORD says about those living in Jerusalem and in the land of Israel: They will eat their food in anxiety and drink their water in despair, for their land will be stripped of everything in it because of the violence of all who live there. ²⁰ The inhabited towns will be laid waste and the land will be desolate. Then you will know that I am the LORD.'"

3. Sermon #1 (the third in Ezekiel): Against False Prophets (12:21–13:23)

a. True Prophecy (12:21-28)

Ezekiel 12:25

But I the LORD will speak what I will, and it shall be fulfilled without delay. For in your days, you rebellious people, I will fulfill whatever I say, declares the Sovereign LORD.’”

b. False Prophets (13:1-29)

Ezekiel 13:2-6

“Son of man, prophesy against the prophets of Israel who are now prophesying. Say to those who prophesy out of their own imagination: ‘Hear the word of the LORD!’³ This is what the Sovereign LORD says: Woe to the foolish prophets who follow their own spirit and have seen nothing!⁴ Your prophets, Israel, are like jackals among ruins.⁵ You have not gone up to the breaches in the wall to repair it for the people of Israel so that it will stand firm in the battle on the day of the LORD.⁶ Their visions are false and their divinations a lie. Even though the LORD has not sent them, they say, “The LORD declares,” and expect him to fulfill their words.

4. Sermon #2 (the fourth in Ezekiel): Idolatrous Elders (14:1-23)

Ezekiel 14:1-6

Some of the elders of Israel came to me and sat down in front of me.² Then the word of the LORD came to me:³ “Son of man, these men have set up idols in their hearts and put wicked stumbling blocks before their faces. Should I let them inquire of me at all? ⁴Therefore speak to them and tell them, ‘This is what the Sovereign LORD says: When any of the Israelites set up idols in their hearts and put a wicked stumbling block before their faces and then go to a prophet, I the LORD will answer them myself in keeping with their great idolatry.⁵ I will do this to recapture the hearts of the people of Israel, who have all deserted me for their idols.’”

5. Parable #1: Useless Vine (15:1-8)

The parable of the vine is directed to Israel. Just as a wild vine in the forest was good for nothing except for burning, so Israel (God's vine; cf Isa 5:1-7) was also only fit for divine judgment (fire).

6. Parable #2: Parable of the Adulterous Wife (16:1-63)

This parable (allegory) is the longest in the whole of the Scriptures. It is the longest oracle in the Old Testament and the longest prophetic message in Ezekiel.

The parable/allegory illustrates the unfaithfulness of Judah through a story. An abandoned child (Jerusalem representing Judah as well) is found by the Lord who strengthened her and later entered into covenantal relationship.

Ezekiel 16:8

"Later I passed by, and when I looked at you and saw that you were old enough for love, I spread the corner of my garment over you and covered your naked body. I gave you my solemn oath and entered into a covenant with you, declares the Sovereign LORD, and you became mine."

The Lord's care and blessings were given to the child (now a woman of beauty and privilege). But the advantages and benefits were cast aside by her (i.e. Jerusalem/Judah).

Ezekiel 16:15, 23-24

"But you trusted in your beauty and used your fame to become a prostitute. You lavished your favors on anyone who passed by and your beauty became his..." ²³ ***Woe! Woe to you, declares the Sovereign LORD. In addition to all your other wickedness,*** ²⁴ ***you built a mound for yourself and made a lofty shrine in every public square."***

Pronounced by the Lord as an adulterous wife, the Lord announced coming judgment upon the prostitute (Jerusalem/Judah). Other lovers (nations) would rise up against her, all at the direction of the Lord who had been spurned (cf. Hos 1-3 for an interesting parallel). Yet, in spite of this, the Lord continued.

Ezekiel 16:59-60, 62

“This is what the Sovereign LORD says: I will deal with you as you deserve, because you have despised my oath by breaking the covenant. ⁶⁰ Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you... ⁶² So I will establish my covenant with you, and you will know that I am the LORD.”

7. Parable #3: The Two Eagles (17:1-24)

a. The allegory (or riddle) (1-10)

The story involved a first eagle (representing King Nebuchadnezzar of Babylon) and a second eagle (likely the Pharaoh of Egypt). In story form (see vv 3-6) the first eagle came to Lebanon (representing the land of Canaan) and broke off a cedar shoot and took it away. This speaks of the Babylonian captivity.

The second eagle (Egypt) tried to assist the Kingdom of Judah but failed. Thus, the uprooted vine withered and the Kingdom of Judah was no more.

b. The interpretation (11-21)

Ezekiel 17:11-18

Then the word of the LORD came to me: ¹² “Say to this rebellious people, ‘Do you not know what these things mean?’ Say to them: ‘The king of Babylon went to Jerusalem and carried off her king and her nobles, bringing them back with him to Babylon. ¹³ Then he took a member of the royal family and made a treaty with him, putting him under oath. He also carried away the leading men of the land, ¹⁴ so that the kingdom would be brought low, unable to rise again, surviving only by keeping his treaty. ¹⁵ But the king rebelled against him by sending his envoys to Egypt to get horses and a large army. Will he succeed? Will he who does such things escape? Will he break the treaty and yet escape? ¹⁶ “As surely as I live, declares the Sovereign LORD, he shall die in Babylon, in the land of the king who put him on the throne, whose oath he despised and whose treaty he broke. ¹⁷ Pharaoh with his

mighty army and great horde will be of no help to him in war, when ramps are built and siege works erected to destroy many lives. ¹⁸ He despised the oath by breaking the covenant. Because he had given his hand in pledge and yet did all these things, he shall not escape.’”

c. The epilogue (22-24)

Even though the last Davidic kings would fail miserably (Jehoiachin and Zedekiah), there would one day be a restoration. This prophetic word had Messianic implications (a Davidic king, a shoot from the top of the cedar—v. 22, would one day be enthroned and usher in a time of great prosperity).

8. Sermon #3 (the fifth in Ezekiel):
Personal Responsibility (18:1-32)

At this point in Ezekiel’s message, some Israelites (i.e. Judah) might question that if they were being punished for the failures of their forefathers, even repentance would not help. Unrighteousness was inherited not necessarily personal. The brief response to this was given by the Lord.

Ezekiel 18:3-4

“As surely as I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. ⁴ For everyone belongs to me, the parent as well as the child—both alike belong to me. The one who sins is the one who will die.”

Further, note the words of the Lord.

Ezekiel 18:21-23

“But if a wicked person turns away from all the sins they have committed and keeps all my decrees and does what is just and right, that person will surely live; they will not die. ²² None of the offenses they have committed will be remembered against them. Because of the righteous things they have done, they will live. ²³ Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live?”

Ezekiel 18:30-32

“Therefore, you Israelites, I will judge each of you according to your own ways, declares the Sovereign Lord. Repent! Turn away from all your offenses; then sin will not be your downfall. ³¹ Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, people of Israel? ³² For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!”

9. Parable #4: Two Lions (19:1-9)

The Parable speaks of a lion (Judah) and her cubs (the last few of the Davidic kings). One cub (Jehoahaz,—cf. 2 Kings 23:30-34) was captured by Pharaoh Necho and died in Egypt (608 BC). A second cub (likely Jehoiachin) also roared loudly but was subdued and taken to Babylon (8-9).

10. Parable #5: Withered Vine (19:10-14)

This parable relates the Davidic line as a “vine” and multiple kings as “full of branches” (10-11). Some early Davidic kings were strong and influential. But with the later Davidic kings, the sinfulness of king and kingdom caused a significant downturn and announced the day of judgment.

Ezekiel 19:12-14

“But it was uprooted in fury and thrown to the ground. The east wind made it shrivel, it was stripped of its fruit; its strong branches withered and fire consumed them. ¹³ Now it is planted in the desert, in a dry and thirsty land. ¹⁴ Fire spread from one of its main branches and consumed its fruit. No strong branch is left on it fit for a ruler’s scepter.”

11. Sermon #4 (the sixth in Ezekiel): Rebellion, Judgment, Restoration (20:1-49)

a. Past sins (20:1-32)

(1) In Egypt (1-9)

Ezekiel 20: 6-8^a

“On that day I swore to them that I would bring them out of Egypt into a land I had searched out

for them, a land flowing with milk and honey, the most beautiful of all lands. ⁷And I said to them, "Each of you, get rid of the vile images you have set your eyes on, and do not defile yourselves with the idols of Egypt. I am the LORD your God."⁸ "But they rebelled against me and would not listen to me; they did not get rid of the vile images they had set their eyes on, nor did they forsake the idols of Egypt."

Ezekiel 20:9-10

"But for the sake of my name, I brought them out of Egypt. I did it to keep my name from being profaned in the eyes of the nations among whom they lived and in whose sight I had revealed myself to the Israelites. ¹⁰ Therefore I led them out of Egypt and brought them into the wilderness."

(2) In the wilderness (10-17)

Ezekiel 20:13-14

"Yet the people of Israel rebelled against me in the wilderness. They did not follow my decrees but rejected my laws—by which the person who obeys them will live—and they utterly desecrated my Sabbaths. So I said I would pour out my wrath on them and destroy them in the wilderness. ¹⁴ But for the sake of my name I did what would keep it from being profaned in the eyes of the nations in whose sight I had brought them out."

(3) In Canaan (18-32)

Ezekiel 20:30-31)

"Therefore say to the Israelites: 'This is what the Sovereign LORD says: Will you defile yourselves the way your ancestors did and lust after their vile images?' ³¹ When you offer your gifts—the sacrifice of your children in the fire—you continue to defile yourselves with all your idols to this day. Am I to let you inquire of me, you Israelites? As surely as I live, declares the Sovereign LORD, I will not let you inquire of me."

b. Future judgment (20:33-39, 45-49)
God promised (through the prophet) that judgment would be surely executed upon the rebellious people.

c. Future restoration (20:40-44)

Ezekiel 20:40-44

“For on my holy mountain, the high mountain of Israel, declares the Sovereign LORD, there in the land all the people of Israel will serve me, and there I will accept them. There I will require your offerings and your choice gifts, along with all your holy sacrifices. ⁴¹ I will accept you as fragrant incense when I bring you out from the nations and gather you from the countries where you have been scattered, and I will be proved holy through you in the sight of the nations. ⁴² Then you will know that I am the LORD, when I bring you into the land of Israel, the land I had sworn with uplifted hand to give to your ancestors. ⁴³ There you will remember your conduct and all the actions by which you have defiled yourselves, and you will loathe yourselves for all the evil you have done. ⁴⁴ You will know that I am the LORD, when I deal with you for my name’s sake and not according to your evil ways and your corrupt practices, you people of Israel, declares the Sovereign LORD.”

12. Sign #3 (the seventh sign in Ezekiel):

Drawn Sword (21: 1-7)

The coming judgment (drawn sword) would affect the righteous and the unrighteous. “Therefore groan, son of man! Groan before them with a broken heart and bitter grief” (6).

13. Sermon #5 (the seventh in Ezekiel): Sharpened Sword (21:8-17, 24-32)

Ezekiel 21:8-10

The word of the LORD came to me: ⁹ “Son of man, prophesy and say, ‘This is what the LORD says: A sword, a sword, sharpened and polished— ¹⁰ sharpened for

the slaughter, polished to flash like lightning! Shall we rejoice in the scepter of my royal son? The sword despises every such stick.’”

Ezekiel 21:24

“Therefore this is what the Sovereign LORD says: ‘Because you people have brought to mind your guilt by your open rebellion, revealing your sins in all that you do—because you have done this, you will be taken captive.’”

14. Sign #4 (the eighth in Ezekiel); The Signpost (21:18-23)

The wielder of the sharpened sword (8-17) is now identified.

Ezekiel 21:18-20, 24

The word of the LORD came to me: ¹⁹ “Son of man, mark out two roads for the sword of the king of Babylon to take, both starting from the same country. Make a signpost where the road branches off to the city. ²⁰ Mark out one road for the sword to come against Rabbah of the Ammonites and another against Judah and fortified Jerusalem... ²⁴ “Therefore this is what the Sovereign LORD says: ‘Because you people have brought to mind your guilt by your open rebellion, revealing your sins in all that you do—because you have done this, you will be taken captive.’”

15. Sermon #6 (the eighth in Ezekiel): Judgment on Jerusalem (22:1-31)

a. Causes of judgment (1-12)

Ezekiel 22:1-5

The word of the LORD came to me: ² “Son of man, will you judge her? Will you judge this city of bloodshed? Then confront her with all her detestable practices ³ and say: ‘This is what the Sovereign LORD says: You city that brings on herself doom by shedding blood in her midst and defiles herself by making idols, ⁴ you have become guilty because of the blood you have shed and have become defiled by the idols you have made. You have brought your days to a close, and the end of your years has come. Therefore I will make you an object of scorn to the nations and a

laughingstock to all the countries. ⁵ Those who are near and those who are far away will mock you, you infamous city, full of turmoil.'"

b. Means of judgment (13-22)

Ezekiel 22:13-16

"I will surely strike my hands together at the unjust gain you have made and at the blood you have shed in your midst. ¹⁴ Will your courage endure or your hands be strong in the day I deal with you? I the LORD have spoken, and I will do it. ¹⁵ I will disperse you among the nations and scatter you through the countries; and I will put an end to your uncleanness. ¹⁶ When you have been defiled in the eyes of the nations, you will know that I am the LORD.'"

c. Recipients of judgment (23-31)

Prophets ("princes" in NIV), priests, and officials have all proven corrupt. "The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the alien, denying them justice" (24). The pending judgment was deserved.

16. Parable #6: The Two Sisters (23:1-44)

a. The sins of the two sisters (1-4)

Two sisters of the same mother became prostitutes. The older was Oholah (Samaria) and the younger was Oholibah (Jerusalem).

b. The sins of Oholah (Samaria) (5-10)

In graphic language the parable describes the prostitution of Oholah with Assyria. Recall that the northern kingdom, often referred to as Samaria, attempted to ally herself with Assyria and even worshiped some Assyrian deities (perhaps as part of bringing tribute as vassals of Assyria).

c. The sins of Oholibah (Jerusalem) (11-21)

In even more graphic terms the prostitution of Jerusalem is described.

d. Judgment upon the sister-prostitutes (22-49)

Ezekiel 23:35, 46-49

"Therefore this is what the Sovereign LORD says: Since you have forgotten me and turned your back on me, you must bear the consequences of your lewdness and prostitution...⁴⁶ "This is what the Sovereign LORD says: Bring a mob against them and give them over to terror and plunder.⁴⁷ The mob will stone them and cut them down with their swords; they will kill their sons and daughters and burn down their houses.⁴⁸ "So I will put an end to lewdness in the land, that all women may take warning and not imitate you.⁴⁹ You will suffer the penalty for your lewdness and bear the consequences of your sins of idolatry. Then you will know that I am the Sovereign LORD."

17. Parable #7: The Cooking Pot (24:1-14)

Ezekiel 24:3-5

"Tell this rebellious people a parable and say to them: 'This is what the Sovereign LORD says: "Put on the cooking pot; put it on and pour water into it.⁴ Put into it the pieces of meat, all the choice pieces—the leg and the shoulder. Fill it with the best of these bones;⁵ take the pick of the flock. Pile wood beneath it for the bones; bring it to a boil and cook the bones in it.'"

- a. The cooking pot parable is reminiscent of chapter 11 where the same symbol was used by false prophets to declare that the city (pot) was safe as was the meat (people).
- b. Here in Ezekiel 24, the Lord prophesied pot and ingredients (city and people) would not be immune to God's judgment. Note the Sovereign Lord declarations which follow.

Ezekiel 24:6

"For this is what the Sovereign LORD says: "Woe to the city of bloodshed, to the pot now encrusted, whose deposit will not go away! Take the meat out piece by piece in whatever order it comes.'"

Ezekiel 24:9

“Therefore this is what the Sovereign LORD says: Woe to the city of bloodshed! I, too, will pile the wood high.”

The parable concludes with decisive words of the Lord.

Ezekiel 24:13-14

“Now your impurity is lewdness. Because I tried to cleanse you but you would not be cleansed from your impurity, you will not be clean again until my wrath against you has subsided. ¹⁴ “I the LORD have spoken. The time has come for me to act. I will not hold back; I will not have pity, nor will I relent. You will be judged according to your conduct and your actions, declares the Sovereign LORD.”

18. Sign #5 (the ninth in Ezekiel): Bereavement (24:15-27)

a. The sign (15-18)

The sorrowful sign given to Ezekiel was the death of his wife. He was instructed to grieve silently. The people observed his non-traditional behavior in the midst of grief.

b. The significance (19-27)

Ezekiel 24:20-24

So I said to them, “The word of the LORD came to me: ²¹ Say to the people of Israel, ‘This is what the Sovereign LORD says: I am about to desecrate my sanctuary—the stronghold in which you take pride, the delight of your eyes, the object of your affection. The sons and daughters you left behind will fall by the sword. ²² And you will do as I have done. You will not cover your mustache and beard or eat the customary food of mourners. ²³ You will keep your turbans on your heads and your sandals on your feet. You will not mourn or weep but will waste away

*because of your sins and groan among yourselves.
24 Ezekiel will be a sign to you; you will do just as he
has done. When this happens, you will know that I
am the Sovereign LORD.”*

C. Seven Judgments: Gentile Nations (Ezek 25–32)

1. Against Ammon (25:1-7)

Ezekiel 25:6-7

“For this is what the Sovereign LORD says: Because you have clapped your hands and stamped your feet, rejoicing with all the malice of your heart against the land of Israel,⁷ therefore I will stretch out my hand against you and give you as plunder to the nations. I will wipe you out from among the nations and exterminate you from the countries. I will destroy you, and you will know that I am the LORD.”

2. Against Moab (25:8-11)

Ezekiel 25:10-11

“I will give Moab along with the Ammonites to the people of the East as a possession, so that the Ammonites will not be remembered among the nations;¹¹ and I will inflict punishment on Moab. Then they will know that I am the LORD.”

3. Against Edom (25:12-14)

Ezekiel 25:12-13

“This is what the Sovereign LORD says: ‘Because Edom took revenge on Judah and became very guilty by doing so,¹³ therefore this is what the Sovereign LORD says: I will stretch out my hand against Edom and kill both man and beast. I will lay it waste, and from Teman to Dedan they will fall by the sword.’”

4. Against Philistia (25:15-17)

Ezekiel 25:17

“I will carry out great vengeance on them and punish them in my wrath. Then they will know that I am the LORD, when I take vengeance on them.”

5. Against Tyre (26:1–28:19)
 - a. Judgment against Tyre (26:1-21): Babylon is coming!
 - b. Lament over Tyre (27:1-36): The ship (Tyre) will sink!
 - c. Downfall of the leader of Tyre (28:1-19): Leader will fall!

1. The “ruler” of Tyre (1-10)

Ezekiel 28:6-8

“Therefore this is what the Sovereign LORD says: ‘Because you think you are wise, as wise as a god,⁷ I am going to bring foreigners against you, the most ruthless of nations; they will draw their swords against your beauty and wisdom and pierce your shining splendor.⁸ They will bring you down to the pit, and you will die a violent death in the heart of the seas.

2. The “king” of Tyre (11-19)

This may be one of the most difficult and debated passage in the Old Testament. Who is the “king” described in this passage? Was this a human king or something else?

Ezekiel 28:11-19

The word of the LORD came to me:¹² ‘Son of man, take up a lament concerning the king of Tyre and say to him: ‘This is what the Sovereign LORD says: ‘You were the seal of perfection, full of wisdom and perfect in beauty.¹³ You were in Eden, the garden of God; every precious stone adorned you: carnelian, chrysolite and emerald, topaz, onyx and jasper, lapis lazuli, turquoise and beryl. Your settings and mountings were made of gold; on the day you were created they were prepared.¹⁴ You were anointed as a guardian cherub, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.¹⁵ You were blameless in your ways from the day you were created till wickedness was found in you.¹⁶ Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from

the mount of God, and I expelled you, guardian cherub, from among the fiery stones. ¹⁷ Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. ¹⁸ By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching. ¹⁹ All the nations who knew you are appalled at you; you have come to a horrible end and will be no more."

- (a) Note that person described in vv. 1-10 is a "ruler" (or "prince") who claims to be a god (2).
- (b) Note also that the person of vv. 11-19 is referred to as "king" and is described in terms that do not fit any human king of history.
- (c) Many biblical scholars identify this "king" as either Satan himself or a "king" controlled by Satan. The descriptions from verse 12 to 19 cannot be ascribed to a mere person. Note the following brief list:
 - i. "You were (but not now) the model of perfection, full of wisdom and perfect in beauty" (12).
 - ii. "You were in Eden" (13).
 - iii. "You were... a guardian cherub" (14; cf. 16^b).
 - iv. "You were blameless in your ways (from the day you were created till wickedness was found in you" (15).
 - v. You were driven "in disgrace from the mount of God" (16).
 - vi. "your heart became proud" (17).
 - vii. You were thrown to the earth (17).

Insight:

C. Dyer (BKC:OT, 1283) states, "Ezekiel was not describing an ideal man or false god in verses 11-26. But his switch from 'ruler' to 'king' and his allusions to the Garden of Eden do imply that the individual being described was more than a human. The best explanation is that Ezekiel was describing Satan who was the 'true king' of Tyre, the one motivating the human 'ruler' of Tyre."

6. Against Sidon (28:20-26)

Ezekiel 28:20-23

The word of the LORD came to me: ²¹ "Son of man, set your face against Sidon; prophesy against her ²² and say: 'This is what the Sovereign LORD says: "I am against you, Sidon, and among you I will display my glory. You will know that I am the LORD, when I inflict punishment on you and within you am proved to be holy. ²³ I will send a plague upon you and make blood flow in your streets. The slain will fall within you, with the sword against you on every side. Then you will know that I am the LORD.

7. Against Egypt (29:1–32:32)

a. The sin of Egypt (29:1-16)

The Lord instructed Ezekiel to prophecy against Egypt. The passage has three parts to the prophecy, each ending with the phrase, "Then they will know I am the Lord" (6, 9, 16).

b. The defeat of Egypt (by Babylon) (29:17-21)

Ezekiel 29:19-20

Therefore this is what the Sovereign LORD says: I am going to give Egypt to Nebuchadnezzar king of Babylon, and he will carry off its wealth. He will loot and plunder the land as pay for his army. ²⁰ I have given him Egypt as a reward for his efforts because he and his army did it for me, declares the Sovereign LORD.

c. The destruction of Egypt (30:1-26)

Ezekiel 30:6, 10, 13, 22

"This is what the LORD says: 'The allies of Egypt will fall and her proud strength will fail. From Migdol to

Aswan they will fall by the sword within her, declares the Sovereign LORD.” (6)

“This is what the Sovereign LORD says: “I will put an end to the hordes of Egypt by the hand of Nebuchadnezzar king of Babylon.” (10)

“This is what the Sovereign LORD says: “I will destroy the idols and put an end to the images in Memphis. No longer will there be a prince in Egypt, and I will spread fear throughout the land.” (13)

“Therefore this is what the Sovereign LORD says: I am against Pharaoh king of Egypt. I will break both his arms, the good arm as well as the broken one, and make the sword fall from his hand.” (22)

- d. The similarity of Egypt and Assyria (31:1-18)
Both great powers would be cut down by the Lord.

- e. The lament for Pharaoh (32:1-32)

Ezekiel 32:2

“Son of man, take up a lament concerning Pharaoh king of Egypt and say to him: “You are like a lion among the nations; you are like a monster in the seas thrashing about in your streams, churning the water with your feet and muddying the streams.”

Ezekiel 32:11-12

“For this is what the Sovereign LORD says: “The sword of the king of Babylon will come against you. ¹² I will cause your hordes to fall by the swords of mighty men— the most ruthless of all nations. They will shatter the pride of Egypt, and all her hordes will be overthrown.”

D. One Vision, One Sign (Ezek 33–39): Blessings for Israel

- 1. Prelude to vision and sign (33:1–36:38)

- a. Ezekiel, the Watchman (33:1-33)

Ezekiel 33:7-9

“Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me. ⁸ When I say to the wicked,

'You wicked person, you will surely die,' and you do not speak out to dissuade them from their ways, that wicked person will die for their sin, and I will hold you accountable for their blood. ⁹ But if you do warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved.

b. Comparison of shepherds (34:1-31)

(1) Present false shepherds (34:1-10)

Ezekiel 34:1-2, 10

The word of the LORD came to me: ² "Son of man, prophesy against the shepherds of Israel; prophesy and say to them: 'This is what the Sovereign LORD says: Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock?... ¹⁰ "'This is what the Sovereign LORD says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them.'"

(a) Shepherds often refer to the rulers of the nation (Ps 78:70-72; Isa 44:8; et al.).

(b) The first king of Israel (Jeroboam I) started the rebellious, idolatrous slide which was followed by all of the kings/shepherds of the northern kingdom.

(2) Future, true shepherd (11-31);
cf Gen 49:21; Ps 23)

Ezekiel 34:11-16

"For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. ¹² As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. ¹³ I will bring them out from the

nations and gather them from the countries, and I will bring them into their own land. I will pasture them on the mountains of Israel, in the ravines and in all the settlements in the land. ¹⁴ I will tend them in a good pasture, and the mountain heights of Israel will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pasture on the mountains of Israel. ¹⁵ I myself will tend my sheep and have them lie down, declares the Sovereign LORD. ¹⁶ I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.’”

- c. Destruction of Edom (35:1-15)
Edom is singled out for a second prophecy declaring its destruction. Likely, Edom was representative of all the nations that opposed Israel.
- d. Blessings upon Israel (people) (36:1-38)
 - (1) There will be prosperity (1-15)
 - (2) There will be a regathering (16-38)

Ezekiel 36:24-28

“For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. ²⁵ I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. ²⁶ I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. ²⁷ And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. ²⁸ Then you will live in the land I gave your ancestors; you will be my people, and I will be your God.’”

- (a) In that day Israel will return to the land (24).
- (b) In that day Israel will be cleansed (“sprinkle clean water”) from ceremonial defilement (Lev 15:21-22; Num 19:17-19).
- (c) In that day Israel will be given a “new heart”

Insight: New Covenant

Dyer (BKC:OT, 1297) notes, “God’s restoration will not simply be an undoing of Israel’s sin to bring her to a state of neutrality. Rather it will involve the positive implanting of a new nature in Israel’s people that will make them righteous. Jeremiah called this work of God the ‘New Covenant.’”

Jeremiah 31:31-34

*“The days are coming,” declares the LORD,
“when I will make a new covenant
with the people of Israel
and with the people of Judah.*

³² *It will not be like the covenant
I made with their ancestors
when I took them by the hand
to lead them out of Egypt,
because they broke my covenant,
though I was a husband to them,”
declares the LORD.*

³³ *“This is the covenant I will make with the people of Israel
after that time,” declares the LORD.*

*“I will put my law in their minds
and write it on their hearts.
I will be their God,
and they will be my people.*

³⁴ *No longer will they teach their neighbor,
or say to one another, ‘Know the LORD,’
because they will all know me,
from the least of them to the greatest,”
declares the LORD.*

*“For I will forgive their wickedness
and will remember their sins no more.”*

2. One Vision (the fourth in Ezekiel) (37:1-14): Dry Bones

a. Vision of dry bones experienced (1-10)

Ezekiel 37:4-6

*Then he said to me, "Prophecy to these bones and say to them, 'Dry bones, hear the word of the LORD!'
⁵ This is what the Sovereign LORD says to these bones: I will make breath enter you, and you will come to life. ⁶ I will attach tendons to you and make flesh come upon you and cover you with skin; I will put breath in you, and you will come to life. Then you will know that I am the LORD.'"*

b. Vision of dry bones explained (11-14)

Ezekiel 37:11-14

*Then he said to me: "Son of man, these bones are the people of Israel. They say, 'Our bones are dried up and our hope is gone; we are cut off.'
¹² Therefore prophecy and say to them: 'This is what the Sovereign LORD says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. ¹³ Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. ¹⁴ I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the LORD have spoken, and I have done it, declares the LORD.'"*

3. One sign (the tenth in Ezekiel) (37:15-28): Two sticks

a. Sign given (15-17)

Ezekiel 37:15-17

The word of the LORD came to me: ¹⁶ "Son of man, take a stick of wood and write on it, 'Belonging to Judah and the Israelites associated with him.' Then take another stick of wood, and write on it, 'Belonging to Joseph (that is, to Ephraim) and all the Israelites associated with him.' ¹⁷ Join them together into one stick so that they will become one in your hand.

b. Sign explained (18-28)

Ezekiel 37:20-23

“Hold before their eyes the sticks you have written on ²¹ and say to them, ‘This is what the Sovereign LORD says: I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land. ²² I will make them one nation in the land, on the mountains of Israel. There will be one king over all of them and they will never again be two nations or be divided into two kingdoms. ²³ They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be my people, and I will be their God.”

Ezekiel 37:24-28

“My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. ²⁵ They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children’s children will live there forever, and David my servant will be their prince forever. ²⁶ I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. ²⁷ My dwelling place will be with them; I will be their God, and they will be my people. ²⁸ Then the nations will know that I the Lord make Israel holy, when my sanctuary is among them forever.”

This Prophetic note includes the re-establishment of a united nation under the rule of King David. It will be a time when the people follow God’s laws and are given a “covenant of peace.” Additionally, God will put His “sanctuary (a rebuilt temple) among them forever.” This time period must refer to the coming Davidic kingdom (millennium).

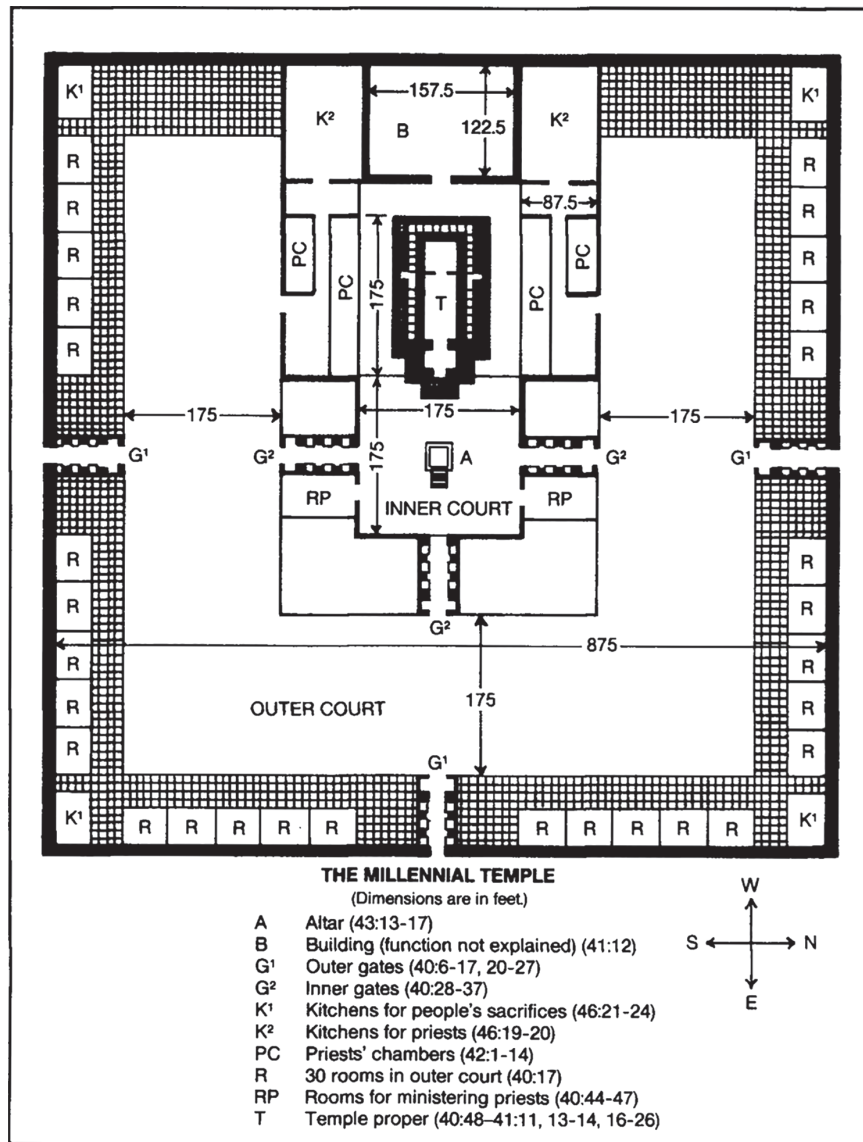
4. Postlude: Prophecy of Gog and Magog (Ezek 38–39)
These two chapters look to the far prophetic future when Gog and Magog will attack Israel. The timing of this event will be at some point in the Tribulation.

E. One Vision (the fifth in Ezekiel) (Ezek 40–48): New Temple

The concluding chapters of the Book of Ezekiel focus upon a new day, a new order for future Israel. Prominent in this new order is the new temple. Scholars have disagreed concerning this prophetic look. Some suggest it only refers to a rebuilt temple after the Babylonian captivity. But the Ezekiel descriptions do not match the second temple as it was actually constructed. Others spiritualize the prophecy and find symbolic fulfillment in the church. Lastly, and I think correctly, some believe in a literal, yet future millennial temple that is yet to come.

1. The new Temple (Ezek 40–43)
Detailed descriptions are given concerning the look, size, and scope of this new temple. One blueprint on its layout follows on page 94 (taken from Dyer, BKC: OT, 1303).
2. The new Worship (Ezek 44–46)
Instructions were given for new worship practices in the new temple. Refer to the biblical text for details.
3. The new land (Ezek 47–48)
Within these prophetic looks at the new temple and new worship, also there is a river that flows from the temple, the new boundaries of the land, and finally, the gates of the city.

“And the name of the city from that time on will be:
THE LORD IS THERE.”
(Ezek 48:35^b)



IV. TAKEAWAYS

Due to the length of this session, principles gained from Ezekiel will be covered in the development and study of the text.

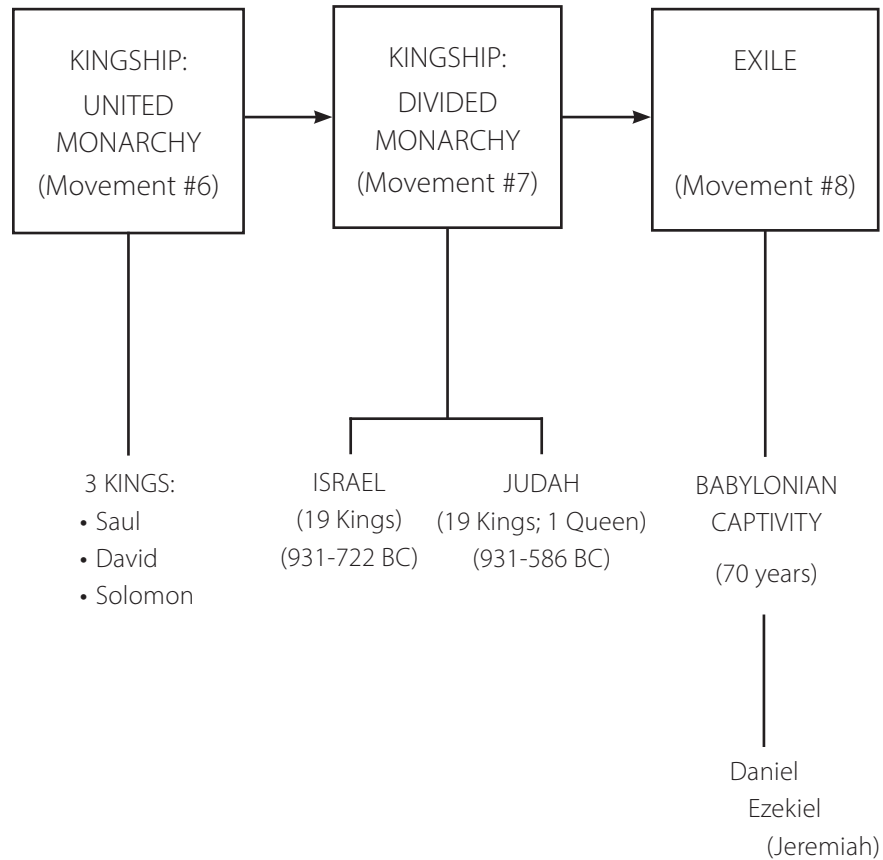
SESSION 5

Daniel: Part One

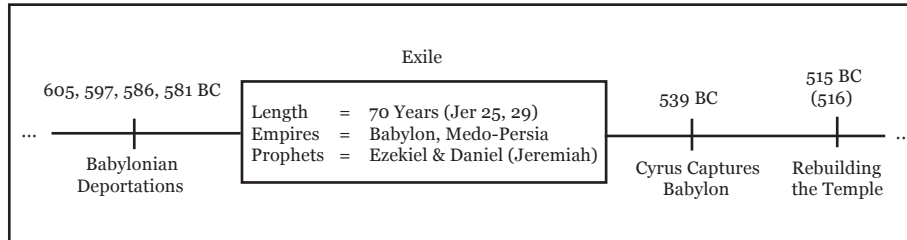
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Relationship of Movements 6, 7, 8

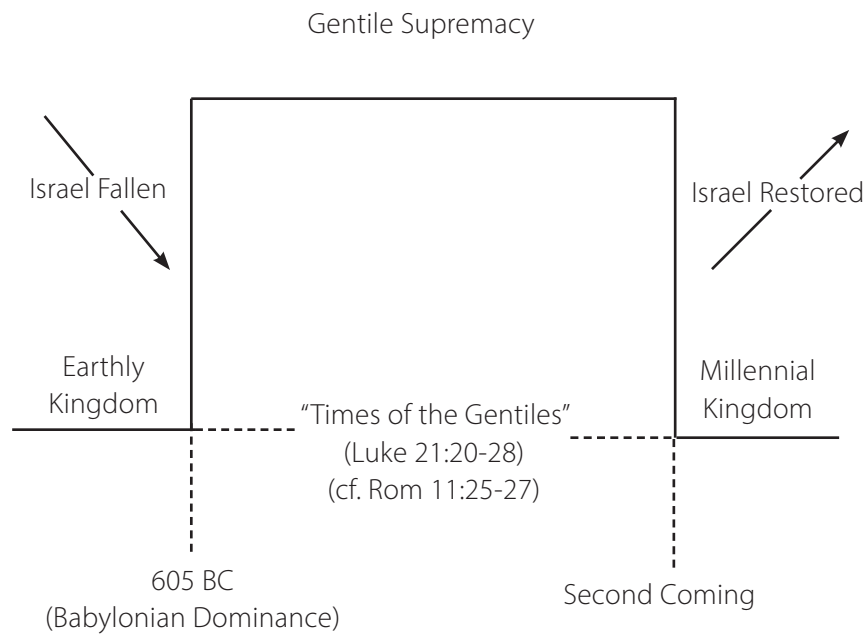


B. Timeline: Movement #8 (Exile)



C. Chart: Prophecy of Messianic Kingdom

(Adapted from I. Jensen, 375)



III. BOOK OF DANIEL

A. Author

1. Daniel, whose name means “God is my Judge” (or “God is judging”), was taken from his home in Jerusalem into Babylonian captivity in 605 BC, the first major deportation. He was likely a young man around 15 years of age. It is also possible that he was a member of Judah’s royal family (1:3; cf. Isa 39:6-7). He would live through the seventy year exile and beyond.
2. Daniel functioned as a prophet (authored primarily divine scripture, namely the Book of Daniel) but served throughout his life as a public official in a foreign land. Unlike his contemporary, Ezekiel, Daniel worked and lived among Gentiles while Ezekiel ministered and lived among his fellow Jews.

B. Purpose

1. Historical
“Daniel’s prophecies served to comfort the exiled people of Israel with news that their nation would be restored” (Geisler, 285). It urged the exiled Jews to remain faithful to their God.
2. Doctrinal
The book of Daniel prophetically chronicles the empires that would exert political control over the nation. These empires would be identified through prophetic visions. “... Daniel emphatically teaches that history has a goal, that it is His-story, and that God is sovereign over the affairs of the world (cf. ch. 4)” (Geisler, 285).
3. Christological
Christ is prophetically portrayed as the anointed one, the Messiah (9:26). He is the great stone who crushes kingdoms (2:34, 45) and the son of man (7:13).

IV. BOOK OF DANIEL: CHART

DANIEL		
CHAPTERS 1-6		CHAPTERS 7-12
6 HISTORICAL NARRATIVES		4 PROPHETIC VISIONS
1. Description of Daniel (1) 2. Dream of Nebuchadnezzar (2) 3. Demonstration of Faith (3) Shadrach, Meshach, Abed-nego 4. Dream of Nebuchadnezzar (4) 5. Dinner of Belshazzar (5) 6. Den of Lions (6)		1. Dream of 4 Beasts (7) 2. Dream of Ram, Goat, Small Horn..... (8) 3. Discussion of "Seventy Sevens"... (9) 4. Destiny of Israel's Future(10-12)
CHAPTER 1	CHAPTERS 2-7	CHAPTERS 8-12
Hebrew	Aramaic	Hebrew
Intro	Gentile Nations	Hebrew Nation
"Daniel"	"Times of the Gentiles"	Times of the Jews

V. BIBLICAL DEVELOPMENT (Historical Narratives - Dan 1-6)

This exposition follows the previous chart on Daniel. Session 6 will continue the biblical development with four prophetic visions of Daniel 7-12.

A. Description of Daniel (the Person) (Dan 1:1-21)

1. Setting (1-2)

Daniel 1:1-2

In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. ² And the LORD delivered Jehoiakim king

of Judah into his hand, along with some of the articles from the temple of God. These he carried off to the temple of his god in Babylonia and put in the treasure house of his god.

- a. Third year of Jehoiakim (17th king of Judah) was 605 BC, the date of the first major deportation to Babylon. Daniel used the Babylonian accession method for Jehoiakim (cf. Jer 25:1... fourth year according to Jewish method).
 - b. Nebuchadnezzar, who at the time was the crown prince in the line of succession to his father, Nabopolassar, defeated the Egyptians in battle at Carchemish in 605 BC. He was called back to Babylon where he was crowned king, yet not before he ransacked Jerusalem and took Jewish prisoners and spoils of war. Daniel and his companions were among those taken.
2. Situation (3-7)
- a. Daniel's selection

Daniel 1:3-6

Then the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility—⁴ young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. ⁵ The king assigned them a daily amount of food and wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service. ⁶ Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah.

- b. Daniel's companions

Daniel 1:7

The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego.

The change in names was a stark reminder that Babylon was in control of the youths and that they should begin to think of themselves in Babylonian, cultural terms.

3. Stand (8-16)

The dilemma before Daniel and his companions was one of compromise. Would these Hebrew youths defile themselves with the king's food and drink (likely offered to the Babylonian gods) or would they refuse and likely lose their privilege and life?

Daniel 1:11-14

Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, ¹² "Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. ¹³ Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see." ¹⁴ So he agreed to this and tested them for ten days.

- a. At the end of the test, Daniel and friends "looked healthier and better nourished than any of the young men who ate the royal food" (1:15).
- b. This first test of conscience as alien captives in a foreign land will lead to strengthening convictions needed in later, more severe tests.

Insight (Pentecost, Daniel: BKC, 1331)

"This incident would have been a lesson for the nation Israel. God had demanded obedience to the Law. Punishment came because of disobedience but even during a time of discipline, God protects and sustains those who obey Him and trust Him for their sustenance."

4. Success (17-21)

Upon completion of their training, Daniel and his companions excelled and entered the king's service as political administrators. Note the summary statement:

Daniel 1:17

To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds.

B. Dream of Nebuchadnezzar (Dan 2:1-49)

Beginning in chapter 2 and continuing through chapter 7, the language changes from Hebrew to Aramaic, the common international language of the day. Stylistically and theologically this highlights the "times of the Gentiles" which began with Nebuchadnezzar and will end with the establishment of the Millennial Kingdom (see page 98 for the chart on Daniel).

Dyer (704) observes a chiasmic structure in Daniel 2-7 which enumerates four Gentile empires that would exert political influence over Israel. Note the chart which follows:

Daniel 2-7	
A	Prophecy concerning Gentile Nations (2)
B	Supernatural Persecution and Deliverance (3)
C	God's Revelation to a Gentile King (4)
C'	God's Revelation to a Gentile King (5)
B'	Supernatural Persecution and Deliverance (6)
A'	Prophecy concerning Gentile Nations (7)

1. Nebuchadnezzar has a dream (1-23)

Daniel 2:1-3

*In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled and he could not sleep.
² So the king summoned the magicians, enchanters, sorcerers and astrologers to tell him what he had dreamed. When they came in and stood before the king,
³ he said to them, "I have had a dream that troubles me and I want to know what it means."*

The king's wise men or advisers ("astrologers") requested that the king relate the content of the dream in order for it to be interpreted. The king, however, refused and demanded that the royal advisers both tell the dream and the interpretation. This the wise man could not do.

Daniel 2:8-9

Then the king answered, "I am certain that you are trying to gain time, because you realize that this is what I have firmly decided: ⁹ If you do not tell me the dream, there is only one penalty for you. You have conspired to tell me misleading and wicked things, hoping the situation will change. So then, tell me the dream, and I will know that you can interpret it for me."

In desperation the advisers cry out, "There is not a man on earth who can do what the king asks" (2:10). Enraged by their inability, King Nebuchadnezzar ordered the execution of all the wise men in his service. This would include Daniel and his companions who were not present (probably due to their inexperience at this stage).

Hearing from Arioch, the chief commander of the king's guard, about the soon execution, Daniel apparently asked and received permission to speak to the king.

Daniel was given time to discern the dream and interpretation. God graciously revealed it during the night causing Daniel to praise God (2:20-23).

2. Daniel interprets the dream (24-25)

a. First, a disclaimer (24-28)

Daniel 2:26-28

The king asked Daniel (also called Belteshazzar), "Are you able to tell me what I saw in my dream and interpret it?"²⁷ Daniel replied, "No wise man, enchanter, magician or diviner can explain to the king the mystery he has asked about,²⁸ but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come. Your dream and the visions that passed through your mind as you were lying in bed are these:

- b. Second, the dream (29-45)

Daniel related to the king that his mind was on "things to come" which led to the dream of a "large statue." The following chart summarizes the dream and its interpretive significance.

NEBUCHADNEZZAR'S DREAM STATUE						
Head	Gold	Valuable	Soft	Self-contained unit	Heavy	Smallest
Chest & arms	Silver	Less valuable	Harder	1 unit & 2 parts	Lighter	Larger
Abdomen & thighs	Bronze	Even less valuable	Even harder	1 unit & 2 different parts	Even lighter	Even larger
Lower legs	Iron	Still less valuable	Still harder	2 parts	Still lighter	Still larger
Feet & toes	Iron & clay	Least valuable	Very hard and very soft	2 parts & 10 segments	Lightest	Largest
(Constable, <i>Daniel</i> , 34)						

Daniel 2:44-45

"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. ⁴⁵ This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy."

3. Nebuchadnezzar falls before Daniel (46-49)
 - a. The king (inappropriately) exalted Daniel (46).
 - b. The king exalted Daniel's God of gods (47).
 - c. The king promoted Daniel to high administrative position (and friends to lesser posts) (48-49).

C. Demonstration of Faith (3:1-30)

Some time later, perhaps reflecting on the head of gold of the dream statue, Nebuchadnezzar constructed a massive golden image ninety feet high and nine feet wide (3:1). Dyer (706) suggests that this image may have been connected to a failed coup attempt (ca 595-94 BC). If so, the required ceremony of dedication may have been a strict loyalty test.

1. The proclamation (1-7)

Daniel 3:4-7

Then the herald loudly proclaimed, "Nations and peoples of every language, this is what you are commanded to do: ⁵ As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up. ⁶ Whoever does not fall down and worship will immediately be thrown into a blazing furnace."⁷ Therefore, as soon as they heard the sound of the horn, flute, zither, lyre, harp and all kinds of music, all the nations and peoples of every language fell down and worshiped the image of gold that King Nebuchadnezzar had set up.

2. The problem (8-18)

When the time came for all to fall down before the image and worship it (perhaps a gold-plated image of the Babylonian god, Nabu), the companions of Daniel did not comply. The astrologers (wise men) accused Shadrach, Meshach, and Abednego of disobeying the king's orders.

Daniel 3:13-14

Furious with rage, Nebuchadnezzar summoned Shadrach, Meshach and Abednego. So these men were brought before the king, ¹⁴ and Nebuchadnezzar said to them, "Is it true, Shadrach, Meshach and Abednego, that you do not serve my gods or worship the image of gold I have set up?"

Although enraged the king was willing to give the Jewish administrators a second chance. This was the second test of spiritual integrity that these men had faced (cf. Dan 1).

Daniel 3:16-18

Shadrach, Meshach and Abednego replied to him, "King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. ¹⁷ If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. ¹⁸ But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up."

3. The peril (19-27)

Furious at their refusal, Nebuchadnezzar ordered the furnace to be fired seven times hotter than usual. The men were tossed into the blazing fire.

The king spoke up in amazement.

Daniel 3:24-25

Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, "Weren't there three men that we tied up and threw into the fire?" They replied, "Certainly, Your Majesty." ²⁵ He said, "Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods."

4. The proclamation (23-30)

Daniel 3:28-30

Then Nebuchadnezzar said, "Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king's command and were willing to give up their lives rather than serve or worship any god except their own God."²⁹ Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way."³⁰ Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon.

D. Dream of Nebuchadnezzar (4:1-37)

There are no historical markers for this second dream of Nebuchadnezzar. It may have occurred near the end of his forty-three year reign. The chapter has a chiasmic structure:

- A Doxology (opening)
- B Dream (related)
- B' Dream (interpreted)
- A' Doxology (closing)

1. Opening doxology (1-3)

The king testifies to the greatness of the Most High God. Later, he will recount his story with dream and fulfillment.

Daniel 4:2-3

It is my pleasure to tell you about the miraculous signs and wonders that the Most High God has performed for me.³ How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation.

2. Related dream (4-18)

While in the palace "contented and prosperous," the king had a disturbing dream. None of the court wise men were able to interpret the dream, so Daniel (Belteshazzar) was summoned to hear and interpret the dream.

Daniel 4:13-17

"In the visions I saw while lying in bed, I looked, and there before me was a holy one, a messenger, coming down from heaven. ¹⁴ He called in a loud voice: 'Cut down the tree and trim off its branches; strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its branches. ¹⁵ But let the stump and its roots, bound with iron and bronze, remain in the ground, in the grass of the field. "Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth. ¹⁶ Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him. ¹⁷ "The decision is announced by messengers, the holy ones declare the verdict, so that the living may know that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes and sets over them the lowliest of people."

3. Interpreted dream (19-33)

a. The vision (19-23)

Daniel 4:20-23

"The tree you saw, which grew large and strong, with its top touching the sky, visible to the whole earth, ²¹ with beautiful leaves and abundant fruit, providing food for all, giving shelter to the wild animals, and having nesting places in its branches for the birds— ²² Your Majesty, you are that tree! You have become great and strong; your greatness has grown until it reaches the sky, and your dominion extends to distant parts of the earth. ²³ "Your Majesty saw a holy one, a messenger, coming down from heaven and saying, 'Cut down the tree and destroy it, but leave the stump, bound with iron and bronze, in the grass of the field, while its roots remain in the ground. Let him be drenched with the dew of heaven; let him live with the wild animals, until seven times pass by for him.'"

b. The interpretation (24-27)

Daniel 4:24-27

“This is the interpretation, Your Majesty, and this is the decree the Most High has issued against my lord the king: ²⁵ You will be driven away from people and will live with the wild animals; you will eat grass like the ox and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms on earth and gives them to anyone he wishes. ²⁶ The command to leave the stump of the tree with its roots means that your kingdom will be restored to you when you acknowledge that Heaven rules. ²⁷ Therefore, Your Majesty, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue.”

c. The fulfillment (23-33)

All that the dream foreshadowed came to pass. At a moment of personal hubris (30), God spoke and declared, “Your royal authority has been taken from you” (31). The dream was fulfilled, the king suffered madness for seven years.

4. Closing doxology (34-37)

Daniel 4:34-35

At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation. ³⁵ All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: “What have you done?”

Insight: Nebuchadnezzar's Spiritual State

Following the story of Nebuchadnezzar in Daniel 2-4, there seems to be an increasing spiritual awareness of the king. Dyer (709) raises the possibility.

Daniel 2:47

The king said to Daniel, "Surely your God is the God of gods and the LORD of kings and a revealer of mysteries, for you were able to reveal this mystery."

Daniel 3:29

"Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way."

Daniel 4:34

At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.

From an Old Testament perspective was King Nebuchadnezzar a true believer? What do you think?

E. Dinner of Belshazzar (5:1-31)

Much later in Daniel's lifetime was the drunken feast of King Belshazzar (actually the crown prince to father, Nabonidus). Chapter 5 occurs about 66 years after the events of Chapter 1 and 36 years after Chapter 4. At this point Daniel was likely in his eighties. Historically, the Medo-Persians had captured all of Babylonia and were outside the walls of the great city, Babylon.

1. Night of revelry (1-4)

Daniel 5:1-2, 4

King Belshazzar gave a great banquet for a thousand of his nobles and drank wine with them. ² While Belshazzar

was drinking his wine, he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father had taken from the temple in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them...⁴As they drank the wine, they praised the gods of gold and silver, of bronze, iron, wood and stone.

- a. While the Medo-Persians encircled the city, Belshazzar “gave a great banquet” (1).
- b. Babylon, the heavily fortified city, had not fallen to a foreign invader in 1,000 years. Herodotus described the city as a fourteen square mile fortress-city with a double wall system, the wall space between large enough to drive four chariots side-by-side. It was 350 feet high, contained 100 gates, numerous towers (as quoted by Constable, 65). Apparently the king felt secure enough to throw a drunken orgy of wine.
- c. In a prideful display of disrespect and blasphemy, the king ordered that the gold and silver goblets taken from the temple in Jerusalem be brought in for more drinking of wine. Further, they toasted the “gods of gold and silver, of bronze, iron, wood and stone” (4).

The psalmist declares forcefully:

Psalm 135:15-18

The idols of the nations are silver and gold, made by human hands.¹⁶ They have mouths, but cannot speak, eyes, but cannot see.¹⁷ They have ears, but cannot hear, nor is there breath in their mouths.

¹⁸ Those who make them will be like them, and so will all who trust in them.

2. Night of revelation (5-30)

- a. Hand appears (5-6)

Daniel 5:5-6

Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace. The king watched the hand as it wrote.⁶ His face turned pale and he was so frightened that his legs became weak and his knees were knocking.

b. Wise men appear (7-9)

The king (Belshazzar) was so terrified of the divine appearance, he summoned the “enchanters, astrologers, and diviners” to explain the meaning of the message written on the wall by the hand.

Daniel 5:8-9

***Then all the king’s wise men came in, but they could not read the writing or tell the king what it meant.
9 So King Belshazzar became even more terrified and his face grew more pale. His nobles were baffled.***

c. Daniel appears (10-17)

The queen mother hears the commotion and enters the banquet hall. Apparently she knew of a particularly old wise man who had the ability to interpret dreams (it would seem that Daniel was not known to the king). She advised the troubled king.

Daniel 5:12

He did this because Daniel, whom the king called Beltshazzar, was found to have a keen mind and knowledge and understanding, and also the ability to interpret dreams, explain riddles and solve difficult problems. Call for Daniel, and he will tell you what the writing means.”

d. Daniel interprets (18-29)

Spurning the offer of riches and rewards (17), Daniel consents to reveal the meaning of the supernatural hand and writing. He first reminded the king of his ancestor, Nebuchadnezzar, who was a powerful sovereign of renown, but who was brought down (by Most High God) because of his arrogance and pride (18-21).

Turning his attention to the frightened king, Daniel boldly proclaimed.

Daniel 5:23^b-28

But you did not honor the God who holds in his hand your life and all your ways. 24 Therefore he sent the hand that wrote the inscription. 25 “This is the inscription that was written: MENE, MENE, TEKEL, PARSIN

²⁶ *“Here is what these words mean: Mene: God has numbered the days of your reign and brought it to an end. ²⁷ Tekel: You have been weighed on the scales and found wanting. ²⁸ Peres: Your kingdom is divided and given to the Medes and Persians.”*

e. Belshazzar dies (30)

Daniel 5:30

That very night Belshazzar, king of the Babylonians, was slain...

- (1) Historically, “that very night” was October 12, 539 BC.
- (2) Isaiah and Jeremiah had predicted the fall of Babylon (Isa 13:17-22; 21:1-10; 47:1-5; Jer 51:33-58).
- (3) The Persians creatively diverted the Euphrates River, walked into the city, and easily scaled the undefended walls. The impregnable fortress was defeated (several ancient sources—Herodotus, Xenophon, others—testify to the successful strategy).
- (4) “Darius” could be a name or, better here, a title (like Caesar or Pharaoh). The actual person was likely Cyrus or one of his trusted generals (Gubaru).

F. Den of Lions (6:1-28)

This chapter falls shortly after the fall of Babylon, perhaps around 539-38 BC or so. The new king will organize his greater kingdom by appointing three administrators to oversee 120 satraps (“protectors of the kingdom”). The structure of this chapter is chiasitic (per Goldingay as quoted by Constable, 74).

-
- A Introduction: Daniel's success (1-3)
 - B Darius signs an injunction and Daniel takes his stand (4-10)
 - C Daniel's colleagues plan his death (11-15)
 - D Darius hopes for Daniel's deliverance (16-18)
 - D' Darius witnesses Daniel's deliverance (19-23)
 - C' Daniel's colleagues meet their death (24)
 - B' Darius signs a decree and takes his stand (25-27)
 - A' Conclusion: Daniel's success (28)
-

1. Daniel's success (1-3)

Daniel 6:1-3

It pleased Darius to appoint 120 satraps to rule throughout the kingdom, ² with three administrators over them, one of whom was Daniel. The satraps were made accountable to them so that the king might not suffer loss. ³ Now Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom.

2. Darius' injunction; Daniel's stand (4-10)

Daniel's rivals could find no charge to bring against Daniel because "he was trustworthy and neither corrupt nor negligent" (4). Therefore, they concocted a plan and approached the king to enact it.

Daniel 6:6-9

So these administrators and satraps went as a group to the king and said: "May King Darius live forever!" ⁷ The royal administrators, prefects, satraps, advisers and governors have all agreed that the king should issue an edict and enforce the decree that anyone who prays to any god or human being during the next thirty days, except to you, Your Majesty, shall be thrown into the lions' den. ⁸ Now, Your Majesty, issue the decree and put it in writing so that it cannot be altered—in accordance with the law of the Medes and Persians, which cannot be repealed."⁹ So King Darius put the decree in writing.

3. Daniel's colleagues conspire (11-15)
Daniel did not heed the injunction. He prayed to God as he customarily did (10). His plotting rivals discovered Daniel's disobedience and approached the king.

Daniel 6:12-14

So they went to the king and spoke to him about his royal decree: "Did you not publish a decree that during the next thirty days anyone who prays to any god or human being except to you, Your Majesty, would be thrown into the lions' den?" The king answered, "The decree stands—in accordance with the law of the Medes and Persians, which cannot be repealed."¹³ Then they said to the king, "Daniel, who is one of the exiles from Judah, pays no attention to you, Your Majesty, or to the decree you put in writing. He still prays three times a day."¹⁴ When the king heard this, he was greatly distressed; he was determined to rescue Daniel and made every effort until sundown to save him.

4. Darius' hope for deliverance (16-18)

Daniel 6:16-18

So the king gave the order, and they brought Daniel and threw him into the lions' den. The king said to Daniel, "May your God, whom you serve continually, rescue you!"¹⁷ A stone was brought and placed over the mouth of the den, and the king sealed it with his own signet ring and with the rings of his nobles, so that Daniel's situation might not be changed.¹⁸ Then the king returned to his palace and spent the night without eating and without any entertainment being brought to him. And he could not sleep.

5. Darius' witness of deliverance (19-23)

"At the first light of dawn" the anxious king hurried to the lion's den and called out to the prophet-administrator... "has your God... been able to rescue you...? (19-20). Daniel replied.

Daniel 6:21-23

Daniel answered, "May the king live forever!"²² My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his

sight. Nor have I ever done any wrong before you, Your Majesty.”²³ The king was overjoyed and gave orders to lift Daniel out of the den. And when Daniel was lifted from the den, no wound was found on him, because he had trusted in his God.

6. Daniel’s colleagues put to death (24)

Daniel 6:24

At the king’s command, the men who had falsely accused Daniel were brought in and thrown into the lions’ den, along with their wives and children. And before they reached the floor of the den, the lions overpowered them and crushed all their bones.

7. Darius’ decree; Darius’ stand (25-27)

Daniel 6:26-27

“I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. “For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end.”²⁷ He rescues and he saves; he performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions.”

8. Daniel’s success (28)

Daniel 6:28

So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

- a. Grammatically, the “and” could possibly be translated “even,” thus indicating one person is mentioned, not two. Thus, the reading could be “reign of Darius, even the reign of Cyrus.”
- b. As previously noted, “Darius” may be a title rather than a proper name. The actual king of Persia is Cyrus who began his first, full reign over captured Babylonia in 538 BC. This also was the last year of Daniel’s governmental service (cf. 1:21).

VI. SUMMARY OF DANIEL 1-6

Turn to the chart “Daniel” on page 98. The overview of Daniel up to this point and a preview of Session 6 can be seen. Note that this study has completed the historical narratives. What remains is the very important “Prophetic Visions.”

VII. TAKEAWAYS

A. Daniel 1

When taken to a foreign country, when forced into a foreign king’s training program, when faced with a spiritual decision to obey or compromise the Torah (i.e. the Word of God), Daniel and his close companions chose to obey God by suggesting a creative alternative for food. Note the following related passages.

Proverbs 16:7

When the LORD takes pleasure in anyone’s way, he causes their enemies to make peace with them.

Romans 12:1-2

Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.² Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will.

1 Corinthians 10:13

No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

B. Daniel 2

Nebuchadnezzar’s dream and Daniel’s ability (alone) to interpret it was attributed by Daniel to the Lord (27-28). As Daniel prayed (and praised) in Daniel 2:20-23:

...and said: “Praise be to the name of God for ever and ever; wisdom and power are his.²¹ He changes times and seasons; he deposes kings and raises up others. He gives wisdom to

the wise and knowledge to the discerning.²² He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him.²³ I thank and praise you, God of my ancestors: You have given me wisdom and power, you have made known to me what we asked of you, you have made known to us the dream of the king.”

We are reminded:

1. God is sovereign.

Psalm 75:6-7 (NLT)

For no one on earth—from east or west, or even from the wilderness— should raise a defiant fist. ⁷ It is God alone who judges; he decides who will rise and who will fall.

2. God is revealer.

Deuteronomy 29:29

The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.

C. Daniel 3

Even with the threat of being tossed into a fiery furnace, even in the face of certain death, Daniel's companions would not compromise their faith by worshiping a false image.

Exodus 20:3-5 (cf. Deut 6:4-5)

“You shall have no other gods before me. ⁴ “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. ⁵ You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,

1 John 5:21

Dear children, keep yourselves from idols.

D. Daniel 4

Powerful and prosperous King Nebuchadnezzar was humbled by God with a season of madness. His testimony follows:

Daniel 4:34-35

At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever. His dominion is an eternal dominion; his kingdom endures from generation to generation.³⁵ All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: "What have you done?"

James 4:7^a

Submit yourselves, then, to God.

James 4:10

Humble yourselves before the Lord, and he will lift you up.

F. Daniel 5

On the night of King Belshazzar's drunken feast, on the night of his death and the fall of his capitol city, the Lord announced His judgment upon the proud king and haughty nation. The scripture is clear and uncompromising.

Deuteronomy 4:39 (KJV)

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.

F. Daniel 6

Even when cast into the "lion's den" of life, the faithful believer will always trust God.

Psalm 18:17-19 (NLT)

He rescued me from my powerful enemies, from those who hated me and were too strong for me.¹⁸ They attacked me at a moment when I was in distress, but the Lord supported me.¹⁹ He led me to a place of safety; he rescued me because he delights in me.

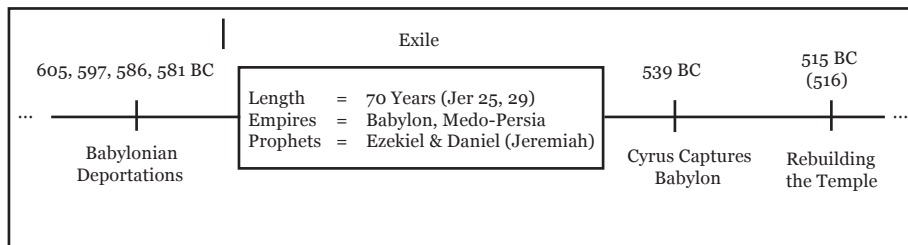
SESSION 6

Daniel - Part Two

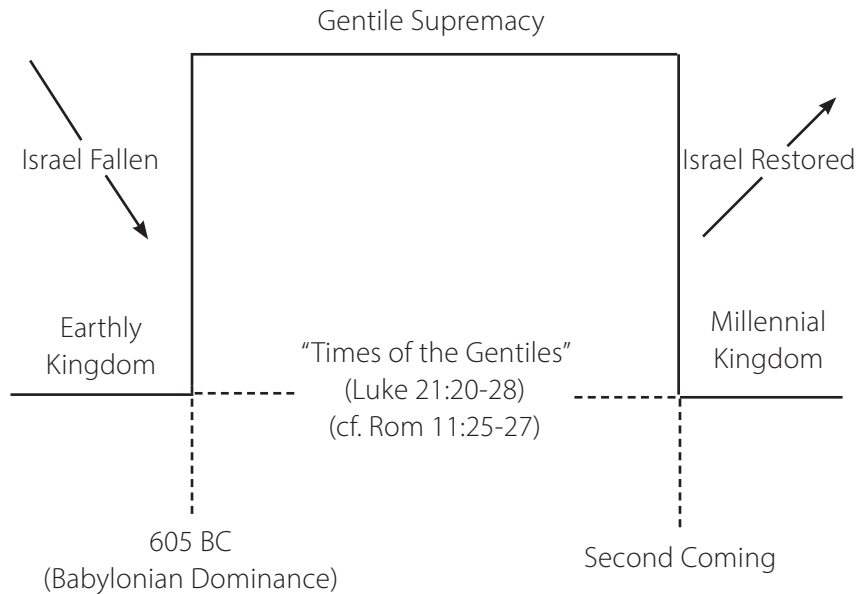
I. PRAYER

II. PANORAMA TIMELINE: MOVEMENT 8 ("EXILE")

Movement 8: Exile



III. PROPHECY OF MESSIANIC KINGDOM



IV. CHART: BOOK OF DANIEL

DANIEL		
CHAPTERS 1-6	CHAPTERS 7-12	
6 HISTORICAL NARRATIVES	4 PROPHETIC VISIONS	
1. Description of Daniel (1) 2. Dream of Nebuchadnezzar (2) 3. Demonstration of Faith (3) Shadrach, Meshach, Abed-nego 4. Dream of Nebuchadnezzar (4) 5. Dinner of Belshazzar (5) 6. Den of Lions (6)	1. Dream of 4 Beasts (7) 2. Dream of Ram, Goat, Small Horn..... (8) 3. Discussion of “Seventy Sevens”... (9) 4. Destiny of Israel’s Future(10-12)	
CHAPTER 1	CHAPTERS 2-7	CHAPTERS 8-12
Hebrew	Aramaic	Hebrew
Intro	Gentile Nations	Hebrew Nation
“Daniel”	“Times of the Gentiles”	Times of the Jews

V. BIBLICAL DEVELOPMENT

The following biblical exposition is structured according to the outline of Daniel (above). The four prophetic visions/discussions are found in Daniel 7-12.

A. Dream of Four Beasts (Dan 7)

Daniel 7 begins the prophetic visions section of the book. Additionally, this chapter (written in Aramaic as was chapters 2-6) completes a chiasmic structure of Daniel 2-7. Thus, chapter seven acts as a literary hinge ending one section and beginning another. Note the literary Chiasm (adapted from Goldingay, *WBC*, 157-58).

-
- A Vision of Four Kingdoms and End (Dan 2) (Nebuchadnezzar)
 - B Faithfulness and Miraculous Rescue (Dan 3) (3 Friends)
 - C Judgment Presaged and Experienced (Dan 4) (Nebuchadnezzar)
 - C' Judgment Presaged and Experienced (Dan 5) (Belshazzar)
 - B' Faithfulness and Miraculous Rescue (Dan 6) (Daniel)
- (HINGE) A' Vision of Four Kingdoms and End (Dan 7) (Daniel)
-

1. The heavenly intrusion (1-14)

During the first year of the co-regency of Belshazzar (with his father, Nabonidus) around 553 BC, Daniel (pushing about seventy years of age) experienced revelatory dreams and visions (7:1), the visions likely occurring during his dreams.

a. The vision of the four beasts (2-8)

Daniel 7:2-8

Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. ³ Four great beasts, each different from the others, came up out of the sea. ⁴ "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a human being, and the mind of a human was given to it. ⁵ "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!' ⁶ "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule. ⁷ "After that, in my vision

at night I looked, and there before me was a fourth beast—terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.⁸ “While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully.

“THE FOUR BEASTS OF DANIEL 7”		
Beast	Designation	Description
Lion	Babylon	Lion with wings like an eagle
Bear	Medo-Persia	Bear raised up (lopsided) with three ribs in its mouth
Leopard	Greece	Leopard with four wings and four heads
Terrifying Beast	Rome	Terrifying and powerful beast with iron teeth and bronze claws
(Antichrist Kingdom)	Rome II	Ten horns and the little horn

b. The vision of the Ancient of Days (9-12)

In verse eight the little horn was described as having the eyes (intelligence) of a man and a mouth that spoke boastfully or arrogantly (8). At this point Daniel lays aside the subject of the little horn to a heavenly courtroom scene described in verses 9-12.

Daniel 7:9-10

“As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. ¹⁰ A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

- (1) “Ancient of Days” —God the Father
- (2) Thrones—symbols of authority and sovereignty
- (3) “Fire”—descriptive of divine judgment

Daniel then saw the destruction of the little horn and the fourth beast (11-12).

c. The vision of the Son of Man (13-14)

Daniel 7:13-14

“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴ He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

- (1) “Son of man”—a favorite title used by Jesus for Himself (eg. Matt 12:8, 32, 40; 16:13, 27-28; Mk 2:10; 8:31); here in Daniel describing a human (son of man) coming with the clouds and given divine authority (deity), thus a God-man or Jesus Christ.
- (2) The God-man’s dominion is everlasting and establishes a “kingdom... that will never be destroyed.” This is a fifth kingdom corresponding to the stone cut without hands.

Daniel 2:44-45^a

"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.⁴⁵ This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces.

2. The heavenly interpretation (15-28)

Troubled by the unfolding vision, Daniel asked an angel (cf. 7:10) the true meaning. Key insights were revealed.

- a. The four beasts are four kingdoms from the earth (17).
- b. The fifth kingdom will be received by all the saints of the Most High (a literal kingdom like the other four; commonly called the Millennial Kingdom) (18).
- c. Further details were requested by Daniel about the fourth kingdom (19 ff).

Daniel 7:23-27

"He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.²⁴ The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.²⁵ He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time.²⁶ "But the court will sit, and his power will be taken away and completely destroyed forever.²⁷ Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'"

“COMPARISONS BETWEEN DANIEL 2 AND 7”	
Daniel 2	Daniel 7
<ul style="list-style-type: none"> • Nebuchadnezzar’s Statue • Vision to Nebuchadnezzar • Four Kingdoms + One • Four-Part Image + Stone • More General • Daniel Interpreted • Viewpoint of Man (Great Kingdoms) 	<ul style="list-style-type: none"> • The Four Beasts • Vision to Daniel • Four Kingdoms + One • Four Beasts + Son of Man • More Detailed • Angel Interpreted • Viewpoint of God (Beastly, Immoral)
*Adapted from Constable, <i>Notes on Daniel</i> , 97.	

B. Dream of the Ram, Goat, Small Horn (Dan 8)

Beginning with Chapter 8, Aramaic is no longer the language of the writer (the start of the Aramaic section was Dan 2-7). The purpose of switching back to Hebrew may have been related to the subject matter of Daniel 8-12, namely the coming events related to the Jews and their nation.

The focus of this chapter (Dan 8) relates primarily to the coming Medo-Persian and later Greek empires and their influence upon Israel the nation.

1. The Heavenly Intrusion (8:1-14)
 - a. Account of the setting (1-2)

Daniel 8:1-2

In the third year of King Belshazzar’s reign, I, Daniel, had a vision, after the one that had already appeared to me.² In my vision I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal.

- (1) King Belshazzar's third year would have been around 551 (or 550) BC. Daniel 5 records (out of chronological sequence) his death at the hands of the Medo-Persians.
 - (2) Daniel would have been around 70 years of age at this point in time.
 - (3) Daniel's vision transported him from Babylon to Susa, capital of the Persian empire (some 200 miles east of Babylon).
- b. Account of the vision: ram, goat, small horn (3-14)
- (1) "Ram" (3-4)

Daniel 8:3-4

I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. ⁴ I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great.

The ram represents the Medo-Persian empire. Daniel 8:20 clearly states, "The two-horned ram that you saw represents the kings of Media and Persia." This corresponds to the Daniel 7 vision of a bear.

Daniel 7:5

"And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'"

Note the following chart that compares these two visions, bear and ram, as corresponding to Medo-Persia.

The Bear and The Ram		
Daniel 7	Daniel 8	Significance
"Bear"	"Ram"	Medo-Persia
Two Sides	Two Horns	Media and Persia (alliance)
One Side Raised	One Horn Higher	Persia over Media (more prominent)
Three Ribs in Teeth (Babylon, Lydia, Egypt)	Pushed West, North, South (Babylon, Lydia, Egypt)	Conquered Countries

(2) "Goat" (5-8)

Daniel 8:5-8

As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. ⁶ It came toward the two-horned ram I had seen standing beside the canal and charged at it in great rage. ⁷ I saw it attack the ram furiously, striking the ram and shattering its two horns. The ram was powerless to stand against it; the goat knocked it to the ground and trampled on it, and none could rescue the ram from its power. ⁸ The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven.

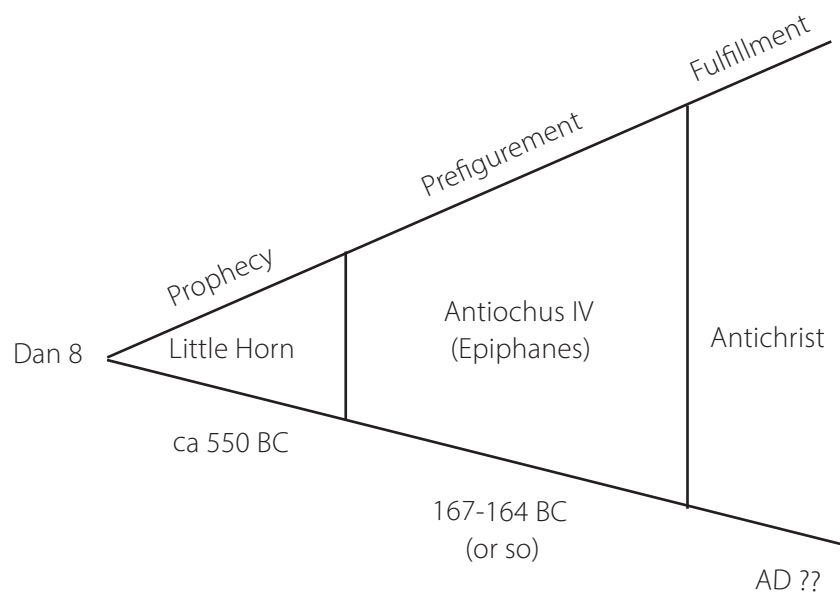
Like the previous ram vision, this vision of a male goat represented the rise and prominence of the Greek empire extending to the ancient near east. This vision ("goat") corresponds to the earlier vision of the leopard in Daniel 7. Note the following comparative chart.

The Leopard and the Goat		
Daniel 7	Daniel 8	Significance
"Leopard"	"Goat"	Greece
Given Authority to Rule	The Whole Earth	Extent of Conquest
Four Wings	Without Touching the Ground	Swiftness of Conquests
	(Goat) Prominent Horn	Alexander the Great
Four Heads	Four Prominent Horns	Successors to Alexander
	Little Horn Emerges	Antiochus IV (Epiphanes)

(3) "Little Horn" (9-14)

Prophetically points to the rise of Antiochus IV (Epiphanes), a successor in the line of Seleucus (one of the four of the divided Alexandrian empire). **Note that this does not correspond to the little horn of Daniel 7 which is related to the Roman empire.**

Verses 9-14 describe the future activities of the little horn (Antiochus IV) and his persecution of the Jews, desecration of the temple, and other acts of violence. While scholars debate the specifics of the fulfillment (when does the 2,300 days begin and end?), the fulfillment of the prophecy occurs around 167-164 BC. Theologically and prophetically, Antiochus IV prefigures the far future Antichrist described in Revelation. The following diagram shows the correlation.



2. The Heavenly Interpretation (8:15-27)

Key insights of the interpretation include:

- a. Gabriel, the angel, related the meaning of the vision to Daniel (15-16).
- b. Vision concerned “the time of the end” (or verse 26: “distant future”) which relates well to the prefigurement/fulfillment theme (as seen in the above diagram).
- c. Details concerning the ram, goat, and little horn are related.

Daniel 8:26-27

“The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”²⁷ I, Daniel, was worn out. I lay exhausted for several days. Then I got up and went about the king’s business. I was appalled by the vision; it was beyond understanding.

C. Visitation by Gabriel: “Seventy Sevens” (9:1-27)

1. Prelude (1-3)

Daniel 9:1-3

In the first year of Darius son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom—² in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.³ So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.

2. Prayer (3-19)

Realizing that certain prophesies of Jeremiah declared a seventy year total captivity (Jer 25:11-12; 29:10-14; cf. 2 Chron 36:21), and further realizing that the exiled nation had not experienced national confession or repentance for the sins that led to the exile, Daniel takes on the role of intercessor for the nation and prays. Note the elements of his prayer:

- Confession (4-14): “we have sinned”
“we have done wrong”
“we have turned away”
“we have not listened”
“we are covered with shame”
“we have rebelled” (so on)
- Petition (15-19): “turn away your anger”
“(turn away) your wrath”
“hear... prayers and petitions”
“give ear, O God”
“open your eyes and see”
“O Lord, forgive”

Daniel 9:17-19

“Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary.¹⁸ Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy.¹⁹ Lord,

listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your Name."

3. Prophecy (20-27): "SEVENTY SEVENS"

a. The powerful messenger (20-23)

Daniel 9:20-23

While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD my God for his holy hill—²¹ while I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice.²² He instructed me and said to me, "Daniel, I have now come to give you insight and understanding.²³ As soon as you began to pray, a word went out, which I have come to tell you, for you are highly esteemed. Therefore, consider the word and understand the vision...

b. The powerful message (24-27)

(1) The prophecy; in general terms (24)

Daniel 9:24

"Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place."

(a) "Seventy sevens" refers to sevens of years (as in Dan 9:1-2), thus 490 prophetic years in total (using the Hebrew standard of a 360 day prophetic year).

(b) Focal point of the prophecy is about "your people" (Jewish) and "your holy city" (Jerusalem).

(c) The purpose of the prophecy is seven-fold:

- "to finish transgression"
- "to put an end to sin"
- "to atone for wickedness"
- "to bring in everlasting righteousness"

- “to seal up vision and prophecy”
- “to anoint the most holy”

While scholars differ, these six things which are for the Jewish people (and Jerusalem) have not been completely fulfilled or realized for them. These six will be fulfilled by the end of the “seventy sevens” in conjunction with the Second Coming of Christ.

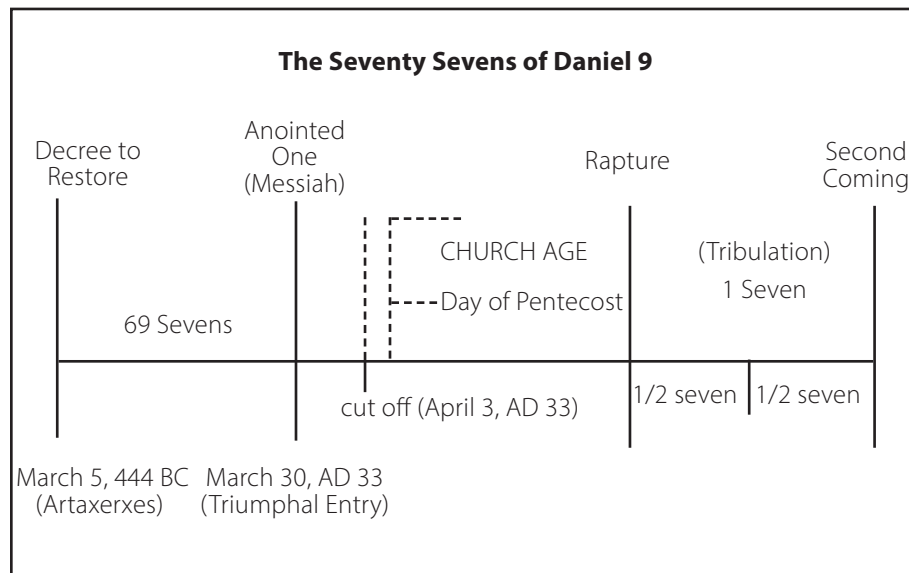
(2) The prophecy: in specific terms (25-27)

Daniel 9:25-27

“Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. ²⁶ After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. ²⁷ He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

- (a) The prophetic clock begins with the issuing of the decree “to restore and rebuild Jerusalem.” That began with the decree of the Persian king, Artaxerxes on March 5, 444 BC (cf. Neh 2:1-8).
- (b) At the close of seven sevens and sixty-two sevens (i.e. sixty-nine sevens or 483 prophetic years), the Anointed One (i.e. Messiah) will come (a literal date of March 30, 33 AD). Soon after the Anointed One would be “cut off” (crucified on April 3, 33 AD).

- (c) There appears to be a gap between the sixty-ninth and the final seventieth seven (a seven year period). In light of the nation's refusal to embrace Jesus as the promised Messiah-King, God has postponed fulfillment of certain OT prophecies until the nation repents (this may likely be a large part of the seven year tribulation).
- (d) The seventieth seven speaks of a ruler (in the far future) that will make a covenant of peace, break it after 3 1/2 years (midway through the final "seven"), and "set up an abomination that causes desolation" (prefigured historically by Antiochus IV - Epiphanes).



D. Vision of Israel's Future (10:1-12:13)

1. Daniel's vision (10:1-11:1)
 - a. The setting (10:1-3)
Daniel 10:1-3
In the third year of Cyrus king of Persia, a revelation was given to Daniel (who was called Beltshazzar). Its message was true and it concerned a great war. The understanding of the message came to him

in a vision. ²At that time I, Daniel, mourned for three weeks. ³I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.

- (1) "Third year of Cyrus" would have been in 536 BC. Daniel would be in his eighties at this point.
- (2) The subject of the revelation (disclosure) was "a great war." Details of the subsequent vision will follow.
- (3) The impact on Daniel was devastating. He mourned and fasted for three weeks.

b. The vision of a man (10:4-9)

Daniel was literally standing by the Tigris River when he had a vision of a man "dressed in linen" (4-5). The splendor of the man could be the description of an exalted angel (say some Christian commentators and Jewish scholars). But the description coupled with his words (particularly v. 13) lead some to believe this to be the preincarnate Son of God.

Daniel 10:7-9

I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. ⁸So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. ⁹Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground.

c. The subject matter of the vision (10:10-14)

The heavenly messenger rouses Daniel from his sleep, addresses him as one "highly esteemed" and begins to speak.

Daniel 10:12-14

Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in

response to them. ¹³ But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. ¹⁴ Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.”

- d. The strengthening of Daniel (10:15-11:1)
The vision overcomes the aged prophet/administrator. The heavenly messenger strengthens Daniel to hear the specifics of the vision.
2. Prophetic revelations: near future (11:2-35)
The prophecies of verses 2-35 refer to certain events in the life of the Jewish nation preceding the coming of the Messiah (in His first coming). These prophetic events include:
- a. Announcing the rise of **three more Persian kings** (Cambyses, Pseudo-Smerdis, Darius I) and a fourth (Xerxes) who would invade Greece (11:2-3).
 - b. Announcing the rise of a **mighty king of Greece** (Alexander) who would rule (including Israel) in great power before the breakup of his empire into four parts (11:3-4).
 - c. Announcing or focusing on two of the four parts: the **king of the South** (Ptolemy I - Ptolemaic Empire) in Egypt; the **king of the North** (Antiochus - Seleucid Empire) in Syria and Mesopotamia. Verses 5-20 traced the alliances, then the warfare between the rival empires.
 - d. Announcing the rise of the **“contemptible person”** known historically as Antiochus IV (Epiphanes). He will have a failed attempt to capture the king of the South, but in anger will attack Judea and Jerusalem, desecrate the temple, offer pagan sacrifices, and commit “the abomination that causes desolation” (v.31).

3. Prophetic revelations: far future (11:36-12:4)

The prophetic revelation (disclosure) of Daniel 9:24-27 prophesied events to come specific to the Jews. Verses 24-26 completed the first sixty-nine sevens. But what of the seventieth seven of verse 27? This refers to events near the Second Coming of Christ far yet in the future "last days." This seventieth seven is also referred to as the seven year Tribulation. Daniel 11:36-12:4 highlights some key events of that period.

From verses 21-35 (the prophecy concerning Antiochus Epiphanes with him foreshadowing a yet future, like-minded ruler), the next verses 36-45 jump to the far future.

Daniel 11:36

"The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.

The identity of this "king" is described throughout the Scriptures in a number of ways:

- "Little horn" (Dan 7)
- "Ruler who will come" (Dan 9:26)
- "Man of lawlessness" (2 Thess 2:3-12)
- "Antichrist" (1 Jn 2:18)
- "Beast" (Rev 11-20)

This leader will exalt himself, initiate warfare, and attack Jerusalem. Daniel 11:36-12:4 prophetically describes some of his infernal activities.

Donald Campbell describes these activities as 12 facts about "the king":

1. Act in self-will (36)
2. Exalt himself (36)
3. Magnify himself above other gods (36)
4. Blaspheme the true God (36)
5. Prosper for a time (36)

6. Exhibit himself as irreligious person (37)
7. Display confidence in military might (38-39)
8. Be challenged as to his military might (40)
9. Be initially victorious in battle (40-43)
10. Face later renewed conflict (44)
11. Be headquartered in Jerusalem (45)
12. Will come to an end (45)

Daniel 12:1-4

"At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered.

² Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. ³ Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. ⁴ But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge."

- a. Michael (angelic prince) will arise to protect God's people.
- b. Believers (names found in the Book of Life) will be rescued.
- c. Resurrected dead (both believers and non-believers) will be raised for judgment.

Note the following chart on the judgments described in the Word of God.

JUDGMENTS IN THE SCRIPTURES						
JUDGEMENT	TIME	PLACE	PERSONS	BASIS	RESULTS	SCRIPTURE
Believers' works	Between Rapture and Second Coming	<i>Bema</i> of Christ	Believers in Christ	Works and walk of the Christian life	Rewards or loss of rewards	1 Cor 3:10-15; 2 Cor 5:10
Old Testament saints	End of Tribulation/ Second Coming		Believers in Old Testament times	Faith in God	Rewards	Dan 12:1-3
Tribulation saints	End of Tribulation/ Second Coming		Believers of Tribulation period	Faith in and faithfulness to Christ	Reign with Christ in the Millennium	Rev 20:4-6
Living Jews	End of Tribulation/ Second Coming	Wilderness	Jews who survive the Tribulation	Faith in Christ	Believers enter the Kingdom; rebels are purged	Ezek 20:34-38
Living Gentiles	End of Tribulation/ Second Coming	Valley of Jehoshaphat	Gentiles who survive the Tribulation	Faith in Christ as proved by works	Believers enter the Kingdom; others go to Lake of Fire	Joel 3:1-2; Matt 25:31-46
Satan and fallen angels	End of Millennium		Satan and those angels who follow him	Allegiance to Satan's counterfeit system	Lake of Fire	Matt 25:41; 2 Peter 2:4; Jude 6; Rev 20:10
unsaved people	End of Millennium	Before the Great White Throne	Unbelievers of all time	Rejection of God	Lake of Fire	Rev 20:11-15
* Taken from C. Ryrie, <i>Basic Theology</i> , 602.						

4. A final word (12:5-13)

Daniel 12:5-6

Then I, Daniel, looked, and there before me stood two others, one on this bank of the river and one on the opposite bank. ⁶ One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?"

The question basically addressed this. How long will the previously described things (Dan 11:3-12:4) last? The answer was "for a time, times, and half a time" (1260 days per 30 day prophetic months). This corresponds to the latter half of the Great Tribulation or the last half of the seventieth seven.

But there was more to say.

Daniel 12:11-12

"From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days. ¹² Blessed is the one who waits for and reaches the end of the 1,335 days.

The earlier general description of a time element is expanded by 30 days to a total of 1290 days. Perhaps the extra 30 days refer to the time of the actual judgment (cf. also Matt 25:31-46). Further, a blessing is pronounced upon the one (of that time) who waits for and reaches 1335 days (an additional 45 days). Perhaps this refers to the official inauguration of Jesus at the Messianic King's coronation and establishment of the Messianic, Davidic Kingdom. This is speculative but reasonable.

Thus ends the Book of Daniel.

VI. TAKEAWAYS

A. God's Sovereignty

Through the development of biblical prophecy outlined in Daniel, it becomes clear that God is in sovereign control of human events. As Nebuchadnezzar had to learn the hard way, "the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes" (Dan 4:25^b).

B. Faithfulness

Faithfulness to God alone (as evidenced by Daniel and his three friends) brings blessings even in the face of adversity.

C. One Lord

Believers do not bend the knee before false gods or idols... not in the days of Daniel and not in the prophetic days of the future.

We have but one Lord.

Philippians 2:9-11

Therefore God exalted him to the highest place and gave him the name that is above every name,¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,¹¹ and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

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