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“EZEKIEL AND DANIEL”

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The information in this book was prepared for a study of the books of Ezekiel and Daniel as a part of the work of the On-Line Academy of Biblical Studies. These lessons and many other lessons can be viewed at www.oabs.org.

This material was prepared by Charles Coats who works with the church of Christ that meets at 340 North Summit Street, Webberville, Michigan. This information is made available in book form to be used in spreading God's word throughout the world.

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If you have any questions, please do not hesitate to contact me.

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EZEKIEL, DANIEL
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I. BACKGROUND TO THE BOOK OF EZEKIEL

1. By the time given in 1:2, we can understand that Ezekiel's prophecy began around 592 B.C., the 5th year of Jehoichin's captivity. It would have lasted at least until about 571 B.C. (14 years after the fall of the city – 40:1).
2. Note the following time line:
 - a. 606 B.C. – Nebuchadnezzar, king of Babylon, captures Judah during the reign of Jehoikim (2 Kgs. 23:36 – 24:2).
 - b. 597 B.C. – Babylon sieges Jerusalem during the reign of Jehoichin (2 Kgs. 24:12-15).
 - c. 586 B.C. – Babylon destroys Jerusalem and the Temple during the reign of Zedekiah (Jer. 39:2; 2 Kgs. 25:8,9).
3. Of Ezekiel, we know little. He was the son of Buzi (1:3), he was a priest (1:3), and he was married (24:18).
4. Ezekiel is with those in captivity who live along the river Chebar, an irrigation canal near Babylon that connected the Tigris and Euphrates Rivers (1:1).
5. Ezekiel's work would have coincided with the lives of Daniel and Jeremiah. Jeremiah worked before the captivity to get Judah to repent and avoid the wrath of God. Ezekiel is working with Israel during the captivity to get them to quit being a rebellious people.
6. The book can be divided into three sections:
 - a. God's rebuke of Israel (1 – 24).
 - b. God's judgment against the nations around Israel (25 – 33).
 - c. The restoration of Israel (34 – 48).
7. Some modern scholars have doubted that Ezekiel authored the entire book because Ezekiel has such clear knowledge of the happenings in Jerusalem, while he claims to be in the land of Babylon. Those who offer this argument fail to understand that Ezekiel was an inspired prophet of God, and the knowledge could have been given to him in a vision, which is what he says happened in 8:3.
8. It should also be noted that those in Babylon were not without some information concerning what was happening in Jerusalem. Later, in the days of Nehemiah, Nehemiah will receive a report concerning the condition of the city from some who had evidently been there (Neh. 1:1-4).
9. The apocalyptic language used in the book tends to confuse people. Remember, in studying this type of language, we can get so caught up in the image as to miss the message all together. The images are not the story. They are a means to convey the message.
10. Eze. 24:14 – Israel would need to remember this – “When God says it will happen, it will happen!”
11. A sad commentary is that neither Daniel, Noah, nor Job could have influenced these people to do the right thing (Eze. 14:12-20).

EZEKIEL 1

1. Ezekiel begins by giving us a time frame for the start of his message. It is said to be in the 30th year (which some believe to be the age of Ezekiel – The priest began their service at 30 years of age – Num. 4:3), and also in the 5th year of Jehoichin’s captivity (1:1,2).
2. The inspiration of the message is seen in three statements.
 - A. “I saw visions of God” (1:1)
 - B. “The word of the Lord came expressly unto Ezekiel” (1:3)
 - C. “The hand of the Lord was there upon him” (1:3)
3. Ezekiel sees a vision of four living creatures (1:4-28).
 - A. A whirlwind came out of the north (God answered Job out of a whirlwind – Job 38:1), and with the whirlwind a great cloud (1:4).
 - B. Four living creatures appeared out of this cloud (1:5-14)
 - a. They had the likeness of a man (5).
 - b. They had four faces and four wings (6).
 - c. They had feet similar to those of calves and they sparkled like the color of burnished brass (7).
 - d. They had the hands of man (8).
 - e. Their wings touched the wings of another and went forward as a unit (9).
 - f. They had a face of a man, a lion, an ox, and an eagle (10) (Just like the four in Rev. 4:7, except in Revelation each only had one face).
 - g. They went where the Spirit guided them (11,12).
 - h. They had a terrifying appearance and quick movements (13,14).
 - C. Each creature had a wheel beside him (1:15-21).
 - a. The appearance of the wheels showed a wheel within a wheel (15,16).
 - b. The rims of the wheels were full of eyes, which could indicate the all-seeing majesty of God (17,18).
 - c. The wheels were under the control of the living creatures (19-21).
 - D. Each creature had a firmament above his head (1:22-28).
 - a. From the firmament a voice came (25).
 - b. Above the firmament was the appearance of a throne (26).
 - c. The noise made was as the voice of God (24).
 - d. The sum of this vision is “*This was the appearance of the likeness of the glory of the Lord*” (28).

EZEKIEL 2

1. In this short chapter, we see the charge given to Ezekiel. This charge will continue on into chapter 3.
2. Ezekiel's commission (2:1-5)
 - A. He is sent to the children of Israel -- a rebellious nation (3).
 - B. Israel is an impudent and stiff hearted people (4).
 - C. Ezekiel is to tell them what God has revealed to him (4).
 - D. Whether they heed the word Ezekiel teaches, they will still know a prophet has been among them (5).
 - a. Acts 17:6 – They had turned the world upside down.
 - b. Acts 5:28 – They had filled Jerusalem with their doctrine.
 - c. Acts 4:13 – They had knowledge that these men had been with Jesus.
3. Ezekiel's encouragement (2:6-8).
 - A. Do not be afraid of the people (6).
 - B. Teach God's word to them, whether they listen or not (7; cf. 2 Tim. 4:2).
 - C. Do not become like the people (8; cf. Micah 2:11; Hos. 4:9).
4. Ezekiel's message was to come from the book God gave him (2:9,10). This book contained lamentations, mourning, and woe. The message to a rebellious people was not going to be one they would want to hear.

EZEKIEL 3

1. At the end of chapter 2, Ezekiel was given a book that he was to "eat" (2:9).
2. Chapter 3 continues this discussion as Ezekiel eats the book and gets instructions from God.
3. God had not sent Ezekiel to speak to those of foreign language (5).
4. Interestingly, God tells Ezekiel that if he had sent him to a foreign people, these people would have listened to him (6).
5. Israel is so hard hearted that they will not listen to Ezekiel (7).
6. Ezekiel was sent by God to proclaim the message that God had given him, and he was not to fear those to whom he would be speaking (8-11).
7. Whether the people will listen or not, Ezekiel was still to preach the word (11).
8. The Spirit takes Ezekiel among the captives near the River Chebar, where Ezekiel gets a personal message from God (12-16).
9. Ezekiel is told that he is a watchman among the people. As a watchman, he would be accountable for how he performed his duties. (17-21).
 - A. If he fails to warn the people, the people will die, and their blood will be upon his hands (18).
 - B. If he does warn the wicked, the people may still die, but he would be free from their blood (19).
 - C. If he fails to warn those who were righteous but have fallen, then that person will die, and his blood will be upon Ezekiel's hands (20).

- D. If he warns the righteous and the righteous do not sin, then they will be spared and Ezekiel will be spared (21).
10. Ezekiel goes into the plain and enters his house. God instructs Ezekiel that he will speak when God gives him the message (22-27).

EZEKIEL 4

1. Ezekiel is given instructions to take a tile and draw an image of the city of Jerusalem on it and siege it. Ezekiel will build a fort against the city and show it being taken. This was a sign to the children of Israel that the city would fall (1-4).
2. Ezekiel would lie on his left side 390 days to portray the years of the iniquity of Israel (from Jeroboam's day until the fall of Jerusalem was about 390 years) (5).
3. Ezekiel would lie on his right side for 40 days signifying the punishment that would come upon Israel as others are led away into Babylon (6ff). Seems to be related to 40 years of idolatry before the fall of Jerusalem.
4. He would take food items that would be portioned to him (9ff) which showed that Israel would be in bondage and their food and water would be portioned to them (16,17).

EZEKIEL 5

1. Ezekiel shows the punishment of Jerusalem by cutting his hair and his beard (1).
2. He is to take 1/3 of the hair and burn it; 1/3 he is to smite with a knife; and 1/3 he is to scatter in the wind (2). A few he is to keep in his clothes and later throw them in the fire (3,4).
3. God tells us that this is a symbol of the fall of Jerusalem (5ff).
4. Why did Jerusalem fall?
 - A. She changed God's judgments into wickedness more than the nations (6).
 - B. She changed God's statutes into wickedness more than the nations (6).
 - C. She refused God's judgments and statutes (6).
 - D. She refused to walk in the way of God (6).
 - E. She prospered yet did not walk in God's statutes (7).
 - F. She did not keep his judgments (7).
 - G. She did not pay attention to God's judgments against the nations around her (7).
 - H. She had defiled his sanctuary with all her detestable things (11).
5. God is against them and he will execute his judgment upon them.
 - A. He will execute his judgments upon them (8).
 - B. He will do to them that which he has not done to them before (9).
 - C. They will eat one another (10). (When a city is under siege, food supplies run out and people resort to cannibalism to survive.)
 - D. God will diminish them (11).
 - E. His eye will not spare (11).
 - F. He will not have any pity upon them (11).

- G. 1/3 will die with the pestilence and famine (12).
 - H. 1/3 will die by the sword (12).
 - I. 1/3 will be scattered abroad (12).
 - J. He will make them waste and a reproach to those who pass by (14,15).
6. They will know that God meant what he said when he accomplishes that which he has spoken (13).
 7. Their judgment will be severe and will not change because God has spoken it (15-17).

EZEKIEL 6

1. Ezekiel is to prophesy against Israel and pronounce their destruction (1-7). One thing that will be destroyed is their high places, the locations of their worship of their false gods (3-6).
2. God will spare a remnant who will remember these deeds (8,9).
3. What would Israel learn from this?
 - A. “and ye shall know that I am the Lord” (7).
 - B. “And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them” (10).
 - C. “Then shall ye know that I am the Lord” (13)
 - D. “and they shall know that I am the Lord” (14)
 - E. Compare this to Lev. 10:3. (Think of this also, all that we do is to be to the glory of God (1 Cor. 10:31). We can glorify God in our lives now, or one day his glory will be shown to us in our destruction and we will then know that he is God. Better to get it right now than to learn this valuable lesson too late!)

EZEKIEL 7

1. Israel’s judgment by God is brought upon them because of their iniquity. They are receiving that which they have sown (3,8).
2. God’s punishment upon Israel will come upon all of them (12).
3. When the time comes to try to defend themselves, there will be none to answer the call because God’s wrath is upon them (14).
4. Those that manage to escape the destruction will mourn and be in shame. They will be weak and fear (16-18).
5. They will learn that all of their silver and gold will not be able to deliver them (19). (cf. Nahum 1:6)
6. Israel had defiled the Temple and God would make the Temple a place of spoil for Israel’s enemies (20-22; cf. Dan. 1:1,2; 2 Kgs. 24:13).
7. When Israel is completely taken, they will seek peace and none will be there (25), and they will seek wisdom from the prophets and priests and they will not have any (26).

EZEKIEL 8

1. Ezekiel and the elders of Judah are together in his house (1).
2. While here, Ezekiel sees a likeness (2).
 - A. As the appearance of fire.
 - B. From the appearance of his loins downward, fire.
 - C. From his loins upward, as the appearance of brightness, as the color of amber.
3. This likeness put forth the form of a hand and brought him in the spirit to Jerusalem. Ezekiel will see a vision of Jerusalem (3).
 - A. He is at the door of the inner gate that looks towards the north and is at the “seat of jealousy”. Israel had set up idols, even in the Temple (Jer. 7:30).
 - B. These idols provoked God to jealousy (Deut. 32:16).
4. Ezekiel gets a look at Israel’s abominations (5-17).
 - A. He sees the altar that provokes to jealousy (5).
 - B. They committed abominations in the Temple (6).
 - C. They drew images of their false gods on the wall of the Temple (7-10).
 - D. The ancients of Israel worshipped these false gods in secret, thinking God would not see them (11,12).
 - E. He sees women weeping for Tammuz, a fertility god worshipped in Mesopotamia, Syria, and Palestine. His worship involved licentious rites. Here, in the gate of the Temple, women are weeping for this false god (13,14).
 - F. He saw about 25 men at the door of the Temple worshipping the Sun (15,16).
 - G. Judah was not even ashamed of their actions (17; Jer. 6:15,16). The idea of putting a branch to the nose is an uncertain concept for us. It is thought that it may mean they were scoffing at God or that it was some form of ritual to serve their false god.
5. God will not spare them and he will not hear their pleas (18; cf. Isa. 59:1,2)

EZEKIEL 9

1. As the vision of Jerusalem’s downfall continues, Ezekiel sees 6 men with their weapons and one with an inkhorn (1,2).
2. God sends one of these men to go through the city and mark those who are faithful to God (3,4).
3. The other men with their weapons are instructed to go through and kill those who are unfaithful to God, but to not harm those who have the mark of the first angel (5,6).
4. Ezekiel wonders if God is going to destroy all of Israel, but God reminds him that he will punish Israel for their iniquity (7-10).
5. The man who was sent to mark the faithful reports back that he has finished his work (11).

EZEKIEL 10

1. While great abominations were being done in the Temple, God shows Ezekiel that his glory will fill his house.
2. Ezekiel sees the appearance of the likeness of a throne (1), and hears a voice instruct the man clothed in linen to get coals of fire from between the cherubim and scatter them over the city (2).
3. The cherubim were figures of angelic beings drawn on the walls of the Temple. Between two of them was the altar of God (1 Kgs. 6 when Solomon built the Temple). The altar would be below the cherubim, described in Eze. 10 as being between the wheels (6). The one instructed to take the coals did so (7).
4. When this part of the vision began, the glory of God filled the house (4), and when the cherubim leave, the glory of God comes over them and off the house (18). This vision consistently teaches of the final destruction of Jerusalem and the Temple.
5. As with the first time Ezekiel saw such images, Ezekiel tells us that this vision recorded in Eze. 10 is just like the one he had seen earlier (20-22). These cherubim were on a mission to serve God and “went every one straight forward” (22).

EZEKIEL 11

1. Ezekiel is now taken to the east gate of the Temple and sees 25 men who are the ones who devise wickedness and teach the people so (1,2).
2. They prophesied that the city’s destruction is not near and that we need to continue to build houses and go on as we have always gone on (3; Similar to those around Jeremiah who prophesied peace when there was no peace – Jer. 6:14).
3. Ezekiel is told to prophesy against these men (4).
4. To these men, God shows that he will bring them out of the city and give them into the hands of strangers (5-11).
 - A. They had multiplied the slain in the city (6).
 - B. God will bring them forth out of the city (7).
 - C. God will bring a sword against them. They feared the sword, yet as seen, they prophesied that this would not come against them (8).
 - D. God will deliver them into the hands of strangers and will execute his judgment upon them (9).
 - E. They will fall by the sword and will learn that God is in control (10).
 - F. You will not remain in the city (11).
6. Why was Israel so judged by God? (12)
 - A. They did not walk in his statutes.
 - B. They did not execute his judgments.
 - C. They followed the manner of the heathens around them.
7. As Ezekiel was prophesying, Pelatiah, one of the 25, died. This caused Ezekiel to be concerned that God would destroy all of Israel (13).

8. While the city was to be taken by strangers and the people led away, God promised to be with them even during this time (16).
9. God promises Israel that they would come out of the captivity and back to Israel (17-21).
 - A. God will assemble them again in Israel (17).
 - B. The people will take away those things offensive to God (18).
 - C. The people will once again seek God and walk in his statutes. They will be his people and he will be their God (19,20; Jer. 7:23; 31:31-33; Heb. 8:10).
 - D. Those who refuse to follow God, God will punish (21).
10. The glory of God departs from the city of Jerusalem, and Ezekiel is caught back in his vision to Babylon (22-25).

EZEKIEL 12

1. Ezekiel's work is not easy because Israel is a rebellious house (2, 9,25).
2. In this portion of Ezekiel's work, God has him present a visual lesson to Israel. He is to take some things for moving and through the day move it out (3-8).
 - A. His instructions (3-6).
 - B. He is a sign to Israel (6).
 - C. He moves his stuff as God instructed (7).
 - D. The people wondered what he was doing (8).
3. God uses the visual example of Ezekiel to teach Israel that they will be taken into captivity (9-13).
4. The king would go into Babylon but would not see it (13). This is a reference to King Zedekiah, the last king of Judah. When Jerusalem was destroyed, Zedekiah was captured and blinded by his captors (2 Kgs. 25:7). He was then taken into Babylon.
5. Israel will be scattered and none can help them (14,15).
6. Not all will be destroyed. Some will live so they can tell their story when they come into the land of the heathen (16).
7. Jerusalem and Israel will be destroyed (17-20).
8. Israel had a proverb that they used to teach that they would last a long time and those prophecies against them were not going to come to pass (21,22).
9. God told them that he would remove this proverb from the land, and would give them a new one – this proverb said the days are at hand and all the prophecies against them would come true (23).
10. All “visions” and “prophecies” that taught that Israel would be spared would cease in Israel (24).
11. God's word would come to pass – He spoke it and it will happen (25).
12. While those in Israel would say that all that God had spoken would not happen for many years hence, God instructs Ezekiel to tell them that his words will be prolonged no longer (27,28).

EZEKIEL 13

1. Ezekiel prophesies against the false prophets in Israel (1-16).
 - A. They were foolish prophets (3).
 - B. They followed their own spirit (3).
 - C. They see nothing (3).
 - D. They have not helped Israel in their need (5).
 - E. They were telling the people that God had said this, when God had not said this (6,7).
 - F. God is against them (8).
 - G. God will cut them off from the land (9).
 - H. They prophesied peace when there was no peace (10), and built a wall with untempered mortar (10).
 - I. These walls (their teachings) God will tear down. Their prophesies of peace will be shown to be wrong when God's wrath comes upon Israel (11-16).
2. Ezekiel prophesies against those women who prophesy falsely (17-23).
 - A. They had encouraged those who would destroy Israel (18).
 - B. They helped destroy those that should live and saved those that should die (19).
 - C. God will deliver his people out of their hands (20,21).
 - D. They made the righteous sad, whom God had not made sad. They strengthened the hand of the wicked by promising him life (22).
 - E. These false prophets would also be cut off (23).
3. And ye shall know that I am the Lord! (9,21,23).

FALSE TEACHERS

In Eze. 13, God speaks strongly against the false prophets and prophetesses of their day. These individuals had led all of Israel into captivity. Yet today, even with these kind of passages before us, we still fall prey to the teachings of false teachers. Let us note some of the things the Bible teaches us concerning those who would teach error.

1. Isa. 5:20 – They will call evil good, and good evil.
2. Isa. 30:10 – The people want the prophets to prophesy smooth things, to prophesy deceit.
3. Jer. 5:31 – They prophesy falsely and bear rule by their own means.
4. Jer. 6:14; Eze. 13:10 – They teach peace when there is no peace.
5. Jer. 27:10-14 – They make people believe a lie. God has not sent them.
6. Jer. 28:15 – They cause people to trust in a lie.

7. Eze. 13:3 – They follow their own spirit and are blind.
8. Eze. 13:6,7 – They will teach that their message is from God.
9. Mic. 2:11 – They lie to the people and the people love to have it so.
10. Mic. 3:2 – They hate good and love evil.
11. Mic. 3:5 – They cause the people to err and work against those who oppose them.
12. Matt. 7:15 – They are disguised in sheep’s clothing, but inwardly are ravening wolves.
13. Matt. 7:15 – We are to beware of them.
14. Matt. 7:16 – They are known by their fruits.
15. Mk. 12:38-40 – Their religion is all make believe.
16. Rom. 16:17,18 – They teach things contrary to the doctrine of God and serve themselves.
17. 2 Cor. 2:17 – They corrupt the word of God.
18. Gal. 3:1 – They have bewitched the people into not obeying the truth.
19. Col. 2:8 – They work to get us to believe the things of men and not the things of God.
20. 1 Tim. 1:19,20 – They make shipwreck of the faith.
21. 2 Tim. 4:3,4 – They will turn away the ears of the people from the truth to fables.
22. 2 Pet. 2:1
 - a. They bring in damnable heresies.
 - b. They deny the Lord.
 - c. They bring to themselves swift destruction.
23. 2 Pet. 2:19 – They promise liberty while they themselves are servants of corruption.
24. 2 Pet. 3:17 – We must beware of false teachers lest we fall from our own steadfastness.

25. Jude 4

- a. They have crept in unawares (They worked themselves in without anyone knowing what happened.)
- b. They turned the grace of God into lasciviousness.
- c. They deny God and Jesus.

26. Jude 16 – They take advantage of people for their own purposes.

EZEKIEL 14

1. Ezekiel prophesies against those who had set up idols in their hearts (1-3).
2. God refuses to listen to them because of their iniquity, and promises to recompense unto them for the errors of their ways (3-5).
3. God pleads with them to repent and turn from their idolatry (6).
4. He promises to punish them if they do not repent (7-10).
5. Verse 9 says that if a prophet is deceived it is God that has deceived him, seeming to indicate that God purposely caused this prophet to be wrong. However, this cannot be the case since God is going to punish this prophet for being wrong and if God is the reason he is wrong, then God is going to punish them for something they could not help. Therefore, God would be both unjust and unfair. To help understand what is said here, we only need to read 2 Thess. 2:10-12 and Rom. 1:24,25. God sends strong delusions by teaching them the truth and then giving them the opportunity to accept or reject that truth. God saves those who believe and punishes those who do not. They were deceived by the word of God, but not because that was the intention, but because they refused to believe.
6. The purpose of God's punishment was to get Israel to once again be God's people (11).
7. God sends four calamities against Israel to get them to repent (12-21).
 - A. Famine (13,14).
 - B. Beasts (15,16)
 - C. The sword (17,18)
 - D. Pestilence (19,20).
 - E. Yet with each of these Israel refuses to repent. In fact, God instructs them that if Job, Daniel, and Noah had preached to these people, the people still would not have obeyed (14,16,18,20).
8. A remnant will be spared and the people would know that God was just in punishing them (22,23).

EZEKIEL 15

1. As a vine tree is only good for fuel for the fire, so will Jerusalem be (1-5).
2. God will destroy Jerusalem "because they have committed a trespass" (6-8).

EZEKIEL 16

1. In its infancy, Jerusalem was left to die (1-5).
2. God came upon her and gave her life (6-14)
 - A. He caused them to multiply (7).
 - B. He caused them to become great (7).
 - C. He entered into a covenant with them (8).
 - D. He made them beautiful before all nations (9-14).
3. Yet, Jerusalem played the harlot (15-29).
 - A. She trusted in her own beauty (15).
 - B. She built idols with the things God had given her (17; See 2 Kgs. 21:3-7).
 - C. She worshipped these idols with things God had given them (18,19).
 - D. She offered her children as human sacrifices to these gods (20,21).
 - E. She did not remember what God had done for her (22).
 - F. She built places of worship for the false gods in every place (23-25).
 - G. She committed fornication with Egypt, Assyria, and Babylon (26-29).
4. Jerusalem went after other lovers and paid them to come to her (30-34). God shows that unlike harlots who get paid for their services, Israel was like the unfaithful wife who goes after other men instead of her husband.
5. Jerusalem will be destroyed by these lovers (35-43).
 - A. They will take all that Jerusalem has and destroy her (35-41).
 - B. Then will God's anger be put to rest (42), when he recompenses to them for their evil ways (43).
6. A proverb against Israel (44-59).
 - A. "As the mother, so is her daughter" (44).
 - B. Jerusalem had committed more wickedness than Samaria (51) and Sodom (48).
 - C. Jerusalem will be brought captive that they may bear their own shame (52-54).
 - D. They will be punished for their evil (55-59).
7. God will remember his covenant with them and Israel will be restored (60-63).

EZEKIEL 17

1. A parable is spoken against Israel. This riddle/parable involves two eagles (1-10).
 - A. The first eagle comes to Lebanon and takes the land captive. The seed of the land is described as a vine that turns towards the eagle.
 - B. The second eagle is seen and the vine turns toward this eagle and works to prosper here.
 - C. The questions are asked in verses 9 and 10 as to whether it will prosper or will it wither.
2. Verse 11-21 are the interpretation of the riddle/parable and give us a look at the history of Judah in its last days as Babylon was coming against her.
 - A. The king of Babylon has come to Jerusalem and has taken the kings and princes captive (12).

- B. He took the mighty of the land into Babylon that the land may not lift itself up (13,14).
- C. Judah rebelled against Babylon in sending for aid from Egypt, yet Judah did not prosper in this endeavor (16).
- D. Egypt would no longer help Judah (17).
- E. Judah would be taken into Babylon (18-21).
- F. Consider the history recorded for us in 2 Kings.
 - a. After Josiah's death, Jehoahaz ruled until the King of Egypt took Jehoahaz to Egypt, where he died (2 Kgs. 23:30-34).
 - b. The King of Egypt placed Jehoiakim in charge and received tribute from him (2 Kgs. 23:35-37).
 - c. Babylon comes against Jehoiakim and takes Judah captive (2 Kgs. 24:1-6).
 - d. Egypt comes no more against Babylon (2 Kgs. 24:7).
 - e. Jerusalem was taken during Jehoiachin's reign (2 Kgs. 24:10ff). The basest of people were left in the land (2 Kgs. 24:14).
 - f. Jehoiachin was taken to Babylon (2 Kgs. 24:15).
 - g. Zedekiah is made king and he rebels against Babylon (2 Kgs. 24:17 – 25:7). He is also taken to Babylon and the temple is destroyed in Jerusalem (2 Kgs. 25:9).
- 3. The promise of the Messiah is seen at the end of this chapter as we are shown that out of Judah will come one that will bless all (22-24).

EZEKIEL 18

- 1. A proverb has been used in Israel that depicted the children bearing the sins of the fathers (2).
- 2. God teaches that such is not the case – the soul that sins will die (4).
- 3. Those who walk according to God's law shall live (5-9).
 - A. Just (5)
 - B. Does that which is lawful and right (5)
 - C. Has not partaken in idolatry (6)
 - D. Has not defiled his neighbor's wife (6; Lev. 18:20)
 - E. Has not come near a woman during her time of the month (6; Lev. 18:19)
 - F. Have not oppressed any (7)
 - G. Hath returned the pledge to the debtor (7; Deut. 24:12,13).
 - H. Have not spoiled any by violence (7)
 - I. Has taken care of those in need (7)
 - J. Did not loan money with usury (8; Lev. 25:35ff)
 - K. Has withdrawn his hand from iniquity (8)
 - L. Has executed true judgment between men (8)
 - M. Has walked in God's statutes (9)
 - N. Has kept God's judgments (9)
 - O. Has dealt truly (9)

4. If one begets a son that does not obey God, that son will die for his own sins (10-13).
5. If one begets a son that does obey God, that son will live because of his own righteousness (14-17). This son will not die for the iniquity of his father.
6. If the father is wicked, the father will die for his own iniquities (18).
7. The soul that sins, it shall die. Sins are not inherited (19,20; cf. Deut. 24:16).
8. If the wicked repent, God will spare them and their past wickedness will not be mentioned again (21,22).
9. God has no pleasure in the death of the wicked (23).
10. If the righteous turn from God, all his past righteousness will not be mentioned again. He will die in his iniquity (24).
11. Man is unequal in his doing (plays favorites; deals unjustly). God, though, is equal in that he hands out both reward and punishment fairly (25-29).
12. God desires Israel to repent. "Why will ye die, O house of Israel?" (30-32).

EZEKIEL 19

1. Ezekiel laments over the leaders of Israel and over the city of Jerusalem. This lamentation comes because of the rebellious actions of these people.
2. One after another of the rulers of Judah had rebelled against God, until finally they were taken captive in Babylon (1-9).
 - a. Jehoahaz (2 Kgs. 23:31-33). Taken to Egypt
 - b. Jehoiakim (2 Kgs. 23:34-24:7). Rebelled against Babylon
 - c. Jehoiachin (2 Kgs. 24:8-17). Taken to Babylon
 - d. Zedekiah (2 Kgs. 24:8-17). Blinded and taken to Babylon.
3. The city itself had rebelled against God and was destroyed (10-14).

EZEKIEL 20

1. The elders of Israel come to Ezekiel to inquire of the Lord and God will not hear them. He instructs Ezekiel to teach them of the abominations of their fathers (1-4).
2. Even while rebellious in Egypt, God delivered his people (5-10).
3. He gave them his laws (11,12).
4. Israel rebelled against God in the wilderness, yet he did not destroy them (12-26).
5. Israel rebelled against God when God gave them the land of Canaan (27-31). Therefore, God will not be inquired of by them (31).
6. Israel wanted to become like the nations around them and serve idols (32).
7. God will restore them after they have been purged (33-38).
8. God pleads with Israel to not pollute his name anymore. If they desire to go after idols, then so be it, but leave God out of it (39).
9. Israel will once again serve God when he restores them to the land (40-44).
10. Ezekiel prophesies against Judah (45-49).

EZEKIEL 21

1. Ezekiel prophesies against Jerusalem. God will cut them off (1-7). Ezekiel's sign to them will be his sighing (7).
2. Verses 8-17 show God's judgment coming against them (note verse 15).
3. Verses 18-32 show the ultimate destruction of Judah and Jerusalem. God has remembered their iniquities and they are now being held accountable (23,24). God will judge them and deliver them into the hands of their enemies (31). God has spoken it and it will come to pass (32).
4. What the king of Babylon did according to verse 21.
 - a. "Made his arrows bright" – According to several sources, they would place 3 arrows in a bag. On one would be written something like, "God orders me". On another would be written something like, "God forbids me". On the last one, nothing would be written. They would shake the arrows in the bag and pour them out. If the first arrow came out, they would see that as permission to fulfill the task at hand. If the second arrow came out, they would see that as that which forbids them to fulfill the task at hand. If the third arrow came out upon which nothing was written, they would do this all over again until they received an answer.
 - b. "Consulted with images" – They would ask the images of their gods for advice believing they would receive an answer from the image.
 - c. "Looked in the liver" – The ancients would try to read "signs" in the entrails, especially the liver. It is thought that they may have been looking at the liver of a sacrificed animal. If the liver looked healthy, this was a good sign. If the liver did not look healthy, it was a bad sign.
 - d. These things are the reason this verse says he used "divination".

EZEKIEL 22

1. In verses 1-14, God sets forth the sins of Jerusalem that have led to her downfall. God inquires of them as to whether they will be able to stand against God when he comes against them (14).
2. They will be dispersed among their enemies (15,16).
3. God will destroy them (17-22).
4. There was a conspiracy in the land that caused Israel to fall (23-31).
 - A. The prophets prophesied falsely and caused many to be lost (25).
 - B. The priests profaned the things of God (26).
 - C. Her princes were like wolves seeking prey and were greedy (27).
 - D. Her prophets spoke that which they said was the word of God, yet God had not spoken it (28).
 - E. The people of the land dealt wrongfully (29).
 - F. God could not find any in the land that would stand for the truth (30).
 - G. They have reaped what they sowed (31).

EZEKIEL 23

1. As in the previous chapters, Ezekiel's message continues to recount the sins that have led Israel, particularly Judah, to its downfall.
2. In this chapter, he uses a story of two women, Aholah, the oldest sister, and her younger sister, Aholibah (4). These two had committed adultery ("spiritual") with Egypt, Assyria, and Babylon. Because of this, God would deliver them into the hands of their "lovers" and they would be destroyed.
3. Aholah represents Israel, and Aholibah represents Judah (4). Aholibah watched her sister fall, yet walked in the same way and was more corrupt than her sister. After Israel fell to Assyria, Judah did not correct its evils and would eventually be taken captive by Babylon. Consider 2 Kgs. 21:3-9 + Jer. 15:4.
4. God punished her because of his jealousy (25; cf. Ex. 20:5; Deut. 5:9; Josh. 24:19).
5. Israel and Judah reaped what they had sown (35, 49; Gal. 6:7).

EZEKIEL 24

1. In a parable of a boiling pot (which is Jerusalem –vs. 6), Ezekiel helps them to see that they will be destroyed.
2. When God speaks, it will happen (14).
 - A. It shall come to pass.
 - B. I will do it.
 - C. I will not go back.
 - D. Neither will I spare.
 - E. Neither will I repent.
3. Ezekiel will be used as an example for Jerusalem at this time. God will take from him the "desire of his eyes" (16) and Ezekiel will be forbidden to mourn over his loss (16,17). After Ezekiel finished his word to the people, that evening his wife died and Ezekiel did as God had commanded (18).
4. Ezekiel's example is used on the people that they should not mourn over the loss of the city (24).
5. Judah was not to mourn for the loss of the city, but were to be sorrowful for their sins (23).
6. The people would come to Ezekiel with their lamentation and Ezekiel would speak to them and they would know that God is the Lord (25-27).
7. "And ye shall know". This expression is used at least 26 times in this book. It is used as follows:
 - A. That they would know that God is the Lord (23 times): 6:7; 7:4,9; 11:10,12; 12:20; 13:9,14,21,24; 14:8; 15:7; 20:38,42,44; 23:49; 24:24,27; 25:5; 35:9; 36:11; 37:6,13.
 - B. 14:23 – "ye shall know that I have not done without cause"
 - C. 17:21 – "ye shall know that I the Lord have spoken it"
 - D. 22:22 – "ye shall know that I the Lord hath poured out my fury upon you"

- E. It is obvious that the one thing God wanted Israel to learn is who the God is they should serve. Their false gods could not defend them against the true God. While they had rejected God in their lives, once the destruction was upon them, they would know that God really is THE GOD.

EZEKIEL 25

1. The first 24 chapters all deal with the final destruction of the city of Jerusalem and the Temple, thus bringing Judah completely into captivity.
2. Now, God turns to some of the other nations around and speaks concerning their condemnation.
3. Verses 1-7 illustrate to us the destruction of the Ammonites.
 - A. This nation was descended from Ben-ammi, the son of Lot's younger daughter (Gen. 19:38). They were therefore kinsmen of the Israelites.
 - B. The Ammonites and the Moabites hired Balaam to curse Israel when Israel was coming through the wilderness (Deut. 23:3,4).
 - C. The Israelites in the journey to Canaan were not to take of the land of the Ammonites because it had been given by God to them as a possession for Lot (Deut. 2:19).
 - D. Jephthah defeated the Ammonites during his time as Judge (Judges 11).
 - E. Saul defeated the Ammonites when they came against Jabesh-gilead. The Ammonites had agreed to a covenant with Jabesh if they could put out the right eye of all those of Jabesh (1 Sam. 11).
 - F. The Ammonites were aggressors against Judah during the days of Jeremiah (Jer. 40,41).
 - G. When Israel was opposed in building the walls of Jerusalem in the days of Nehemiah, one of those opposing them was Tobiah, the Ammonite (Neh. 2:10).
 - H. The Ammonites were taken during the days of the Maccabees (around 165 B.C.).
4. In verses 8-11, God predicts the destruction of the Moabites.
 - A. Like the Ammonites, the Moabites were kinsmen of the Israelites. They were descendants from the oldest daughter of Lot (Gen. 19:38).
 - B. With the Ammonites, they had hired Balaam to prophesy against the Israelites (Deut. 23:3,4).
 - C. Israel served Moab for 18 years. Moab had used the Ammonites and Amalekites to help in conquering Israel. Ehud, the judge of Israel killed Eglon, the king of the Moabites, and freed Israel from their rule (Judg. 3:12ff).
 - D. Ahab, king of Israel, paid tribute to Moab (2 Kgs. 3:4).
 - E. Moab was conquered by the Assyrians.
5. Next, God speaks against Edom (12-14). The prophet, Obadiah, also showed that God would destroy Edom.
 - A. The nation of Edom was a descendant of Esau, Jacob's brother (Gen. 36).

- B. Obadiah helps us to understand that when Jerusalem was taken, Edom not only did nothing to help, but participated in the spoiling of the city (Obad. 11-13).
 - C. After the Romans conquered Jerusalem in 70 a.d., Edom disappears from history.
6. In the final verses of this chapter (15-17), God speaks against Philistia, the nation that bordered on the possession of Judah and was located against the Mediterranean Sea to the southwest. This nation had a storied history of working against Israel both during the times of the Judges and the Kings.
- A. The word “Philistines” is used in 219 verses in the Bible. They are first mentioned in Gen. 21:32 and last mentioned in Zech. 9:6.
 - B. The word “Philistine” is used in 28 verses in the Bible – first in 1 Sam. 17:8 and last in 2 Sam. 21:17.
 - C. The word “Philistia” is used in 3 verses in the Bible – Psa. 60:8; 87:4; 108:9.
 - D. They were descendants of Casluhim, a direct descendant of Ham (1 Chr. 1:12).
 - E. They oppressed Israel during the period of the Judges, particularly in the times of Shamgar and Samson.
 - F. According to Josh. 13:2, when Israel possessed the land of Canaan, they did not conquer Philistia (cf. Judg. 3:3).
 - G. However, Solomon did rule over this area in his reign (1 Kgs. 4:21).
 - H. The Philistines were thorns in the flesh to the Israelites during the times of the Judges and during the reigns of Saul and David.

EZEKIEL 26

1. Chapters 26-28 will discuss the destruction of Tyre, a city of Phoenicia. Usually mentioned with Sidon, it is believed that at one point in its history that it was a part of Sidon.
2. The city is an old city dating back into the 2000’s B.C. As shown in Eze. 26, Nebuchadnezzar, king of Babylon, would come against Tyre and bring it into subjection (7).
3. Her ultimate destruction is seen in verse 14 (“thou shalt be like the top of a rock; thou shalt be a place to spread nets upon”), and verse 21 (“I will make thee a terror, and thou shalt be no more”).
4. Although more will be said in the next chapters concerning her fall, we have the following brief history of Tyre.
 - A. In 573 B.C., Nebuchadnezzar conquered the city.
 - B. In 332 B.C., Alexander the Great destroyed the city by building a causeway out to the city. This causeway still exists and is a place where the fisherman spread their nets to dry.
 - C. It became a part of the Roman Empire, and was later occupied by the Crusaders from 1124 A.D. until 1291 A.D., when it was conquered by the Muslims.

5. The old city has not been rebuilt, although there is a new city of Tyre that exists in the area of the old city.

EZEKIEL 27

1. In chapters 27 and 28, God continues his prophecy against Tyre. In this chapter, he is giving us the glory of the city, which will ultimately lead to her downfall. (See also Isa. 23).
2. Tyre was a great trade city, and at least 31 cities or countries are listed in chapter 27 with whom she had dealings. As we will note from this list, their trade went as far east as the Mesopotamian river valley, as far west as Spain, as far south as Africa, and as far north as Asia Minor.
3. Here is a list of those cities and countries found in Eze. 27.
 - A. Senir – Fir trees came from here. This is another name for Mt. Hermon located on the northern border of Palestine.
 - B. Lebanon – Cedars came from here. The mountains of Lebanon had provided wood for the temple in Jerusalem. This area is just east of Phoenecia, where Tyre was located.
 - C. Bashan – Oaks came from here. Located to the east of the Sea of Galilee, this land was part of the inheritance of the tribe of Manasseh.
 - D. Chittim – Ivory came from here. Chittim is the island of Cyprus, although later it came to reference the islands of the Mediterranean.
 - E. Egypt – Linen came from here. Egypt is in North Africa next to the Red Sea.
 - F. Elishah – Blue and purple cloth came from here. Thought to be near Greece and Italy.
 - G. Zidon – Its mariners came from here. Zidon is the city of Sidon and is located just north of Tyre.
 - H. Arvad – Its mariners came from here. Arvad is an island in the Mediterranean just off the coast of Syria.
 - I. Gebal – Caulkers came from here. This was a seaport city north of Sidon.
 - J. Persia – Part of her army came from here. Persia was located in Mesopotamia.
 - K. Lud – Part of her army came from here. It is sometimes associated with Ludim in North Africa. Some think Lud had possessions in Africa and Asia Minor.
 - L. Phut – Part of her army came from here. Most likely in North Africa and/or Asia near the Red Sea.
 - M. Tyre traded with the following:
 - a. Tarshish – Most likely the city located in Spain. It was to here that Jonah tried to flee.
 - b. Javan – Greece.
 - c. Tubal – Nomadic people descended from Japheth.
 - d. Meshech – People who descended from Japheth and were believed to be the forefathers of the Russian and Slavic people.

- e. Togarmah – Also descendents of Japheth. Located in northern Assyria.
 - f. Dedan – Arabians located near the Persian Gulf.
 - g. Syria – The country just north and east of Tyre.
 - h. Judah
 - i. Israel
 - j. Damascus – capital city of Syria
 - k. Dan – A tribe of Israel that had northern holdings near this area, and north of the Sea of Galilee.
 - l. Arabia – Included modern day Saudi Arabia and the Sinai Peninsula.
 - m. Kedar – Descendents of Ishmael. Nomads located in northern Arabia.
 - n. Sheba – Descendents of Cush and a grandson of Ham
 - o. Raamah – Descendents of Cush and a grandson of Ham
 - p. Haran – A city located in northern Mesopotamia.
 - q. Canneh – Thought to be the city of Calneh located in southern Mesopotamia.
 - r. Eden – A part of Assyria.
 - s. Asshur – Assyria
 - t. Chilmad – a city of Assyria
4. A look at the wealth of Tyre in the things traded in the city.
- A. Fir (5)
 - B. Cedar (5,24)
 - C. Oak (6)
 - D. Ivory (6,15)
 - E. Fine Linen (7,16)
 - F. Blue and Purple garments (7,16,24)
 - G. Silver, iron, tin, and lead (12)
 - H. Slave trade, brass (13)
 - I. Horses, horsemen, and mules (14)
 - J. Ebony (15)
 - K. Emeralds, coral, and agate (16)
 - L. Wheat, honey, oil, and balm (17)
 - M. Wine and white wool (18)
 - N. Bright iron, cassia, and calamus (19)
 - O. Precious clothes for chariots (20)
 - P. Lambs, rams, and goats (21)
 - Q. Spices, precious stones, and gold (22)
5. While Tyre had prospered greatly, she would ultimately fall (26-36).
- A. All that she had would fall (26-28).
 - B. Many would mourn because of her loss (29-32).
 - C. Others will fear because of her fall (33-36).

- D. Tyre resisted the Assyrians, but ultimately came under the control of the Babylonians. When Babylon was conquered by Persia, Tyre assisted the Persians and fought with the Persians against the Greeks at Salamis. In 332 B.C., when Alexander the Great came against Tyre, the island city resisted and the Greeks built a causeway from the mainland to the city. After a great battle, Tyre fell to the Greeks. The causeway that the Greeks built is used by fisherman to dry their nets, just as Ezekiel prophesied (26:5,14; 47:10).
- E. Tyre made some recovery and struck a treaty with Rome that allowed her to be independent. However, in 20 B.C., Caesar Augustus withdrew her right to independence and the city came under complete Roman control.

EZEKIEL 28

1. The first 19 verses of this chapter tell us why Tyre fell. Although she had prospered greatly and had started out well (11-15), she fell because of her sin.
 - A. She had set her heart as the heart of God (6).
 - B. She had said “I am God” (9).
 - C. Iniquity was found in her (15).
 - D. Pride destroyed her – “lifted up because of thy beauty” (17).
 - E. She thought she was wiser than God – “hast corrupted thy wisdom by reason of thy brightness” (17).
2. She would be a terror to the people and be no more (19).
3. Next, God turns to the city of Sidon and prophesies against her (20-23).
4. In Matt. 15:21, we find that Jesus visited the area of Tyre and Sidon.
5. Israel will come out of the captivity and dwell in the land of Canaan (24-26).

EZEKIEL 29

1. God’s prophecy against Egypt is found in chapters 29 and 30. (Nah. 3:8 mentions the capture of No (Amon-No) in Upper Egypt.)
2. Egypt would fall because of her arrogance (3,9).
3. Egypt had been a terror to Israel on occasion.
 - A. Rehoboam paid tribute to her (1 Kgs. 14:25,26; 2 Chron. 12:1-9).
 - B. Josiah was killed in battle against the Egyptians (2 Kgs. 23:29,30; 2 Chr. 35:20-27).
4. Historically, Egypt’s decline started around 663 B.C., but with its capture by the Babylonians around 573 B.C., she never again rose to dominance in the area. Egypt’s final decline in power came when Alexander the Great conquered her around 332 B.C.
5. God prophesies that Egypt will come under the control of another (10-12), but will once again be a nation but not of any real dominance (13-16).
6. The Babylonians would be strengthened against Egypt (17-21).

EZEKIEL 30

1. Those who help Egypt will also be destroyed (6). Specifically mentioned are Ethiopia, Libya, Lydia, and Chub.
2. Nebuchadnezzar would be the one to punish Egypt for God (10, 21-26).
3. All of Egypt, her cities, her power, and her gods, would be broken and Egypt would know that the Lord is God (19, 26).

EZEKIEL 31

1. Chapters 31 and 32 continue God's prophecy against Egypt. This mighty nation would soon lose its greatness (11).
2. God has based his decision to subdue Egypt on the fact that Egypt had become arrogant (10).
3. To help Egypt understand what it should have paid attention to, God reminds them of once powerful Assyria. For over 200 years, Assyria was a great nation and controlled the entire area of the Fertile Crescent. But, in 612 B.C., Assyria was conquered by Babylon. Does Egypt dare to think that it is better than Assyria? If only Egypt had learned the lesson from Assyria.
4. At the end of verse 18, God clearly teaches us that he is talking about Pharaoh and his people.

EZEKIEL 32

1. Ezekiel is to lament the fall of Egypt and bring the message to Pharaoh (2).
2. Egypt will surely fall (1-8).
 - A. Conquered by the Assyrians (cf. Nahum 3:8 and the reference to the fall of No – 661 B.C.)
 - B. Ruled by the Babylonians and the Persians
 - C. Conquered by Alexander the Great in 332 B.C.
 - D. After Alexander's death, it was ruled by the Ptolemies until the Romans made it a province in 31 B.C.
3. Many will fear because of her fall (9,10).
4. Egypt will no longer have that which she had enjoyed in her past (15).
5. Egypt will go the way of other nations which had fallen (18-32).
 - A. With Assyria (22).
 - B. With Elam (24). A country east of Babylonia. When ransacked in 640 B.C., the power of Elam was for all practical purposes crushed.
 - C. With Meshech and Tubal. Tribes to the north that no longer had any power or real existence.
 - D. With Edom (29).
 - E. With Sidon (30)
6. Pharaoh will be comforted ("take pity") for these nations, yet shall be destroyed (31,32).

EZEKIEL 33

1. God turns his attention back to the Jews (2).
2. Ezekiel is reminded that a watchman must warn, and if the people will not listen, then the people will be destroyed, yet the watchman shall be spared. If the watchman does not warn, the people will perish, and their blood will be required of the watchman (1-6).
3. Ezekiel is told that he is the watchman of God sent to warn the people and help them to turn from their evil (7-9). If Ezekiel does his work and warns the people, the people may refuse to heed the warning, but Ezekiel's soul will be delivered.
4. God's clear teaching on Judgment (10-16).
 - A. We should not melt away with our sins (10). Otherwise, we will never repent.
 - B. God has no pleasure in the death of the wicked (11).
 - C. Whether God welcomes us in or not is not going to be based on a democratic process, but upon God's commands.
 - a. The righteous can be lost by entering into sin. All the righteous deeds of this man can be for naught if he enters into sin.
 - b. Those who have lived a life of sin can be saved if they will turn to righteousness.
 - D. What does this teach us?
 - a. Once saved always saved is not correct.
 - b. Salvation by grace alone is not correct.
 - c. Sin must be corrected.
 - d. Being a "good person" is not enough. We must be obedient to God.
 - e. All the righteousness that we have done will not overcome the sin in our lives. We must cease from sin and walk in the light.
5. They questioned the fairness of God. And God tells them he is equal in his dealings. The righteous will be rewarded and the wicked will be punished (all of both). It matters not who you are or where you came from. God wants all men everywhere to repent.
6. Israel had determined that it should have the land of Canaan because they were Abraham's seed (24).
7. Because of their wickedness, God asks them why they think they deserve to have the land as their inheritance (25).
8. The people will hear Ezekiel's words but will not act upon them (30-32).
9. The people will realize there had been a prophet of God among them, when all the things prophesied come to pass (33; cf. Deut. 18:22).

EZEKIEL 34

1. God rebukes the shepherds of Israel, the spiritual leaders of the people. They should have lead Israel in the way of righteousness, but they were only concerned with self (1-10).

2. God takes care of his people (11-16).
3. He again rebukes the shepherds of Israel (17-19).
4. The promised Messiah (20-24).
5. The promised restoration (25-31).
6. God is their God (31).
7. False teachers and the work of these shepherds. (1-6)

SHEPHERDS	FALSE TEACHERS
They feed themselves.	Self willed (2 Pet. 2:10)
They do not feed the flocks.	Sporting themselves (2 Pet. 2:13)
They do not strengthen the weak.	They promise liberty (2 Pet. 2:19)
They do not seek the lost.	Beguile unstable souls (2 Pet. 2:14)
They rule with force and cruelty.	Covetous heart (2 Pet. 2:14)
They scattered the sheep.	Allure through the flesh (2 Pet. 2:18)
None sought after the wandering sheep.	Walk after their own lusts (Jude 16)
8. In thinking about the work of shepherds, it is helpful to see what God taught us about being a proper shepherd. The Bible shows us God as our shepherd, Jesus as our shepherd, and it discusses the elders as our shepherds. Please note the following and consider the lessons that come from this.
 - a. God as our shepherd (Psa. 23)
 - i. He provides for us (cf. also Phil. 4:19) – “I shall not want”
 - ii. He cares for us physically – “in green pastures...still waters”
 - iii. He cares for us mentally and spiritually – “restoreth my soul”
 - iv. He directs us – “leadeth me in the paths of righteousness”
 - v. He is our protector and strength – “fear no evil...comfort me”
 - vi. He cares for us – “anointest my head with oil”
 - vii. He gives us exceeding blessings (cf. also Lk. 6:38) – “my cup runneth over”
 - viii. In him we have goodness and completeness – “goodness and mercy...dwell in the house of the Lord forever”
 - b. Jesus as our shepherd (Jn. 10)
 - i. He gives his life for his sheep (11,15,17,18).
 - ii. He is not a hireling, therefore he does not flee when danger approaches (12,13).
 - c. The elders as shepherds
 - i. They must feed the flock (Acts 20:28; 1 Pet. 5:2).
 - ii. They must admonish the flock (1 Thess. 5:12).
 - iii. They must hold fast the faithful word (Tit. 1:9).
 - iv. They must convince the gainsayers (Tit. 1:9).
 - v. They must be examples of faith (Heb. 13:7; 1 Pet. 5:3).
 - vi. They must watch on behalf of the souls of the flock (Heb. 13:17).
 - vii. They must oversee the flock (1 Pet. 5:2).
 - viii. They will answer to the Chief Shepherd (1 Pet. 5:4).

EZEKIEL 35

1. This chapter continues God's prophecy against Edom (Mt. Seir, Gen. 36:9; also see Eze. 25).
2. As noted in verse 5 and in the book of Obadiah, Edom is to be punished because of her "perpetual hatred" against Israel.
3. Because they had not hated blood, blood would pursue them (6; cf. Matt. 26:52).
4. They would reap that which they had sown (11).
5. Never forget that when we boast against God, he hears us! (13). This brings the thought to mind of a person who says something he does not really want another to hear but then it is heard and he realizes the consequences of his words.
6. Edom rejoiced in the destruction of Israel, thus she would be destroyed (15). Israel rejoiced in evil and fell. Why would Edom not pay attention to such a visible lesson before them?

EZEKIEL 36

1. Although Israel had been spoken against and held in derision by those around her (1-4), God would bring his jealousy against these heathen nations (5).
2. The heathen would be brought to shame and Israel would prosper. In talking to the mountains of Israel, he shows how greatly Israel will be blessed when they come back into the land. Israel would come back and remain in the land (6-15).
3. Israel's fall had brought shame to the name of God (17-20). In all that we do, we must bring glory to the name of God (1 Cor. 10:31). We need to have the mind set of Joseph who could not do so great a sin against God (Gen. 39:9).
4. For the sake of his name, God would do a work that would cause the heathen to know that he is God. He would restore Israel from captivity (21-24).
5. God would give them a new heart of service to him, and they would be blessed (25-30).
6. Israel would remember their evil deeds and shall despise themselves (31).
7. Again, God reminds them that he is not doing this for them, but for his name's sake. Israel deserved what it received, but their actions had caused God to look weak and ineffective. He would free them and show all that he is God (32).
8. Israel would be restored to their land (33-38). God had spoken it and it will happen (36).
9. All will know that he is God (11,23,36,38).
10. How important are our actions on what people think about God? If as the people of God, we do not act as God desires, we will testify by our lives that there is no God and there is no Savior. See Matt. 10:32,33; Jn. 17:20-23.

EZEKIEL 37

1. In a continuation of what he has just said in chapter 36, God gives Ezekiel a visual lesson on what he is discussing – the valley of dry bones.

2. In doing a little research on this passage, there was one man that said this passage had to do with using all of your abilities for God. While this certainly is true from a complete study of God's word, this is not what is taught in this passage.
3. Most have applied the story of the valley of dry bones to the ultimate restoration of Israel to the land of Canaan, a land they would possess forever. This view has Israel still being the chosen people of God, Canaan being their possession of promise, and God restoring them to this land and setting them up as a nation. Many view this to have been fulfilled in 1948 when Israel was recognized as a nation. However, this passage contextually does not teach this. {NOTE: This concept is never taught in God's word. This is a doctrine of Premillennialism which is from the minds of men.}
4. What Ezekiel sees is the nation of Israel (viewed in their own eyes as dead men's bones – vs. 11) being made alive again and brought back into their land.
 - a. Verses 1-10 – The dead in the valley of dry bones are brought back to life.
 - b. Verses 11-14 – God tells them that this is what God will do for them when he restores them to the land – the “dead” will now be “alive”.
5. The vision of two sticks (12-28)
 - a. Verses 15,16 – The two sticks (one for Israel; one for Judah)
 - b. Verses 17,18 – The sticks are joined together.
 - c. Verses 19-22 – God will make them one nation again
 - d. Verses 23-28 – The Messianic promise
 - A. One king would rule over them (24; cf. Lk. 1:32,33).
 - B. They would be his people and he would be their God (28; cf. 2 Cor. 6:16,17).
 - C. The church in prophecy – God's sanctuary and tabernacle (26,27).

EZEKIEL 38

1. In chapters 38 and 39, God prophesies against the nation of Magog and its chief prince, Gog (2).
2. Magog, Meshech, and Tubal were all sons of Japheth (Gen. 10:2). Through their descendents came the nations of the north beyond the Fertile Crescent area.
3. God would bring them into captivity (4) along with many others.
4. While they would have some power, their minds would turn to that which was evil (9-13).
5. Magog would come against Israel (14-17) and God would destroy Magog (18-23).
6. Many have viewed Gog and Magog to be great nations of the future that would be involved in a war against Israel, such as Russia and China. This is part of the Premillennial doctrine that would have the world cleansed in some great destructive battle that involves the Antichrist and his forces against Christ and his forces. However, a careful reading of Eze. 38 and 39 will not support that this is some battle to be fought thousands of years down the line, but it is only God's pronouncement of punishment upon Magog because of her wickedness. {NOTE:

It should be noted that Gog is not a nation in Ezekiel, but is the chief prince of the nation of Magog. }

EZEKIEL 39

1. In this chapter, God continues his prophesy against Gog, the chief prince of Meshech and Tubal (1).
 - a. In Eze. 38 and 39, Gog, of the land of Magog, chief prince of Meshech and Tubal, is associated with a people north of Israel. *Holman's Bible Dictionary* (p. 565) believes these tribes may have been located in Asia Minor.
 - b. The *Pictorial Bible Dictionary* by Southwestern (p. 502) states that Josephus and Greek writers associated these with the Scythians, a group of people known to have been located in what is modern Ukraine and South Russia. Most seem to associate these people with the ancestors of the people of Russia.
 - c. In Rev. 20:8, Gog and Magog are used figuratively to represent the totality of nations opposed to the people of God.
 - d. As already mentioned, Ezekiel is not speaking of a nation or nations that will oppose Christ at Christ's return several thousands of years in the future.
 - e. While we may not ever fully understand exactly what people God has reference to in Eze. 38 and 39, we do know that it was some nation or nations existing during the days of Ezekiel. And, that God would overthrow these people.
2. This nation will be all but wiped out as only a 1/6th part will be left (2).
3. They will fall in battle (3-5).
4. The heathen will know that there is a God (6,7).
5. The destruction of Gog will be so broad that the children of Israel will be able to burn the weapons of their enemies for 7 years so they need not cut down any trees for firewood (8-10).
6. The destruction will be so severe that it will take 7 months to bury the dead (11-15). {Just as a reference, in 2 Kgs. 19:35ff, God destroyed 185,000 Assyrians in one night. If you could bury one body every minute, it would have taken about 129 days to bury these 185,000.} It would be a great destruction that would come upon Gog.
7. It would be such a severe destruction that the birds and beasts who feed upon dead bodies would be able to eat until they were full (16-20).
8. The heathen would see God's judgment upon them and Israel would know that God is their God (21,22).
9. While God had punished Israel for its iniquity (23,24), he would restore them from captivity back to the promised land (25,26).
10. God would be sanctified among them when he had restored them to their land (27).
11. He would continue to be with them (28,29).

EZEKIEL 40

1. In the 25th year of their captivity, Ezekiel sees the last portion of the vision that is recorded for us in this book. This will continue to the very end of the book.
2. As Ezekiel is caught up in this vision, he is taken into the land of Israel where he sees the “frame of a city on the south” (2) and a man with flax in one hand and holding a measuring reed (3).
3. Ezekiel is charged to pay attention to the vision that he will see and make it known to Israel (4,5).
4. The man with the measuring reed measures the temple and the buildings and porches all about it (6-49).
5. This is a part of the vision that would help Israel know that God would restore them as they see the temple rebuilt.

EZEKIEL 41

1. Herein is a continuation of the measuring of the house of God including some of the furniture therein (1-26).
2. In verse 22, he shows the significance of this measuring by the statement, “This is the table that is before the Lord”.
3. The original temple that Solomon built was destroyed in 586 B.C. by the Babylonians. It had stood for almost 400 years and was the centerpiece of the worship of Israel. It was where the ark was originally kept in the Holy of Holies and where Israel came to bring its sacrifices to God. It was no small thing when Israel lost the temple and the right therefore to worship in the temple.
4. Solomon’s temple was 60 cubits long, 20 cubits wide, and 30 cubits high (90’x30’x45’; 27.5m x 9.1m x 13.7m). It was surrounded by various courts and porches. It was not the largest structure ever built but was the most magnificent (1 Kgs. 6).
5. When Solomon’s temple was completed, the furniture from the Tabernacle was placed in the Temple and a great feast was held to celebrate the event (1 Kgs. 8).
6. Solomon declared, “I have surely built thee an house to dwell in, a settled place for thee to abide in for ever” (1 Kgs. 8:13).

EZEKIEL 42

1. In this portion of the vision, Ezekiel is shown the priests’ chambers (1-15).
2. These chambers were where the priests would eat of the most holy things (13).
3. The priests would change their garments when they went into the service of the Lord (cf. Ex. 28,29 – see verses 40ff for the priests’ garments).
4. God put a separation between the holy structure of the Temple and the profane place (20). Likewise, we today must learn to keep ourselves separate from the world.
 - a. 2 Cor. 6:14-17 – Come out and be separate

- b. Eph. 5:7-11 – Do not partake with them but reprove them
 - c. 1 Pet. 4:1-4 – The world will think we are strange because we no longer do evil things.
 - d. 2 Tim. 4:10 – Demas forsook Paul because he loved the world
 - e. Rom. 12:1,2 – We are to offer ourselves as living sacrifices to God.
 - f. 1 Pet. 2:5-9 – We are the priests of God.
 - g. 1 Cor. 6:19,20 – We are the temple of God.
 - h. 1 Cor. 6:9,10 – Worldly is the way we **WERE**
5. The vision will continue, but God is making his message known to them that the Temple would be rebuilt and the worship of God would be restored. Because they had gone into captivity because of their wickedness, they must understand that there is to be a separation between the sacred and the profane.
 6. During the days of Ezra, the second temple (generally known as Zerubbabel's temple) was completed. It was started in the second year after they returned from captivity (Ezra 3:8).
 7. There was a delay in the building of the temple caused by outside influence that lasted until the second year of Darius, about 520 B.C. (Ezra 4:24).
 8. Finally, this temple is completed some 4 years later (Ezra 6:15). As God had told Ezekiel, the temple would be rebuilt and it was.
 9. Haggai shows us that while this structure was not as magnificent as the temple of Solomon, it would be greater than the former (Haggai 2:9) in its glory.
 10. God would continue to watch over and exalt Israel (Haggai 2:21-23).

EZEKIEL 43

1. Continuing the vision which began in chapter 40, Ezekiel is taken to the east gate and sees the glory of God come into the house (4,5).
2. He learns that God will be the God of Israel and will dwell in the midst of them (7). Israel would defile his name no more.
3. However, in order for this to happen, Israel would have to cease their wickedness (8,9). Note the following things which Israel must cease as seen from chapter 43-46.
 - a. They defiled God's holy name by their abominations (43:8).
 - b. They must put away their whoredoms and their kings (43:9).
 - c. They must cease being a rebellious house (44:6).
 - d. They must stop bringing the strangers into the house of God (44:7).
 - e. They did not keep the charge of God's holy things (44:8,9).
 - f. They set up people to serve them rather than God (44:8; cf. Hos. 4:9; Micah 2:11).
 - g. The princes must stop oppressing the people (45:8).
 - h. They must give to everyone that which is theirs (45:8).
 - i. They must remove violence and spoil (45:9).
 - j. They must execute judgment and justice (45:9).
 - k. They must cease extortion ("exaction") (45:9).
 - l. They must have just measures (45:10; cf. Prov. 11:1).

- m. The prince shall not steal the possessions of others (46:18).
- 4. Compare this with the church today.
 - a. We must glorify God and help others glorify him by the things we do (1 Cor. 10:31; 1 Pet. 2:11,12; 4:16; Psa. 86:12; Lev. 10:3).
 - b. We must put away wickedness (1 Pet. 2:1; Eph. 4:31; Col. 3:5-9; Job 11:14).
 - c. We must cease the service of self and serve God (1 Thess. 1:9).
 - d. We must not be partakers with those of unrighteousness (Eph. 5:7,11).
 - e. We must keep the charge of God's things (1 Cor. 4:1,2; 1 Thess. 2:4; 1 Pet. 4:10).
 - f. We must not find people who will "tickle our ears" (2 Tim. 4:1-5).
 - g. We must treat others with kindness (Eph. 4:32).
 - h. We must be honest (Rom. 12:17; Phil. 4:8).
 - i. We must not return evil for evil but be at peace with all men (Rom. 12:17,18).
 - j. We must judge fairly (Jn. 7:24).
 - k. We must not take by force that which is not ours (Note the principles set forth in 1 Cor. 6 & 8 and Rom. 14. Even though legally, we can do some things, as Christians, we may not. In Matt. 23, Jesus condemned the Pharisees for the attitude of doing something legally, but not morally.
 - l. We must deal honestly and fairly with others. We must not cheat anyone (Matt. 5:16; Rom. 12:17; Phil. 4:8).
 - m. We must not steal (Eph. 4:28).
- 5. Ezekiel's vision continues by exhorting the people to repentance and that they would keep the law and do them (10-12).
- 6. The latter portion of this chapter gives direction for their sacrifices. By doing these and doing them correctly, God would accept them (13-27).

EZEKIEL 44

- 1. Only the prince would be able to enter in by the east gate, because God had entered in here and shut it (1-3).
- 2. Israel is reminded that they must keep the ordinance of God and cease from their rebellious ways (4-8).
- 3. Those of the Levites who had helped lead Israel astray would never be allowed to serve in the office of priest. They must bear the consequences of their iniquity (9-14).
- 4. The house of Zadok would be those who serve in the office of the priest because they did not go astray when Israel fell away (15,16).
- 5. The priests were to keep themselves pure in their service to God. Their work was special (17-31).
 - a. Clothed with linen garments (17).
 - b. Clothed with linen bonnets (18).
 - c. Clothed with linen breeches (18; cf. Ex. 28:39ff).

- d. They shall take off these garments and wear others when not serving in the office of the priest (19).
- e. They will not shave their heads or grow their hair long (20).
- f. They will not drink wine (21).
- g. They will not take for a wife one who has been married before (22).
- h. They were to marry a maiden or the widow who had been married to a priest previously (22).
- i. They were to teach the people to discern good and evil (23).
- j. They were to handle disagreements between people by applying God's law accurately (24).
- k. They were not to defile themselves by coming near a dead body, unless it was a relative (25,26).
- l. They were not to eat anything that had died of itself or that had been killed by other animals (31).

EZEKIEL 45

- 1. A portion of the land was to be set aside for the sanctuary, the priests, and the prince (1-8).
- 2. The prince must deal fairly with the people (9-12).
- 3. The restoration of the offerings to God (13-20).
- 4. The restoration of the Passover (21-24).
- 5. The offering of the seventh month (25).

EZEKIEL 46

- 1. The continued discussion of the restoration of the offerings in Israel (1-12).
- 2. The daily offerings (13-15).
- 3. The law of inheritance (16-18).
- 4. The place for boiling the sacrifices (19-24).

EZEKIEL 47

- 1. In a vision of waters, Ezekiel is shown that the children of Israel will prosper as long as Israel did the will of God ("because their waters they issued out of the sanctuary" – vs. 12) (1-13).
- 2. The division of the land by lot (14-21).
- 3. The children of strangers born among them shall have an inheritance in the land (22,23).

EZEKIEL 48

1. The inheritance of the tribes of Israel (1-29).
2. The holy city of God (30-35). *“and the name of the city from that day shall be, the Lord is there”* (35).
3. Ezekiel’s final vision showed the people that God would restore them to the land; they must worship God as God directed; and God would be with them.

EZEKIEL – A REVIEW

1. Ezekiel is given a message from God to take to a stubborn and rebellious people. The message consists of the fall of Jerusalem and the destruction of the Temple. Israel is reminded that they are in captivity because of their sins. They had gone after the false gods of the land and had desecrated the Temple with the worship of these false gods.
2. They are reminded throughout the message that God has spoken this message and it will come to pass. They are called to repentance, yet refuse to turn back to God.
3. God had done so much for Israel, but they did not appreciate the things which he did. Rather than follow God, the children of Israel followed those who came before them who also followed the false gods of the land.
4. While God did not desire the death of the wicked, his justice required that the wicked be punished. God questions Israel as to why they would choose death.
5. In his message, Ezekiel also related the punishment that would come upon the nations around Israel – Ammon, Moab, Edom, Philistia, Egypt, Magog, and the cities of Tyre and Sidon. This punishment would greatly impact many cities and nations that had dealings with these places.
6. Hope is offered to them in chapter 33 when God expresses that if the wicked would turn to God, God would forgive them and not hold their sins against them. Warning is given to them in that if the righteous turn to wickedness, his righteousness will not keep him from being punished.
7. God chastises the leaders of Israel because they failed to guide Israel spiritually. They may have given them a prosperous country financially and politically, but they had starved the country spiritually.
8. In the end, God shows through several means that he will restore Israel from their captivity. As with the story in the valley of dry bones, Israel would come back to life – the spiritually dead would be restored.
9. There are references to the coming Messiah, which gives Israel hope for the future.
10. In this message, three things are evident – 1. God is; 2. God is to be obeyed; and, 3. God will be glorified.
11. God is ever with his people when they are faithful to him.
12. Some great lessons:
 - a. The watchman must warn the people – Eze. 3:17-21.
 - b. Wickedness will destroy – Eze. 5:6
 - c. God will be glorified – Eze. 6:14

- d. God will punish the wicked – Eze. 7:8 (cf. Matt. 7:23)
- e. Do not be deceived, God sees us – Eze. 8:12
- f. God says it and it will come to pass – Eze. 12:25
- g. Sin is not inherited – Eze. 18:20
- h. God does not change – Eze. 24:14
- i. God desires that all men be saved – Eze. 33:11
- j. The things of God are not the things of the world – Eze. 42:20 (cf. Jas. 4:4)
- k. We must follow God’s pattern – Eze. 43:11 (cf. Gen. 6:22; Ex. 39:32)

BACKGROUND TO DANIEL

1. The book of Daniel gives us some of the best known stories of the Bible.
 - a. The dream of Nebuchadnezzar (Dan. 2)
 - b. Shadrach, Meshach, and Abednego (Dan. 3)
 - c. The handwriting on the wall (Dan. 5)
 - d. Daniel and the lions' den (Dan. 6)
2. It teaches us of the coming of the church and gives us the information as to when this would happen (Dan. 2).
3. As the book opens, we find Daniel, Shadrach, Meshach, and Abednego taken into the service of the king. The book shows that these four received great favor in the kingdom.
4. The date of the book is without question. Verifiable historical events are mentioned that definitively place the dates of this book.
 - a. The third year of Jehoiakim (Dan. 1:1).
 - b. Nebuchadnezzar, king of Babylon (Dan. 1:1)
 - c. Belshazzar, the king (Dan. 5:1)
 - d. Darius, the Median who conquered Babylon (Dan. 5:31)
 - e. The first year of king Belshazzar (Dan. 7:1)
 - f. The third year of king Belshazzar (Dan. 8:1)
 - g. The first year of Darius, the son of Ahasuerus (Dan. 9:1)
 - h. The third year of Cyrus (Dan. 10:1)
 - i. Nebuchadnezzar conquered Judah in 606 B.C. The third year of Cyrus would be 536 B.C. Thus, the book covers a 70 year period.
5. Like Ezekiel, Daniel's work is done during the captivity. While Ezekiel mentions a few things about the life of Ezekiel, Daniel gives us a more in-depth look at the life in the court of the king.
6. It must always be understood that while Daniel and the others seemed to enjoy a good deal of freedom, they were still Hebrew slaves, which led to some resentment of them by others in the government.
7. The book gives us one of the many prophecies in the Old Testament about the establishment of the church (Dan. 2:44), which will happen after the rise and fall of three empires – Babylon, Persia, Greece; and will be established in the reign of the fourth empire – Rome.
8. The symbols used in the book and some of the apocalyptic language in the book have been used to “support” the erroneous doctrine of Premillennialism. However, as we will see as we go through this book, these symbols and the language is to help spread the message of God to the children of Israel. Ultimately, the kingdom of God, the church, would be established upon the Earth. This is that which came to pass in Acts 2.

DANIEL 1

1. In the 3rd year of Jehoiakim, king of Judah, Nebuchadnezzar came up against Judah and captured it (1).
 - a. Jehoiakim was 25 when he began to reign (2 Kgs. 23:36) and he reigned for 11 years.
 - b. Jehoiakim was under Babylonian rule for 3 years and then rebelled against Babylon (2 Kgs. 24:1)
 - c. Nebuchadnezzar, along with the Syrians, Moabites, and Ammonites, came up against Jehoiakim (2 Kgs. 24:1).
 - d. God raised up these nations against Judah because of the sins of Manasseh (2 Kgs. 24:3,4). They paid for the consequences of his actions and for having followed his example.
2. Nebuchadnezzar brought back part of the vessels of the house of God and put them in the house of his god (2).
3. The king gave a decree that certain of the captives of the children of Israel were to be trained in the knowledge and language of the Chaldeans (3,4).
4. The king provided for their daily care with meat and wine from his own house (5). They would be trained for a 3 year period.
5. Among those chosen for this training were Daniel, Hananiah, Mishael, and Azariah. We know them as Daniel, Shadrach, Meshach, and Abednego (6,7).
6. These four did not want to partake of the king's meat and wine.
 - a. They requested to not eat of that which the king provided, lest they defile themselves (8). The Israelites were a special people who were not to be in fellowship with the world (cf. Deut. 6,7). It is possible that the food offered to them was also used in the pagan sacrifices, and the Jews did not wish to defile themselves with that which had been sacrificed to these gods. (The parallel for us today is the special position of the church – 1 Pet. 2:5,9; Eph. 5:7,11; 1 Cor. 6:19,20; 2 Cor. 6:14-18).
 - b. It could also be the case that unclean meats and alcoholic wine would be a part of that which came from the king. The Jews could not eat or drink these things (Lev. 11; Prov. 20:1; 23:29-35; Hab. 2:15).
 - c. The prince of the eunuchs was afraid to allow Daniel to not eat of this food lest the King kill him, especially if Daniel and the others did not fare as well as the other people in this select group (9,10).
 - d. Daniel asked for a 10 day trial period in which these Jews would eat pulse and drink water. After that period, the prince of the eunuchs could decide what to do and they would yield to his desires (11-14).
 - e. After the 10 day period, the Jews fared better than the others and the prince of the eunuchs allowed them to continue using the pulse and water (15,16).
 - f. Of these four, God gave them knowledge, skill in all learning, and wisdom. He gave to Daniel the understanding of visions and dreams (17).
 - g. At the end of the 3 years of training, they were brought before the King and he found them 10 times better than his magicians and astrologers.(18-20).

7. Daniel continued to the 1st year of Cyrus (21). Daniel was taken in the first wave of the captivity (606 B.C.) and the 1st year of Cyrus would be 539 B.C., a period of 67 years.

DANIEL 2

1. Nebuchadnezzar has a dream that troubles him greatly (1).
2. The king enquired of his magicians, astrologers, sorcerers, and Chaldeans concerning the dream, insisting that they tell him not only the dream but the interpretation thereof. He could not remember the dream. (2-13).
 - a. They asked the king to tell them what the dream was (4).
 - b. They were to tell him the dream and its interpretation or else they and their houses would be cut off (5,6).
 - c. They again ask the king to tell them the dream (7).
 - d. The king accused them of trying to buy time with lying words until things changed (8,9). If they could tell him the dream, then he would know they could tell him the interpretation.
 - e. The wise men of the king pleaded with him as this had never been asked of the wise men in any land (10,11). They knew they did not have the power to tell the king his dream.
 - f. The king decreed that the wise men be killed. Daniel and his friends were also sought (12,13).
3. Daniel asks Arioch, the captain of the king's guard, why was there such an urgency in killing the wise man and Arioch made the thing known to Daniel (14,15).
4. Daniel desires more time to be able to reveal the interpretation to the king (16).
5. Daniel and his companions prayed that God would reveal this to them so they would not die with the other wise men of Babylon (17,18).
6. God revealed the secret to Daniel and Daniel blessed God (19-23). What does Daniel teach us about God?
 - a. Wisdom and might are his (20; Prov. 2:6; Eph. 3:10).
 - b. He changes the time and the seasons (21; Acts 17:26).
 - c. He removes and sets up kings (21; Dan. 4:17,25).
 - d. He gives wisdom to the wise (21; Jas. 1:5).
 - e. He gives knowledge to those who know understanding (21; Prov. 1:7).
 - f. He reveals the deep and secret things (22; Rev. 2:23).
 - g. He knows what is in the darkness (22; Psa. 139).
 - h. Light dwells with him (22; 1 Jn. 1:5).
7. Daniel returns to Arioch and requests an audience with the king. Daniel has the interpretation (24,25).
8. Daniel tells the king that the wise men, astrologers, magicians, and soothsayers cannot reveal this thing to the king, but there is a God in Heaven who can (26-28).
9. Daniel reveals the dream (29-35).
 - a. The dream revealed to the king what would come to pass hereafter (29,30).
 - b. What did the king see?

- A. A great image whose form was terrible (31).
 - B. Its head was of fine gold (32).
 - C. Its breast and arms were of silver (32).
 - D. Its belly and thighs were of brass (32).
 - E. Its legs were of iron (33).
 - F. Its feet were of iron and clay (33).
 - G. A stone that was cut out without hands (that is, not from men) smote the image at its feet and broke it into pieces (34).
 - H. All of the parts of this great image were blown away and the stone which struck the image became a great mountain and filled the earth (35).
10. After revealing the dream, Daniel then gives the interpretation of the dream (36-45).
- a. Nebuchadnezzar was the head of gold (37,38).
 - b. Another kingdom, inferior to Babylon, will arise after them (39).
 - c. A third kingdom will arise which shall rule over the earth (39).
 - d. A fourth kingdom, like iron, shall subdue all (40).
 - e. This fourth kingdom shall be divided (iron and clay), partly strong and partly brittle (41-43).
 - f. In the days of this fourth kingdom, the God of heaven will set up his kingdom, which shall never be destroyed. This kingdom would not be an earthly kingdom (“left to other people”), but would consume all these kingdoms and stand forever (44).
 - g. Daniel reveals to the king that the dream is certain and the interpretation thereof (45).
 - h. What are these kingdoms?
 - A. Head of Gold – Babylon (612 B.C. – 539 B.C.)
 - B. Breast and arms of silver – Persia (539 B.C. – 330 B.C.)
 - C. Belly and thighs of brass – Greece (330 B.C. – 323 B.C.)
 - D. Legs and feet of iron and clay – Rome (46 B.C. – about 400 A.D.). Some say 31 B.C. is the actual transition from the Roman Republic to the Roman Empire.
 - E. The stone cut out without hands – The church (cf. Lk. 3:1).
11. The king honors Daniel and understands that Daniel’s God is the God of gods (46,47).
12. Daniel was made a great man, ruler over the whole province of Babylon and chief of the governors over all the wise men of Babylon (48).
13. Daniel had Shadrach, Meshach, and Abednego placed over the affairs of the province of Babylon (49).
14. Now, the four Hebrew slaves rule over the affairs of the kingdom. This position will prove to cause them problems due to the jealousy of others within the realm.

DANIEL 3

1. The test of one's faithfulness really comes when their lives are in jeopardy. While many will remain faithful through some hard times, when the going gets really tough, they fall away.
2. In this chapter, we find Shadrach, Meshach, and Abednego faced with a most difficult choice – to remain faithful to God or to die. It has to be remembered that these men did not know they would survive the fiery furnace. From every sense of good logic, they would know they were going to die if they disobeyed the king's command.
3. Nebuchadnezzar decides to build an image of gold that those in Babylon were supposed to worship. This image was very large, which would provide all the opportunity to see the image and know the order of the king. It was 60 cubits high (approximately 90 feet; 27.4m) and 6 cubits wide (approximately 9 feet; 2.7m) (1).
4. The king calls his governmental officials together for the dedication of this image (2,3).
5. At this time, the decree went forth that when the people heard the sound of several musical instruments playing together, they were to fall down and worship the image (4,5).
6. The understanding was that if you did not do so you would be thrown into a fiery furnace (6). All would understand "You are not going to come out of this furnace". Failing to obey this command means that you will die!
7. It came to pass on one occasion when the musical instruments sounded, the people fell down to worship the image, except for the Jews (7,8). The Jews, of course, had been given commands by God to worship only him (Ex. 20:3) and to never bow down to a graven image (Ex. 20:4,5).
8. They were faced with a choice – fail to obey the king and die or fail to obey God and die. The one would only end their physical lives; the other would end their spiritual lives. When thought about in this way, the decision was not really that hard.
9. The Chaldeans came to the king accusing the Jews, especially Shadrach, Meshach, and Abednego (9-12).
10. Nebuchadnezzar, whose arrogance is often seen in this book, is angered by the fact that these people would not obey his command and worship his image (13).
11. These men are brought before the king and are actually given a second chance (14-15).
 - a. He asked if it is true they had disobeyed his command. Specifically, he asked if they refused to serve the Babylonian gods or to worship the golden image. We should always understand that an obedience to worldly things is the same as "serving their gods".
 - b. He reminds them of the command and says if they obey it, it shall be well with them.
 - c. He also reminds them that if they refuse to obey, they will be cast into the fiery furnace.

- d. He then asks a question that shows his ignorance of who God is – “And who is that God that shall deliver you out of my hands?”
12. Shadrach, Meshach, and Abednego answer the king carefully – that is, this was not a rash reaction to the situation, but was a well thought out answer (16-18).
 - a. God could choose to deliver us out of the furnace.
 - b. God could choose to let them die in the furnace.
 - c. But, either way, they would never serve the Babylonian gods nor worship the golden image Nebuchadnezzar set up.
 13. The king is so upset with them that he calls for the furnace to be heated up seven times more than is normal and commands the men to throw these Jews into this superheated furnace (19-21).
 14. The flames were so hot that those who physically threw the Jews into the furnace died from the heat (22).
 15. The Jews had been bound when they were thrown in (21,23), yet when the king observed the interior of the furnace he sees them walking around (25). In truth, he is more astonished that there are 4 men in the furnace rather than 3 (24,25).
 16. Nebuchadnezzar calls for the Jews to come out of the furnace and the three do. They are not burned; their clothes are not burned; their hair is not singed; and they do not even have the smell of fire upon them (26,27).
 17. The effect of this upon Nebuchadnezzar is overwhelming. He makes a decree that none should speak against the God of the Jews for there is none that can deliver after this sort (28,29).

DANIEL 4

1. The first 18 verses of this chapter has Nebuchadnezzar relating a dream to Daniel and asks Daniel to interpret the dream for him.
2. The king has recognized the greatness of God and that God rules forever over all generations (1-3).
3. Then, we see the dream which he had.
 - a. The magicians, astrologers, Chaldeans, and soothsayers could not tell the king the interpretation of his dream (4-7). This time, as opposed to chapter 2, they were told what the dream was and they still could not give the interpretation.
 - b. He then calls upon Daniel to give him the interpretation (8,9).
 - c. This was his dream.
 - A. He sees a great tree which was strong, and its leaves were fair. It bore much fruit and the beasts of the field used it for shade. The birds dwelled in it and all were fed by it (10-12).
 - B. Then, one from heaven called for the tree to be cut down and only the stump would be left. The heart of the person would become as a beast's and this would last for seven years (13-16).
 - C. The reason for this happening was that they would know that God rules in the kingdoms of men and gives the kingdoms to whomsoever he will (17).

4. Daniel gives the king the interpretation.
 - a. The dream was to those who hate the king (19).
 - b. The tree which was strong then felled is the king himself (20-22).
 - c. The king would be driven out by his enemies and his dwelling would be with the beast of the field for seven years (23-25).
 - d. This would last until the king understood that God ruled in the kingdoms of men (25).
 - e. The stump represented the fact that the kingdom would still be there for the king when he had learned his lesson (26).
5. After a year had passed, the king was walking about his palace and was glorying in all the things he had done (28-30). Like so many throughout history, he failed to give credit to God for the many blessings he had, and took the credit for himself.
6. While the king was talking about all of his greatness, he was driven from his kingdom and his dwelling was among the beasts (31-33).
7. At the end of the seven years, Nebuchadnezzar blessed God and understood there were no limits to God's dominion (34).
8. It is God who doeth as he will and none can really question him (35).
9. Nebuchadnezzar's position as king is restored to him (36).
10. Nebuchadnezzar now understands three things about the God of heaven (37).
 - a. His works are truth.
 - b. His ways judgment.
 - c. Those that walk in pride, God will abase (cf. Matt. 23:12; or, Prov. 29:23 – *"A man's pride shall bring him low; but honour shall uphold the humble in spirit"*).

DANIEL 5

1. In this chapter, we see the event that led to the end of the Babylonian Empire.
2. The reigning king is Belshazzar, son of Nabonidus. Nabonidus had gone to Arabia and left Belshazzar in charge as co-regent. This is why Belshazzar offered to make the interpreter of the handwriting third in kingdom (7,16).
3. Belshazzar decides to have a party for his gods (a drunken orgy) and uses the vessels of the Temple in this party (2-4).
4. While partying, the king sees the fingers of a man's hand writing on the wall (5). The king was greatly upset and terrified. His legs went weak and his knees trembled (6).
5. The king calls his wise men together and offers them great things if they can tell him what this means (7), but they could not (8).
6. Now, Belshazzar is even more troubled to the point that those around him were astonished (9).
7. The queen comes to him and tells him about a man who had been around since the days of Nebuchadnezzar. This man had *"an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing hard sentences, and dissolving of doubts"* (10-12). This man was Daniel.

8. The king brings Daniel before him and the king asks Daniel to interpret the dream (13-16).
9. Daniel tells the king that he does not want his gifts, but he will make known the interpretation (17).
10. Daniel chastises Belshazzar because he did not learn from history. God had humbled Nebuchadnezzar because he did not honor God, and Belshazzar was doing the same thing (18-22).
11. Belshazzar had “*praised the gods of silver, and gold, of brass, iron, wood, and stone*”. Gods that did not see, hear, or have knowledge (23).
12. Yet, with all his doings, Belshazzar had not honored the one in “*whose hand thy breath is*” (23). The message you see was sent from God (24).
13. The interpretation of the writing (Mene, mene, tekel, upharsin) (25-28).
 - A. Mene – God hath numbered the kingdom and finished it.
 - B. Tekel – He was weighed in the balances and found wanting.
 - C. Peres – His kingdom was divided and given to the Medes and Persians.
14. Belshazzar made Daniel third in the kingdom (29).
15. That night, the kingdom of Babylon fell to the Persians under the hand of Cyrus, the Great, and his captain, Darius (30,31). This was in 539 B.C.
16. History records for us that Cyrus conquered the city of Babylon without resistance because the city was involved in a drunken party in honor of their gods.
17. What lessons do we learn from this chapter?
 - A. What God has called sacred, do not use these for that which is not sacred (2-4).
 - B. Wisdom does not lie with men (8).
 - C. Learn from history (18-22).
 - D. There is only one true God (23).
 - E. God rules in the kingdoms of men (19,25-28).

DANIEL 6

1. One of the favorite childhood stories is found in this chapter – Daniel and the lion’s den.
2. Yet, we must pay attention to what led up to this event and look carefully at the lessons we learn from the life of Daniel as seen in this chapter.
3. Darius set three presidents over the kingdom, and made Daniel the head over these (1-3).
4. This caused the other leaders in the kingdom to work to find fault with Daniel. They were seeking some occasion with which they could accuse him before the king. Yet, none could be found (4).
5. They knew that the only way they could find any fault with Daniel was to use his religion against him (5).
6. They go before the king and get him to decree that for 30 days no one was to pray to anyone but the king himself. The punishment for offenders – cast into the lion’s den (6-9).

7. When Daniel knew that the king had signed the decree, he continued his praying to God on a regular basis (10).
8. The other leaders in the kingdom knew they would find Daniel praying and when they did, they brought this information before the king. Although the king tried to figure a way to not cast Daniel in the lion's den, he could not (11-15). The thing that made it impossible for the king to not punish Daniel is that Persian law was unchangeable.
9. The king had Daniel cast into the lion's den and the opening was sealed (16,17). The king commended Daniel to the God which Daniel served and knew this God could deliver him (16).
10. The king was troubled for the whole night and could not be comforted (18).
11. In the morning, the king comes to the lion's den and calls down to Daniel and asks if Daniel's God had been able to deliver him (19,20).
12. Daniel answered the king and the king had Daniel pulled from the lion's den (21-23).
13. The men who had accused Daniel were cast into the lion's den along with their families. The lions broke all their bones before they fell to the bottom of the den (24).
14. The king made a decree that those in the kingdom fear the God of Daniel (25-27).
15. What lessons do we learn?
 - A. Jealousy will cause others to do evil against others (4).
 - B. Godly lives will cause others to know that we are faithful to God (5).
 - C. God's law is higher than man's law (10).
 - D. God is able to deliver us (22).
 - E. Blessings come our way when we remain faithful to God (23).
 - F. You will reap what you sow (24).

DANIEL 7

1. In chapters 7 and 8, we are going to see two visions that Daniel had during the reign of Belshazzar – during the 1st year and during the 3rd year (Dan. 7:1; 8:1).
2. These visions foretell the future and relate directly to kings and kingdoms both then and during the time of the church.
3. Both visions have been used to show that there is going to be some “Antichrist” raise his ugly head at the end and make war with the saints. The reason for this misunderstanding came about for at least two reasons: (A) People want to “prove” what they already suppose to be true, and (B) People fail to study these passages in their context.
4. The beauty of both of these chapters is that we have the vision AND the interpretation. While these may be things we do not understand in detail, we can understand the general teaching of the vision and know that it does not relate to a terrible “Antichrist” that will come at the end of time.
5. In chapter 7, we find this vision:
 - A. Four great beasts came up from the sea (3).

- B. The first – Like a lion and had eagle’s wings. It was plucked from the earth and made to stand as a man and given a man’s heart (4).
 - C. The second – Like to a bear, and had three ribs in its mouth. It was told to arise and devour much flesh (5).
 - D. The third – Like a leopard with four wings on its back, and four heads. Dominion was given to it (6).
 - E. The fourth (7,8)
 - a. Dreadful and terrible and very strong.
 - b. Had great iron teeth.
 - c. It was powerful, yet different from all the others.
 - d. It had ten horns.
 - e. A little horn came out from the midst of the ten horns.
 - f. Three of the horns were plucked up by the little horn.
 - g. The little horn had eyes like the eyes of man and a mouth that spoke great things.
6. The Ancient of Days (9-12)
- A. His garment was white as snow.
 - B. His hair was pure wool.
 - C. His throne was like a fiery flame.
 - D. His wheels as a burning fire.
 - E. A fiery stream came from before him.
 - F. The judgment is set and the books were opened.
 - G. He destroyed the one beast.
 - H. He took dominion away from the other beasts.
7. One like the Son of Man came before the Ancient of Days and was given dominion, glory, and a kingdom. All would serve him (Phil. 2:9-11; Matt. 28:18; Rom. 14:11) and his dominion was an everlasting dominion. His kingdom shall never be destroyed (13,14).
8. The interpretation of the dream.
- A. The great beasts are four kings/kingdoms (17).
 - B. The saints of God shall possess the kingdom for ever (18).
 - C. The fourth beast is the fourth kingdom. (23)
 - a. He made war with the saints and prevailed (21).
 - b. During his days, the saints would possess the kingdom (22).
 - D. The ten horns of the fourth beast are ten kings (24).
 - E. The little horn is a king that shall arise and subdue three kings (24).
 - F. This last king shall speak against God and war against his saints (25).
 - G. This last king shall have his dominion taken away (26).
 - H. While his kingdom will fall, the kingdom of the saints shall continue to prosper (27).
9. In this chapter, as in chapter 2, we see the four kingdoms upon the Earth --- Babylon, Persia, Greece, and Rome. During the times of the Romans, the kingdom will be established, and even though Rome’s rulers would fall, Christians still remained faithful to God and suffered the consequences of being a Christian. However, while worldly kingdoms fall, the kingdom of God will never pass away.

10. Roman Emperors

- A. Augustus (27 B.C. – 14 A.D.)
- B. Tiberius (14 A.D. – 37 A.D.)
- C. Caligula (37 – 41 A.D.)
- D. Claudius (41 – 54 A.D.)
- E. Nero (54 – 68 A.D.)
- F. Galba (68 – 69 A.D.)
- G. Otho (69 A.D.)
- H. Vitellius (69 A.D.)
- I. Vespasian (69 – 79 A.D.) {During his reign, Jerusalem was destroyed in 70 A.D.}
- J. Titus (79 – 81 A.D.)
- K. Domitian (81 – 96 A.D.) {A tyrant. He hated the Roman Senate, declared himself master and god, and persecuted the church.}
- L. Nerva (96 – 98 A.D.)
- M. Trajan (98 – 117 A.D.)
- N. Hadrian (117 – 138 A.D.)
- O. The line of Roman Emperors continued until about 476 A.D.

DANIEL 8

1. In the 3rd year of Belshazzar, Daniel has another vision, this time with a he-goat and a ram. This vision is at Shushan, the palace (2).
2. The vision.
 - A. A ram stands before the river and this ram has two horns, one bigger than the other (3).
 - B. This ram's power continued to spread (4).
 - C. While seeing this, Daniel sees a he goat with one horn come up from the west (5).
 - D. The he goat consumes the ram (6,7).
 - E. The he goat became great but its horn was broken (8).
 - F. Four horns came out of the broken horn (8).
 - G. A little horn came out of these four and was great toward the south and east (9).
 - H. This little horn prospered, but cast down the daily sacrifice and it cast down the truth to the ground (10-12).
 - I. How long would this go on? 2300 days (13,14).
3. The vision interpreted.
 - A. Gabriel would make known the vision (16).
 - B. The ram with the two horns is Media and Persia (20).
 - a. The Medes had been in this area since about 1500 B.C.
 - b. In 550 B.C., the Persians overthrew the Medes and the Medo-Persian Empire became just the Persian Empire under Cyrus.
 - c. The smaller horn came up first (Medes) and then the larger horn (Persia)

- C. The goat is Greece (21).
 - a. Around 330 B.C., Philip of Macedon united the city-states of Greece.
 - b. Philip died before they became a great nation.
- D. The great horn was the first king of Greece (21).
 - a. The first and only true king of Greece was Alexander, the Great.
 - b. Under Alexander, the Greeks defeated the Persians and the Greeks conquered Asia Minor, Egypt, Palestine, Mesopotamia, and were headed towards India.
 - c. Alexander died about 323 B.C.
- E. When the great horn was broken, four kingdoms stood in his place (22).
 - a. Ptolemies of Egypt
 - b. Antigonids of Macedon
 - c. Attalids of Turkey
 - d. Seleucids of Syria
- F. One of these kings would stand up and stand against God (23-25).
 - a. Among those who ruled this kingdom was Antiochus IV, who placed Syrian idols in the Temple.
 - 1) In 168 B.C., Antiochus IV dedicated the Temple to the worship of Zeus Olympius.
 - 2) This desecration of the Temple led to the rebellion of the Jews led by the Maccabees.
 - b. In 165 B.C., the Maccabean revolt ended with the Syrians being removed from Jerusalem and the Temple reclaimed for Jerusalem. Judah Maccabee rededicated the Temple.
 - 1) The feast celebrating the rededication of the Temple is still celebrated today among Jews. It is the feast of Hanukkah, which is celebrated on the 25th day of the Jewish month Kislev. It usually falls in December.
 - 2) According to the tradition of Hanukkah, when they wanted to light the candles of the Temple, they could only find one cruse of oil, but “miraculously” the oil lasted for eight days. Thus, 8 days of Hanukkah, in which a candle is lit each day.

DANIEL 9

1. Having used the time given by Jeremiah (Jer. 25:11,12), Daniel understands that the end of their captivity is near. Darius, the Mede, began his rule over the realm of the Chaldeans around 538 B.C. This would be about 2 years before the end of the captivity.
2. Daniel offers a prayer on behalf of himself and the people (4-15).
 - A. We have sinned (5).

- B. We have committed iniquity (5).
 - C. We have done wickedly (5).
 - D. We have rebelled (5).
 - E. We have departed from thy precepts and judgments (5).
 - F. We have not hearkened to the voice of the prophets (6).
 - G. We have sinned against thee (8).
 - H. We have rebelled against him (9).
 - I. We have not obeyed the voice of the Lord (10).
 - J. We have transgressed thy law (11).
 - K. We did not obey his voice (11).
 - L. We have sinned against him (11).
 - M. We obeyed not his voice (14).
 - N. We have sinned (15).
 - O. We have done wickedly (15).
3. Daniel understands that God was righteous in punishing them.
 - A. God brought upon them that which he had promised (12).
 - B. Israel did evil yet did not repent (13).
 - C. God punished Israel because they did not obey his voice (14).
 - D. Deut. 28:45ff
 4. Daniel prays for mercy (16-19).
 - A. He pleads that God's fury and anger be turned from the city (16).
 - B. He prays that God's face will shine upon his sanctuary (17).
 - C. He pleads for God's mercy (18).
 - D. He asks for God's forgiveness (19).
 5. Gabriel comes to give him the understanding of what is to happen (20-23).
 6. The seventy weeks (24-27).
 - A. Seventy weeks are determined. In this context, each week represents 7 years, so the time frame given is 490 years (24).
 - B. In this time, the following will happen (24).
 - a. To finish the transgression
 - b. To make an end of sins
 - c. To make reconciliation for iniquity
 - d. To bring in everlasting righteousness
 - e. To seal up the vision and prophecy
 - f. To anoint the most Holy
 - C. The time from the commandment to rebuild the city to the Messiah will be 69 weeks (483 years) (25).
 - D. After this time, the Messiah will be cut off (26).
 - E. In the midst of the last week, the Messiah will cause the sacrifice and oblation to cease, and Israel will be punished for their wickedness (27).
 - F. What does all this mean?
 - a. The Messiah will come at the end of this period and will be an offering for transgressions, sins, and iniquities (Matt. 1:21; Lk. 19:10; Jn. 12:47).
 - b. The Messiah will bring an end to visions and prophecies (miracles) (cf. 1 Cor. 13:8-10).

- c. The Messiah will bring in everlasting righteousness (Heb. 8,9; 1 Pet. 1:23,25).
 - d. The Messiah will be anointed and cut off (Rev. 17:14; Heb. 10:10; Matt. – John).
 - e. The Messiah will take away the old law (“cause the sacrifice and oblation to cease”) (Eph. 2:14ff; Col. 2:14ff).
- G. What is the time frame?
- a. The order to rebuild the city was apparently given to Ezra in 457 B.C. (Ezra 7:6,7; 9:9).
 - b. 483 years after this would be about 26 A.D., the time Jesus began his teaching and training of the apostles.
 - c. Jesus would be crucified in the midst of the last week. The week representing a 7 years span, the midst of it would be approximately 3 ½ years. This would place the crucifixion of Jesus from 30 – 33 A.D.
 - d. All of these references deal with the first coming of Christ.
 - e. After the death of Jesus, the Jews will be punished for rejecting Christ, which will culminate in the destruction of the city of Jerusalem in 70 A.D.

DANIEL 10

1. In the 3rd year of Cyrus (536 B.C.), Daniel has another vision (1). The thing that was revealed would not happen for a long time.
2. After being in mourning for 3 weeks, to Daniel is revealed the dream by a certain man clothed in linen (2-6).
3. Those with Daniel had hid themselves, so Daniel was the only one who would see the vision (7).
4. Daniel was weakened by this sight (8).
5. Daniel will be given the understanding (9-14).
6. Daniel cannot speak in the presence of one so great (15-17).
7. Daniel is strengthened and is now ready to hear the vision (18,19).
8. Daniel is shown that Persia will be punished (13,20,21), and that Greece will reign in its stead.

DANIEL 11

1. Daniel reveals that there will be a fourth king (Xerxes I; See “Greek and Roman Rise To Power” on p. 57) in Persia who will stir up the kingdom against Greece (1,2). In a continuation of his discussion at the end of chapter 10, Daniel reveals the history that will take us up to the times of the Romans. As to the historical facts, even the premillennialists agree with other scholars. When we come to the end of chapter 11 and the start of chapter 12, there is some disagreement as to

exactly how this is to be applied, even among our brethren. However, in our study, we will let the book speak for itself.

2. Although he will fight against Greece, a mighty king will rule with great power (3). This reference is to Alexander the Great who came to power in 334 B.C. and died in 323 B.C.
3. When this king rises to power, his kingdom will be scattered to the four winds (4). After Alexander's death, his kingdom was divided among his generals. Four kingdoms developed from this break up, yet none had the power of the Greeks under Alexander.
 - A. Antigonid Dynasty (294 – 168 B.C.). Ruled Macedonia.
 - B. Ptolemaic Dynasty (323-30 B.C.). Ruled Egypt.
 - C. Seleucid Dynasty (312-64 B.C.). Ruled Mesopotamia and Syria.
 - D. Attalid Dynasty (250-133 B.C.). Ruled Pergamum.
4. From this break up, the king of the south will be strong (5), and one of his princes would be stronger. Ptolemy I Soter (323 – 285 B.C.) was the first ruler of the Ptolemaic Dynasty in Egypt. He provided protection for Seleucus I Nicator (312 – 280 B.C.) who had fled to Egypt from Antigonus. When Antigonus was defeated in battle, Seleucus returned to Mesopotamia and established the Seleucid Dynasty which was larger and more powerful than Egypt. (The Septuagint was translated around 275 – 270 B.C.)
5. In the end, this king's daughter will make an agreement with the king of the north, yet she will not stand (6). Around 250 B.C., Ptolemy II of Egypt entered into a treaty with Antiochus II Theos of the Seleucids. As a part of this treaty, Ptolemy's daughter, Berenice, was given to Antiochus as a wife. However, Antiochus was already married and put away his first wife, Laodice. Ptolemy II died. Antiochus divorced Berenice, and remarried Laodice. Laodice poisoned Antiochus, and had Berenice and her children killed. (A little background. After the death of Ptolemy II, Antiochus divorced Berenice and remarried Laodice. Then, Laodice killed them all.)
6. Out of her roots, one shall come who will prevail against the king of the north (7-9). Ptolemy III Euergetes, brother of Berenice, attacked the Seleucid kingdom. After conquering Antioch, he returned to Egypt with statues of their gods.
7. The king of the south shall fight against the king of the north yet he will not be strengthened by this battle (10-12). Ptolemy IV Philopater of Egypt fought against Antiochus III and conquered Palestine, yet he would not hold it long.
8. The king of the north will return and defeat the king of the south (13-16). Antiochus III would retaliate and would besiege Sidon, where the Egyptian general was. The Egyptian general surrendered to Antiochus III. This happened around 199 B.C.
9. The king of the north would give his daughter to the king of the south in hopes of an arrangement in which she would influence the king of the south (17). Antiochus III gave his daughter, Cleopatra, to Ptolemy V, but Cleopatra remained faithful to her husband and did not stand by her father.
10. The king of the north would turn to the isles but would be defeated. He would then turn to his own land (18,19). Antiochus III conquered Pergamum and some other cities in Asia Minor and then crossed into Greece. This brought him against

the Romans who defeated him and made him pay heavy tribute to the Romans. Antiochus returned to Syria, where he was killed in 187 B.C.

11. Another king would rule in the north and raise taxes. His rule would be short and he would die but not in anger nor in battle (20). Seleucus IV, son of Antiochus III, ruled for about 12 years and was poisoned by one of his military leaders, Heliodorus.
12. After this king would come a vile person to serve as king, one who would gain the kingdom by flattery and not by right of succession. He would gain control peaceably, yet would turn against the king of the south. After campaigning against the king of the south, the king of the north will return to his land. He will come against the holy covenant, pollute the sanctuary, take away the daily sacrifice, and shall place the abomination that maketh desolate. He will exalt the wicked, but will be met with resistance by those faithful to God. These would suffer persecution but would be purified (21-35). Antiochus IV Epiphanes reigned from 175 – 164 B.C. He was not a rightful heir to the throne, but gained control by playing politics. Much of his control, he gained peaceably. He had several campaigns against Egypt, and while returning to Syria in 168 B.C., he conquered Jerusalem and defiled the sanctuary of God and defiled the altar of God. The Maccabees resisted him and freed Jerusalem in 165 B.C.
13. The king of the north would do as he pleased, would set himself above everyone and every god, and would worship his own god. He would conquer many nations, yet Moab, Edom, and Ammon would not come under his control. He would continue his conflicts with Egypt. He will face opposition from the east and from the north (an apparent reference to internal conflict {east} and troubles with Rome {north}). He will work to destroy many people, yet he will come to his end and none will help him (36-45). Antiochus IV Epiphanes was a terrible king who ruled by terror, yet in the end, he died and his kingdom passed to another. Antiochus' rule ended in 164 B.C.

DANIEL 12

1. In a continuation of chapter 11, Daniel sees the victory of God's people in 12:1.
2. Ultimately, the victory will come to the righteous in the resurrection, but some will be lost. The wise shall be victorious in the resurrection (2,3).
3. In the end, the Antigonid, Ptolemaic, Seleucid, and Attalid Dynasties came under the control of the Romans, either by being conquered or by peace treaties.
4. Daniel is told to seal the book until the time of the end. Many would gain knowledge in time (4).
5. Daniel inquires as to when will all of this take place, and is told that in time (time, times, and half a time; 1290 days; 1335 days) all of these things would happen. This time is counted from the time of the daily sacrifice being taken away and the abomination of desolation being set up. Those that endure faithful to God shall be blessed (5-12).
6. Daniel is shown that he will be able to rest and be rewarded (13).

(The historical information given above and in the lists of kings on the next pages is available from several sources. The dates may vary slightly from list to list due to our inability to be entirely precise when we are talking about events that happened over 2000 years ago.)

SELEUCID DYNASTY

1. Seleucus I Nicator (311–281 B.C.)
2. Antiochus I Soter (281–261 B.C.)
3. Antiochus II Theos (261-246 B.C.)
4. Seleucus II Callinicus (246-225 B.C.)
5. Seleucus III Ceraunus (225-223 B.C.)
6. Antiochus III the Great (223-187 B.C.)
7. Seleucus IV Philopator (187-175 B.C.)
8. Antiochus IV Epiphanes (175-164 B.C.)
9. Antiochus V Eupator (164-162 B.C.)
10. Demetrius I Soter (161-150 B.C.)
11. Alexander I Balas (150-145 B.C.)
12. Demetrius II Nicator (145-138 B.C., first reign)
13. Antiochus VI Dionysus (145-140 B.C.)
14. Diodotus Tryphon (140-138 B.C.)
15. Antiochus VII Sidetes (138-129 B.C.)
16. Demetrius II Nicator (129-126 B.C., second reign)
17. Alexander II Zabinas (129-123 B.C.)
18. Cleopatra Thea (126-123 B.C.)
19. Seleucus V Philometor (126/125 B.C.)
20. Antiochus VIII Grypus (125-96 B.C.)
21. Antiochus IX Cyzicenus (114-96 B.C.)
22. Seleucus VI Epiphanes (96-95 B.C.)
23. Antiochus X Eusebes (85-92 B.C.)
24. Demetrius III Eucerus (95-87 B.C.)
25. Antiochus XI Epiphanes (95-92 B.C.)
26. Philip I Philadelphus (95-84 B.C.)
27. Antiochus XII Dionysus (87-84 B.C.)
28. Tigranes I or Armenia (83-69 B.C.)
29. Seleucus VII Kybiosaktes (Somewhere in the 70's to 60's B.C.)
30. Antiochus XIII Asiaticus (69-64 B.C.)
31. Philip II Philoromaeus (65-63 B.C.)

PERSIAN KINGS

1. Cyrus the Great (559-530 B.C.) (Actually established the Persian Empire in 539 B.C.)
2. Cambyses (529-522 B.C.)
3. Smerdis (522 B.C.) (A usurper)
4. Darius I the Great (521-486 B.C.)
5. Xerxes I (485-465 B.C.) (Esther was queen during his reign)
6. Artaxerxes I (464-424 B.C.)
7. Xerxes II (424 B.C.)
8. Sogdianus (424 B.C.)
9. Darius II (423-405 B.C.)
10. Artaxerxes II (404-359 B.C.)
11. Artaxerxes III (358-338 B.C.)
12. Arses (337-336 B.C.)
13. Darius III (335-330 B.C.)

PTOLEMAIC DYNASTY

1. Ptolemy (323-305 B.C.)
2. Ptolemy I Soter I (305-282 B.C.)
3. Ptolemy II Philadelphus (282-246 B.C.)
4. Ptolemy III Euergetes I (246-222 B.C.)
5. Ptolemy IV Philopator I (222-205 B.C.)
6. Ptolemy V Epiphanes (205-180 B.C.)
7. Ptolemy VI Philometor (180-145 B.C.)
8. Ptolemy VII Neos Philopator (145-144 B.C.)
9. Ptolemy VIII Euergetes II (145-116 B.C.)
10. Cleopatra II and Ptolemy IX (117-108 B.C.)
11. Cleopatra III and Ptolemy X Alexander I (107-88 B.C.)
12. Ptolemy IX Philometor Soter II (88-80 B.C.)
13. Cleopatra Berenice and Ptolemy XI (80 B.C.)
14. Ptolemy XII Neos Dionysus (80-58 B.C.)
15. Berenice IV (58-55 B.C.)
16. Ptolemy XII (55-52 B.C.)
17. Cleopatra VII (52-30 B.C.) (This is the most famous of all Cleopatras. She is the one who was associated with Julius Caesar and Marc Antony.)

GREEK AND ROMAN RISE TO POWER

1. Darius I fought against a revolt of the Greek colonies in Asia Minor (499 B.C.)
2. Darius I lost his fleet in a storm (492 B.C.)
3. Darius I crossed the Aegean and the Greeks defeated him at Marathon (490 B.C.)
4. Xerxes I crossed the Hellespont and invaded Greece at Thermopylae. He conquered Athens and burned the Acropolis. The Athenians defeated the Persian navy at Salamis (480 B.C.).
5. Xerxes I was defeated by the Athenians (479 B.C.).
6. 461 – 431 B.C. is described as the Golden Age of Athens. The Parthenon was built and Herodotus, Aeschylus, and Sophocles wrote.
7. Sparta led the Peloponnesians, including Corinth and Megara, against Athens (431 B.C.).
8. Athens fell to Sparta (404 B.C.)
9. The Thebans defeat Sparta (371 B.C.).
10. The Macedonians under Philip II defeat the Greeks, and Philip II unites Macedonia and Greece (338 B.C.).
11. Alexander the Great attacks the Persians (334 B.C.).
12. Alexander defeats Darius III (333 B.C.).
13. Alexander defeats Darius III again (331 B.C.).
14. Darius III is killed by one of his generals and Alexander is King of Asia (330 B.C.)
15. Alexander the Great dies (323 B.C.).
16. Empire is divided into four lesser empires.

17. Romans conquer Macedonia and Greece and then free them (197 B.C.).
18. Romans conquer Macedonia (167 B.C.).
19. Macedonia becomes a Roman province (148 B.C.).
20. Greece becomes the Roman province of Achaea (146 B.C.).
21. From 146 – 27 B.C., Rome continued to conquer the lands held by the Greeks.

DANIEL – A REVIEW

1. The book of Daniel gives us a look at faithfulness in the face of great danger. Daniel remains faithful to God even when he knows he will be thrown in the lions' den if he obeys God. Shadrach, Meshech, and Abednego do not waver when confronted with the fiery furnace, even after being given a "second chance" to worship the king's image.
2. In Daniel, we learn quickly that God rules in the kingdoms of men. Nebuchadnezzar is humbled by God (Dan. 4), and Belshazzar loses his kingdom because of his failure to honor God (Dan. 5).
3. This book also gives us a look at the coming of the church after the rise of four world empires – Babylon, Persia, Greece, and Rome (Dan. 2).
4. Daniel 2 specifically helps us to understand that the church would be established during the days of the Roman Empire.
5. Despite what many premillennialists teach concerning Daniel, the book does not point to some Antichrist coming at the end of time and then Christ setting up an earthly kingdom to reign for 1000 years. The events of Daniel all have to do with world empires that history shows unfolded as Daniel depicted.
6. As Daniel concludes, Daniel prays that God will restore Israel to Palestine as Jeremiah had prophesied. Daniel 9 gives us a look at repentance and a pleading for mercy on the part of Israel.
7. Some lessons from Daniel.
 - A. The children of God remain separate from the things of the world (Dan. 1:8).
 - B. It is God to whom we must give the glory (Dan. 2:27,28).
 - C. Remain faithful to God regardless of the personal consequences to our actions (Dan. 3:15-18; 6:10)
 - D. God is in control (Dan. 4:17,25; 5:18-21).
 - E. God will be glorified and will punish those who do not glorify him (Dan. 5:22-31).
 - F. The book of Daniel shows the inspiration of the Bible. How else would Daniel have known what kingdoms would reign upon Earth hundreds of years after his death?