

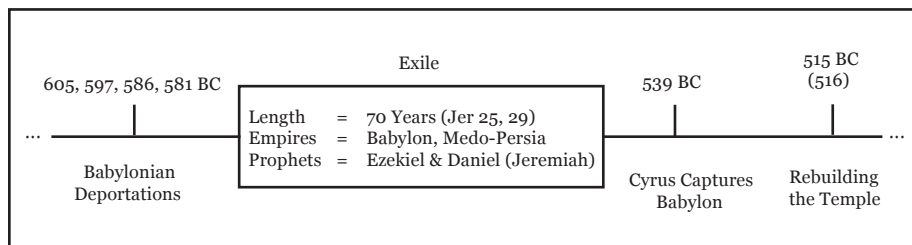
SESSION 4

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).

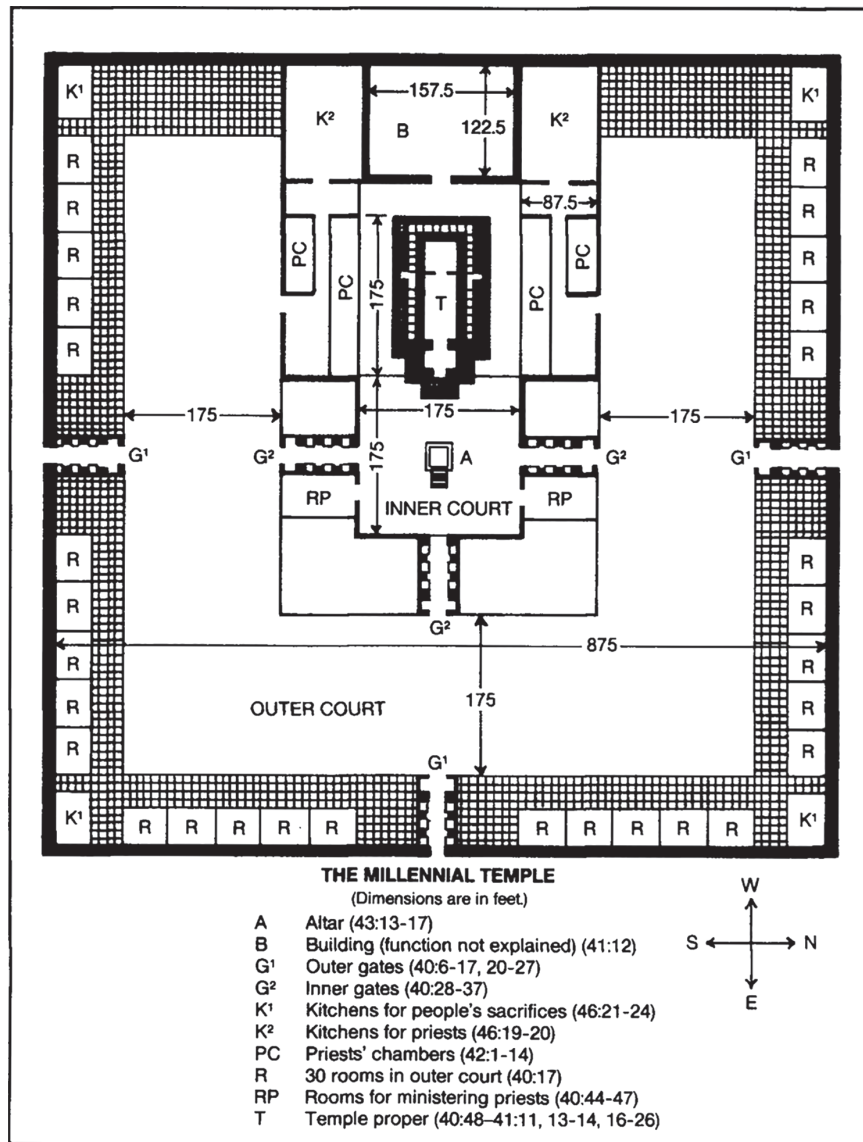
4. Postlude: Prophecy of Gog and Magog (Ezek 38–39)
These two chapters look to the far prophetic future when Gog and Magog will attack Israel. The timing of this event will be at some point in the Tribulation.

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.

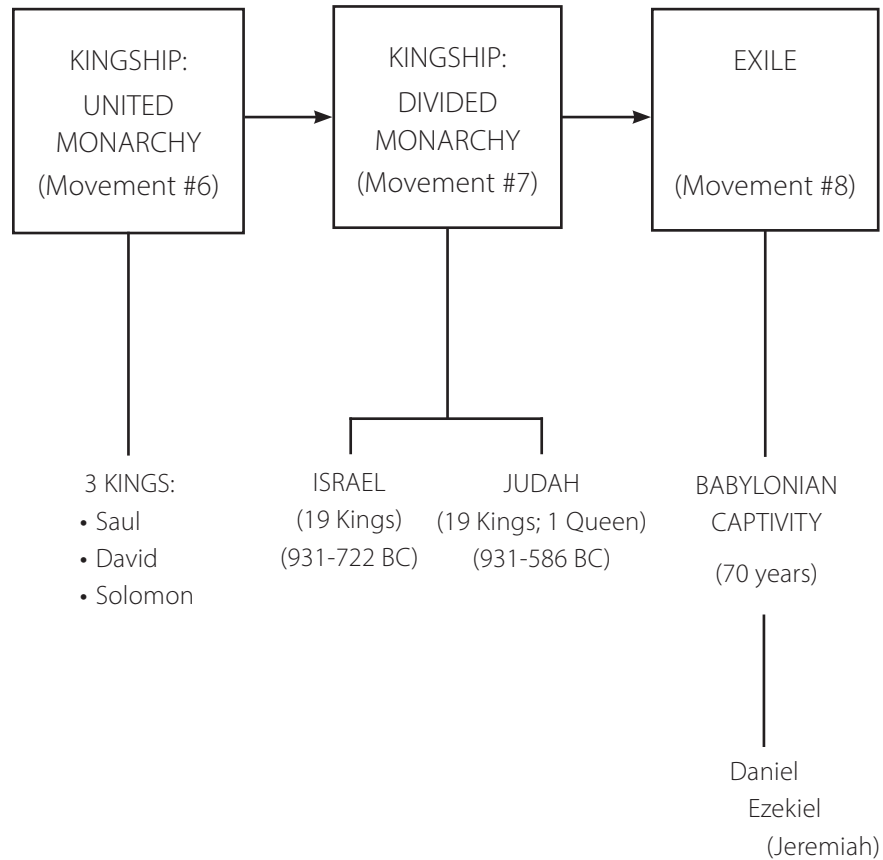
SESSION 5

Daniel: Part One

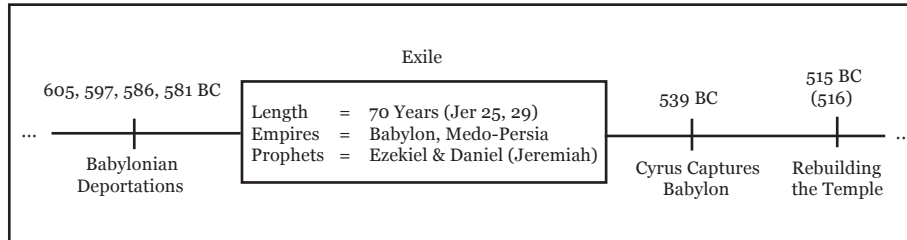
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Relationship of Movements 6, 7, 8

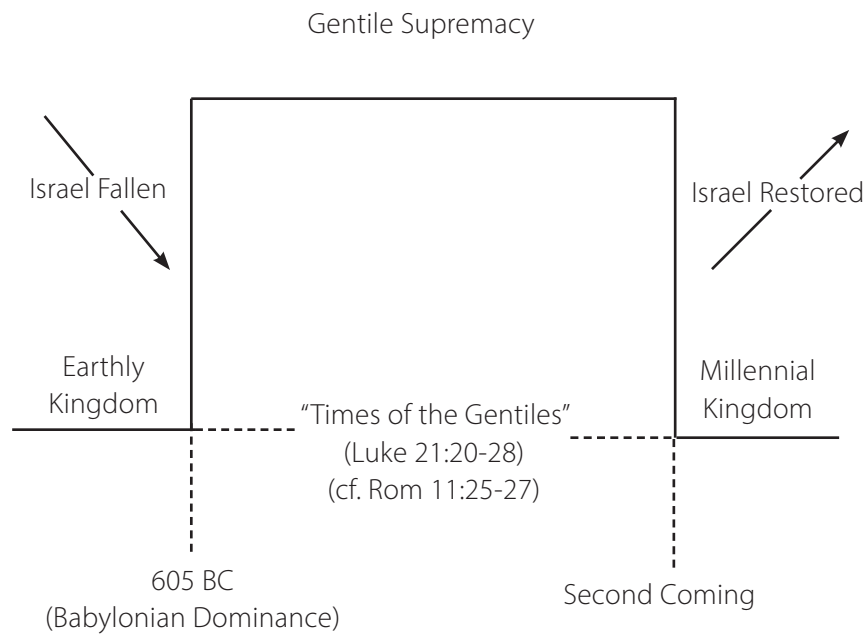


B. Timeline: Movement #8 (Exile)



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. ⁹So 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 Belshazzar, 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.

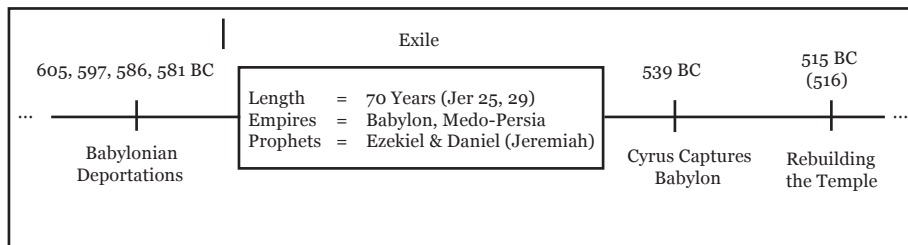
SESSION 6

Daniel - Part Two

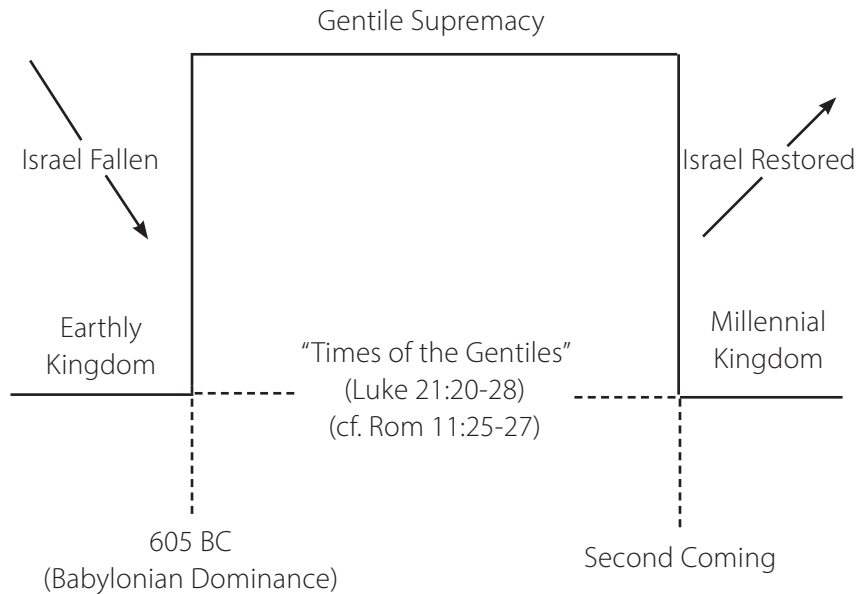
I. PRAYER

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.'"