



24 Hours Through the Bible*

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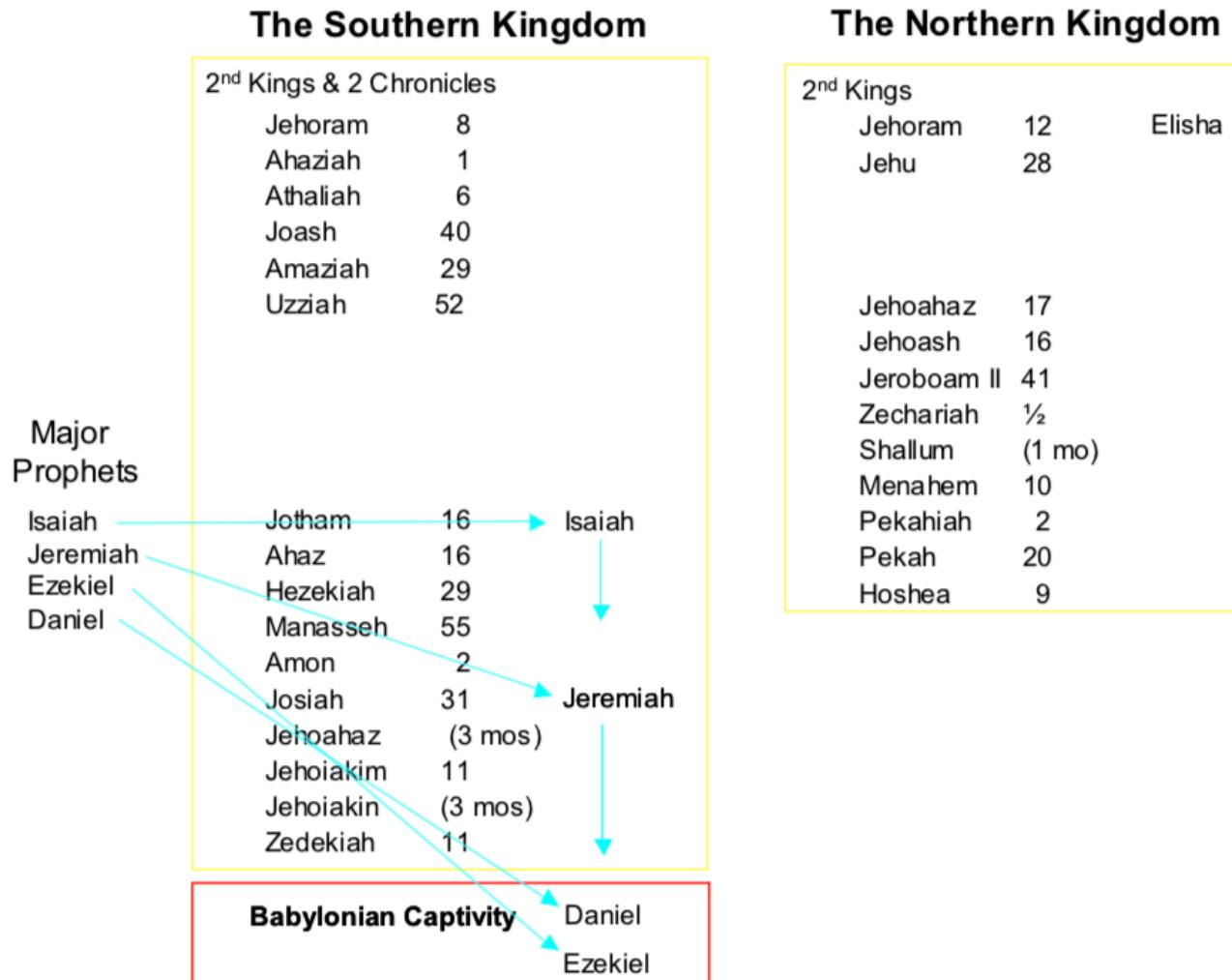
Hours 9 & 10: The Major Prophets: Isaiah, Jeremiah, Ezekiel, Daniel

-'Major' refers to the book's size, not significance.

-'Minor' prophets also include many treasures!

Major Prophets

- Isaiah (The Messianic Prophet)
- Jeremiah (The Divine Judgment Upon the Nations)
- Ezekiel (The Coming Restoration)
- Daniel (The Times of the Gentiles)



The Book of Isaiah

Morgan: Isaiah was a prophet of Judah.

-He exercised his ministry solely within her borders

-For her correction and comfort.

-His burdens of the nations were uttered concerning those which surrounded and harassed Judah

-Profoundly conscious of the intention of God that through His people all peoples should be blessed

-He saw through all judgments to the ultimate blessing of the whole earth, both Jew and Gentile.

The Time of Isaiah

-Isaiah's messages were delivered during a dark period in the history of the people.

-He lived and taught during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

-Contemporary with him, **Hosea** was prophesying to Israel, and **Micah** to Judah.

The book naturally falls into three parts:

Prophecies of Judgment (1-35)

Historical Interlude Involving King Hezekiah (36-39)

Prophecies of Peace (40-66)

Prophecies of Judgment (1-35)

The prophecies of judgment move in three circles:

The first deals with Judah and Jerusalem

The second with the nations and the world

The third with the chosen and the world.

The First Circle (1-12)

-Messages delivered during the reigns of Uzziah, Jotham, and Ahaz.

-The first five chapters contain the messages delivered during the reign of Uzziah.

-The prophet first impeached the whole nation.

-He uttered Jehovah's complaint that "Israel does not know, my people do not consider"

-He appeal to them to learn wisdom from their stricken condition.

-He then proceeded in the name of Jehovah to correct their false notions of religion

-He had sought righteousness and judgment and not satisfaction with the external.

-Isaiah then described the corruption of the city and the consequent judgment

-Declaring at the same time that there is a judgment which is reprobation for persistent sin.

The prophet appealed to them by describing the latter days in which the Lord's house is established

-The law is to proceed from Zion, and the issue is to be peace.

-Appealing to them to desist from evil.

-Then he described the judgment of a corrupt society of unjust rulers and the corrupt people under them

-He declared the judgment of Jehovah must fall upon the women who were haughty, luxurious

-Whose influence had been evil in the life of the nation.

-His appeal ends in another latter day vision, describing its prosperity, purity, and its mighty protection.

Finally he denounced the nation, first by singing to them the song of the vineyard

-Showing how utterly they had failed to fulfill the Divine purpose.

-Pronouncing woes against monopoly, dissipation, unbelief, moral confusion, and perversion of justice.

-Because of these things the anger of the Lord was kindled against the people

-The prophet foretold the coming of the scourge upon them and the land

Part 2 The messages of Isaiah during the reigns of Jotham and Ahaz (6-12)

- When Uzziah died, Isaiah was called to the exercise of a larger ministry (6)
- Prepared for by the special vision granted to him.
- He was at once at the center of worship, He who heard the sigh of the sinner in his need

He encountered obstinate Ahaz

- He foretold the judgment of Judah (not Jerusalem though) by the Assyrian hosts.
- After this encounter the prophet turned from his more public ministry
- He was instructed to bind the testimony and seal the law
- His children were to be for signs and wonders to the people.
- He described the falsity and disaster of seeking familiar spirits and wizards
- He then delivered to them the message of hope, with a glorious description of the coming Deliverer.

Followed by a four part prophecy of judgment on Israel

- Each ending with the words: "For all this his anger is not turned away, but his hand is stretched out still."

The prophecy of judgment upon Assyria comes next in order.

- Assyria was used by Jehovah for the punishment of His people in the North and into Judah
- Jehovah's intention was that the Assyrian should be the rod in His hand.
- Assyria's intention was to destroy the people of God.
- Therefore, Assyria must also be judged, though an instrument used to judge His people

The Second Circle (13-27)

- Prophecies concerning the nations of the world.

He first described the doom of Babylon (13-14:23)

- The Medes were to be the instrument of the destruction
- The issue thereof was intended to be the restoration of Israel through the compassion of Jehovah.

A five part song which celebrates Babylon's downfall.

- The **first** of which describes the overthrow and the consequent rest of the whole earth.
- The **second** speaks of the consternation of the underworld at the fall of Babylon.
- The **third** declares the sin which culminates in such destruction.
- The **fourth** is the completeness of the destruction
- The **fifth** strophe announces the utter extermination of Babylon.

There follows a fragment concerning Assyria (14:24-27)

- The prophet reaffirmed Jehovah's intention to break its power.

Prophecy Concerning Philistia (14:28-32)

- Is a warning spoken to her.
- Although she oppressed the people of God, she was herself in peril.
- She was not to rejoice because the rod which smote her was broken
- There were other forces at the disposal of Jehovah, and they threatened her.

The Prophecy concerning Moab (15-16)

- Commences by describing her desolation.
- A catastrophe would overtake her, the result of which would be the mourning of her people
- Yet she would be called upon to hide God's Outcasts from The Spoiler.

The Burden of Damascus (17:1-2)

- The prophet had in mind the alliance which had been entered into by Israel or Ephraim with Damascus.
- The doom of Damascus would mean the destruction of the fortress of Ephraim.

The prophet then proceeded to describe the Judgment of Ephraim (17:3-11)

- Which would follow the destruction of Damascus
- The effect being, the of compelling men to look to Jehovah rather than to idols.
- The reason of this judgment was because Ephraim had forgotten God.

The Prophet's Soliloquy (17:12-ch. 18)

Which falls into two sections:

- The **first** reveals his consciousness of the opposing peoples, and of Jehovah as a perfect defense.
- The **second** is a proclamation to ambassadors, who were to return to their people; to wait for Jehovah.

Immediately following this soliloquy we have the burden of Egypt (19-20)

- Will result in the destruction of idols, in civil war, in failure in counsel, and government
- This day of visitation will be one of physical catastrophe the waters of the Nile will fail
- And consequently all industry-fishing, weaving, and building will be paralyzed.
- Yet the prophet saw hope even for Egypt
- A triple alliance of Israel, Egypt, and Assyria will be made a blessing in the midst of the earth.

Turning Again to Babylon (21:1-10)

- He described the whirlwind sweeping against it, so terrible was the sight that he was filled with horror.

The Burdens of Edom and Arabia (21:11-17)

- The prophet had heard some inquiring voice demanding the hour of the night.
- In few words he answered that he saw morning and night, and invited further inquiry.
- The vision announces the coming of judgment within a year upon the children of Kedar.

The Indifference of Jerusalem (22)

- A prophesy of spiritual indifference; mourning was called for but they were full of merriment.
- This was an unpardonable sin, as it revealed their callousness.

Following this a protest against Shebna:

- He denunciation of **Shebna**, declaring his rejection from his office, and in his place, **Eliakim**.

The Burden of Tyre (23)

- A graphic description of her desolation, her harbors are closed. Her borders are desolate.
- After 70 years he declared that she should be back to a position of affluence.
- Her restoration was to be, in some way, of service to God's own people.
- No hint of Tyre turning to God is in the prophesy.

Burden of the World (24-27)

- Is in the last chapters of the second circle
- The world is seen under the government of the throne of God.
- The consequences of widespread corruption, widespread desolation is determined upon.
- A world-wide judgment ends with the declaration that it will be by the act of Jehovah

-Next a song of praise for judgment both in its procedure and in its results

-His illumination of the nations, followed by the ending of sorrow and the wiping away of tears.

-The deep secret of the new condition will be that of the mind stayed on Jehovah.

-The prophet utters the final call to the people of God

-This circle ends with a message which describes the process toward certain restoration

-To this he referred under the figure of the vineyard, the opposite picture of chapter 5

The Third and Last Circle (28-35)

-Consists of a series of prophecies concerning the chosen and the world.

The Chosen (28-33)

-Opens with a revelation of the difficulties Isaiah had to contend and his unswerving loyalty to the truth.

-In answer to his declaration that judgment was to fall upon Ephraim

-Priests and prophets, overcome by strong drink, taunted him with his purposeful halting method.

A series of passionate messages follows this picture

-The first sets forth the purpose of Jehovah in judgment.

-Denouncing an alliance with Egypt, declaring the shame of it and its uselessness

-A second time he denounces the alliance with Egypt, a false trust, a turning of their back upon Jehovah.

-The prophet then described the beneficent reign of the coming King

-He made his second appeal to the women

-A degraded womanhood always creates a dissipated and weakened manhood.

-After this the prophet celebrated a victory, and predicted the method of the final triumph.

-The presence of God is a fire filling the heart of the sinner with fear!

The World (34-35)

-He saw, in the future, worldwide desolation.

-From this he passed to a description of the judgment of God upon Edom

-The final word stands in startling contrast.

-Following the picture of desolation, we have one of restoration toward peace.

Historical Interlude Involving King Hezekiah (36-39)

Hezekiah's Trouble (36)

-The first was that of Sennacherib's invasion up to the neighborhood of Jerusalem

-Rabshakeh was sent as an ambassador of Sennacherib, taunting the rulers of Jerusalem

-Full of fear, they requested him to speak in Aramaic, that the Jews might not understand.

-He responded by addressing himself directly to the people in Hebrew: Do not trust in Jehovah & King

Hezekiah's Prayer (37)

-In this hour of trial Isaiah returned messages of Hope to Hezekiah.

-Rabshakeh returned with a blasphemous letter to Hezekiah

-Hezekiah spread it out before Jehovah and Isaiah responded with a message

-Declaring the coming judgment of God upon Sennacherib on account of his sin of blasphemy.

-By the direct act of Jehovah the Assyrian army was destroyed

-Sennacherib, returning to Nineveh and was slain by his own sons.

Hezekiah's Sickness (38)

We next have an account of Hezekiah's sickness and of his prayer that his life might be spared

-The answer was +15 years

-a Psalm of Hezekiah makes it evident that he recognized his affliction, as well as his deliverance

Hezekiah's Folly (39)

- Flattered by the letters and presents sent to him from the king of Babylon
- He exposed all his wealth to the messengers.
- Isaiah visited him, understanding the motives of the king of Babylon
- Predicting that Babylon will carry away all the things which the spies had seen.

Prophecies of Peace (40-66)

-The prophecies of peace move in three circles:

The Purpose of Peace 40-48

The Prince of Peace 49-57

The Program of Peace 58-66

The Purpose of Peace 40-48

Prologue (40:1-11)

- The purpose of peace is introduced by a prologue, "Comfort you, comfort you my people."
- The prophet is commissioned to announce the advent of Jehovah God.

The Majesty of Jehovah Celebrated (40:12-31)

- First, in its essentials of might, of wisdom, and of government
- Second, by the impossibility of comparison
- Third, by the evidences in creation of the established government of the earth and of the heavens
- Fourth, by Jehovah's grace which supplies the need of those who lack.

The great manifesto of Jehovah comes next in order (41-42)

- It declares the Divine choice of Cyrus as a servant of God.
- Jehovah challenges all peoples as to the fact that He has made known beforehand things to come.
- Israel is also addressed as the chosen servant of God and His purpose for them is peace
- The people are seen as unable on their own to fulfill the Divine purpose of peace
- His highest purposes for them therefore are to be realized in and thru one Man

- It is evident that the prophet was looking far beyond Cyrus to Another.
- The description of the Servant of Jehovah is full of stately beauty.
- This Servant of God was to be called, and given by Jehovah for the glory of His name.
- The prophet appealed to the people to hear, look, and understand the meaning of the Divine method.

Following the manifesto we have certain messages of Jehovah (43-45)

- He created, formed, and called his people for His glory.
- The next declares His present purpose of deliverance and His intention to destroy their foes
- An appeal to the people, promising the outpouring of the Spirit in blessing upon Israel

He then compares Himself with idols, claiming to be the first and the last

- Describing with fine scorn the vanity of idol makers and the unprofitableness of their idols.
- In startling contrast, He speaks of His own might.

Next in order we have His charge to Cyrus

- Consisting of the making of a promise, a purpose, the claiming of power, and a protest against objections.
- He then announces His purpose for Israel, that all the peoples shall submit to them.

- Finally, He declares His purpose for the ends of the earth, calling the nations to compare Him with idols
- Then to submit to Him in order to find salvation.

The fall of Babylon is the subject of the next message (46-47)

- Delivered to the house of Jacob, and first declares that the fall of Babylon is determined.
- Idols are seen bowing down to The LORD, while men have to carry them to a supposedly safe place.
- Yet He has carried His people, and will continue so to do.

The Final Appeal (48)

- His method is that of prophecy and performance.
- An illustration of the method is that of the calling of Cyrus.
- He finally declares again that His purpose is their peace and redemption, but, "no peace, for the wicked."

The Prince of Peace (49-57)

In a Series of Messages We See Him first Sustained Through Suffering (49-53)

- The Servant is Himself the speaker, and He tells the story of His call by Jehovah.
- The despised and exalted One is yet to be the messenger of deliverance to the oppressed people.
- Jehovah declares the reason of all their suffering to be their own sin.
- It is evident Jehovah is calling His Servant to a triumph which can only be won through suffering.

The Servant Yields Himself

- To the smiters and to all the suffering and shame.
- An appeal is made to those who sit in darkness to trust in God.
- Messages follow to such as are afflicted, which tell of the coming end of suffering
- And the beginning of strength, as the result of the return of Jehovah.

The completion of the suffering of the Servant

- It is a pathway of rejection, of vicarious suffering, of atoning death.
- The Servant of God is seen as He passes through pain thru to triumph, through humbling to exaltation.

Then Singing in Triumph (54-57)

- First there is a song of assurance, which tells of restoration, and the end of all forsaking
- Restoration is described in its material magnificence, its moral correctness.
- Immediately following the song, is a message containing a great appeal.
- The thirsty and the dissatisfied are called back to Jehovah to enter into the peace and prosperity

In view of the promise of near salvation, the man is pronounced blessed who submits himself.

- Evil is to be judged; the judgment must first fall upon corrupt spiritual leaders and the apostate people.
- Judgment is, however, as always in the economy of Jehovah, to be discriminative.
- The high and lofty One will dwell in fellowship with such as are of a contrite and humble spirit.

The Program of Peace (58-66)

Lastly the Program of Peace Declares Its conditions (58-59)

- The people complain that there has been no response on the part of God when they fast
- The reason for this silence is that the fasting has been formal and not sincere.
- He then describes true spirituality, and declares what are its rewards.

The prophet next describes the ultimate realization of peace (60-62)

- First as to its material prosperity.
- The exiles are seen returning from far and near

At last there comes a day of perfect government, perfect glory, perfect gladness.

-Beneath the material realization there is spiritual realization by the Anointed Messenger

-Through whose work the people are restored to their true place in the economy of God.

-Old names "Forsaken" and "Desolate" are changed for new ones- "Hephzibah"(Delight) and "Beulah."(married)

The Last Messages Reaffirm the Divine Principle of Discrimination in Judgment (63-66)

-Victories can only be won through processes of judgment.

-He saw the Warrior returning, stained with the conflict, marching in the might and majesty of victory.

He then described the sifting of the people.

-The rebellious are doomed; the servants of the Most High are led into the realization of His Peace.

-The great prophecy closes with the reaffirmation of the coming of Jehovah as a whirlwind

-Pleading by fire with men, and to bring in the new heavens and the new earth.

Focusing ...

Missler

Isaiah was called the year of Uzziah's death; he lived during the reigns of Jotham, Ahaz, Hezekiah. Uzziah was a good king; enjoyed a long, successful reign. Jotham was also good; coregent with Uzziah. Ahaz was very wicked and Hezekiah was a good king. Manasseh was very wicked; (tradition states that Isaiah was sawn in half by Manasseh; Heb. 11:37). Rabbinic tradition: Isaiah was the son of Amoz, brother of King Amaziah; thus cousin to King Uzziah, and grandson to King Joash; thus, of royal blood, a man of the palace.

Isaiah: The Messianic Prophet

-He is quoted in the New Testament more than any other prophet.

-His literary style is loftier than Shakespeare, Milton, or Homer.

-One of the greatest discoveries of the Dead Sea Scrolls was a complete copy of the Book of Isaiah.

-(Found in 1947 at Qumran, 7 miles S of Jericho; the scroll is 24 ft long; 10 x 15 inches; 200 B.C. copy.

Virtually identical to Masoretic text, but 1100 years younger.)

The Shadow of Assyria

For 150 years, Assyria was on the rise. Isaiah witnessed the deportation of the Northern Kingdom and the ruin of the entire nation, except for Jerusalem (in 701 B.C.: Assyrians stopped at the walls of Jerusalem by an angel of God.

Principal Messages

-Judgment for lack of loyalty, sin: Social injustice coupled with Idolatry

-Coming Restoration (Nevertheless);

-Coming Messiah through House of David.

Messianic Prophecies (exceeded only by Psalms)

-Vision of the Throne of God	Ch.6
-The Incarnation	Ch. 7, 9
-The Doom of Babylon	Ch. 13, 14
-The Fall of Lucifer	Ch. 14
-Letter to Cyrus	Ch. 45
-The Messiah and His Atonement	Ch. 53

- The Second Coming
- The Millennium

- Ch. 63
- Ch. 65, 66

A Sign to the House of David

Isaiah 7:11-14 11 “Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above.” 12 But Ahaz said, “I will not ask, nor will I test the LORD!” 13 Then he said, “Hear now, the house of David! Is it a small thing for you to weary men, but will you weary my God also? 14 Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

-Some skeptics quibble about the use of Hebrew term, [Ha, the] *Alma*: which means a young maid (Why would that be a “sign”?) LXX, 3rd century B.C. Greek, clearly specifies *parthenos*, a virgin.

-Alma is never used of a young woman who is not a virgin.

The Supernatural King

Isaiah 9:6, 7 6 For unto us a Child is born,

Unto us a Son is given;

And the government will be upon His shoulder.

And His name will be called

Wonderful, Counselor, Mighty God,

Everlasting Father, Prince of Peace.

7 Of the increase of His government and peace

There will be no end,

Upon the throne of David and over His kingdom,

To order it and establish it with judgment and justice

From that time forward, even forever.

The zeal of the LORD of hosts will perform this.

-Child = human. Son = of God. Wonderful (Cf. Judg. 13:18, NAS, NKJV, Manoah’s visitor announcing Samson); The Mighty God. Note: Throne of David, as confirmed to Mary (Luke 1:32)...Forever.

Key Points of The Messiah Out of Isaiah

-Comes in absolute lowliness: “**a root out of a dry ground.**”

-He was “**Despised and rejected of men.**”

-Suffered for sins, and in the place of others: ourselves!

-God Himself caused the suffering to be vicarious.

-Absolute resignation: “**He opened not his mouth.**”

-Died as a felon: “**from prison and judgments**”

-Cut off prematurely, “**out of the land of the living.**”

-Personally guiltless, “**no violence nor deceit in his mouth.**”

-He was to live on after his sufferings: “**prolong his days.**”

-YHWH’s “**pleasure would prosper in his hand.**”

-Mighty triumph after his suffering: “Divide spoil...”

-By all this God “**would justify many.**”

Isaiah 61

Isaiah 61:1, 2 1 “The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted; To proclaim liberty to the captives, And the opening of the prison to those who are bound; 2 To proclaim the acceptable year of the LORD,

-Jesus (in Luke 4:16) reads this passage (stops at ‘**LORD**’) as His mandate, and concludes by announcing, “**This day is this Scripture fulfilled in your ears.**”

-He stopped at a comma, and did not read the next clause in Isaiah! *and the Day of Vengeance of our God...*

-The call was then official, and was ratified by the two signs, of the almond-tree, and the seething caldron.

The Commission (2-13)

-The commissioning of Jeremiah for his ministry is marked by three distinct movements
-Each ends with the account of how Jehovah strengthened His servant.

The First Movement is a command to utter an impeachment of Israel (2-6)

-She was charged with forsaking Jehovah, with obstinate sinfulness.
-The impeachment ended with a summary describing Israel's infidelity and its issue.
-The prophet then appealed to the people to return under specific conditions

Suddenly the prophet turned to the subject of judgment (4:3-6:26)

-He declared that it was determined, described it, and affirmed its inevitability.
-The reason of judgment as being their utter corruption of conduct
-Their unbelief of the prophetic message, and their revolting and rebellious heart.
-He foretold, the taking of the city and the suffering of the people
-The first movement ends with the words of Jehovah to Jeremiah to strengthen him (6:27-30)

The Second Movement of the prophet deals first with the sins of worship (7-9)

-At the Temple gate the prophet rebuked the people for trusting in external rituals.
-So terrible was the condition that he was charged at last not to pray for them.
-For this Idolatry of Formalism the sentence of judgment was again pronounced.

The prophet pours out his soul in lamentation and is strengthened (8:18-ch.9)

-To this cry of His servant Jehovah replied in a fivefold declaration.
-Because of their sin, the reason of judgment was that of their persistent rebellion.
-He proclaimed the true ground of glorying to be their understanding and knowledge of Jehovah.

In the Third Movement the Sin of Idolatry (10-13)

-On the sin of idolatry he then pronounced judgment.
-He proclaimed in the cities of Judah and Jerusalem the sin of the fathers was being repeated by them.
-It ends Jehovah again strengthens him and gives two affirming signs (11:18- ch.13)

The Prophet's Ministry (14-51)

-It falls into three sections:

Prophecies Before the Fall of Jerusalem (14-39)

Prophecies After the Fall of Jerusalem (40-45)

Prophecies Concerning the Nations (46-51)

Prophecies Before the Fall of Jerusalem (14-39)

Opens with God's determination to punish (14-17)

-Is introduced by a graphic parable of drought, in which the high and the low are affected

Then follows the account of a remarkable controversy between Jeremiah and Jehovah

-The prophet appealed to Jehovah repeatedly on behalf of the people.
-Jehovah replied by forbidding him to pray for them, He is determined to punish them.
-Jeremiah cries out in anguish! the LORD promises to strengthen him for the delivery of His message.

He was then called to a life of personal asceticism, to abstain both from mourning and from mirth.

-He was to stand aloof from the people, in order to deliver to them the messages of God.

-He declares by two pictures the contrast of those who trust in men, and those who trusts in Jehovah.

He was then commissioned to stand in the gate of the people

-He offer them the test of the Sabbath, warning them of how their fathers failed in this respect

-He declared to them that if they refused to hearken regarding the Sabbath, the judgment must fall.

-They did not hearken, did not keep it!

The second series of messages consists of declarations of God's absolute supremacy (18-20)

-Jeremiah was sent to the house of the potter.

-Power was manifest in the potter's manipulation of the clay, and pity in his re-making of the vessel.

-The explanation was given by Jehovah Himself.

-The house of Israel was as clay in His hand, but His will must and will be accomplished

He then went into the valley of the son of Hinnom, with a potter's vessel, with a message of judgment

-This action stirred up yet fiercer persecution against him. He was arrested and imprisoned.

-Out of the midst of these circumstances he poured out his soul in the presence of Jehovah

-He declared that he would not speak the word, BUT it had become a burning fire inside of him

-He could not refrain from speaking forth His Word.

The final messages before the fall of Jerusalem were delivered to Zedekiah (21-27)

-Nebuchadnezzar was approaching.

- Zedekiah sent to inquire whether he might hope for the interference and deliverance of Jehovah.

-Jeremiah told him of the disaster that was imminent in great detail.

He was commanded to go to the house of the king, and not speak thru messengers.

-Arrived at the court, he repeated his call to repentance and his warning.

-He then reviewed the history of his three predecessors-Jehoahaz (aka Shallum), Jehoiakim, and Jehoiachin (aka Coniah)

-The king was always be a shepherd but the men in office had destroyed and scattered the sheep.

He then turned to the prophets, and spoke of them out of a broken heart.

-Their judgment was consequent upon the falseness of the messages they had delivered.

-False kings, false prophets had led the people into courses of evil.

-The people though had willingly listened and followed.

Between Hananiah and Jeremiah the conflict with the false prophets clearly manifest (28-29)

-It is evident that the exiles were disturbed by the false prophesying,

-Jeremiah in a letter warned them to beware of false prophets, and to get settled in Babylon

Then occurs a series of prophecies whose dominant note is that of hope (30-33)

-Uttered while in prison, In darkness Jeremiah was granted visions of ultimate restoration

-The first of these of the people of God overwhelmed with sorrow, will pass through trouble to triumph.

-In graphic language the prophet described the time of Jacob's trouble, and predicted deliverance.

-The song then merges into a description of the issues of restoration

-The city rebuilt, and the people gathered back to it, so that sorrow passes away

In that day a New Covenant will be made between Jehovah and His people, internal and spiritual.

The next prophesy of hope

- The charge given to him to purchase the field in Anathoth. This command he obeyed
- He inquired of Jehovah why was he purchasing a field when the land was wholly given over to judgment.
- Jehovah announced the certainty of the judgment but also declared the certainty of ultimate restoration
- The purchase of the field was intended as a sign of the ultimate repossession of the land.

Three prophecies delivered while Nebuchadnezzar besieged the city (34-35)

- The first** foretold the success of Nebuchadnezzar and described the manner of Zedekiah's death.
- The second** is a denunciation of Zedekiah for having broken his covenant with the Hebrew servants.
- In the third** Jeremiah told the story of how the Rechabites, who were true to their vow, to not drink.
- The telling of the story was that the prophet might put into contrast with it the sin of Judah.

Next Jeremiah's prophecies against Judah were committed to writing (36)

- He obeyed by dictating to Baruch who eventually read them to the people and Princes
- Finally, they were read by Jehudi to the king, who in anger destroyed the roll, but not the Living Word!

The final movement of this section is a history of the siege before the fall of Jerusalem (37-39)

- Jeremiah is first seen as free.
- The army of Pharaoh come forth, and the king hoped that it might aid him against Nebuchadnezzar.
- Jeremiah declared that there was no hope in that quarter, he left was arrested as a traitor
- Through the intervention of Ebed-melech he was released from there.
- Perplexed Zedekiah again sent for Jeremiah, he insisted that the city should be taken by the Chaldeans.
- He therefore advised Zedekiah to surrender, and so save the city from burning, and himself from death

The section ends with the story of the fall of Jerusalem, which the prophet had so long foretold.

- Nebuchadnezzar enters; Zedekiah fled, he was overtaken and his sons were slain before his eyes
- Then his own eyes were put out, and he was bound and carried to Babylon, but Jeremiah was protected

Prophecies after the fall of Jerusalem (40-45)

The first movement begins with Jeremiah's protest against going into Egypt (40-42)

- Released, Jeremiah joined the remnant remaining in the land under the governorship of Gedaliah
- Urging the people to avail themselves of the privilege granted to them to settle in the land
- But the governor was warned by Johanan of the plot formed against his life by Ishmael,
- Ishmael through treachery slayed Gedaliah and others, leading captives away to the children of Ammon

Before going to Egypt, they sought counsel from Jeremiah, asking him to inquire of Jehovah

- Promising implicit obedience to whatever might be revealed.
- He told them clearly that the will of God was that they should not go into Egypt
- He warned them that if they went into Egypt, the judgment of God would fall upon them.
- His word was not obeyed, they charged him with speaking falsely, in rebellion passed over into Egypt.
- Jeremiah accompanied them, and his next messages were delivered there.

The second movement chronicles the prophecies in Egypt (43-44)

- The first prophecy spoke of the coming victory of Babylon over Egypt.
- Then a fiery protest against the persistent rebellion of the people of God, this remnant would be cut off
- They deliberately declared their intention to continue their idolatrous practices.
- He ended by declaring that the sign of Jehovah to them should be the defeat of Pharaoh Hophra

The messages of Jeremiah to Baruch (45)

- He was charged not to seek great things for himself; and promised that his own life should be preserved.

Prophecies concerning the Nations (46-51)

The first of these has to do with Egypt, and consists of two prophecies (46)

- The prophet predicted the doom of Egypt.
- He foretold the defeat of Egypt by Nebuchadnezzar, the king of Babylon.
- Then a message of comfort to Jacob, who is not to be utterly destroyed, but corrected by judgment.

The word concerning the Philistines (47)

- Was a foretelling of a coming scourge against them from the north

The word of the Lord concerning Moab (48)

- Was one of judgment, which nevertheless closed with a gleam of hope.
- Affliction and helplessness graphically set forth.
- A punishment for Moab for the sin of magnifying himself against the Lord.
- He announced the promise of Jehovah, that finally He would restore the captivity of Moab

Concerning Ammon (49:1-6)

- The captivity of the children of Ammon prophesized, but his message ends with a gleam of hope

Concerning Edom (49:7-22)

- Destruction was foretold, in spite of her wisdom.
- Declaring, that notwithstanding their arrogance and security, Jehovah would bring them down

Damascus was described in her decay (49:23-27)

- It does not seem that in Jeremiah's time there was an intimate relationship with her and Israel
- He saw that she was within the Divine government, and that judgment was determined against her.

Concerning Kedar and Hazor (49:28-33)

- Represent the Arab peoples, those who dwelt at settled centers, and yet not in walled cities.
- Nebuchadnezzar, the king of Babylon, was to be the instrument of judgment.

The prophecy against Elam (49:34-39)

- Of Elam nothing can be said with any certainty.
- Was one of judgment, ending once more with a gleam of hope, though she is under Divine displeasure.

The Last Concerning Babylon (50-51)

- She has been seen as the instrument of God's judgment.
- Finally, on account of her own sin and corruption, that judgment must inevitably fall upon her.
- What he said concerning Babylon had a direct bearing upon the people of God.

The prophecy falls into two parts:

- The first** foretelling Babylon's doom and Israel's delivery
- The second** indicating Israel's responsibility in view of this doom determined upon Babylon.
- He then more definitely described the destruction of the city of Babylon.
- A confederacy of nations would come against her, and destroy her
- Because she had rejoiced and been wanton in her dealings with the people of God.
- He describes the judgment, first recognizing that Babylon had indeed been an instrument of Jehovah
- But proceeding to declare that Jehovah was now against Babylon
- In order to ensure the deliverance of His people.
- She must become a desolation without inhabitant

The last chapter consists of an historical appendix (52)

- It first repeats in brief the story of the capture of the city and the oppression of the people
- A list is then given of Nebuchadnezzar's captives, and the story of Jehoiachin's position in Babylon is told.

Focusing

Missler

You cannot properly explain the history of any nation if you leave God out of the picture. Corrupt leadership inoculates the whole nation with moral poison; and inward failure issues in outward, national ruin.

“The Weeping Prophet” = Lamentations, an acrostic poetic addendum to Jeremiah’s primary book. One of the bravest, most tender yet most pathetic figures in history; a patriot as well as a prophet. He ministered over 40 years (80 years after Isaiah) during the time period of 2 Kings: Most tragic national record ever written. In 40 years, he never had a grateful response. Is this paralleled in our own nation?

Jeremiah 9:1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

The Book of Jeremiah

-Commissioned	Ch. 1
-Prophecies Before the Fall of Jerusalem	
General and Undated	Ch.2-20
Specific and Dated (Last 4 of Judah’s kings)	Ch.21-39
-Prophecies After Fall of Jerusalem	Ch. 40 -44
Carried to Egypt	
-Prophecies Upon Gentile Nations Egypt, Philistines, Moab,	
Ammon, Edom, Damascus, Elam	Ch. 45 -59
Doom of Babylon	Ch. 50 -51
-Jerusalem Overthrown	Ch. 52

Highlights

-Key Themes	
-The Process of Divine Judgment in National Life – God has not abandoned His Throne	
-Jerusalem: “I will punish; I will restore”	
-Specifies precisely the 70 year captivity	Ch. 25
-The New Covenant	Ch.31:31
-The Doom of Babylon	Ch. 50, 51

70 Years (20 years in advance): Daniel will rely on the literalness of this passage in his prayer in Daniel 9. Blood Curse paradox Jeconiah (will be resolved in the virgin birth!) New Covenant: the passage that gives the New Testament its name. Doom of Babylon: 110 verses, longest single prophecy in the book.

The Blood Curse on Jeconiah

Jeremiah 22:30 Thus says the LORD, Write this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

The Doom of Babylon

- Destruction of Babylon: Isaiah 13, 14; Jeremiah 50, 51
- “Never to be inhabited”; “building materials never reused”; “like Sodom and Gomorrah”
- Fall of Babylon in 539 B.C.
- Without a battle; became Alexander’s capital and atrophied over the centuries;
- “Mystery Babylon?” (Rev 17-18).

The Prophecies of Babylon

The great prophecies concerning the city of Babylon in Isaiah chapters 13 and 14 and Jeremiah 50 and 51 have never been fulfilled. In Isaiah 13 and 14, the destruction of Babylon is predicted. In vigorous terms, Isaiah describes how Babylon will be destroyed and then will never again be inhabited. This identifies the time of the destruction as that particular period known as the “Day of The Lord” that is mentioned throughout the Scripture and is associated with the final day of God’s vengeance. (Joel 2:10; Mal 4:5; Dan 12:1; Mt 24:21-22.) When God destroys Babylon, he will destroy all the evil in the world. The destruction of Babylon predicted by both Isaiah and Jeremiah has never been fulfilled.

LAMENTATIONS OF JEREMIAH

In The Septuagint the Lamentations are prefaced with these words:

“And it came to pass, that after Israel had been carried away captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented this lament over Jerusalem, and said. . . .”

-This serves to show that, long before the coming of Christ

-The Lamentations were considered by Jewish scholars to be the work of Jeremiah.

The Paradox that is Jeremiah!

- Jeremiah is a man having a keen sense of the Righteousness of Judgment because of sin
- Yet he was overwhelmed with sorrow for his people.
- There is no exultation over the fulfillment of his predictions
- Twofold loyalty is manifest, first to God in confession of sin, and to his people in their sorrow.

The chapter-division of the book is the natural one

-It consists of five poems, the titles of which may be thus written:

The Solitary City (1)

The Sources of Her Sorrow (2)

The Prophet's Identification (3)

The Desolation (4)

The Appeal Out of Sorrow (5)

The Solitary City (1)

In this poem there are two movements

- The first** describes the desolation of the city, due to "she has grievously sinned."
- The second**, the city personified bewails her affliction, and describes her sorrow
- She confesses the justice of her desolation, appealing to LORD for sympathy and deliverance.

The Sources of Her Sorrow (2)

-In the second poem the prophet dealt with the sources of the sorrow.

-First, it was the result of the direct action of Jehovah

- The poem ends with a double appeal:
- First that of the prophet to the people, in which he urged them to penitence
- Second that of the people to Jehovah, in which they described their affliction.

The Prophet's Identification (3)

- In this Jeremiah identified himself completely with the experiences of his people.
- He described his own sorrows, recognizing, recognizing the fact that judgment is the work of Jehovah
- The ending of this dirge is an affirmation of hope.

The next movement is one of assurance, in which the prophet, now recognized His activity in mercy.

- Then an expression of submission to judgment and a song of hope, then appealing for repentance

The final movement is one which first celebrates in song

- The deliverances for the prophet and concludes God will act on behalf of His people.

The Desolation (4)

- The fourth poem is for the most part a dirge of desolation, which nevertheless ends in a song of hope.
- The prophet described the disaster in Zion, caused by the sins of the prophets and the priests
- How vain was their hope of help from men had been, and the remorselessness of their enemies.

The Appeal Out of Sorrow (5)

- The final poem is an appeal to Jehovah.
- Calls upon Him to remember, affirming confidence in His throne
- It appeals to Him to turn them unto Him.

The Book of Ezekiel

Ezekiel: The Prophet

- Of the Prophet Ezekiel personally we only know that he was a priest, and the son of Buzi.
- "The thirtieth year" probably refers to his age and he was a priest
- Thirty was the age at which they commenced their work
- Concurrent with Jeremiah, this would account for influence of Jeremiah upon Ezekiel.

His method was that of symbolism

- It is full of visions, symbolic actions, similitudes, parables, proverbs, allegories, and prophecies.
- He looked thru the existing devastation to ultimate deliverance. recognizing the righteous reprobation
- Yet he foretold a glorious restoration, basing his conviction on the un-lying character of God.
- His prophesying was to comfort the exiles and preserve them from the idolatry surrounding them.

The book may be divided thus:

Chs. 1-3 The Prophet's Preparation

Chs. 4-24 Reprobation

Chs. 25-48 Restoration

Chs. 1-3 The Prophet's Preparation

- The second and third verses, which are really parenthetical, may be treated as a title page.
- This gives the date, states the fact that the word came expressly to him
- The division dealing with the prophet's preparation falls into two sections:
- The first describing the visions he saw, and the second the voices he heard.

The visions were inclusive visions of God (1)

They proceeded in four manifestations:

- The first was a cloud swept into sight by a stormy wind, continually flashing forth in glory.
- The second was the appearance of four living ones, who moved in rhythmic unity.
- The third appearance was that of wheels which rotated in harmony with each other
- The fourth appearance was of a firmament embracing the ceaseless activity of the living ones
- Above the firmament a voice was heard, and then the likeness of a throne was seen
- Finally a Person was manifested, of the nature of fire, surrounded by a glory like that of the rainbow.

In the presence of the manifested glory Ezekiel fell upon his face, and then heard the voice. (2-3)

- This voice called him to listen, and then to deliver the message of God to Israel
- Charging him to speak it whether they would hear or not.
- Ratified by the symbolism of a roll handed to him, which he ate, and in his mouth was "as honey."
- The voice charged him to be loyal to the word of the Lord.
- Borne up by the Spirit into the midst of the captives, he sat "astonished" for seven days.
- The word of Jehovah came to him again, he was reminded of the source of the message

Reprobation (4-24)

The second division contains messages of the prophet concerning the reprobation of the chosen nation.

These fall into three parts:

First, he described the Results of Reprobation (4-14)

Second, he declared the Reasons for Reprobation (15-19)

Third, he proclaimed the Righteousness of Reprobation (20-24)

First, he described the Results of Reprobation (4-14)

-The Results of Reprobation were symbolically set forth in four signs (4-5)

- Ezekiel's **first sign** was a tile, upon which he portrayed a city, around it depicted all the forces of a siege.
- His **second sign** was a position of posture, for 390 days he laid upon his left side, and for 40 days upon his right
- Prophesying during the whole period against Jerusalem.
- The **third sign** was that of the food that he partook of during the three hundred and ninety days.
- The **fourth sign** was the shavings of his hair from head and face.
- This hair was divided into thirds: a third was burned, a third was smitten with the sword, and a third was scattered to the wind.
- The hair is Jerusalem, and the treatment of it the method of the Divine judgment against Jerusalem.

These signs were followed by denunciations (6-7)

The first foretold the coming judgment of the sword the scattering of the people.

-In this process of judgment, a remnant would be spared, in order that the lesson might be learned.

The second with the fact of the completeness of the judgment

- Its keynote was expressed in the words "an end."
- The prophet declared that an end was determined and that it is accomplished by the act of God.
- This would produce the confession of overwhelming perplexity, and no interpreter would be found.
- The second denunciation ended; the purpose of the vengeance: "They shall know I am the Lord."

A Long Prophecy Descriptive of the Cause and Process of Judgment (8-14)

-Came to the prophet as he sat in his own house in the presence of the elders of Judah.

-It describes the idolatry in Jerusalem, the sin to be visited with punishment.

- He saw, through a hole in the wall, all of the secret abominations of the elders
- In the third place he was shown the depravity of the women of Israel, weeping for Tammuz.
- On account of this utter corruption of the people, Jehovah would proceed in judgment.

The next section of the message reveals the fact of the Divine discrimination in judgment

- A man with an inkhorn passed thru, set a mark on the foreheads of such as mourned the abominations.
- These were to be spared, while all the rest were to be slain.

Again, the prophet saw the princes of the people devising iniquity

- Instructed of the Spirit, he uttered a denunciation of them, and declared God's vengeance against them.
- Again, there was granted to him a vision of the glory of God, but he saw it departing from the city.

He was next commanded to act as an exile going forth from his country

- In answer to the inquiry of the people as to the meaning of what he did
- He foretold the capture of the people, the princes, and their carrying away to Babylon.
- Ezekiel was charged to announce that the things foretold would immediately be fulfilled.

Next was a denunciation of false prophets and prophetesses

- The evil inspiration of the former was described, and its disastrous effect declared.
- Their destruction was foretold, and its reason made clear.
- They had seduced the people by promising peace, when judgment was determined.

Elders of Israel came to Ezekiel, and he was instructed by Jehovah to declare

- While idolatry remained in their heart, the only answer to them must be that of punishment.
- In days of willful sin righteous men as Noah, Daniel, and Job could not prevent the judgment

Second, he declared the Reasons for Reprobation (15-19)

This reason is:

- first** set forth under two general figures (15-16)
- secondly**, in the form of a riddle; (17)
- thirdly**, as an answer to a false excuse (18)
- fourth** and finally, in a great lament. (19)

The figures were familiar, because they had been used by former prophets

- The first** was that of the vine, and the second that of the adulteress.
- As to the vine, the prophet declared its uselessness as a tree for wood, only good for fruit bearing
- The second** figure was that of Jerusalem, the faithless city, as an adulteress.
- As wife she trusted in her beauty, and turned to harlotry, in which she prostituted her husband's wealth.
- The punishment of the adulteress was that of stripping and shame, intended to bring repentance
- Finally the prophet foretold the restoration of the wife because of covenant with Abraham

The prophet then put forth a riddle

- A great eagle came upon Lebanon, took off the top of the cedar
- Carried away the seed of the land, and planted it in a fruitful soil, where it became a spreading vine.
- Toward a second eagle it bent its roots, that he might water it.
- The vine was denounced for this act of treachery
- It will be plucked up by the roots, and withered by the east wind.

The riddle was then explained

- The first eagle was the king of Babylon, who carried away the king of Jerusalem
- Planted the royal seed in Babylon.
- The second eagle was the king of Egypt, whose help Zedekiah sought and was punished by Jehovah
- The promise of Jehovah is that He would ultimately plant again a cedar in the mountain of Israel

The people were quoting a proverb: "The fathers have eaten sour grapes, and the children's teeth are set on edge,"

- They intended to lay the blame of their present suffering upon their fathers (Generational Curses).
- The prophet denied this first by illustrations, declaring that the righteous man lives
- The wicked son of a righteous man dies; the righteous son of a wicked father lives.
- He then stated the principle that God deals with individuals directly and not as families
- He then appealed to Israel to turn from transgression

Third, he proclaimed the Righteousness of Reprobation (20-24)

First, vindicated to the elders (20:1-44)

Secondly, celebrated in the song of the sword (20:45-Ch. 21)

Thirdly, declared in a description of the utter evil of the city (22)

Fourthly, shown in a description of the sins of Samaria and Jerusalem (23)

Fifthly, manifested in a description of the destruction of the city (24)

First Vindicated to the Elders (20:1-44)

- Certain of the elders of Israel came to inquire of the Lord
- He then examined the relation of the present sin to the past.
- The fathers had sinned in the land; so also had the sons; and consequently they were punished.
- The Lord God, would gather His people to the wilderness and sanctify His name among them.
- As a result, Israel would be restored, and Jehovah's name sanctified among the nations

The prophet was then commissioned to prophesy against the forest of the south

- A fire should be kindled in it.
- Not understanding the meaning of the message, he made his appeal to God
- The prophet's anguish in the presence of the judgment was to become a sign to the people.

Secondly, Celebrated in the Song of the Sword (20:45-Ch. 21)

- The song was immediately followed by an interpretation
- The king of Babylon was coming against the city

This was followed by a brief address to the children of Ammon

- Who had drawn the sword, commanding them to sheathe it
- Declaring the judgment decreed against them.

Thirdly, Declared the Utter Evil of the City (22)

- Its fundamental sins of bloodshed and idolatry were named
- The manifested evils of oppressions by princes, irreligion, lewdness, and greed were described.
- He concluded by describing the utter hopelessness of the case.
- There was no man to stand in the gap.
- Therefore, the fire of wrath must proceed upon its way.

Fourthly, a Description of the Sins of Samaria and Jerusalem (23)

- Two women, Oholah (Samaria, 'worshipper at tent shrine') and Oholibah (Jerusalem, 'my cult tent').

- Samaria's is unfaithfulness in her confederacy with Assyria and Egypt, the cause of her judgment.
- Jerusalem was charged with unfaithfulness with Assyria, with Babylon, and with Egypt

Fifthly, a Description of the Destruction of the City (24)

- This was first done under the parable of a water filled caldron set upon a fire
- Made to boil, which symbolized the soon coming destruction of Jerusalem and its people.

The prophet's wife was then taken away

- And commanded not to mourn, in order that he might be a sign to the people of coming judgment.
- In an appointed day he would speak with assurance and he would speak the messages of Jehovah.

Restoration 25-48

- The last division deals with the subject of the ultimate restoration of the chosen nation.
- It falls into three sections:

The first part of Restoration has to do with the nations (25-32)

The second part of Restoration with the Nation (33-39)

The third part of Restoration describes the restored order (40-48)

The first part of restoration has to do with the nations (25-32)

- The prophecies concerning the nations fall into three groups:
- The first** pronounced the doom of four nations (25)
- The second** the doom of two nations (26-28:24)
 - (Parenthesis: Restoration of Israel 28:25-36)
- The third** the doom of one concerning Egypt (29-32)

The doom of four dealt with Ammon, Moab, Edom, and Philistia (25)

- Ammon** had mocked the people of God in the day of their desolation; they were to be destroyed.
- Moab** had rejoiced in the degradation of Judah, therefore judgment was determined against it.
- Edom** had been brutal in her treatment of Judah, and therefore was to be made desolate.
- Philistia** had taken vengeance with perpetual enmity; therefore vengeance was determined against her.
- The desired result for all four: that these people by judgment should know Jehovah.

The doom of two: Tyre and Zidon (26-28:24)

- Principally for Tyre.
- First, a general statement describing her sin and the judgment determined against her
- Declaring that the purpose was that she should know Jehovah.
- He then described in detail the destruction of the city by Nebuchadnezzar
- The prophecy concerning Tyre ended with a message to its prince, and a lamentation for its king.
- To the prince the prophet declared his sin to have been that of pride
- Which thought of himself as a god, and boasted accordingly.

The lamentation concerning the prince and the king of Tyre (28)

- Described his glory, and his appointment by God to his original position.
- The prophet then described his sins, and their consequent judgment.
- Unrighteousness was found in him, and therefore he was cast out of the mountain of God.
- Pride filled him, therefore he was cast down in the presence of kings.
- Missler:** Ezek. 28:2-11 to the "Prince of Tyre" but Ezek. 28:12-19 to the "King of Tyre"—
- the power behind the throne: he was "in Eden," "was created,"
- Music was significant; he may have led worship

Judgment was to fall upon Zidon that she might know the Lord

-That they should no more be a pricking brier to the house of Israel.

Following this prophecy is a brief parenthesis describing the restoration of Israel

-The prophet declaring in the name of Jehovah that she should be gathered and settled

-In order that her people should know that Jehovah was their God.

The third, the doom of one concerning Egypt (29-32)**Consists of seven prophecies of judgment**

-The purpose of judgment is constantly declared to be that of making Jehovah known.

The first prophesy is against Pharaoh, and all Egypt

-His sin the prophet declared to be the pride which claimed the river as his own creation

-He poetically described the taking of Pharaoh as a great fish out of his river and casting him on the land.

-He foretold, the coming of a sword upon the land of Egypt, scattering its people among the nations.

-After forty years he declared that Jehovah would gather them again

The second prophecy foretold that the instrument of judgment is Nebuchadnezzar

-The capture of Egypt would be his wage for the defeat of Tyre.

The third prophecy: How Nebuchadnezzar would accomplish the purpose of Jehovah

-His stroke would fall on the multitudes, on the idols, on the cities.

The fourth prophecy was directed against the power of Pharaoh

-The Lord would break his arms, and strengthen those of the king of Babylon for His purposes.

The fifth prophecy was against the greatness of Pharaoh

-That greatness was first described as that of a stately cedar in Lebanon, its destruction foretold

-By a graphic and awful picture of the descent of Pharaoh into Sheol.

The sixth prophecy was a lamentation for Pharaoh

-Again, the prophet declared that the destruction of Pharaoh and of Egypt

-Would be brought about by the sword of the king of Babylon.

The seventh prophecy was a wail for the multitudes of Egypt

-in which the descent into death is portrayed,

-All the companies of the dead from among the nations are represented

-As companions of Pharaoh and his hosts in the underworld.

The second part of restoration with the Nation (33-39)

-Ezekiel next delivered a series of messages concerning the chosen nation.

The first described the watchman (33)**The second dealt with shepherds, false and true (34)****The third set forth the new order (35-36)****The fourth consisted of a vision of the valley of bones (37)****The fifth dealt with the last enemy (38-39)****The first message described the watchman (33)**

-Describes the function and responsibilities of the prophet under the figure of a watchman.

-The duty of the watchman was to give warning of the approach of a foe.

- He was to declare to the people in their sins that Jehovah had no pleasure in the death of the wicked
- Past acts of righteousness would not atone for present transgression.
- Past sin would be pardoned if the sinner turned to Jehovah.

The second message dealt with shepherds, false and true (34)

- Its first movement was an indictment of the false shepherds
- They had cared for themselves, and neglected the flock, therefore the flock was scattered and devoured.
- This indictment was followed by a description, full of beauty, of Jehovah's method of deliverance.
- He Himself would come to search for His sheep and be their righteous government

The third message set forth the new order (35-36)

- By contrasting Mount Seir (Edom) with the mountains of Israel.
- The sin of Mount Seir had been that of perpetual enmity it would be in perpetual desolation.
- The mountains of Israel were to be delivered from their enemies and become abundantly fruitful.

A description of the method of restoration followed

- The people were to be gathered from all countries, and cleansed from filthiness, and spiritually remade.

The fourth message consisted of a vision of the valley of bones (37)

- Over these bones he was commanded to prophesy.
- He beheld the bones coming together, and being clothed with sinews and flesh.
- He was commanded to prophesy to the wind, saw the corpses stand upon their feet, a living army.

Next he was commanded to join two sticks into one, and to declare to the people

- That God would gather the scattered ones from among the nations
- Making them one under the dominion of a new king, and within the terms of a new covenant.

The fifth message dealt with the last enemy (38-39)

- Dealt with matters far removed from the times of the prophet.
- The final antagonism of Gog and allies who would come by Divine compulsion, against Israel and God
- The complete destruction of the enemy would be by the act of Jehovah
- The issue would be the restoration of the whole house of Israel.

The third part of restoration describes the restored order (40-48)

The Temple, Jehovah, the service of the Temple, (40-42)

- His description of the new Temple commenced with the courts, the outer and the inner.
- He portrayed the Temple first from the outside with its holy place, and holy of holies etc.
- Ending with general dimensions of the inner court, the house buildings, and the separate building.
- He then gave a description of the internal woodwork and ornamentation.
- Ending with external measurements of the whole.

His next vision was that of the return of Jehovah to His house (43)

- Again, he heard the voice declaring that Jehovah had taken up His abode in the house
- Israel should no more defile His holy name.
- The prophet then described the ordinances and measures of the altar

The next section described the service of the new Temple (44-46)

- The gate by which the God of Israel entered would be kept shut.
- The place of the prince was appointed
- The prophet was charged to pay attention to the instructions concerning the ordinances of the house.

- Isaiah 14 (The 5 "I Wills");
- Ezekiel 28 ("The Anointed Cherub that Covers");

Ezekiel 28:12, 13 12 "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. 13 You were in Eden, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created.

Ezek. 28:2-11 to "Prince of Tyre" but Ezek. 28:12-19 to "King of Tyre"—the power behind the throne: "in Eden," "was created," etc. Music was significant; he may have led worship (he's still trying!...)

Ezekiel 28:14-19 14 "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. 15 You were perfect in your ways from the day you were created, Till iniquity was found in you. 16 "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. 17 "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. 18 "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst: It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. 19 All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever." ' "

Isaiah 14:12-14 12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations! 13 For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; 14 I will ascend above the heights of the clouds, I will be like the Most High.'

-Same communication style/technique as in Ezekiel 28: king of Babylon
"I will..." "in thine heart..." [Throne?] This is why God hates pride...

Isaiah 14:15-17 15 Yet you shall be brought down to Sheol, To the lowest depths of the Pit. 16 "Those who see you will gaze at you, And consider you, saying: 'Is this the man who made the earth tremble, Who shook kingdoms, 17 Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?'

For Whom was Hell Created?

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels...

The Valley of Dry Bones: Ezekiel 37

-A Vision of the Restoration of Israel (brought back to life in the flesh; later, breathed with the Spirit);
-Fulfilled in the 1st half of 20th century.

Why is Israel to be restored?

Ezekiel 36:22-24

Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the

midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

The Millennial Temple: Ezekiel 40-48

-Description of Millennial Temple: highly detailed (not simply symbolic); all nations to worship there; offerings and sacrifices resumed (open only on the Sabbath Day and New Moons).

There is an event that occurs after the restoration and before the Millennium...

The Magog Invasion: Ezekiel 38-39

-The occasion in which God Himself intervenes to quell the ill-fated invasion of Israel by Magog and its allies (Persia, Cush, Phut, Libya, Gomer, Togarmah, Meshech, Tubal). [Why all the strange names? We make it do so: we keep changing the names of things: Pertrograd = St. Petersburg = Leningrad = St. Petersburg again... Byzantium = Constantinople = Istanbul; Cape Canaveral = Cape Kennedy, etc.

-The passage appears to anticipate the use of nuclear weapons.

The Magog Identity

-Hesiod, Greek Didactic Poet, 8th century B.C.

-Magogians = Scythians.

-Herodotus, "Father of History," 5th century B.C.

-Scythians (10th - 3rd century B.C.).

-Philo, Josephus, et al.

-The Great Wall of China: "Ramparts of Gog & Magog."

-From the "Uttermost parts of the north."



Nuclear Weapons?

-Left-over weapons provide all the energy for the nation Israel for 7 years.

- Professionals hired to clear the battlefield: they wait 7 months; then clear for 7 months; burying the dead east of the Dead Sea (downwind).
- If a traveler finds something the professionals have missed, he doesn't touch it: he marks the location and lets the professionals deal with it.

The Disturbing Hint?

Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

The Book of Daniel

Daniel: The Prophet of Interpretation

- Daniel was carried away into captivity before Ezekiel, with Nebuchadnezzar's first invasion
- His whole life from that time would seem to have been spent in Babylon.
- His personal history as a captive is a remarkable one, he rose to positions of power in three kingdoms
- Babylon (three kings), Medes and Persians
- But he did not compromise, unwavering loyalty to the God of his fathers.
- His prophecies deal far more fully with Gentile nations than the Hebrew people (Except 9:24-27).
- His ministry was exercised largely thru visions and their interpretation.

The first half of the book is occupied with historic matter

- Giving us pictures of the times and conditions in which he lived.

The second half of the book deals with visions and interpretations

- Thus constituting the bulk of his prophetic message.

The book thus falls into two divisions:

Chs. 1-6 The Historic Night

Chs. 7-12 The Prophetic Light

Chs. 1-6 The Historic Night

During the Reign of Nebuchadnezzar (1-4)

The Reign of Belshazzar (5)

The Reign of Darius (6)

During the Reign of Nebuchadnezzar (1-4)

Daniel's History (1)

- Daniel came into favor and power.
- Some of the choicest of Judah's young men are included among the king's own confidential servants.
- Among those selected were four specially named, and among the four, Daniel.
- Their training lasted for three years, and included special physical attention
- Food and drink being supplied from the king's table, was diplomatically and in wisdom refused
- Daniel manifested his strength of spiritual character and loyalty to God
- He purposed to be undefiled, by abstaining from the king's meat and wine.
- In wisdom he asked for a ten days' test.
- The test vindicated his purpose and Daniel and his friends were allowed to proceed with their training.
- Presented to Nebuchadnezzar, and approved by him, they were appointed to positions in the kingdom.

Nebuchadnezzar's Dream (2)

- Nebuchadnezzar, troubled by dreams, called together his magicians to reveal and interpret the dream
- He demanded that they should tell him the dream and interpret it
- Being unable to do so, he was furious, and commanded their destruction, including the young Hebrews
- Daniel asked for time from the king, promising to show the dream and its interpretation
- This being granted, they sought the LORD in prayer, the secrets were revealed to Daniel in a vision
- He stood before the king, ascribing to God the glory of the interpretation he was about to give

He then vividly described the image of the king's dream and interpreted its meaning.

- Showing the successive kingdoms of Babylon, Medes-Persia, Greece, Rome, the ten kingdoms
- And the final setting up of the kingdom of heaven
- Thru metallurgy he showed that there would be a process of deterioration.
- The mind of Nebuchadnezzar being convinced, at once recognized the supremacy of God
- Rewarding Daniel by setting him over the province and the wise men.

Nebuchadnezzar's Pride (3)

- The pride of Nebuchadnezzar set up a great image of gold in the plain of Dura.
- The head of gold in the image of Nebuchadnezzar's dream symbolized Babylon.
- Nebuchadnezzar's image was all gold, revealing his 'vision' of the power and perpetuity of Babylon.
- He commanded all peoples to bow down in worship, but the Hebrew 3 refused to bow to the image.
- With great heroism they trusted in God, and were delivered from the fiery furnace.
- This deliverance deeply impressed Nebuchadnezzar: he sanctioned their God and promoted them.

Nebuchadnezzar's Manifesto (4)

- Nebuchadnezzar's manifesto sets forth the dealings of the Most High God with him.
- It opens in praise, then proceeds to tell the story of his own humbling before God
- And ends with a description of his restoration, and a final ascription of praise.
- In the midst of his prosperity he had a dream which filled him with fear
- His Magi were unable to interpret it for him; he sent for Daniel, and described his vision to him
- Evidently because he saw the application of the dream to the king.
- Daniel "was astonished," but he nevertheless, in loyalty to truth, interpreted to him its meaning
- By the decree of the Most High, he would be driven out a madman from men for a long time
- Daniel appealed to him to turn from sin, but a year later the dream was fulfilled.
- In the midst of a proud boast he was stricken with madness.
- Finally restored to reason, he recognized the God of Heaven, and was restored to his kingdom
- He uttered the praise of the Most High.

The Reign of Belshazzar (5)

The Carousal (5:1-4)

The Writing (5:5-12)

Daniel (5:13-29)

The Fulfilment (5:30-31)

The Carousal (5:1-4)

- He had succeeded to the throne of his grandfather; at a great party there appeared to him a mystic hand

The Writing (5:5-12)

- Unbeknownst to them the hand was writing on the wall his doom and that of his kingdom.
- Again, the wise men were unable to interpret the meaning

Daniel (5:13-29)

- Daniel, who was not 'in' with or known by the king, was sent for
- The attitude of Daniel before him was full of dignity and loyalty to God.
- He first declined all the king's gifts, and then charged him with his guilt.
- He proclaimed God as seated high over the thrones of earth
- He interpreted the writing as indicating God's determination to end his kingdom
- And finally the future of Babylon, as divided among Medes and Persians.

The Fulfilment (5:30-31)

- With dramatic and terrible force the story declares
- "In that night Belshazzar the Chaldean King was slain. And Darius the Mede received the kingdom."**

The Reign of Darius (6)

The Appointment of Daniel (6:1-3)

The Plot (6:4-15)

The Deliverance (6:16-24)

The Proclamation (6:25-28)

The Appointment of Daniel (6:1-3)

- Darius appointed Daniel as one of three presidents and proposed to set him over the whole realm.

The Plot (6:4-15)

- This stirred up jealousy in the hearts of the other presidents and rulers
- Who with great cunning they planned his downfall.
- Unable to find anything against him, except in the matter of his relationship to God
- They induce the king to sign a decree which would necessarily involve the downfall of Daniel.
- His loyalty never wavered; he continued to observe those acts of worship which had been his custom.

The Deliverance (6:16-24)

- Against the desire of the king, he was cast into the den of lions, and was supernaturally delivered.

The Proclamation (6:25-28)

- A proclamation made by Darius, and Daniel prospered through his reign, and in the reign of Cyrus.

Chs. 7-12 The Prophetic Light

Belshazzar's Reign (7-8)

Darius' Reign (9)

Cyrus' Reign (10-12)

Belshazzar's Reign (7-8)

Daniel's first Vision in first year (7)

Daniel's second Vision in third year (8)

Daniel's first Vision in first year: The Vision (7:1-14)

- During the reign of Belshazzar two visions were granted to Daniel
- The first of these was of four beasts arising from the sea
- The last of which had ten horns, there arose another horn among them, which destroyed them.
- The vision then became of thrones, and the appearing of the glory of One Who overcame the beasts.

The Explanation (7:15-28)

- These visions troubled Daniel, but an interpretation was given to him
- The beast symbolized four kings
- From the final vision the saints of the Most High will receive the Kingdom forever.
- The meaning of the fourth beast, and the horns, was vouchsafed to him, which is
- The government of Jehovah, the final establishment of His Kingdom over all others.

Daniel's second Vision in third year (8:1-14)

- Two years later another vision came to him.
- It was that of a ram with two horns pushing westward, northward, and southward.
- A he-goat attacked the ram, and overcame him, and magnified himself.
- Four horns appeared, out of one came another, which grew until it had broken down the sanctuary.

The Explanation (8:15-28)

- Again, he sought to understand it, and an interpretation was granted to him.
- The two-horned ram represented the united power of the Medes and Persia
- The rough he-goat was the king of Greece.
- The effects of the vision upon Daniel was such that he was faint, and sick.
- Being restored, he continued to fulfill his office in the kingdom
- Until the hour he interpreted the writing to Belshazzar, and Darius succeeded to the throne.

Darius' Reign (9)

Daniel and the Prophecy of Jeremiah (9:1-2)

Daniel's Confession and Prayer (9:3-19)

The Coming of Gabriel (9:20-23)

The Revelation (9:24-27)

Daniel and the Prophecy of Jeremiah (9:1-2)

- Daniel in Darius' first year, conscious that Jeremiah's 70 years were coming to a close-prayed

Daniel's Confession and Prayer (9:3-19)

- He prayed for personal and corporate penitence, pleading their cause.
- He sought the Lord that the reproaches of Jerusalem might be put away

The Coming of Gabriel (9:20-23)

- In the midst of this intercession Gabriel came to him
- Declaring that he was "greatly beloved," urging him to understand the vision.
- He then made a revelation to him concerning the Divine program.

The Revelation (9:24-27)

- Seventy sevens (of weeks) were decreed upon the people and the city.
- These were divided into three periods
- The first: seven, seven
- The second: sixty-two sevens
- The third: one seven.

Cyrus' Reign (10-12)

The Introductory Apocalypse (10)

Prophetic History (11)

The Last Things Foretold (12:1-3)

The Closing of the Book (12:4-13)

The Introductory Apocalypse (10)

- The last things were revealed to Daniel in the reign of Cyrus.
- In the third year of Cyrus, Daniel was mourning, fasting and there appeared to him a glorious person
- He gave him a prophetic history of what should befall his people in the latter days.

Prophetic History (11)

- That history dealt first with Persia, showing three kings, and yet a fourth "richer than they all."
- It then foretold the coming of a mighty king whose kingdom would be divided after his death.
- It described the conflict between the kings of the north and they of the south in the centuries ahead
- Until there should arise one, contemptible in person, but gaining the kingdom by flatteries.
- The reign of this one, undoubtedly Antiochus Epiphanes, is described at greatest length.

The last things foretold (12:1-3)

- The last things were then foretold; the coming of Michael, and the subsequent time of trouble
- Beyond that the resurrection, and the advent of a new age.

The Closing of the Book (12:4-13)

- Daniel was charged to shut the book and seal it to "the time of the end."
- In mystic language he heard the man clothed in linen swear "by Him that lives"
- These things should be for "a time, times, and a half."
- Being filled with a sense of mystery, he asked what would "be the issue of these things";
- That the words were "shut up and sealed till the time of the end"

Focusing

Missler: The Book of Daniel

Historical 1-6

- Nebuchadnezzar's Dream 2
- His Fiery Furnace 3
- His Ego Trip 4
- The Fall of Babylon 5
- The Revolt of the Magi 6

Prophecies 7-12

- The Times of Gentiles 2,7,8
- The Seventy Weeks 9
- The Dark Side 10
- The Final Consummation 11,12

Chronology

- 612 B.C: Nineveh falls to an alliance of Babylon and Media.
- 609 B.C: Pharaoh Necho leads army against Assyria.
 - Josiah fights Necho and gets killed (2Chr35:20-24).
- 606 B.C: Battle of Carchemish.
 - Nebuchadnezzar vs. Pharaoh Necho.
 - W bank of Euphrates (Jer. 46:1-6).

Daniel 1: Dare to be a Daniel

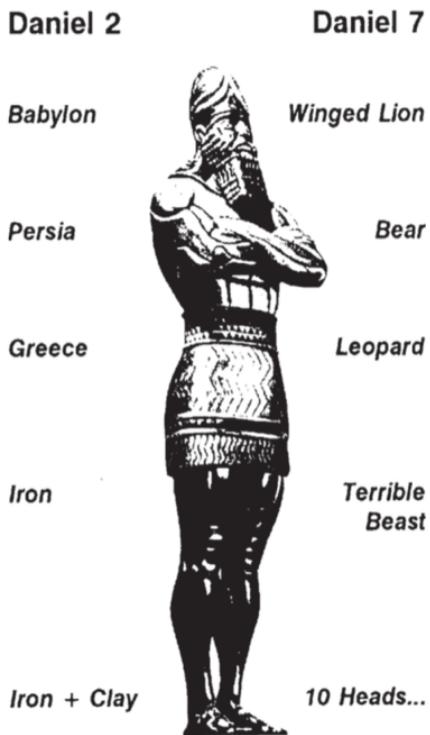
- Daniel is the most authenticated book in the Bible
- Daniel and his three friends were deported as teenagers in the first (of 3) sieges by Nebuchadnezzar
- Committed themselves to remain faithful despite their enforced pagan environment. (Our children are also in an enforced pagan environment...)
- Bowing before an image expressly prohibited in the Torah: Ex 20:4,5; Lev 26:1; Deut. 16:22.

Their New Names

- Shadrach**, "Illumined by the Sun God"
 - Hananiah, "Beloved of the Lord"
- Meshach**, "Who is like unto the Moon God"
 - Mishael, "Who is God"
- Abednego**, Servant of Nego ("Shining Fire")
 - Azariah, "The Lord is my help"

Daniel 2: Nebuchadnezzar's Dream

- Nebuchadnezzar defeated Pharaoh Necho at Battle of Carchemish.
- He accedes to the throne of Babylon upon Nabopolassar's death.
- Inherits the staff of advisors of his father.
- He uses a disturbing dream as a test...



The Times of the Gentiles

- Daniel 2 through Daniel 7: Aramaic, not Hebrew.
- Daniel's prophecies are a rare glimpse of Gentile history, in advance!
- The "Times of the Gentiles" began with Nebuchadnezzar and will end when the Coming World Leader is displaced by the Return of the Lion of the Tribe of Judah, The Root of David...

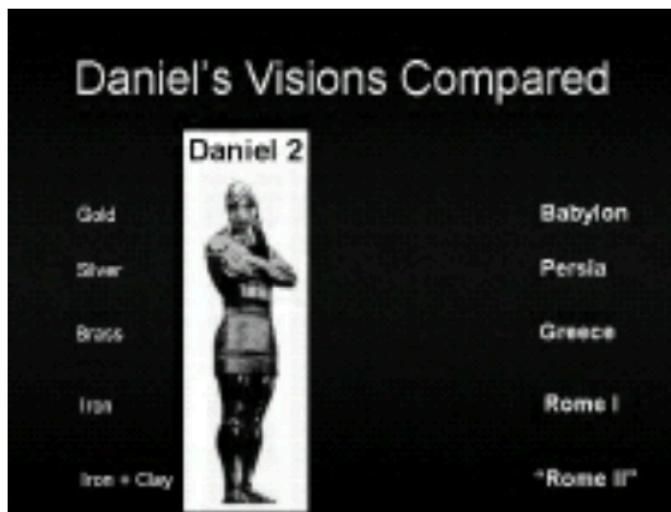
Daniel 3: Bow or Burn!

-Ego trip: All gold image, 60 x 6 cubits.



The statute shown in proportion of to a man

- Follow the music...
- Daniel's 3 friends refuse!
- Furnace x 7! (Guards destroyed.)
- Only their bindings burned...
 - A fourth visitor, one like the Son of god!
- Typological conjectures...
 - Where was Daniel?



Why Wasn't Daniel in the Furnace?

- Daniel yielded to the king's challenge? [Not likely.]
- Daniel was exempted from accusation by his enemies? [Not likely.]
- Daniel had been removed from the situation (on an errand for the king?)
- Daniel's absence may have been viewed as his rival's opportunity... Absent on an affair of state?
- The Istanbul Prism: lists 3; but no mention of Daniel!...the Church is not mentioned after Rev 4:1...

Daniel 4: Nebuchadnezzar's Testimony

- Nebuchadnezzar's 2nd Dream (Great Tree, hewn down for 7 years.)
- Daniel interprets...

-1 Year later, Nebuchadnezzar stricken with mental derangement for 7 years (Daniel was his personal nurse)

-Nebuchadnezzar recovers and publishes the entire testimony throughout the world.

Daniel 5: The Fall of Babylon

-Belshazzar (Nebuchadnezzar's grandson) throws a party for 1,000 nobles.

-The Persian army is on their near horizon.

-The fingers of a hand are seen writing on the wall of the banquet hall...

-Daniel is called in to interpret.

-Unknown to them, that night the Persian Army was able to slip through and conquer Babylon without a battle...

Babylon

-Origin: Gen 10:8-10, first built by Nimrod, the first world dictator.

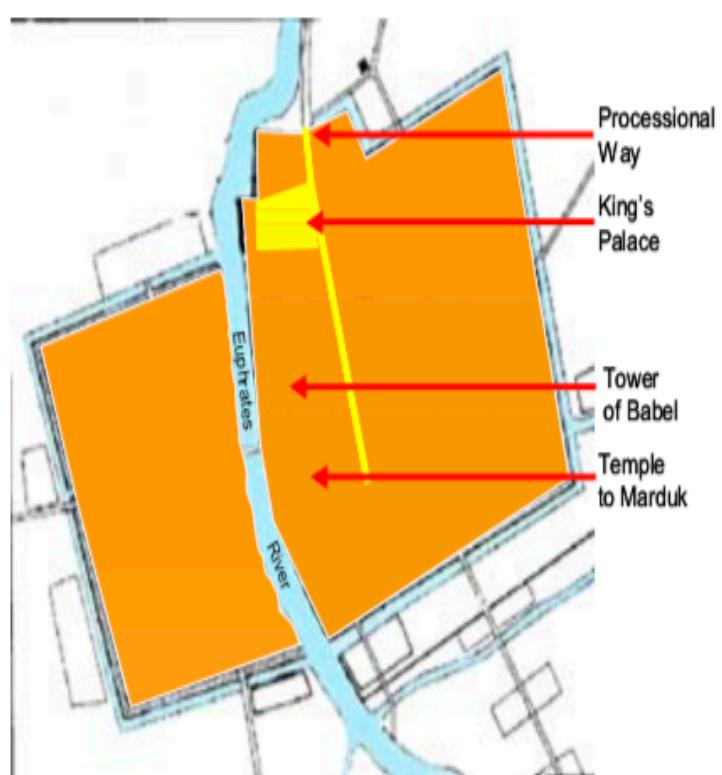
-Herodotus reported that Nebuchadnezzar it was 15 miles square; with 350 ft. walls, 87 ft. wide (6 chariots abreast!?)

-Babylon's Hanging Gardens of Semiramis = one of the seven wonders of the ancient world. (Saddam Hussein offered prizes for anyone who can figure out how they were irrigated...)

-There was also a second wall, with a moat in between.

-By the numbers: 250 watchtowers, 100 ft above the wall; Tower of Bel (Bab-El) 600 ft!? The banquet hall: 56 x 173 ft.

-The magnificence of Babylon led to Nebuchadnezzar's downfall. [And it has a prophetic destiny at the end of the age. See Chapter 5.]



The Handwriting on the Wall

'Mene': Numbered, Reckoned. "God has numbered your kingdom and finished it." Your number is up.

'Tekel': Weighed. "You are weighed in the balances, and are found wanting."

'Peres': Broken, Divided. "Your kingdom is divided, and given to the Medes and the Persians."

Daniel 6: The Revolt of the Magi

-Daniel is 83 years old, and prominent in the Persian Empire.

-He was appointed Rab-Mag, Chief of the Magi, a hereditary sect of Median Priest-magistrates.

-Jealous rivals entrapped him into the Lion's Den episode.

-Miraculously spared, Daniel founded a secret sect of the Magi to preserve a prophecy that will lead them to a manger in Bethlehem...

The Prophecies

Chapter 7 The Four Beasts

Chapter 8 The Ram and the Goat

Chapter 9 The Seventy Weeks

Chapter 10 The Dark Princes

Chapter 11 The Gentile Successions

Chapter 12 The Consummation of All Things

Daniel 7: The Four Beasts

-The Biblical view of history is always through the "lens" of Israel, except:

-Daniel 2 through 7 (in Aramaic). All of Gentile History in overview.

-Only four empires involved (The fourth in two distinct phases...)

The Roman Empire, Phase I

68 B.C. Rome emerges

44 B.C. Julius Caesar assassinated

31 B.C. Battle of Actium

64 A.D. Nero begins his persecutions

284 A.D. Diocletian divides it into 2 (legs?)

312 A.D. Constantine moves to Byzantium

476 A.D. Empire breaks into pieces ...each remaining segment has had its era ...

Daniel 8: The Ram and the Goat

-This vision occurs two years after vision of Daniel 7 and 12 years before the Fall of Daniel 5.

-Vision of a Ram and a Goat

- The Ram is defeated by the Goat from the West.
- The "notable horn" of the Goat divides into four.
- A "Little Horn" has a key role at the end...

-Daniel interprets

- A Leader from the West (Alexander) will subdue the Medo- Persian Empire...

The Goat

-One-horned goat was a symbol for the ancient Macedonians .

-*Zodiac*: Persia—Aries, the Ram: Greece—Capricorn, the goat (L. *caper*, goat; *cornu*, horn).

-May 334 B.C.: Alexander crossed the Hellespont with 35,000 troops,

-Nov 333 B.C.: 11/2 years later, the Battle at Issus near the NE tip of Mediterranean Sea.

-Oct 331 B.C.: Finally broken at Gaugamela (Arbela) near Nineveh.

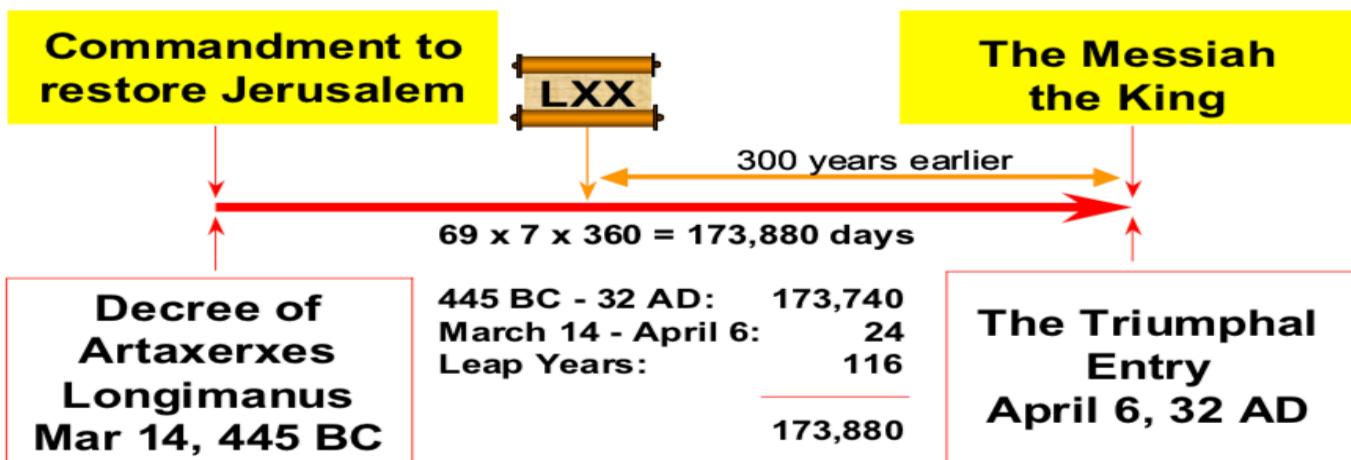
Alexander's Four Generals

- Cassander Macedonia & Greece
- Lysimachus Thrace, Bithynia, most of Asia Minor
- Ptolemy Egypt, Cyrene, Arabia Petraea
- Seleucus Syria and lands to the East all the way to India (Antiochus Epiphanes appears as the "Little Horn")

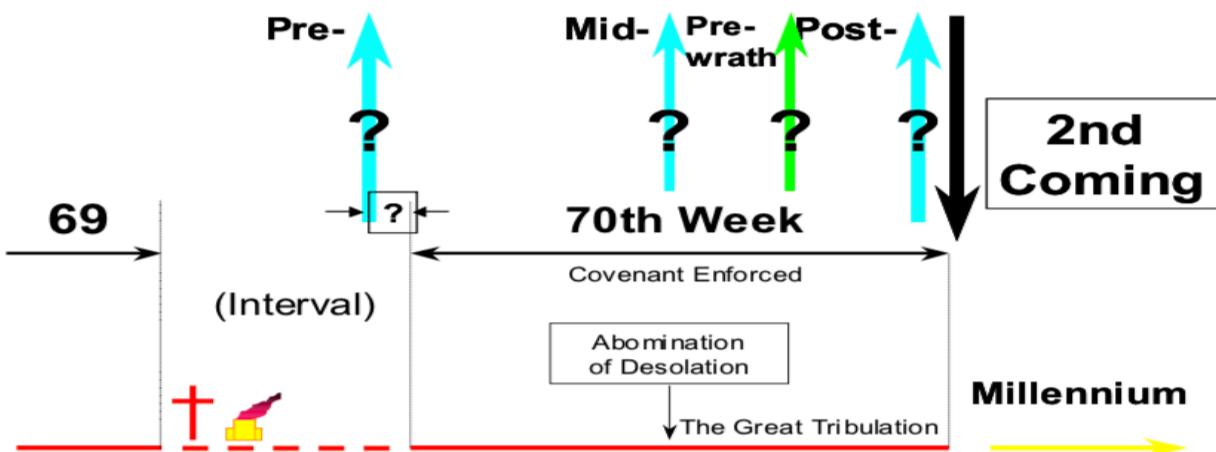
Daniel 9: The 70 Weeks

- This is quite possibly the most amazing passage in the entire Bible!
- When four disciples came to Jesus for a confidential briefing on His Second Coming,
- Jesus pointed them to this passage as the key to end- time prophecy! (Mt 24:15-16).
- He authenticates Daniel as a prophet, ***and the author of this book!***

Mt 24:15-16 When you therefore shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:) Then let them which be in Judea flee into the mountains ...



Alternative “Tribulation” Views



Israel: God's Timepiece The "Seventy x Sevens" of Israel

1) Abraham to the Exodus

Promise (Gen. 12:4)	75 years
Gal. 3:17	<u>+430</u>
	505

Ishmael (Gen 16:16; 21:5) -15

490 years

2) Exodus to the Temple

Begun: 1Kgs. 6-8	594	
Completed: 1 Kgs 6:38;	<u>+7</u>	
	601	
Servitudes:	Judges	
Mesopotamia	3:8	
Moabites	3:12-14	18
Canaanites	4:2, 3	20
Midianites	6:1	7
Ammonites	10:7, 8	18
Philistines	13:1	<u>40</u>
		<u>-111</u>
		490 years

3) The Temple to the Edict of Artaxerxes

1 Kgs 8:1-66	1005 B.C..
Neh. 2:1	<u>445 B.C.</u>
	560
Babylonian Captivity	<u>-70</u>

490 years

4) Artaxerxes to the Second Coming

Decree to rebuild to the 1st Advent	
"The Sixty Nine Weeks"	483
[Church interval]	?
"The Seventieth Week"	<u>+7</u>
	490 years

The "70 Weeks" of Daniel

The Scope	9:24
The 69 Weeks	9:25
(The Interval)	9:26
The 70th Week	9:27

The Scope

Daniel 9:24 Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy Place.

-shabu'im = sevens, "week." (Gen 29:26-28; Lev 25, 26) *hatak*, determined, reckoned.

1) The focus of the passage is on the Jews, not the Church or the Gentile world.

2) The six major items listed have yet to be completed...unfulfilled in over 2000 years: v.26 will detail an intervening Interval between the 69th & 70th Weeks. A key to understanding this passage is to realize that the 70 "Weeks" are not all contiguous.

The 69 Weeks

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the King shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Four Decrees to "Rebuild Jerusalem"?

Which is the correct answer?

1) Cyrus, 537 B.C.?	Ezra 1:2-4
2) Darius?	Ezra 6:1-5, 8, 12
3) Artaxerxes, 458 B.C.?	Ezra 7:11-26
4) Artaxerxes, 445 B.C.	Neh. 2:5-8, 17, 18

-(1) (2) and (3) were to build the Temple. Only the last one (4) was to rebuild the city, the walls, etc. Note: *rehab*, "street"; *haruts*, moat, fortification.

-Why "7 + 62"? Time to build the city? Time to close the Old Testament canon? Time between Testaments?

The Triumphal Entry

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes unto you: He is just, and having salvation; lowly, and riding upon a donkey, and upon a colt the foal of an donkey.

Luke 19:38 Saying, Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest.

-Is in all four Gospels, Mt 21:1-9; Mk 11:1-10; Lk 19:29-39; Jn. 12:12-16.

-Jesus deliberately arranges to fulfill Zech. 9:9. This is the only day He allows them to proclaim Him **King** (Luke 19:38).

Luke 19:39 And some of the Pharisees from among the multitude said unto him, "Master, rebuke your disciples."

-Why? What for? The Pharisees assure our noticing the significance! Hallel Psalm: Ps 118:26.

Luke 19:40 And He answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out."

-Jesus held them accountable to recognize this very day. (Luke 19:41-44). This was the 10th of Nisan, prior to the Passover on the 14th of Nisan, 32 A.D.

Judgment Declared

Luke 19:41-44 And when He was come near, He beheld the city, and wept over it, Saying, If you had known, even you, at least in this your day, the things which belong unto your peace! but now they are hid from your eyes. For the days shall come upon you, that your enemies shall cast a trench about you, and compass you around, and keep you in on every side, And shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another, because you knew not the time of your visitation.

The Interval After 70 AD

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

-After the 69th, but before the 70th: 'cut off' *Karat*, execution; death penalty (*karat* = executed); Lev 7:20; Ps 37:9; Prov. 2:22.

-"Not for Himself": nothingness: rejection, substitution.

-Then an interval, or gap, clearly required by v. 26: events described are after the 69th and prior to the 70th week.

-The people of "the prince that shall come" = historically, the Romans. Thus, the Prince to come will be of the Roman Empire

Interval implied: Isa 61:1,2 (re: Lk 4:18-20); Rev 12:5,6. Also: Isa 54:7; Hos 3:4,5; Amos 9:10,11; (Acts 15:13-18); Micah 5:2,3; Zech. 9:9,10; Luke 1:31,32; 21:24

Interval defined: Luke 19:42—until Rom 11:25. This interval is the period of the Church, an era kept secret in OT: Mt:13:34,35; Eph. 3:5,9; born at Pentecost: Col 1:18; 1 Cor 12:13; Acts 1:5, 11:15-16.

-Interval or gap implied in 24 references] "Israel" is never used of the Church (73X).

-Gal 6:16 is misunderstood, by ignoring the 'kai' in the Greek which clearly distinguishes the two groups: Jewish believers from gentile believers.

-It seems that the Lord deals with Israel and the Church mutually exclusively.

-Example: Chess Clock.

The 70th Week

Daniel 9:27 And he ("the prince that shall come") shall enforce the covenant with [the] many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

-The Covenant enforced with "The Many" - "The many" is an idiom for Israel. This is the "Covenant with Hell," Isa 28:15; Zech. 11:15-17 etc.

"Midst of the week" - The most documented period of time in the Bible. Time, times, the dividing of time (Dan 7:25; 4:16, 23, 25).

"Time, Times, and 1/2 Time"

-"Times" = dual, later lost in Aramaic : $1 + 2 + 1/2 = 3 \frac{1}{2}$ (Dan 7:25, Dan 12:7; Rev 12:14);

-3-1/2 years (Dan 9:27; 12:7);

-42 months (Rev 11:2; 13:5);

-1260 days (Rev 11:3; Dan 12:6);

-1/2 "week" (Dan 9:27).

Every Detail by Design?

John 10:22 ...and it was at Jerusalem the Feast of the Dedication, and it was winter.

Which "Feast of Dedication?"

-Solomon's Temple?	Autumn	1 Kings 8:2
-Zerubbabel's Temple?	Spring	Ezra 6:15,16
-The Rededication	Winter	25th of Kislev

The Great Tribulation

Matthew 24:21-22 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

-This “**Time of Jacob’s Trouble**” climaxes in the “Day of the Lord”: Isa 61:2; Zech. 12, 14; Rev 19:19; et al. (Note that this is 3-1/2 years, not 7, as is so often assumed.) Revelation 6 through 19 is essentially an elaboration of the events during the “70th Week” of Daniel 9.

The “Time of Jacob’s Trouble” (Jeremiah 30:7)

Daniel 12:1 And at that time shall Michael stand up, the great prince which stands for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Daniel 10: A Glimpse of the Dark Side

-Daniel fasts for 21 days

-An Angel is sent, but is withstood for 21 days by “The Prince of the Kingdom of Persia” until assisted by “Michael, the Chief Prince.”

-After giving Daniel the subsequent vision (Chapters 11 & 12) he will have to deal with “The Prince of the Power of Greece.”

Daniel Chapter 11 & 12: Ptolemies vs. Seleucids

The “Kings of the South” vs. the “Kings of the North”: The continued attempts by Bible critics to “late date” this passage is a testimony to its accuracy.

-In verses 1-35, approximately 135 prophetic statements have been counted.

Ptolemy I Soter (323-285 B.C.) was one of Alexander’s wisest and most capable generals and grew very powerful, but now Ptolemy II

Philadelphus (285-245 B.C.) grew even more powerful. It was under Ptolemy II’s rule that the great library was established at Alexandria and the translation of the Old Testament into Greek (the “Septuagint” translation) was commissioned. The famed mathematician Euclid taught geometry in Ptolemy’s court.

Ptolemy I captured Jerusalem in 321 B.C. on the Sabbath day without resistance. [Josephus, Antiquities XII.i.1.] However, in 316 B.C. Israel was lost to Ptolemy’s rival, Antigonus. After the Battle of Gaza in 312 B.C., Ptolemy reclaimed it. Seleucus I Nicator (312-281 B.C.), who cooperated with Ptolemy, made himself the master of Babylon and established the Seleucid Empire, ruling from Antioch.

Daniel Chapters 11 and 12 provide a detailed profile of the subsequent kings of the Seleucid and Ptolemaic Dynasties confronting one another. These chapters also include a detailed glimpse of the final World Ruler that will prevail until the end times. (More on this will be dealt with later in this series.)

Prophetic Scriptures

-8,362 predictive verses

-1,817 predictions

-737 separate matters

— J. Barton Payne, Encyclopedia of Biblical Prophecy