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**The Books of Ezekiel
and Daniel**

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CLT Bible Study

THE BOOKS OF EZEKIEL AND DANIEL

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Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.
4. **IMPORTANT:** Note that scriptures from the Books of Ezekiel and Daniel may not have the book's name in sections dealing with them individually. In sections referring specifically to the Book of Ezekiel, if the Bible reference is (1:4-6), you will find these verses (4-6) in the first chapter of Ezekiel. Whereas, other books of the Bible will include the name in the reference, for example, Psalm 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. However you do it, mark your Bible, and it will become more and more your very own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit from listening to the reading of the Books of Ezekiel and Daniel.
8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby et al, 2004).

If a family or a few friends decide to take this study together, here are two suggestions:

1. Have one person read the Bible passage and another read the Continuing Lay Training outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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THE BOOKS OF EZEKIEL AND DANIEL

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CHAPTER 1. INTRODUCTION TO THE BOOKS OF EZEKIEL AND DANIEL



NOTES

Section 1.1 Introduction to Ezekiel

A. EZEKIEL HIMSELF

Ezekiel whose name means "one whom God sustains," was taken captive into Babylon by Nebuchadnezzar in 597 B.C. (see 2 Kings 24:14). In Jerusalem he had been a priest (1:3). Perhaps he had ministered in the Temple itself, since his writings show that he was well acquainted with that sanctuary. During the fifth year (1:2) of his captivity, in 592 B.C., he was called of the Lord to be a prophet, and exercised that office for at least twenty-two years (29:17).

Along with Ezekiel, in the first major deportation, Nebuchadnezzar had taken 10,000 of the country's most prominent men, including the skilled workers, the nobility, and King Jehoiachin. Nebuchadnezzar thought that, with the leaders in his own land, he could better subject to his will the populace of Jerusalem and Judah.

Although King Jehoiachin was imprisoned in exile, the Israelites had considerable freedom in general. Ezekiel had his own house (20:1) and was married (24:18). He lived rather comfortably at Telabib [tel-a-BIB], near the river Chebar [KEE-bar]. While Daniel lived out the seventy years of captivity, Ezekiel must have died before it was over.

Ezekiel was a watchman to warn the faithless, and a man with balm for the faithful. Unlike the false prophets, who had been given nothing to say and went ahead and said it (Jeremiah 29:31), Ezekiel received his oracles from the Lord. Perhaps more than any other prophet, he spoke with a strong sense of urgency.

B. TIMES OF THE PROPHET

For the Israelites, it was hard being subjected to another power, and exile was a disgrace indeed. Canaan [KAY-nun] had been promised to them and finally delivered over into their hands by the power of their God. And, they liked the land, of course. But, from Moses onwards, they had been told by the prophets that if they rebelled against the Lord, they would be punished and driven from the land and dispersed among the nations (Leviticus 26:24-45; Deuteronomy 28:15-68). In 721 B.C., the Northern Kingdom of Israel, composed of ten of the twelve tribes, had fallen to Assyria. Just before Ezekiel's time, Jeremiah prophesied that a similar fate would come upon Judah, including Jerusalem. Jeremiah even said that exile would be their lot and would last seventy years (Jeremiah 29:10).



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Ezekiel rose to prominence as a priest just in time to be involved in the Captivity. First, Nebuchadnezzar of Babylon invaded Judah, captured Jerusalem, and carried away several Israelite youths, including Daniel. This began the seventy years of captivity. Some years later, in 597, after Jerusalem revolted, Nebuchadnezzar attacked the Holy City a second time, now taking 10,000 leading men, including Ezekiel, into exile.

Zedekiah was placed in charge in Jerusalem. But, after eleven years, hoping for help from Egypt, he revolted against Nebuchadnezzar; and the latter turned his fury against Jerusalem a third time, destroying the city and the Temple and the kingdom after a siege of some three years, and killing or deporting the people.

It is through such times as these that Ezekiel lived. It is to such times as these that he spoke his warnings and comforts as a prophet of the Lord.

C. THE PROPHECY ITSELF

The prophecy of Ezekiel, divided into chapters probably in the thirteenth century A.D., is one of the major prophetic books of the Old Testament, containing forty-eight chapters. The first twenty-four have to do with Ezekiel's call to be a prophet and his prophecies concerning Jerusalem's destruction, which happened in the eleventh year of Zedekiah's reign. Chapters 25-32 contain prophecies of judgment against seven heathen nations - Ammon (25:1-7), Moab (25:8-11), Edom (25:12-14), Philistia (25:15-17), Tyre (26:1 - 28:19), Sidon (28:20-23), and Egypt (29:1 - 32:32).

The last section, chapters 33-48, combines prophecies about the restoration of Jerusalem and hope for the Israelite heart. Ezekiel makes it clear that he was an exile in Babylon when he was called to be a prophet, and that he prophesied from Babylon both against his fellow exiles and against those still in Jerusalem before its utter fall during Zedekiah's revolt (see 1:3; 3:11, 15, 24-27; 10:15,20, 22; and 11:24-25).

While some have suggested that Ezekiel did not write chapters 40-48, and while others say that chapters 38-48 are from someone else, and while some more suggest that a redactor added certain other materials, such as the verses that place the prophet in Babylon as he writes, there is no serious question among evangelicals that the prophecy as a whole is from the dauntless watcher and warner known as Ezekiel.

With the prophecy of Ezekiel, it is as it is with most of the books of our Holy Bible: certain scholars have suggested radical views indeed. Some place the prophecy later, in the Persian period, and some as late as 163 B.C. Some even question whether or not Ezekiel ever lived, stating, "As a matter of fact, a major question is now simply: 'Did Ezekiel live?'" The style of the prophecy, of course, is difficult because of the poetic symbolism with which it is adorned. The style caused the ancient Jerome to despair of ever plumbing the book's understanding. This might be why John Calvin wrote a commentary only on the first twelve chapters and why Martin Luther did not give it any special attention.



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Yet with all the book's symbolic depth, it yields both small and large gems of spiritual worth to those who relax their rapid pace long enough to dig out what is at its depth.

Section 1.2 Introduction to Daniel

A. COMPARISON WITH EZEKIEL

Like Ezekiel, Daniel was carried captive to Babylon by Nebuchadnezzar in an early deportation of persons of prominence from Jerusalem. But the young Daniel was trained for a position of power in Nebuchadnezzar's court and became more of a statesman than a prophet, whereas Ezekiel lived among the exiles along the Chebar in Babylon and prophesied to his own people, there and in the homeland.

Ezekiel knew of and appreciated Daniel, and links him with Noah and Job as one of three stand-out men of righteousness (see Ezekiel 14:14). Later, Ezekiel implies a high estimate of Daniel when he says, "Are you wiser than Daniel? Is no secret hidden from you?" (Ezekiel 28:3). There was also an ancient heathen Daniel, or Danel; and those who believe the Book of Daniel to have been written centuries later than Ezekiel's time often suggest that Ezekiel refers not to a contemporary of himself but to this earlier figure. Yet it would be strange for a non-Israelite figure to be highly praised.

B. DANIEL HIMSELF

Daniel is not named in the list of faith heroes in Hebrews 11. But he might well have been mentioned when that writer speaks of those who had "obtained promises, stopped the mouths of lions" (Hebrews 11:33).

Daniel's name means "God is my judge." Nebuchadnezzar changed it to Belteshazzar, which means "Bel's prince" - as the king said, "according to the name of my god" (Daniel 4:8). But, he was no prince of Nebuchadnezzar's god, as the king soon learned and as the whole world has since learned. He was a prince of Israel's God, not in Israel, but as a captive in a strange land. The king could change his name, but not his nature.

Daniel was evidently of the Israelitish nobility (Daniel 1:3). He was taken to Babylon in the first deportation in 605 B.C. when the land's elite were drained off for the oppressor nation. At the time, he was a youth (Daniel 1:4, 17 - Hebrew "lad" or "boy"), perhaps no more than fourteen or fifteen years of age. He lived in Babylon for the entire seventy years of Israel's captivity, dated from that first deportation. Evidently, he even died in Babylon, having held high office from early in life.

The prophecy he left lets us in on what kind of person this prophet-statesman was. We probably know more about Daniel than about any other prophet. And what we know we like.

NOTES

C. AUTHORSHIP AND DATE

This is a field where battles have been fought between faith and unbelief. Starting with a conviction that no one can be inspired to predict reigns and events with the precision found in Daniel, many have seen it to be largely history, written during the second century before the Christian era. Perhaps chief among the supports of this view is the fact that the book is not found among the prophetic books in the Hebrew Bible, but among what is called the Writings. These Writings were collected and canonized much later than were the prophetic books. Perhaps the reason Daniel was not included in the prophetic books is that, while the book contains much prophecy, it was not written by a prophet as such. Daniel, instead, was primarily a statesman, a sort of Joseph. Supporting an earlier-than-second-century date is the fact that the Septuagint [SEP-twuh-gunt] - a Greek translation of the Old Testament made some time earlier - contains it. Josephus, the historian, says that in 332 B.C. Alexander the Great was given a copy of Daniel and was greatly impressed by it. Besides, Christ referred to the work as that of Daniel.

A considerable part of the prophecy is in Aramaic (2:4 - 7:28), the remainder being in Hebrew, and Daniel of Ezekiel's time would have been well fitted to write in both languages. It is an intricate fabrication if it is not by the Daniel of the exile, containing a sort of pre-written history. And, while it is true that the deep-down religious messages of the book are what we are after mainly when we read it, evangelical Christians across the centuries and across the world have been opposed to looking upon the book's framework as a fabrication.

The date of the book is all tied up with the authorship. If the liberals are right, the date is Maccabean, that is, early second century B.C. If the evangelicals are right, then the date is Exilic sixth century B.C.

D. IMPORTANCE OF THE PROPHECY

While some say, "To reject Daniel is to reject the Christian religion", this might be a somewhat exaggerated estimation. Nevertheless, the Book of Daniel is important. At the center of all his seeing is Christ, Son of Man, Son of Sorrows, soon to come. Many of the prophecies regarding kings and the King of Kings have been fulfilled, and many are yet to be fulfilled. It gives a look at the centuries, perhaps down to the end. It opens up many of the secrets of the New Testament's counterpart apocalypse - the Book of Revelation. Indeed, the Old Testament's apocalypse, Daniel, and that of the New Testament, Revelation, help to open each other to our understanding. And, they both help to unseal the destiny of people and nations.

Nebuchadnezzar [NEB-ukh-ad-nez-ar]
Telabib [tel-a-BIB]
Chebar [KEE-bar]
Canaan [KAY-nun]
Septuagint [SEP-twuh-gunt]

CHAPTER 2. THE BOOK OF EZEKIEL



NOTES

Section 2.1 The Call to Be a Prophet (1:1 - 3:27)

A. PREFACE TO THE CALL (1:1-28)

Ezekiel, the son of Buzi, had been a priest back in Jerusalem. Now, a captive of Nebuchadnezzar in "the land of the Chaldeans" [Kal-dee-uhnz], the Lord calls him to be a prophet. As a priest, he had brought people to God; as a prophet, he would bring God to people. To do the latter, he must be nearer to God than he was required to be as a priest. The priest needs to be near the miseries of people; the prophet, near to the mysteries of God.

1. *What Precipitated His Call (1:1)*

What is it that had occurred and precipitated Ezekiel's call? False prophets had arisen among the exiles who told them what they wanted to hear, such as that theirs would be a speedy return to their homeland. Jeremiah, prophesying at the time in Jerusalem, sent a letter to the Chebar community (see Jeremiah 29), telling them that their captivity would endure for seventy years and that they should submit themselves to God's will and ways. Not everyone liked what Jeremiah said (Jeremiah 29:24-28), and there was unrest along the Chebar. Jeremiah sent his message during the fourth year of Zedekiah's reign (Jeremiah 51:59), also the fourth year of the Captivity. Soon, in the fifth year of the Captivity, God raised up a true prophet from among the exiles, who would authentically declare his proposals for the people.

2. *The Time of His Call (1:1-2)*

a. *"The thirtieth year" (1:1)*. No one knows to what this is a reference. It had been thirty years since the book of the law had been located in the Temple debris, during the eighteenth year of Josiah's reign, and the special change in Israelitish worship which that discovery precipitated. But, there is no general dating of events from the time when the law (probably Deuteronomy) was found.

Some scholars have suggested that this was the thirtieth year since the last jubilee year. But, again, such a method of dating was not customary. Besides, such dating would have been rather inappropriate for exile hearers, for whom the times were not normal and for whom a jubilee year would have been a remote matter since they were captives in a strange land.

Those who are probably correct suggest that this is the year in Ezekiel's life when the call to become a prophet was given to him. The thirtieth year of life for a Jewish male was particularly significant in his attaining maturity.



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b. *"The fifth year"* (1:2). Jehoiachin's "captivity" began in 597 B.C. after he had been king only three months, and Ezekiel's call came during the fifth year of the king's imprisonment - which was also the fifth year of Ezekiel's exile in Chaldea [KAL-dee-uh].

3. *The Place of the Call (1:1-3)*

Ezekiel was "among the captives by the river of Chebar" (meaning "great river"), in Chaldea, of which the city of Babylon was the capital. This river is perhaps the same as the Mesopotamian "Chaboras" river, which finally empties into the Euphrates near Kirkesion (Κιρκήσιον, also known as Sirki and Circesium). It is possible that the Chebar was a canal and that the captives were employed in digging it.

4. *The Manner of His Call (1:1-3)*

a. *The "heavens were opened"* (1:1). Ezekiel begins to see his prophetic visions. It means that, since he is going to be God's spokesman, God will reveal to him the high and holy things of heaven. It is a good day for anyone when the heavens are opened.

b. *He "saw visions of God"* (1:1). Logically, the ancient Greek philosophers sought rational molds more than anything else. Whereas the ability to envision, in which one sees to the center of things and into the future, is what most characterizes the Hebrew prophets. Of none of them is this more true than it is of Ezekiel. Ezekiel was a real "seer" of the Most High God, a mystical man of refined faith whom God could entrust with numerous visions of himself and of other high verities.

Daniel was in the land at this same time, holding elevated political office in Babylon and foretelling the things which were to come: Ezekiel did not move among the Chaldeans of high office as Daniel did, but among the Israelite exiles along the banks of the Chebar. Both Daniel and Ezekiel were "apocalyptic [uh-paa-kuh-LIP-tuhk]: seers of things to come. Ezekiel saw visions pertaining predominantly to the near future, while Daniel's visions were primarily of things a great way off. Ezekiel's visions required people to line up with the Lord, then and there.

5. *The Purpose of His Call (1:3)*

Ezekiel is called not to dispense his own opinions nor to tell the people what they wanted to hear. He was called for the purpose that all prophets were called and are now called: to dispense the word of the Lord. This is why we read, "The word of the Lord came...to Ezekiel." He would deliver messages to the forlorn and forgetful exiles, but they would not be his own messages. Instead, they would be the Lord's words. This word came to him "expressly". The word "truly" gives a sense of what is meant.



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6. *Assurance in the Call (1:3)*

The passage goes on to add, "the hand of the LORD was on him." It had not been easy for a patriot like Ezekiel to spend five years in exile. And, it is never easy to declare what they must declare for the Lord, especially if it is precisely what willful people do not want to hear.

Besides, Ezekiel was a young man, evidently only thirty, and at least from Moses onward, the Israelites had had a special respect for the words of their elders, especially older men in the land. But, right then and there, even as the word of the Lord was given him, and he knew that he must dispense it without favor, he was peculiarly aware that "the hand of the LORD" was on him to guide him, to strengthen him, to rid him of his fears.

Not only was God's hand upon Ezekiel during this preface to his call as a prophet, but there are seven times when God's "hand" is said to be upon the dutiful man from the side of the Chebar (1:3; 3:14, 22; 8:1; 33:22; 37:1; and 40:1). Anyone who will hear and obey God's "word" will receive the needed strength from God's "hand" to implement the word in the lives of men and nations.

7. *Summary in a Vision (1:4-28)*

The preface to Ezekiel's call as a prophet concludes with recounting the first of his many visions. The vision summarizes how God is to be represented in the total prophecy of the man on the brink of that office.

a. *"A windstorm" (1:4).* Ezekiel looks and first sees a "windstorm" (or "stormy wind"), significant of a judgment with destruction in it, coming "out of the north" - from which direction judgment came at various times in Israel's checkered history (such as, Assyria, 721 B.C.). Exile for some ten thousand leading citizens now obtains, as judgment from Babylon to the north. After six more years of captivity, Jerusalem is to be utterly destroyed by Babylon, and chapters 4-24 have to do with predictions of that destruction.

A "great cloud" and "fire" are in the midst of the "stormy wind," both of which signify God's presence. Judgment seems to be in the wind.

b. *The "four living creatures" (1:5-14).* In this vision, Ezekiel also sees "four living creatures" who have the form of a man (1:5). These probably represent the forces of Nebuchadnezzar, which are to be loosed in their full fury upon Jerusalem. Although they represent heathen powers, these living creatures are sent by the Lord, and there is no stopping them. They have "wings" (1:6), which means that they have peculiar abilities that ordinary armies led by Yahweh do not have.

"Their wings" touched "one another," implying their unity of purpose; and they go "straight ahead" (1:9; 11-12), suggesting the resoluteness of their purpose.



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Each of these living creatures has four "faces" (1:10): that of a man, showing their basic identity as human avengers; that of a lion, showing their courage; that of an ox, showing their steady strength in God's service; and that of an eagle, showing that they will be swift to rise above the puny opposition that Jerusalem will offer (see Revelation 4:7).

These living creatures are guided by the Lord, for Ezekiel says, "Wherever the spirit would go, they would go." (1:12)

c. *The wheels* (1:15-25). It is well known that Ezekiel also sees some wheels. He sees them on earth (1:15), and "lifted up" from the earth (1:19). Each living creature has a wheel within a wheel, and around the rims of the wheels are eyes. These wheels, with their perfection in roundness, signify God's presence, even as do the clouds and fire. When Ezekiel says that "the spirit of the living creature was in the wheels" (1:21), he means that the Lord was in the wheels. The eyes on the "rims" (1:18) of the wheels signify God's ability to observe what goes on in all directions - thus, his omniscience, which is basic to his being an all-wise Judge.

d. *The mention of mercy* (1:26-28). Exciting indeed is what follows in this vision. All the while, the Lord's judgment has been portrayed, but now the mercy of the Mighty One is pictured. Ezekiel is to prophesy about God's judgment of Jerusalem (chapters 4-24) and of seven heathen nations (chapters 25-32); but at last the prophet is to speak comfortably to the people about restoration and hope (chapters 33-48). The last part of this early vision, which sums up the total message that Ezekiel is to deliver, has hope in it.

For one thing, Ezekiel seems to get a glimmer of the Christ who will one day come forth, transmuting judgment into mercy. "Above on the throne was a figure like that of a man." (1:26) Supporting this is the fact that the brightness of this human form is "like the appearance of a rainbow in the clouds on a rainy day" (1:28). Evidently this inclusion of a rainbow in the vision means that mercy is offered, for the rainbow had been given to Noah as such an everlasting promise (Genesis 9:13-17).

B. THE CALL ITSELF (2:1 - 3:27)

Chapter 1 is a preface to the prophet's call, while chapters 2 and 3 describe the call itself.

1. *The Prophet's Designation* (2:1)

In verse 1 and in eighty-six other instances, the Lord addresses Ezekiel as "Son of man" (see Numbers 23:19; Job 25:6). Only Ezekiel, of all the prophets, is so addressed. This designation is a reminder to the man being called to noble office that he is still a creature: frail and finite, of no use as a prophet except the Lord fills his mouth with the things he is to speak. In Psalm 8:4 and Daniel 7:13, the term has a messianic significance. There might even be a degree of such significance in its use in the case of Ezekiel. As spokesman for God along the Chebar, he anticipates the One who will later come in human flesh to speak for the Father once and for all.



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It is significant that, according to all four Gospels, the title "Son of man" became Christ's favorite designation of himself, but he added the definite article to make it the Son of man.

The fact that the designation "Son of man" appears throughout the prophecy of Ezekiel testifies to the book's unity, as do other phrases which appear recurring (such as, "Lord God," 217 times; and "the hand of the Lord was upon him" (3:14, 22; 8:1; 33:22; 37:1; 40:1). To read the many scholars who only allow that Ezekiel wrote a small part of the prophecy and that various others wrote most of it suggests that often there ought to be less attention given to people's criticism of the Bible and more attention to the Bible's criticism of people.

2. *The Prophet's Summons (2:1-3)*

Ezekiel is told, "Stand up on your feet" (2:1), and as he recounts the experience, he says that "the Spirit came into me and raised me to my feet" (2:2). He was to stand up and stand out for the Lord, but the Holy Spirit helped him obey the command.

To this man, drafted for divine service, the Lord says, "I am sending you to the Israelites" (2:3). There does not seem to be any churchly ordaining act here, as in the New Testament (Acts 14:23). There is, however, a divine ordination: Ezekiel is sent by the Lord to declare stout and hopeful messages to all the children of Israel, both those in exile and those still in Judah.

3. *The People He Is Sent to (2:3-8)*

Israel is "a rebellious nation" (2:3) - a nation of rebels. Its people are "obstinate," that is, hardheaded, brazen, literally, "hard of face". They would not weep in repentance over sin, nor in any other way break up in remorse. Also, they are "stiff-hearted" (2:4); that is, stubborn. Their hard faces also meant that their hearts were likewise hardened. It is not far from a hard face to a hardened heart. Their fathers lifted up puny fists against the Lord, and so do they. They are "briers and thorns", even "scorpions" (2:6). Notice the progression here in hurtfulness: from the small needling of others as briers would do to them, to sharp and deep piercings as thorns can inflict, to poisonous stinging as comes from scorpions.

It is indeed a difficult work to which the "Lord God" is calling the young priest. But, this God-intoxicated man is being sent by One who knows all about the people's emotionless faces and their stubborn hearts and will give the messages he is to bear (2:4).

4. *The Prophet's Preparation (2:8 - 3:3)*

A messenger boy does not need to know the content of the message he bears. The message might regard something as happy, two people being married with God's blessings, or something as tragic as the death of a child. The word he bears remains external to him, twenty minutes of his day's schedule. God's spokesmen are always more than mere messenger boys.



NOTES

They do not bear a message that is external to them, one that they have not wrestled with firsthand, and that they have not wept over or exulted to. Instead, the word they deliver to the souls of people has first gone through their own souls gladdening or saddening them.

So, it is with Ezekiel of old. He will speak for God, but that word must first be internalized. Therefore, the Lord holds forth (2:9) a scroll filled with messages to be delivered, written not only on one side as was usual in those days, but written (2:10) "on both sides". The Lord says, "Open your mouth and eat what I give you" (2:8; see Revelation 10:8-11).

No superficial mouthing of a message would do: no telling of it without first being heart-deep in it, no pronouncement of such woes without his first feeling those woes and perhaps weeping over them. Ezekiel had a living, authentic encounter with God, and the things he was to teach touched every dimension of his being.

5. *The Prophet's Commission (3:4-15)*

As was so with the later Son of Man, Ezekiel's great Antitype, the prophet is commissioned to go to "the house of Israel" (3:4). Broadly, he is to prophesy to all Israel. But, more specifically, he goes to them "in exile" (3:11).

He is reminded that they are not "many people," not small and divergent tribes; they are not "of obscure speech and difficult language" whose words he will not understand. Instead, he is sent to his own people, the people of God. Heathen "would have listened" (3:6), but not these light-and-mercy rejecters – "of a hard forehead and a stubborn heart" (see Isaiah 48:4).

Ezekiel is to find the people stubborn indeed, but God will make him more stubborn for God's word than those who are against it. They are only as hard as "flint". Ezekiel will be the hardest stone ("an adamant), harder than flint (3:9) - the word for "adamant" sometimes being translated "diamond" (Jeremiah 17:1).

Whether the people "will listen, or fail to listen" (3:11), Ezekiel is commissioned and strengthened to pronounce their doom (chapters 3-24), that of their pagan neighbors (chapters 25-32), and also the dawning of their day and their Dayspring (chapters 33-48).

He sits for seven days (the time set for mourning (Job 2:13) amid the captives at Tel-abib - the word meaning "hill of young ears (of barley)". As he sits, he is "astonished" (3:15), overwhelmed or amazed, and silent. This is due to the glory of God and the "go" that has been given him. In a place apart, a bit of silence has been given to many at the outset of their service (such as Christ after his baptism and Paul in Galatians 1:17).



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6. *The Prophet's Responsibility (3:16-27)*

After seven days of sitting and silence, the Lord reveals to the called man what a responsible office is his. He is to be a sentry, watchful over the interests of many, and warning against folly (3:17). Habakkuk had been a watchman (Habakkuk 2:1), as had Isaiah (Isaiah 56:10) and Jeremiah (Jeremiah 6:17). But, they had been largely watchers over the collective destiny of Israel as a whole. Ezekiel is a watchman who warns the nation in particular instances and even individuals.

Take, for example, a particular wicked man. If Ezekiel were not to warn him, and he should die, the man would suffer the consequences of evil, and Ezekiel would be guilty of his "blood" (3:18), that is, of manslaughter or murder. But if Ezekiel were to warn the man, he would not be responsible, even if he continued headlong and headstrong in his sin (3:19).

Also, Ezekiel is to warn the "righteous" person not to "turn from righteousness, and commit iniquity" (3:20). Not until a thousand years later were unconditional election and eternal security taught, when Augustine, steeped in Stoic and Gnostic ways, became a Christian in adult life and soon a theologian. Calvin and Calvinism would not appear for some two thousand years. Ezekiel could hardly have conceived that their teaching would one day be advocated by a broad segment of the people of God. But, as if to clip their wings - and indeed to prohibit even the birth of such teaching - he says simply that a person, ever so righteous, might fall away and "die for his sin" and that "his righteousness which he did" would "not be remembered" (3:20). Surely it would take a twisting of texts to teach that believers can never be lost, in the face of teachings such as this.

Ezekiel is called to be a watchman to warn individuals that they must turn from iniquity to righteousness and continue in righteousness as long as life lasts.

Section 2.2 Prophecies against Jerusalem (4:1 - 24:27)

Chapters 4-24 contain prophecies directed to Jerusalem before its utter fall to Nebuchadnezzar in 586 B.C. In these prophecies, symbolic actions are involved, as well as word oracles that are delivered for the Lord. Riddles, allegories, and symbols are used for the message the Lord gives to Israel. There are times when hope is in the wind, when it is made clear to Israel that she can receive forgiveness and a new heart. But the general tenor of these chapters is denunciation.

A. FOUR SYMBOLIC ACTS (4:1 - 5:17)

Right away, after Ezekiel's call to be God's spokesman, the Lord shuts him up to his own house (3:24), and prohibits him from opening his mouth to speak (3:26). God then has him act out four special messages to the rebellious house of Israel - including the ones still back in Judah, for there was considerable communication between the exiles and the homeland.



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To those of the West, the symbolic actions of Ezekiel may seem strange. But, in that area of the world, acting out a message was not unusual, as it would have been at the same time among the Greeks, for whom ideas were the thing, and not concrete actions.

1. *A Clay Model of the Siege (4:1-3)*

Ezekiel takes a "clay tablet" (4:1), portrays Jerusalem upon it, and acts out the siege of Jerusalem, which he had prophesied in chapter 1 and began about four years after that prophecy. The tablet he used was probably a clay brick about fifteen inches square and five inches thick, for that is the sort we have found the walls of Babylon to have been made of. Many such bricks can be viewed in the British Museum, Oxford's Ashmolean Museum, and the Louvre in Paris.

Battering rams were within movable towers, from which a city being "besieged could be observed and fired upon with arrows. Their principle was the same as that still used to knock down the walls of buildings being torn down. A large beam would swing downward, held up by the tower, and some hard material would be at the beam's lower end. Men would pull this beam up and let it swing downward against a city's walls.

Ezekiel molds a fort, a camp, and battering rams with soft clay. He uses an iron pan, or a flat plate, to depict the strong wall between the besiegers and the city.

2. *Bearing Their Iniquity (4:4-8)*

Ezekiel is to lie on his "left side" (4:4) for 390 days to bear the iniquity of Israel, and 40 days on his right side to bear that of Judah (4:6). The actual siege of Jerusalem which ended in 586 B.C. lasted much longer than 430 days, according to Jeremiah 39:1-2 and 52:4-7 (see also 2 Kings 25:1-2). But, during the siege, Nebuchadnezzar had to leave Jerusalem for a time and fight the Egyptians, so the siege might not have lasted longer than 430 days.

The significant matter here is that the siege and fall of Jerusalem will punish both Israel and Judah for the years of their iniquity. Ezekiel is to bear that iniquity symbolically, lying upon his side, anticipating when the Son of Man (spelled with capitals—Christ) will bear the iniquity of many upon a Roman cross. Here, there is a foreglow of the vicarious substitutionary suffering of Christ.

3. *Rationing of His Food and Water (4:9-17)*

He is to make "bread" (4:9) and eat only a particular portion of it each day. He is to have "twenty shekels of food a day" (4:10), or about eight ounces (227 grams). We know from Jeremiah 37:21 that bread was rationed during the siege. Water allowed each day with this bread would be "the sixth part of a hin" (4:11), or about one and one-half pints (.85 liters).



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The bread was to be baked with "human excrement for fuel" (4:12). The defilement of the bread was to signify the way the Israelite religion was going to be defiled "among the nations" among whom the Israelites were to be dispersed by the hand of God (4:13). After Ezekiel complains, somewhat in the way that Peter did later (Acts 10:14), that he has not before eaten anything nearly as unclean as something baked with human excrement would be, the Lord permits "cow manure" to be used instead (4:14-15). God does not budge on many of his requirements of people. But, he is so gracious that there are times when he allows people to do what is not his first and highest choice for them.

4. *Cutting Off His Hair and Beard* (5:1-17)

Ezekiel takes a "knife" (5:1), probably a short sword, cuts off his hair and beard, and divides the hair into three parts each part representing what is to happen to the inhabitants of Jerusalem when the siege is successful and they must submit to Nebuchadnezzar.

The one-third portions of Ezekiel's hair (see 5:1-4) would represent the one-third who would die from disease and "famine", another one-third who would "fall by the sword", and the other one-third who would be scattered into "the winds" by their exile from the land (5:12). Only a few would be left in the land, under Gedaliah, these being represented by the few hairs taken from the last of the three portions and bound in the folds of the prophet's "garment" (robe, 5:3).

Thus, chapters 4 and 5 of Ezekiel describe the four symbolic acts by which the prophet reveals what is soon to happen to Jerusalem. Nebuchadnezzar, a heathen king, will perform the punishment but will do so on behalf of the God of Israel himself.

Chapters 6-24 spell out in fine detail the judgments that will irrevocably befall the nation that has had everything and, because of its sin, will soon have nothing.

B. TWO DISCOURSES ON ISRAEL'S DOOM (6:1 - 7:27)

Evidently, the silence of the seer is broken, and he can now utter discourses on the doom that is soon to befall the land of Israel.

Chapter 6 contains a discourse about the judgment awaiting Israel for its idolatry, with mention of a remnant who will be saved.

Chapter 7 contains a separate discourse, hard on the heels of the one in chapter 6—again about doom, but specifically its imminence and inevitability.

Both discourses follow from the symbolic action of chapter 5, in which the prophet's shorn hair and beard, divided into three parts, represent the doom that awaits Jerusalem. However, unlike Chapter 5, these discourses include the land of Israel in its entirety in the denunciations.

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C. JERUSALEM'S ABOMINATIONS AND GOD'S JUDGMENTS (8:1 - 11:25)

Chapters 8-11 form a unit within the prophecies of Jerusalem's fall. They spring from certain visions given to Ezekiel and have to do with the abominations at Israel's center and with the judgments to be hers. Although judgment is to be inflicted for idolatry and other sins, there will be redemption for the remnant (11:1-25). They are to have "one heart" and a "new spirit within" (11:19).

D. PROPHECIES AGAINST JERUSALEM (12:1 - 19:14)

Ezekiel is a man of many visions (1:1-28; 3:1-3; 8:1-4; 11:25; 12:27; 37:1-14; 40:1-4; 47:1-12). Chapters 8-11 contain a record of a vision (8:1), but there the vision is of a special kind: the kind in which the man of God is transported in spirit to a different locale and sees to the center of things in that environment.

Visions are connected with what he sees in chapters 12-19 (see 12:27). But, here, the vision consists of what the prophet sees as shortly to come to pass, while he remains in the locale where he has his bodily existence. And, what he sees as soon to happen is a day of doom for the rebellious and restless city of Jerusalem. Its inhabitants will not accept the Babylonian yoke as Ezekiel wants them to do. This is because they do not see the enormity of their sin, and therefore cannot accept such a colossal judgment.

Rebel against Nebuchadnezzar, they must, and rebel they do - in 588, the ninth year of Zedekiah's reign (2 Kings 24:20; Ezekiel 17:15-18). Nebuchadnezzar marches against them immediately and begins to lay siege to the city. For two and a half years, he laid siege against it. The siege would not have lasted as long as it did had not Egypt finally thrown its armies against Nebuchadnezzar, causing him to let up on Jerusalem for a time to attack and beat Egypt. Jerusalem thus had cause for short-lived hope, but soon Nebuchadnezzar was back at his siege of her, and she fell, of course, in 586 B.C. All this Ezekiel sees as happening more quickly. In chapters 12-19, he prophesies against the "rebellious house" - a phrase found in 12:2-3, and frequently in Ezekiel's prophecy as a whole (compare Matthew 13:13-15; Isaiah 6:9-10).

1. *More Symbolic Acts (12:1-28)*

Ezekiel acts out the Exile (12:1-16), and what life during the siege and the Exile is to be like (12:17-28).

2. *False Prophets Are Denounced (13:1-23)*

False prophets (13:1-16) and false prophetesses (13:17-23) are both opposed because they prophesy for pay and say simply what the people want to hear.

3. *Idolatrous Elders Are Told to Repent (14:1-11)*

4. *Personal Righteousness Will Be Rewarded (14:12-23)*



NOTES

5. *Israel Is Said to Be like a Wild Vine (15:1-8)*
6. *Allegory of the Unfaithful Wife (16:1-63)*
7. *Allegory About Zedekiah's Breach of Treaty (17:1-22)*
8. *Individual Responsibility (18:1-20)*

Ezekiel "picks up" a proverb and "shatters it". The common proverb, also referred to in Jeremiah 31:29-30, is that "the fathers have eaten sour grapes, and the children's teeth are set on edge." (18:2) The meaning of the proverb is that because of the sins of the fathers, their children will suffer. It does seem that something similar to this proverb is taught in Lamentations 5:7, where we read, "Our fathers sinned and are no more, and we bare their punishment." Something similar also seems to be taught in Exodus 20:5: "I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me." Experience too shows that the righteousness or unrighteousness of parents affects their children. What Ezekiel is meaning to say, surely, is that while children might suffer from the sins of their fathers, in the natural ways of causes and effects, God will not himself punish a son for the sins of his father and will not consider an unrighteous son to be righteous because his father is righteous. Twice in this chapter, Ezekiel says, "The soul who sins is the one who will die." (18:4, 24)

9. *Conditional Salvation (18:21-32)*

In 18:21-32, Ezekiel teaches clearly that "if a wicked man turns away from all the sins he has committed ... he will surely live." (18:21) God is glad to give him life (18:23). On the other hand, Ezekiel asks, "If a righteous man turns from his righteousness ... will he live?" (18:24) The answer is "No." "None of the righteousness things he has done will be remembered ... because of the sins he has committed, he will die." (18:26). Such a person:

- a. used to be righteous;
- b. falls from grace;
- c. might not return to God, but might die in his fallen state; and
- d. will suffer God's holy wrath.

It is ever so mistaken an idea, but ever so widely accepted in Protestantism [PRAH-tuh-stunt-izm], that once one is a Christian, one cannot fall from grace and be lost. This was taught by John Calvin (1509-64), and is still taught by many Calvinistic [KAL-vun-is-tik] authorities who have nonetheless accepted "Arminianism" [ahr-MIN-ee-un-iz-um] at other points such as that anyone may be saved.

Ezekiel concluded this "Arminian" [ahr-MIN-ee-un] chapter with a call to sinners to turn from their transgressions, to receive "a new heart and a new spirit: for why will you die, O house of Israel?" (18:31)



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10. A Lamentation for Israel's Princes (19:1-14)

E. PROPHECIES DATED 590 B.C. (20:1 - 23:49)

1. Israel's Apostasies and God's Mercy (20:1-44)
2. Impending Destruction by Fire and Sword (20:45 - 21:32)
3. *A Listing of Jerusalem's Sins* (22:1-31)
4. *The Sins of Two Sisters* (23:1-49)

F. THE LAST PROPHECY BEFORE JERUSALEM'S FALL (24:1-27)

Jerusalem is a caldron (24:3-5) in which the rebellious Israel is to be boiled. Ezekiel's wife dies (18), but he is not permitted to mourn. This is to show the captives that they are not to mourn when they hear the news of Jerusalem's destruction.

Section 2.3 Prophecies against Heathen Peoples (25:1 - 32:32)

A. AMMON, MOAB, EDAM, AND PHILISTIA (25:1-17)

The siege of Jerusalem has now ended. But, before Ezekiel's prophecy gives us word of the Holy City's fall, it records how God will judge the heathen nations and cities around Judah. The immediate neighbor nations, Ammon, Moab, Edom, and Philistia, first come up for denunciation (25:1-17).

B. TYRE AND SIDON (26:1 - 28:26)

Then Tyre and Sidon, two proud and pompous commercialized cities, receive denunciation in detailed statement (26:1 - 28:26). Most detailed of all is the statement of how God intends to judge Egypt (29:1 - 32:32). There are, in all, seven such nations, which number suggests completeness of judgment. All along, it is the Lord himself who will judge these nations, and he will do so most especially because they have not done right by Israel. Babylon, interestingly, is not mentioned in this list of the nations deserving the Lord's destroying hand. Her judgment and fall, which occurred after her years of glory, are not mentioned, since this would encourage the many who were sure that Babylon was no tool in God's hands.

The chapters that spell out how God will deal with the heathen nations are not commented on herein with as much detail as in the case of certain other areas of Ezekiel's prophecy. This is mainly because they do not treat in bold relief the theme in which evangelical Bible students are most interested: *redemption* [ruh-DEMP-shn].



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Cutting down on the space devoted to these "interlude" chapters will leave more space for comments on certain restoration and redemption chapters in this prophecy, which later breaks into song about the good and new things God will do for and through his people, Israel.

In a brief three-verse anticipation (28:24-26) of what the prophet will enlarge upon in his later chapters (33 - 48), Ezekiel says that the time will come when no nearby nation will be to Israel "painful briars and sharp thorns" (28:24), when God gathers "the people of Israel from the nations where they have been scattered", he will show himself "holy among them in the sight of the nations" (28:25).

God's being holy, as here, is one of many Scripture proofs that the word "sanctification" [sank-tuh-fi-KAY-shuhn] not only refers to moral purity, as it does frequently in the New Testament (such as 1 Thessalonians 3:13; 4:3; 5:23), but also (particularly in the Old Testament) to being set apart from all else. In this case, after judging Tyre and Sidon for their sin, and after restoring Israel to her own land "in the sight of the nations" (28:25) - a phrase used 217 times by Ezekiel, the Lord - not a heathen Baal - will be seen to be the God of real power and of real care. Thus, he will be seen as "holy".

C. EGYPT (29:1 - 32:32)

In even more detail than in the case of Tyre, the seer who saw to the center of things makes a complaint against Egypt and announces the doom that soon she will endure. Only Egypt, of the seven heathen nations on Ezekiel's list, is known as a nation at this time. Next to Babylon, she was a power to reckon with. Archaeological finds in recent years confirm the political strength of this nation that stretched itself out along the Nile and bowed down to none. Always the unfaithful Israelites, who looked lightly upon the things they themselves did in the dark, hoped that Egypt would come to Israel's aid and defeat Babylon. But Ezekiel saw that this was not to be. In order to make it clear what God was to do in the land of the Nile, Ezekiel devotes seven oracles to the fate and the fall of this fabled land. Each of the seven oracles begins with the phrase, "The word of the LORD came to me" (29:1, 17; 30:1, 20; 31:1; 32:1, 17). The first of them is dated "in the tenth year" (29:1); and the latest, which happens to be arranged in the series as the second of the seven, is the latest date for a prophecy given in all of Ezekiel: "the twenty-seventh year, in the first month, in the first day of the month" (29:17). This is the twenty-seventh year of Jehoiakim's captivity - probably April 16, 570 B.C.

Section 2.4 Restoration and Hope (33:1 - 48:35)

Not only does the scene change at this point in Ezekiel's forty-eight-chapter prophecy, but the subject and the tenor, the atmosphere, and the spirit change. No longer is there any exclusive engagement with prophecies directed to foreign nations, although such nations do come in for some attention in a few chapters (such as 36:7; 38 - 39). Now the man of God focuses upon the people of God: Israel. Doom is no longer expected. Now, we have here chunks of restoration and hope, sight, insight, and foresight.



NOTES

A. RESTORATION OF ISRAEL (33:1 - 39:29)

In this section, there are dips into the doom awaiting certain Israelites (such as 33:23-29), and the nearby heathen nations (36:7). But summed up, these seven chapters tell of good days ahead for the people of the Lord in the land of the Lord.

1. *Ezekiel's Office of Watchman Restated (33:1-9)*

What is said in this section is clear enough: the watchman's responsibility is to warn (33:8), and the wicked person's responsibility is to "turn from his way" (33:9).

2. *"Arminianism" Restated (33:10-20)*

Here, Ezekiel gets back to the emphasis of 18:21-32. It is as if, under the Holy Spirit's guidance, he can see a time to come when Augustinianism [AH-gus-tin-ee-n-izm] and Calvinism [KAL-vun-iz-um] would damage the nerve of moral endeavor by advocating that what people do (such as repenting and believing) or refrain from doing has no bearing on their eternal destiny - that they are elected or reprobated before they are born. The prophet, an "Arminian" two thousand years before Arminius, says: "The righteousness of the righteous man will not save him when he disobeys." (33:12) That is, the fact that a person has been righteous, or justified before God, will not help if one willfully transgresses God's will. Ezekiel further explains that if the righteous man "trusts in his righteousness and does evil, none of the righteous things he has done will be remembered; he will die for the evil he has done" (33:13). This seems to be a pointed opposition to the doctrine of "once in grace, always in grace," often also called the doctrine of eternal security.

Against the other prong of that doctrine is Ezekiel's repeated explanation of the other side of the situation: the case of the wicked person who turns from his wickedness. Such a person's destiny was not decided in eternal decrees made before he was born. It is decided by whether or not he turns from sin to God. Ezekiel says, "And if I say to the wicked man, 'You will surely die'; but he then turns away from his sin ... and does no evil, he will surely live; he will not die." (33:14-15).

People were saying that "the way of the Lord is not equal" (just, fair) (33:17). Ezekiel explains that God's ways are most fair - each individual being treated according to whether or not he is righteous. The people are told, "O house of Israel ... I will judge each of you according to his own ways." (33:20).

3. *The First Prophecies after the Fall (33:21-33)*

The first of Ezekiel's prophecies after 586 B.C. has to do with the punishment of those who had fled to the "ruins in the land of Israel" (33:24) as the city fell to Nebuchadnezzar (33:23-29).



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Another prophecy made soon after the news of Jerusalem's fall concerns the people's attitude toward Ezekiel. They tell one another that Ezekiel is a man to hear (33:30). Ezekiel is to them "one who sings love songs" (33:32), especially as he prophesies of restoration and hope as he now does. He even has "a beautiful voice and plays an instrument well" (33:32). A real popular preacher! Nevertheless, they hear his words, "but do not put them into practice" (33:32).

4. *Restoration Promises (34:1 - 39:29)*

a. *Restoration under a Good Shepherd (34:1-31)*. Beautiful and gracious indeed are the things which God promises to do for this flock. He himself will be a Good Shepherd to them (34:11-31). He will search for the lost sheep that are scattered (34:12).

b. *Restoration of Israel (35:1 - 36:15)*. The one subject of this chapter and a half is the restoration which God promises to Israel. Mostly, it is said that restoration will come to Israel's "mountains" (36:1-2, 4, 8). But, included also are the "rivers" (36:4) and the "valleys" (36:4, 6) – that is, all the land.

c. *Restoration of the sinful hearts of people (36:16-38)*. If the prophecy of Ezekiel anywhere reaches a peak higher than all other peaks, perhaps it is in the latter two-thirds of this chapter. In this passage, Ezekiel tells what God proposes to do for the hearts of the Israelites, but he prefaces that word by explaining why he proposes to redeem people in this way. He is to make people holy because he himself is holy.

First, the prophet points out the sins of the people. They have defiled the land by their "doings" (36:17). Then the Lord says that "their conduct was like a woman's monthly uncleanness" (36:17). As a menstruous woman was not to be touched even on the arm or hand by a man (see 18:6), sinful people were to be held off from fellowship with God.

Speaking for the Lord, the prophet says that sometime later after Israel's restoration to the land he will "sprinkle clean water" on the house of Israel, and cleanse her from all her impurities and all her idols (36:25). This is what Adam Clarke points out in his Commentary: "The truly cleansing water; the influences of the Holy Spirit typified by water, whose property is to cleanse, whiten, purify, refresh, render healthy and fruitful".

This high peak of Old Testament prophecy continues with the promise that the "heart of stone" (36:26) will be taken away, and the "heart of flesh" (36:26) put into its place. Israel had had its bouts with the stony heart, all right. The people had often wanted to go their sweet way, and they often did. And, the more one goes one's own way, the more flintlike that one's heart becomes. More and more one resists God's saving purposes. Ezekiel sees the time when God will cut out the stony heart as a surgeon might cut out a cancer; when God will put in its place a heart that is malleable in God's hands, responsive to his wishes.



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The dry bones are the scattered Israelites, as he himself tells us (37:11). Their getting connected to each other, and being clothed with "flesh" and enlivened with "breath" (37:6), is a poetic way of saying that they will be returned to the land of their love (37:12, 14).

e. *Restoration of Israel's earlier unity (37:15-28)*. Ezekiel takes two sticks, writes "For Judah," on one and, "For Joseph" (37:16), on the other, joins the two sticks together "into one stick" (37:17), and tells the disheartened captives that thus God will join together in the restoration the southern kingdom (Judah) and the northern kingdom (Israel, or Joseph, or Ephraim).

f. *Restoration despite evil powers (38:1 - 39:29)*. These two chapters prophesy against "Gog, of the land of Magog" (38:2). Gog is "the chief prince" (38:2), or king, of an area far to the north, Magog, which includes the lesser areas of "Meshech [MESH-ekh] and Tubal" (38:2). Gog and his hordes are to war against the restored land of Israel, and are to be defeated utterly. This king seems to be symbolic of all the evil powers that will be arrayed against God's people in the future. Yet, Magog appears to be a real country or group of countries since it is included in a list of nations in Genesis 10:2 and 1 Chronicles 1:5.

B. HOPE, TEMPORAL AND ETERNAL (40:1 - 48:35)

Chapters 40-48 are high songs of hope. They tell of hope through a rebuilt Temple (40:1 - 42:20), the divine glory in the Temple (43:1-12), restored sanctuary ordinances (43:13 - 46:24), a ministry to others (47:1-12), and an inheritance for this life and the next (47:13 - 48:35).

1. Hope through a Rebuilt Temple (40:1 - 42:20)

The Temple, built some four centuries earlier, was in ruins, but another one figures in Israel's destiny. Indeed, two were tangled up with what was to be.

2. Hope through Divine Glory (43:1-12)

The glory of God, an outward manifestation of God's holiness, dwells in the Temple that Ezekiel sees. It is something that a person can "behold" (43:2), and one can tell in what direction it moves, for the prophet says that the glory "came from the way of the east" (43:2).

This observable glory will not mix with defilement because it is bound up with God's holiness. "Prostitution" would defile God's "holy name" as would "the lifeless idols of their kings at their high places" (43:7)—which might mean the idols of kings such as Manasseh, since kings were not buried within the Temple as far as is known.

3. Hope through Restored Ordinances (43:13 - 46:24)

In summary, Ezekiel sees a restoration of Temple ordinances, which are connected with sacrifices, the apportioning of the land, and other matters.



NOTES

For all this, there will need to be an enablement. This is supplied by the Lord's "Spirit" (36:27), the Holy Spirit, indwelling the trusting soul. God therefore says, "And I will put my Spirit in you, and move you to follow my decrees" (36:27). This seems to be what Joel had seen (Joel 2). It was fulfilled at Pentecost (Acts 2), and has seen a thousand reverberations in the modern holiness movement sired and fired by the Wesleys in the eighteenth century.

d. *Restoration of the dry bones (37:1-14)*. This is probably the best-known of any chapter in the entire prophecy, thanks to the lively and popular religious song about one bone being connected to another bone.

Here we exult with the man of God who sees another vision. This time, it is about "dry" bones (37:2). He sees them in a "valley" (37:1), but the sight he sees has put many Christians on a mountaintop spiritually.

- a. Requirements of the priests (43:13 - 44:31)
- b. Allotment of the land (45:1 - 46:24)

4. *Hope through Living Waters (47:1-12)*

More apportioning of the land is to continue, and the prophecy is to be closed with details on the land's divisions. But, there is a high, poetic interlude about refreshing waters issuing out from under the Temple. It came "from under the threshold of the temple toward the east" and ran along the "south side of the altar" (47:1) - relating the water to redemption.

5. *Hope through Temporal Arrangements (47:13 - 48:35)*

A vision might come upon Ezekiel at almost any time. The vision about the ever-increasing stream of redemption seems to have caught him right in the middle of his rather prosaic outline of the allotments of the land at the time of the restoration. Out he comes with that vision, and in it he takes us to one of the highest peaks of all the Old Testament's sight and insight. Once it is given, however, he climbs down from the high pinnacle of ecstasy and engages himself again with the same ordinary matter. We might have wanted him to cut off the prophecy while it was at a Mount Everest-like glory. But life is not all visions, not all like Mount Everest. And, just as it often does not cut off when a person is at the pinnacle of one's powers, so the prophecy of Ezekiel comes down to what is quite ordinary as it is rounded off at its conclusion.

One lesson to be learned from this rather prosaic close of Ezekiel's prophecy is that, while God is a God of redemption in the eternal sense, he also cares about temporal matters as they relate to his people on earth.



NOTES

Chaldeans [Kal-dee-uhnz]
Chaldea [KAL-dee-uh]
Apocalyptic [uh-paa-kuh-LIP-tuhk]
Protestantism [PRAH-tuh-stunt-izm]
Calvinistic [KAL-vun-is-tik]
Arminianism [ahr-MIN-ee-un-iz-um]
Arminian [ahr-MIN-ee-un]
redemption [ruh-DEMP-shn]
sanctification [sank-tuh-fi-KAY-shuhn]
Augustinianism [AH-gus-tin-eeen-izm]
Calvinism [KAL-vun-iz-um]
Meshech [MESH-ekh]

CHAPTER 3. THE BOOK OF DANIEL



NOTES

Section 3.1 Narratives about Daniel and His Friends (1:1 - 6:28)

A. DANIEL IS BLESSED BY GOD (1:1-21)

The northern ten tribes, often called Israel as such, fell to the Assyrians in 721 B.C., as mentioned earlier. Judah continued to be a free people, but often forgot and forsook the Lord. The great prophets said she would be punished by being made a slave of heathen kings, and so she was. Her punishment started when the no-good Jehoiakim, son of Josiah (2 Kings 23:34, 36), was in his "third year" (1:1) as king.

At that time, Nebuchadnezzar, sometimes spelled Nebuchadrezzar [NEB-ukh-ad-red-zar] in Ezekiel and Jeremiah, besieged Jerusalem and took control of the city. There was no actual battle since none was mentioned (see 1:2).

Under orders from the king, the master of the eunuchs (or household servants) brought certain of Israelites from the royal family and of the nobility" (1:3) back to Babylon - among whom were the youth Daniel and three others: "Hananiah, Mishael, and Azariah" (1:6). Immediately all their names were changed, for names had to mean something in those days. The new names had heathen meanings. Daniel's new name, Belteshazzar [bel-te-SHADS-ar], "Bel's prince," is not what history has come to know him by. But we know the other three by their Babylonian names: Shadrach, Meshach, and Abedego (1:7).

Already, Daniel had set some standards for his life. Rather than eat "the royal food" (1:8), which had been offered to idols, and rather than drink the wine, which might have been served in vessels taken from Jerusalem's Temple (1:2) - Daniel and his friends decided to eat "vegetables" (1:12). They obeyed God in a foreign land, in times that were trying; and God blessed them. Indeed, the king recognized their superiority and found that after an interview with the many youths in the "king's service," they had "none like Daniel" (1:19) and the three others. Actually, he found them "ten times better than all the magicians and enchanters of his whole kingdom" (1:20). This is the difference that God can make in lives that are his alone.

Daniel "continued" in vast power and prayerful righteousness under each king, through "the first year of King Cyrus"- under whom a chastened Israel is permitted to return to Palestine.



NOTES

B. NEBUCHADNEZZAR'S DREAM AND ITS INTERPRETATION (2:1-49)

In the "second year" (2:1) of his reign, Nebuchadnezzar dreamed a dream that is more than a dream. It is a revelation from God, who often instructed people through dreams in those earlier times. The king may have forgotten the dream and its interpretation (2:5). Nevertheless, he has been troubled by it and thinks it to have significance. He, therefore, requires the country's various groupings of wise ones to tell him the dream and its interpretation. Of course, they cannot do this without knowing God, the Revealer of the dream. But Daniel can and does. Interestingly, the several groupings of wise men spoke to the king "in Syriack" according to KJV, but "in Aramaic" in the original. Many think that Aramaic was not yet spoken in Babylon, and the phrase here means that the Book of Daniel's Aramaic section (2:4 - 7:28) begins here. Thus, some other versions do not translate the Hebrew phrase. There is evidence, however, that Aramaic was widely spoken in Babylon, and the account means what it says: the wise men spoke "in Aramaic".

With the lives of all the wise men at stake, including himself and his three friends (who, with Daniel, seem to have finished their three-year schooling already), Daniel calls the other three to prayer about the matter (2:17-18).

In a "night vision" (2:19), the Lord reveals the matter to Daniel. Before he tells it to the king, he credits God with having shown him the secret. He says, "But there is a God in heaven who reveals mysteries" (2:28).

The dream concerns an image of a man (2:31) made of various substances, and Daniel proceeds to interpret its meaning. The image has a head of "fine gold" (2:32), and to Nebuchadnezzar, Daniel says, "You are that head of gold" (2:38).

Daniel says that three other great kingdoms are to arise, and that the different parts of the "great image" (2:31), representing Gentile rule over Israel, are the three kingdoms yet to be. There is some debate about what these other powers are, but they have usually been interpreted to be the Medo-Persian Empire (silver breast and arms), the Greek (brass belly and thighs), and the Roman (legs of iron and feet of both iron and clay).

A "rock" is also seen in the dream, "cut out but not by human hands," which "struck the statue on its feet" (2:34). This stone is Christ, who smote the Roman Empire and, therefore, caused all the structures of pagan domination of God's people to crumble. Christ did this by visiting us during the period of Roman domination and setting up "a kingdom, which shall never be destroyed" (2:44).

Nebuchadnezzar, called "king of kings" (2:37) and represented as the golden head of this image, has fared well. He, therefore, "fell prostrate before Daniel" (2:46), which might mean Daniel's God, for right away he adds: "Surely your God is the God of gods and the Lord of kings, a revealer of mysteries" (2:47).



NOTES

The king then made Daniel "ruler over the entire province of Babylon and placed him in charge of all its wise men" (2:48). At Daniel's request, his three companions were put directly under him to govern "the province of Babylon" (2:49).

C. THE FAITHFULNESS OF DANIEL'S FRIENDS (3:1-30)

Perhaps getting the idea from the fact that he is the golden head of the dream statue, Nebuchadnezzar builds a golden image and requires all the leaders in the land to fall down and worship it. It stands sixty cubits or ninety feet (27.4 meters) high and is six cubits or nine feet (2.74 meters) wide. Some have remarked that this would have been so thin as to be grotesque. But, Babylonian art in those times was occasionally grotesque. Besides, the image might have been placed on a pedestal, with the ninety feet including that base, in which case the figure would not have been ill proportioned for the form of a man. It is probable that, while it was built to honor Nebuchadnezzar's god, it was Nebuchadnezzar's own likeness.

Well known is the fact that Daniel's three collaborators, infiltrating the heathen government with their faith, will not and cannot bow down—Daniel is not mentioned in this matter, no doubt absent from Babylon at the time.

Another chance was given to the three princes (3:15), but still they would not bow down. Idolatry to the Jew was the sin of sins. It was not only an affront to what God had said but also to his own person.

The Babylonians often punished wrongdoers in ways that constituted what we call atrocities. You could be burned alive for charging too high a price for a commodity. It is not unusual, therefore, that the king, "full of fury" (3:19), ordered a large furnace to be heated "seven times hotter than usual" - seven being the number of perfection, and simply meaning that the heat was to be at the highest possible degree of intensity. The king seems to know that the Hebrews will persist, for the furnace was readied before they were given their second chance to bow down. The three are not sure that God will deliver them, but they are sure that they are going to walk in his ways (3:16-18).

Evil doings often show in a person's countenance; and so, it is said of the king that "his attitude toward them changed" (3:19).

Undoubtedly, "some of the strongest" men (3:20) were used to bind the docile Hebrews through fear of the power of their God. The men who came close to the furnace to throw the Hebrew men into it were slain, but not the men who were thrown in (3:22). Their clothes were not burned, nor their hair singed, nor was there even the smell of smoke on their garments (3:27). And, as the king looked in he saw a fourth person walking about with them, and said that "the fourth looks like a son of the gods" (25). Perhaps this was an angel (2:28), possibly Christ himself.



NOTES

This miracle only caused the king to believe that the Hebrews' God was the highest God, not that he was and is the only God. The king said only that "no other god can save in this way" (3:29). However, from what we have in the next chapter, something greatly softened the heart of this heathen monarch.

D. THE DREAM ABOUT A TREE AND DANIEL'S INTERPRETATION (4:1-37)

After extolling the true God in 4:1-3 with language similar to that found in Psalm 145:13, the king, in a decree that he published for all his realm, told of another dream he had, of Daniel's interpretation, and of his own seven-year insanity.

After the dream about a great tree being cut down (4:10), and about a "mind of an animal" (4:16) being given to the person represented by the tree, the king first sought its interpretation from among the land's heathen wise men. No doubt he remembered what Daniel had done previously, but perhaps under conviction, he wanted to avoid the true God and God's man.

It was hard for Daniel to speak the things that he did because they were hard things to say (4:19). The king would be demented, would live "like a wild animal, until seven times pass by for him" (4:23) - probably seven times of the rotation of seasons, or seven years. But, he said them as all true prophets do. And what he said would be, soon was (4:28).

It was on the recovery of his sanity and his kingdom that Nebuchadnezzar published the decree that told the story. Insanity was hush-hush even then, but his condition had no doubt become common knowledge; to tell of it was not unwise. It had been God's temporary judgment and had fulfilled its purpose. The proud king, who "ate grass like cattle" (4:33), says, "And at the end of that time, I Nebuchadnezzar, raised my eyes toward heaven, and my sanity was restored. Then I praised the Most High; I honored and glorified him who lives forever" (4:34).

E. THE RISE AND FALL OF BELSHAZZAR (5:1-31)

Nebuchadnezzar goes the way of all kings and commoners. In 561 B.C., after reigning forty-four years, his son EvilMerodach [eh-vil-MER-ah-dach] reigns in his stead for ten years (2 Kings 25:27-30; Jeremiah 52:31-34). It is a tribute to Daniel that Evil-Merodach frees the long-imprisoned king, Jehoiachin of Judah. Two other kings rule briefly, and Nabonidus [nah-boh-NEYE-dus], the father of Belshazzar [bel-te-SHADS-ar], rules a long time, from 555 B.C. until 538, when the Medes and Persians, under Cyrus, take over Babylon. Nabonidus puts Belshazzar in charge of the area of Babylon.

Nebuchadnezzar is referred to as Belshazzar's "father" (5:18), but such a designation was often used in those times. Nebuchadnezzar was perhaps Belshazzar's grandfather through the latter's mother.

The infamous feast of Belshazzar was arranged. During it "the fingers of a human hand" (5:5) wrote words of warning on the wall of the king's palace.



NOTES

The queen told Belshazzar of Daniel's earlier interpretations for Nebuchadnezzar, and the statesman-prophet was summoned. Belshazzar had not learned any lessons from what Nebuchadnezzar had suffered due to pride, and was "weighed on the scales, and found wanting" (6:27). Daniel does not want any "rewards" (6:17), but is proclaimed "the third highest ruler in the kingdom" (6:29). And, "that very night Belshazzar" was slain" (6:30).

F. A DEN FOR DANIEL (6:1-28)

Belshazzar had been a sort of secondary king in charge of the Babylonian area of the empire, and a similar arrangement was obtained after the Medo-Persian Empire succeeded in rulership. Cyrus was the principal king, and "Darius the Mede" (5:31) a secondary ruler. Darius put 120 princes in charge of areas, with three presidents, including Daniel, over them and with Daniel superior in authority to the other presidents. This made Daniel "the third highest ruler in the kingdom" (5:29), under Cyrus and Darius. These "presidents and princes" were jealous of Daniel's authority and plotted disaster for him. Since Daniel possessed "exceptional qualities" (6:3), and he so distinguished himself, even his enemies could find no "corruption" or negligence (6:4) in him. They figured that they could trip him up because of his faith as a devout Hebrew.

The Medo-Persian Empire permitted prayers to the gods of all conquered peoples, but an unchangeable (6:8) law was established whereby everyone had to ask petitions of his god "of" (6:7) or through Darius. This, Daniel would not do. At his home, with his "windows opened toward Jerusalem", he prayed "three times a day ... just as he had done before" (6:10). Reported by men who would rather peer for a breach in the law than pray, he was thrown into the "lions' den" (6:12). The heathen king tried to avoid the punishment, but could not. He fasted and spent a night in deep concern, unable to sleep (6:18). Next morning, Daniel was all right, and was "lifted from the den" (6:23) - for it seems to have been in an underground area.

Then those "men who had falsely accused Daniel" (6:24), with their wives and children, were thrown into the den and devoured. It is possible that this was the punishment for only the leading plotters.

Section 3.2 Visions Seen by Daniel (7:1 - 12:13)

The narratives in chapters 1-6 span all of Daniel's life. After they are finished, the writer begins to tell us of visions through which God reveals his intention for mankind's future.

A. VISION OF FOUR BEASTS (7:1-28)

Upon his bed, Daniel dreams and sees a vision of "four great beasts" (7:3). The first is "like a lion" (7:4), and probably represents Nebuchadnezzar's empire, as had the first part of the statue in chapter 2. The second beast is a "bear," which is perhaps the Medo-Persian Empire - its "three ribs" (7:5) being Babylon, Lydia, and Egypt. The third beast is "like a leopard" (7:6), which would be the Grecian Empire; and the fourth beast, not named but like "iron," is probably the Roman Empire, "terrifying and frightening" (7:7).



NOTES

The fourth beast has "ten horns," which refer to world powers rising out of Roman influence. Ten is a fitting number for such, and not to be taken literally. A "little" horn (7:8) finally arises, which is perhaps Antichrist.

Kingdoms will rise and fall, as Daniel sees them, but "one like a son of man" (7:13), Christ, will come the second time and establish an "everlasting" kingdom (7:14) for "the saints of the Most High" (7:18).

B. VISION OF THE RAM AND THE GOAT (8:1-27)

Belshazzar reigned for only a little over two years. The dream-vision about the four beasts, told in chapter 7, happened in Belshazzar's "first year" (7:1). The vision (not now connected with a dream) about the ram and the goat occurs in Belshazzar's "third year" (8:1). This means that Daniel had both of these visions before the time of Belshazzar's great feast (chapter 5), and that the visions, both regarding the rise of new world powers, helped prepare Daniel for interpreting Belshazzar's dire fate in chapter 5.

In the vision of chapter 8, the "ram" is the Medo-Persian Empire, "pushing" (8:4) its way to world power under the youthful Cyrus (8:20). The "goat" (8:5) is the Grecian Empire (8:21).

The desecration of the Jewish faith referred to in 8:13 is probably a prophecy of the desecration that occurred under Antiochus [an-TAI-uh-kuhs] Epiphanes [eh-puh-FAYNZ] in the early second century B.C.

C. DANIEL SEES DELIVERANCE COMING (9:1-27)

Here, Daniel is an old man. Seventy years he has been a captive. For seventy years, Israel has been under an oppressor's heavy hand. He reads the Scriptures and sees that "Jeremiah the prophet" (9:2) says that the Captivity would be over after seventy years (Jeremiah 25:11-13). And, lo! the seventy years are up, he notes. So he goes to God in soul travail, admitting Israel's colossal wickedness but reminding the Lord of this promise of deliverance. This time, "fasting" (9:3) accompanies his prayers. It is one of the great intercessory prayers of the Bible (9:4-19).

The angel Gabriel interrupts the prayer with an answer that relates to real deliverance through Christ in God's perfect timing of seven times the seventy years of captivity. Much debate has arisen over the meaning of the "seventy weeks (sevens)" (9:24), which the reader may consult in various commentaries. It is possibly not to be taken as meaning exactly 7 x 70 or 490 years, but as a period that is perfect from God's ordering of human history.

D. THE FINAL VISION OF THE FUTURE (10:1 - 12:13)

The last three chapters record a single vision-finale for the man of sight and insight who, in the pre-written history of these chapters, gives us the most detailed prophecies of future events to be found anywhere in all the Bible.



NOTES

This final vision comes to the statesman-prophet "in the third year of Cyrus king of Persia" (10:1). Since we know from other sources that during the first year of his reign Cyrus decreed that the Jews could return to Palestine, the date given in 10:1 shows that Daniel had not elected to return even when it became permissible. He still had not finished his ministry as a missionary in heathen courts. As far as we know, he died in exile and awaits with all the saints the time when he may inhabit the new and holy Jerusalem seen by John (Revelation 21:2).

This vision came after "three weeks" of "mourning" (10:2) and fasting (10:3) by "the great river" (Hiddekel [HID-e-ke] - which means the Tigris).

As it was with Paul on the Damascus road (Acts 9), the men who were with Daniel did not see the vision (10:7). And, as with Paul, Daniel falls to the ground and is "dumb" (10:15). Reminiscent of Isaiah (Isaiah 6), Daniel's lips are touched (10:16).

Daniel sees in this vision what will befall Israel in all the ages to come. He sees that there will be three more kings in Persia besides Cyrus, no doubt meaning three special ones. The last will be the richest (11:2)—probably the wealthy Xerxes [ZERK-zees]. Then a "mighty king will appear" (11:3)—Alexander the Great, "the prince of Greece" (10:20; 11:2).

Most of chapter 11 describes the tragic conditions during the time when Antiochus Epiphanes ruled, in the early second century B.C. These descriptions are so detailed and accurate that some scholars, who consider the book on the whole to date to the sixth century B.C., think that chapter 11 might have been added by an editor during or after the time of Antiochus Epiphanes. But, evangelicals in general do not accept this view since it would mean that at least a chapter of Daniel is fraudulent, for the text states that Daniel saw these things during his vision.

In chapter 12 the vision jumps across the centuries until "the time of the end" (12:4, 9), when those who "sleep in the dust of the earth will awake; some to everlasting life, others to shame and everlasting contempt" (12:2). Daniel himself is to "rest" (12:13) until that time, which means that he is to die. And, so he does.

Section 3.3 Conclusion

Daniel was a person who "rolled with the punches". While in the green and growing years, he was taken from his home and homeland, and he purposed to serve the Lord and did. He was held captive for seventy years, but rose to leadership in the land of his exile. He was plotted against by his peers and thrown into a den of lions, but came forth unharmed. Further, Daniel was willing to accept difficult assignments. An example of this is in his willingness to try to tell not only a dream's interpretation, but also the content of the dream (chapter 2).



NOTES

As one surveys the whole of his life and work, something else about the man is that he had to say what he had to say. There was in him a "must" and a thrust to speak God's word even when it was a hard word. For example, when Nebuchadnezzar dreamed about a tree being cut down (chapter 4), Daniel wished the dream had meant that the king's enemies would be cut down (4:19). But the dream meant that Nebuchadnezzar would be cut down and would eat grass with beasts. And, Daniel says, "you, O king, are that tree" (4:22).

But, the most outstanding characteristic of Daniel is "his exceptional qualities" (6:3) - which is what even his opponents were forced to acknowledge "he was trustworthy and neither corrupt nor negligent" (see also 5:12). Certain heathen persons said to him, "The spirit of the holy gods is in you" (4:9, 18; see also 4:8; 5:11, 14). This is the most recurrent statement in the whole book. It means that the Holy Spirit was in him. This is why an excellent spirit was in this man who, with Ezekiel, was one of the eagle-sighted spokesmen of God in the sixth century B.C. and who saw temporal things from eternal points of view.

Nebuchadnezzar [NEB-ukh-ad-red-zar]
Beltshazzar [bel-te-SHADS-ar]
EvilMerodach [eh-vil-MER-ah-dach]
Nabonidus [nah-boh-NEYE-dus]
Belshazzar [bel-te-SHADS-ar]
Antiochus [an-TAI-uh-kuhs]
Epiphanes [eh-puh-FAYNZ]
Hiddekel [HID-e-ke]
Xerxes [ZERK-zees]



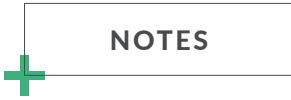
NOTES

The Books of Ezekiel and Daniel Study Questions

Chapter 1. INTRODUCTION TO THE BOOKS OF EZEKIEL AND DANIEL

Section 1.1 Introduction to Ezekiel

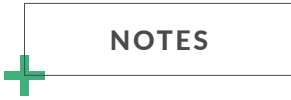
1. What is the meaning of Ezekiel's name?
 - A. One whom God loves
 - B. One whom God sees
 - C. One whom God sustains
 - D. One whom God trusts
2. Ezekiel was taken captive to: ___
 - A. Syria
 - B. Assyria
 - C. Greece
 - D. Babylon
3. What was Ezekiel's work prior to his exile?
 - A. priest
 - B. prophet
 - C. teacher
 - D. administrator
4. For how many years did Ezekiel exercise the office of a prophet?
 - A. 10
 - B. 20
 - C. 30
 - D. 40
5. Who was the king of Babylon during the time Ezekiel was a captive prophet?
 - A. Josiah
 - B. Jehoiachin
 - C. Nebuchadnezzar
 - D. Cyrus
6. Ezekiel lived near which river while in exile?
 - A. Jordan
 - B. Nile
 - C. Euphrates
 - D. Chebar



7. Jeremiah prophesied just before Ezekiel's time that Judah would fall to an enemy nation.
- A. true
 - B. false
8. Jeremiah prophesied that the exile would last 170 years.
- A. true
 - B. false
9. In chapters 1 – 24, Ezekiel speaks of his call and of the destruction of Jerusalem.
- A. true
 - B. false
10. In chapters 25 – 32, Ezekiel prophesied about the restoration of Jerusalem and the hope of Israel.
- A. true
 - B. false
11. In chapters 33 – 48, Ezekiel prophesied judgment to come upon 7 heathen nations.
- A. true
 - B. false

Section 1.2 Introduction to Daniel

12. Besides becoming a prophet, Daniel was also a _____.
- A. teacher
 - B. priest
 - C. preacher
 - D. statesman
13. What is the meaning of Daniel's Hebrew name?
- A. God loves me.
 - B. God sees me.
 - C. God is my Judge.
 - D. God trusts me.
14. What is the meaning of Daniel's Babylonian name?
- A. Bel's prince
 - B. Bel's shaver
 - C. Bel's king
 - D. Bel's servant



15. How old was Daniel when he was exiled?
- A. 4 or 5
 - B. 14 or 15
 - C. 24 or 25
 - D. 34 or 35
16. How many years was Daniel exiled?
- A. 70
 - B. 80
 - C. 90
 - D. 100
17. The Book of Daniel is located in the middle of the prophetic writings in the Hebrew Bible.
- A. true
 - B. false
18. About half of the Book of Daniel is written in Aramaic.
- A. true
 - B. false
19. The New Testament Book of Revelation is most like the Book of Daniel.
- A. true
 - B. false

Chapter 2. THE BOOK OF EZEKIEL

Section 2.1 The Call to Be a Prophet (1:1 - 3:27)

20. Ezekiel was the son of Jehoiachin.
- A. true
 - B. false
21. As a priest, Ezekiel had brought God to people; as a prophet, he would bring people to God.
- A. true
 - B. false
22. False prophets to the exiled Israelites said that they would have a speedy return to Jerusalem.
- A. true
 - B. false



NOTES

23. What is the meaning of the word "Chebar?"
- A. rivers
 - B. the great river
 - C. the small river
 - D. the wide river
24. How old was Ezekiel when he was called to be a prophet?
- A. 10
 - B. 20
 - C. 30
 - D. 40
25. How many times does the phrase "son of man" appear in the Book of Ezekiel?
- A. 57
 - B. 67
 - C. 77
 - D. 87

Section 2.2 Prophecies against Jerusalem (4:1 - 24:27)

26. Chapters 4-24 contain prophecies directed to Jerusalem, made prior to its utter fall to Nebuchadnezzar in 586 B.C.
- A. true
 - B. false
27. "Remuneration" is the general tenor of chapters 4 - 24.
- A. true
 - B. false
28. Ezekiel took a "clay tablet" to portray Jerusalem on it, and act out the siege of Jerusalem.
- A. true
 - B. false
29. Ezekiel had to lie on his "left side" for 1390 days to bear the iniquity of Israel.
- A. true
 - B. false
30. Ezekiel had to lie on his "right side" for 140 days to bear the iniquity of Judah.
- A. true
 - B. false



NOTES

31. In chapter 4, Ezekiel had to ration food and water, eating only “20 shekels of food” and drinking “one sixth of a hin” of water.
- A. true
 - B. false
32. What was symbolic of Ezekiel’s cutting off his hair and beard in chapter 5?
- A. One of the one-third portions of Ezekiel's hair would represent one-third of Jerusalem’s inhabitants who would die from disease and "famine".
 - B. One of the one-third portions of Ezekiel's hair would represent one-third of Jerusalem’s inhabitants who would “fall by the sword”.
 - C. One of the one-third portions of Ezekiel's hair would represent one-third of Jerusalem’s inhabitants who would “be scattered to the winds”.
 - D. All of these are true
33. What is true of Ezekiel’s 2 discourses on Israel’s doom in Chapters 6 and 7?
- A. Chapter 6 contains a discourse about the judgment awaiting Israel for its idolatry, with mention of a remnant who will be saved.
 - B. Chapter 7 contains a separate discourse, hard on the heels of the one in chapter 6—again about doom, but specifically its imminence and inevitability.
 - C. The discourses follow from the symbolic action of chapter 5.
 - D. All of these are true
34. In Chapter 12, Ezekiel describes the exile and life during the siege.
- A. true
 - B. false
35. In Chapter 13, Ezekiel denounces false prophets and false prophetesses because they prophesy for pay and say simply what the people want to hear.
- A. true
 - B. false
36. In Chapter 18, Ezekiel “picks up” a plate and “shatters it”.
- A. true
 - B. false
37. In 18:21-32, Ezekiel teaches clearly that even "if a wicked man turns away from all the sins he has committed ... he will nevertheless die".
- A. true
 - B. false

NOTES

Section 2.3 Prophecies against Heathen Peoples (25:1 - 32:32)

38. What is true of the countries Ezekiel prophesied against in Chapter 25?
- A. Ammon is denounced.
 - B. Moab is denounced.
 - C. Edom is denounced.
 - D. All of these are true
39. What is true of God's judgment of Tyre and Sidon in Chapters 26 – 28?
- A. Tyre and Sidon were two proud and pompous commercialized cities.
 - B. Tyre and Sidon were allied with Judah.
 - C. Tyre and Sidon were allied with Babylon.
 - D. Tyre and Sidon were allied with Syria.
40. What is true about Ezekiel's complaint against Egypt in Chapters 29 - 32?
- A. Judah hoped that Egypt would come to Israel's aid and defeat Babylon.
 - B. Egypt was allied with Babylon.
 - C. Egypt was Israel's worst enemy.
 - D. Egypt aided Babylon's attacks on Judah.

Section 2.4 Restoration and Hope (33:1 - 48:35)

41. What is not true about the changes in Ezekiel's prophecies in Chapters 33 - 48?
- A. The subject changes.
 - B. The tenor changes.
 - C. The atmosphere changes.
 - D. The language changes to Aramaic.
42. Ezekiel was to be _____ in Chapter 33?
- A. a watchman
 - B. a salesman
 - C. a prince
 - D. a scribe
43. Ezekiel was an "Arminian" two thousand years before Arminius.
- A. true
 - B. false
44. The last of Ezekiel's prophecies after 586 B.C. (Chapter 33) has to do with the punishment of those who had fled to the "ruins in the land of Israel".
- A. true
 - B. false



NOTES

45. What is true of the restoration promises in Chapter 39?
- A. There will be restoration under a Good Shepherd.
 - B. There will be restoration of Israel.
 - C. There will be restoration of the sinful hearts of people.
 - D. All of these are true
46. What is not true about of the restoration promises in Chapter 39?
- A. There will be restoration of the dry bones.
 - B. There will be restoration of Israel's earlier unity.
 - C. There will be restoration in Israel's boundaries, including portions of Edom and Moab.
 - D. There will be restoration in spite of evil powers.
47. Chapters 40-48 are high songs of hope.
- A. true
 - B. false
48. Chapters 40-42 offer hope for rebuilding the temple.
- A. true
 - B. false
49. Chapter 43 offers hope through temporal arrangements.
- A. true
 - B. false
50. Chapters 43-46 offer hope through restored ordinances.
- A. true
 - B. false
51. Chapter 47 offers hope through living waters.
- A. True
 - B. False
52. Chapters 47 and 48 offer hope through divine glory.
- A. True
 - B. False

Chapter 3. THE BOOK OF DANIEL

Section 3.1 Narratives about Daniel and His Friends (1:1 - 6:28)



NOTES

53. The northern ten tribes, often called Israel as such, fell to the Assyrians in 721 B.C.
- A. true
 - B. false
54. The great prophets said Judah would be punished by being made a slave of heathen kings.
- A. true
 - B. false
55. What is true of Nebuchadnezzar's defeat of Judah?
- A. Evidently, there was no actual battle since none was mentioned.
 - B. Under orders from the king, the master of the household servants brought certain Israelites from the royal family and the nobility to Babylon.
 - C. Daniel was exiled to Babylon.
 - D. All of these are true
56. Who accompanied Daniel to Babylon?
- A. Hananiah
 - B. Mishael
 - C. Azariah
 - D. All of these
57. What is not true of Daniel's special training in Babylon?
- A. Rather than eat "the royal food", Daniel and his friends decided to eat "vegetables".
 - B. Daniel obeyed God in a foreign land, in times that were trying, and God blessed him.
 - C. Daniel was 10 times "better than" his three Hebrew friends.
 - D. After an interview for the "king's service", there was "none like Daniel".
58. Daniel "continued" in vast power and prayerful righteousness, under each king, through "the first year of which king?"
- A. Josiah
 - B. Jehoiachin
 - C. Nebuchadnezzar
 - D. Cyrus
59. What is not true of Nebuchadnezzar's dream in Chapter 2?
- A. Nebuchadnezzar dreamed a dream that is more than a dream.
 - B. He was not troubled by it but thought it might have significance.
 - C. He required the country's various groupings of wise ones to tell him the dream and interpret it.
 - D. Only Daniel was able to tell Nebuchadnezzar the dream and its interpretation.



NOTES

60. Nebuchadnezzar built a golden image and required all the leaders in the land to fall down and worship it.
- A. true
 - B. false
61. Only Daniel refused to fall down and worship Nebuchadnezzar's image.
- A. True
 - B. False
62. Nebuchadnezzar saw a person in his furnace who looked like "a son of the gods".
- A. true
 - B. false
63. In Chapter 4, Nebuchadnezzar told of another dream he had, of Daniel's interpretation, and of his own seven-year insanity.
- A. true
 - B. false
64. Upon the recovery of his sanity and his kingdom, Nebuchadnezzar praised the Most High and honored and glorified him who lives forever".
- A. true
 - B. false
65. What is true of the transition of power in Babylon in Chapter 5?
- A. Nebuchadnezzar died after reigning forty-four years, and his son EvilMerodach reigned in his stead for ten years.
 - B. Evil-Merodach frees the long-imprisoned king, Jehoiachin of Judah.
 - C. Two other kings rule briefly.
 - D. All of these are true
66. What is not true of Belshazzar's reign in Chapter 5?
- A. Belshazzar's grandfather was Nebuchadnezzar.
 - B. Belshazzar's father, Nabonidus, ruled from 555 B.C. to 538 B.C.
 - C. Nabonidus put Belshazzar in charge of the area of Babylon.
 - D. Daniel had already died by the time of Belshazzar's reign.
67. What is not true of the new leadership in Chapter 6?
- A. Cyrus is the principal king.
 - B. Darius was a secondary ruler in charge of Babylon.
 - C. The Medo-Persian Empire forbade prayers to the gods of all conquered peoples.
 - D. Darius fasted for Daniel.



NOTES

Section 3.2 Visions Seen by Daniel (7:1 - 12:13)

68. In Chapter 7, upon his bed, Daniel dreams and sees a vision of “four great trees”.

- A. True
- B. False

69. Whose empire does the lion represent in 7:4?

- A. Israel
- B. Judah
- C. Nebuchadnezzar
- D. Egypt

70. Whose empire does the bear represent in 7:5?

- A. Medo-Persian
- B. Israel
- C. Judah
- D. Egypt

71. The “ten horns” in 7:7 refer to world powers arising out of what influence?

- A. Israel
- B. Roman
- C. Judah
- D. Egypt

72. What empire does the ram represent in Chapter 8?

- A. Israel
- B. Judah
- C. Egypt
- D. Medo-Persian

73. What empire does the goat represent in Chapter 8?

- A. Israel
- B. Judah
- C. Grecian
- D. Egypt

74. Chapters 10 – 12 record a single vision-finale giving us the most detailed prophecies of future events to be found anywhere in the Bible.

- A. true
- B. false



NOTES

Section 3.3 Conclusion

75. Although Daniel was held captive for seventy years, he rose to leadership in the land of his exile.

- A. true
- B. false

Methods of Study

Have you enjoyed this study of the Books of Ezekiel and Daniel? Do you wish to study further? If so, here are a few more suggestions.

1. Examine the authorship of the Book of Ezekiel.
2. Examine the authorship of the Book of Daniel.
3. Examine the kings mentioned in the Book of Ezekiel and Daniel with those in 2 Chronicles.
4. Examine the apocalyptic nature of the Books of Ezekiel and Daniel.
5. Examine the use of symbolism in the Books of Ezekiel and Daniel.
6. Compare the Book of Daniel and the Book of Revelation.

Allow God to examine your concept of prophecy as you study the Books of Ezekiel and Daniel!



NOTES

Pronunciation Guide

Antiochus [an-TAI-uh-kuhs]
Apocalyptic [uh-paa-kuh-LIP-tuhk]
Arminian [ahr-MIN-ee-un]
Arminianism [ahr-MIN-ee-un-iz-um]
Augustinianism [AH-gus-tin-eeen-izm]
Belshazzar [bel-te-SHADS-ar]
Belteshazzar [bel-te-SHADS-ar]
Calvinism [KAL-vun-iz-um]
Calvinistic [KAL-vun-is-tik]
Canaan [KAY-nun]
Chaldea [KAL-dee-uh]
Chaldeans [Kal-dee-uhnz]
Chebar [KEE-bar]
Epiphanes [eh-puh-FAYNZ]
EvilMerodach [eh-vil-MER-ah-dach]
Hiddekel [HID-e-keI]
Meshech [MESH-ekh]
Nabonidus [nah-boh-NEYE-dus]
Nebuchadnezzar [NEB-ukh-ad-nez-ar]
Nebuchadrezzar [NEB-ukh-ad-red-zar]
Protestantism [PRAH-tuh-stunt-izm]
redemption [ruh-DEMP-shn]
sanctification [sank-tuh-fi-KAY-shuhn]
Septuagint [SEP-twuh-gunt]
Telabib [tel-a-BIB]
Xerxes [ZERK-zees]