

One Year Through the Bible

Week 38: September 15th through 21st

Daily Scripture Reading:

Sunday:	Ezek. 43-45
Monday:	Ezek. 46-48
Tuesday:	Dan. 1-3
Wednesday:	Dan. 4-6
Thursday:	Dan. 7-9
Friday:	Dan. 10-12
Saturday:	Ezra 1; Ps. 95,126,137

Bible Chapter Titles

Ezekiel

- 40-43. The Millennial Temple
- 44-46. The Millennial Worship
- 47-48. The Millennial Land

Daniel

- 1. The Wisdom of Daniel
- 2. The Dream Image
- 3. The Fiery Furnace
- 4. The Tree Vision of Nebuchadnezzar
- 5. Belshazar and the Handwriting on the Wall
- 6. Daniel in the Lions Den
- 7. The Four Beasts Vision
- 8. The Ram and the Goat Vision
- 9. Daniel's 70 Weeks
- 10. The Angelic Conflict
- 11. The Man of Sin
- 12. The Time of the End

Ezra

- 1. Decree of Cyrus (Restoration of the Temple)

Psalms

- 95 A Psalm of Praise and Warning
- 126 A Psalm of Freedom
- 137 Babylonian Captivity Weeping

Thoughts and Notes on Chapter Forty-three

1. Ezekiel's tour is interrupted by the return of God's glory into His temple (Ezek. 43:1,2; 1:28; 3:23; Rev. 1:17).
2. God's glory fills the house, and His voice comes from the house (Ezek. 43:3-6).
3. Ezekiel is informed of why he has been given this tour (Ezek. 43:7-12).
 - a. The description of the temple is to produce shame (Ezek. 43:10; 16:61,63; 20:43; 36:31,32; Jer. 31:18).
 - b. The Law of the Temple is holiness (Ezek. 43:12; Ex. 19:6,12,18-25; 24:1-11; Heb. 12:18-24).
4. Tour Stop #10: a closer examination of the altar (Ezek. 43:13-17), and the instructions for the altar's atonement (Ezek. 43:18-27).

Thoughts & Notes on Chapter Forty-four

1. Tour Stop #11: a return to the outer gate on the east (Ezek. 44:1-3).
 - a. The gate was shut, following the return of the glory of God (Ezek. 44:2).
 - b. This gate will be the place for David the Prince to partake of his sacred feasts (Ezek. 44:3 cp. 34:24; 37:25).
2. Tour Stop #12: back to the front of the house (Ezek. 44:4-31).
 - a. The message demands supreme attention, as a repeat of the original command in this section (Ezek. 40:4). "Look carefully, listen closely, and give attention" (NIV). "Mark well (set your heart on), see with your eyes, and hear with your ears" (NASB, NKJV).
 - b. The Lord outlines the abominations of the previous temple, which will not be permitted in this temple (44:6-14; cp. Ezek. 22:26).
 - c. The faithless Levites will minister to the people, but the faithful descendants of Zadok will minister before the Lord (44:11,13 cp. 15ff.).

Thoughts & Notes on Chapter Forty-five

1. Ezekiel's tour is paused once again as instructions are given for the division of the land (Ezek. 45:1-8).
 - a. A holy portion of land measured 25,000 cubits by 20,000 cubits (Ezek. 45:1).
 - b. Under Mosaic Law, no land was set aside for the house of the Lord (2nd Sam. 7:7).
2. Within this division of the land, a contribution is given to the LORD for the use of the Priests and Levites (Ezek. 45:1-5).
3. A further land division is given to the capital city for the Prince (Ezek. 45:6-9). The Prince will no longer need to take the best of the land from the tribes of Israel (45:8 cp. Deut. 17:14-17; 1st Sam. 8:10-18; Isa. 11:3-5; 32:1-8).
4. Fair economic standards for measurement are established and will be maintained by the LORD (Ezek. 45:10-12).
5. The primary activity for the Prince is to bring the people's offerings to the LORD (Ezek. 45:13-25).
 - a. His taxes (tithes) were used for the national offerings to the Lord (Ezek. 45:16,17).
 - b. He will also officiate at the national feasts of New Year (45:18-20), Passover (45:21-24), and Tabernacles (45:25).

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Thoughts & Notes on Chapter Forty-six

- Chapter 46 contains particular instructions for the millennial worship protocol.
- The eastern gate to the inner courtyard is the scene of the Prince's offerings (Ezek. 46:1-8).
 - This gate shall be shut, except for Sabbath days (Ezek. 46:1), new moon days, and during times of freewill offerings by the Prince (Ezek. 46:12).
 - This gate is the primary location for public worship of the Lord Jesus Christ (Ezek. 46:3).
- The flow of traffic for the people shall be progressive—north to south or south to north (Ezek. 46:9).
 - The worshipper will enter through either the northern or southern outer gate with his offering in hand. The eastern outer gate will not be an option (Ezek. 44:1,2).
 - The worshipper will cross the outer courtyard to the corresponding northern or southern inner gate, where he will deliver his offering to the Levites (Ezek. 40:39-43).
 - The Levites will slaughter the offering, and minister to the worshipper (Ezek. 44:11-14).
 - The Zadokite priests will take the offering within the inner courtyard, offer it on the altar, and minister to the Lord (Ezek. 40:46; 44:15,16).
 - The worshipper cannot exit by the outer gate through which he entered (Ezek. 46:9).
 - He must exit through the outer gate opposite to where he entered (either north or south).
 - Therefore his path of travel will take him between the two eastern gates.
 - Each worshipper will have the opportunity to not only bring an offering, but worship directly before the Lord.
- The activity of worship will be for the Prince and all the people (Ezek. 46:10).
- Instructions are given for required and freewill sacrifices (Ezek. 46:11-15).
- Additional instructions are given for the Prince and his sons, and the administration of their land inheritance (Ezek. 46:16-18).
- Tour Stop #13: a view of the temple's kitchen facilities (Ezek. 46:19-24).

Thoughts & Notes on Chapter Forty-seven

- Tour Stop #14 (the final stop): the newly created River of Life (Ezek. 47:1-12).
 - In place of the missing laver in the temple, water will flow from the temple.
 - Ezekiel follows the eastern branch of a two-branch river (Zech. 14:8).
 - Ezekiel took measurements at 1,000 cubit increments, and noted the power of the water going forth to provide life (Ezek. 47:3-5; Isa. 11:9; Hab. 2:14).
 - The healing nature of this river will give life to the Dead Sea, and will provide sustenance to Israel (Ezek. 47:6-12).
 - When redeemed Israel finally rejects all idolatry, God will flow forth His living waters (Jer. 2:13).
 - "Come to the waters" becomes synonymous with coming to the Lord at the temple (Isa. 55:1; Joel 3:18).
 - The New Earth will likewise contain a river of life (Rev. 22:1).
- At the conclusion of the tour, specific instructions are given for the boundaries of the land of Israel (Ezek. 47:13-23).
 - These instructions include the twelve tribes and the aliens who reside among the twelve tribes (Ezek. 47:21-23).
 - Gentiles will desire to sojourn in the land of Israel for a period of time, and even volunteer for bond-service in devotion to the LORD (Ezek. 47:23; Isa. 14:1,2; 56:6,7).

Thoughts & Notes on Chapter Forty-eight

- Chapter 48 centers on land divisions.
- Seven northern tribes are given their Millennial inheritance (Ezek. 48:1-7).
Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah.
- The Holy Allotment is reviewed (Ezek. 48:8-20 cp. 45:1-8).
 - The holy allotment is bordered by Judah & Benjamin—the two tribes of the southern Kingdom.
 - Portions for the Priests, Levites, and Prince are designated, as well as "the city."
- Five southern tribes are given their Millennial inheritance (Ezek. 48:23-29).
Benjamin, Simeon, Issachar, Zebulun, Gad
- The city is described (Ezek. 48:30-35). Its millennial name: "The LORD is There" (Ezek. 48:35), and "The Throne of the LORD" (Jer. 3:17).

Daniel
Δανιήλ
דָּנִיֵּאל

Focus	History of Daniel	Prophetic Plan for the Gentiles				Prophetic Plan of Israel		
	1:1 1:21	2:1	7:28			8:1	12:18	
Divisions	Personal Life of Daniel	Visions of Nebuchadnezzar	Vision of Belshazzar	Decree of Darius	Four Beasts	Vision of Ram & He-Goat	Vision of Seventy Weeks	Vision of Israel's Future
	1:1 1:21	2:1 4:37	5:1 5:31	6:1 6:28	7:1 7:28	8:1 8:27	9:1 9:27	10:1 12:13
Topics	Daniel's Background	Daniel Interprets Others' Dreams				Angel Interprets Daniel's Dreams		
	Hebrew	Aramaic				Hebrew		
Place	Babylonia/Persia							
Time	c. 605-536BC							

Daniel is the Book of Salt & Light. Believers in Jesus Christ have the opportunity and responsibility to have impact in their nation.

Daniel was perhaps the greatest prophet for Israel, and yet he was not called to prophetic ministry. His work of service was in the political ministry for Babylonian and Persian monarchs.

Title: The Hebrew, Greek, and English titles for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Daniel “God is my Judge” is a remarkable young man of the royal family of the Tribe of Judah (Dan. 1:3,6). He and his friends were taken as a hostages by King Nebuchadnezzar of Babylon in order to guarantee King Jehoiakim’s cooperation. These hostages were immersed in Babylonian culture through enforced education and governmental service. Although the human/Satanic intention was to destroy the spiritual life of these Hebrew children, the LORD was Sovereignly placing His faithful servants precisely where He wanted them.

Thoughts & Notes on Chapter One

- The 3rd year of King Jehoiakim according to Babylonian reckoning (Dan. 1:1) is the 4th year of King Jehoiakim according to Jewish reckoning (Jer. 25:1). The year is 605BC.
- Although placed on the throne of Judah by Egypt as a puppet King (2nd Kgs. 23:34-37), Jehoiakim submitted to Babylonian rule and agreed to pay tribute (Dan. 1:1:1-4; 2nd Kgs. 24:1-6; 2nd Chr. 36:5-8).
- Daniel, Hananiah, Mishael, & Azariah are among the youths taken hostage to guarantee Jehoiakim’s allegiance (Dan. 1:6).
 - Of the royal family. “Seed of royalty”
 - Youths. דָּנִיֵּאל #3206. Approx. 14 yrs old.
 - Able to serve. “to stand in the King’s house”
- The royal hostages are enrolled in a Chaldean academy in order to be conformed to the Babylonian way of life.
 - They were educated in the literature and language of the Chaldeans.
 - They were provided the finest food & drink of Babylonian prosperity.
 - They were given Babylonian names of idolatry to break their identification with Jehovah Elohim.
 - They graduated #1-4 in their class as God the Father blessed them with academic ability.
- Daniel took the leadership for the faithful four and stood for righteousness in dietary purity (Dan. 1:8-16).
- The royal hostages become royal advisors at grauation (Dan. 1:18-20).

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Thoughts & Notes on Chapter Two

1. Nebuchadnezzar was plagued by a recurring dream which left him unable to sleep (Dan. 2:1).
2. He ordered his supernatural advisory board to describe his dream and interpret it (Dan. 2:2-11).
 - a. His top four advisors, ten times better than the rest, were not included in this consultation.
 - b. The demonic powers couldn't read the king's mind and interpret his dream.
 - c. Nebuchadnezzar's anger at the emptiness of the Chaldean religion prompted his execution order for the entire college of wise men.
3. Daniel takes the leadership once again for the faithful four and views the danger of physical death as an opportunity for the glory of the LORD (Dan. 2:14-24).
 - a. He exercised discretion & discernment.
 - b. He called an immediate prayer meeting.
 - c. He gave all praise to God for answered prayer.
4. Daniel redeems the opportunity to speak in the king's presence by giving the king an introduction to the God of Heaven (Dan. 2:25-30).
5. Daniel correctly describes the king's dream as a vividly portrayed statue, and accurately interprets the dream as a prophetic panorama of Gentile history. This time period is called "the times of the Gentiles" (Luke 21:24).
 - a. The head of gold is King Nebuchadnezzar and the empire of Babylon (Dan. 2:37,38).
 - b. The breast and arms of silver represent a kingdom subsequent to and inferior than Babylon (Dan. 2:39a). Historically, this kingdom was the Medio-Persian empire.
 - c. The belly and thighs of bronze represent a kingdom subsequent to the others, but one that rules over the whole earth (Dan. 2:39b). Historically, this was the Greek empire.
 - d. The legs of iron represent a fourth kingdom subsequent to, and crushing the first three (Dan. 2:40). Historically, this was the Roman empire.
 - e. The feet of iron and clay represent a divided condition subsequent to (but developed out of the fourth kingdom). Historically, this was the divided Roman/Byzantine empire.
 - f. The toes of iron and clay represent a fragmented and mixed state of affairs—the legacy of that fourth kingdom.
- 1) Although the 4th empire fell (Rome in 476AD, Byzantium in 1453AD), its heritage continues to the present day.
- 2) The gold was replaced by silver, the silver was replaced by bronze, and bronze was replaced by iron. The iron, however, was not replaced by clay—the clay was injected into the iron, mixed and bonded with it to transform the 4th empire into something else altogether.
- 3) The Latin (iron) & Germanic (clay) elements formed the new cultures and societies of medieval Europe.
- 4) The "seed of men" nature of these toes indicates a physical descent from the iron & clay cultures and is fulfilled in the present condition of western civilization.
- g. God will bring the Gentile dominion of this world to an end when He establishes His mountain (kingdom) on earth in the Millennial reign of Jesus Christ (Dan. 2:34,35,44,45).
6. The chapter closes by describing the promotion of Daniel and his faithful friends (Dan. 2:46-49).

Thoughts & Notes on Chapter Three

1. Although he was awed by the power and wisdom of Daniel's God (Dan. 2:47), Nebuchadnezzar is not yet saved, and erects his own golden image for his empire to worship (Dan. 3:1-7).
2. Nebuchadnezzar commands his entire political establishment to ensure that the entire empire would submit to his worship under penalty of death. Zedekiah of Judah was likely present for this (Jer. 51:59).
3. Hananiah, Mishael, & Azariah are high-ranking government officials who refuse to participate (Dan. 3:8-18). Daniel is not mentioned in the passage, and most likely wasn't present.
4. Satanically inspired lies (religions) often spark Satanically inspired murder. Such is the case here as Nebuchadnezzar orders the execution of his "rebellious" officials (Dan. 3:19-23).
5. The miracle of Divine deliverance took Nebuchadnezzar from the point of God-consciousness to the point of salvation (Dan. 3:24-33(English 4:3)).

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Thoughts & Notes on Chapter Four

1. Nebuchadnezzar endures another period of nightmares which his supernatural advisory board could not interpret (Dan. 4:1-7).
 - a. Although now a believer, he failed to separate himself from the unbelievers around him (2nd Cor. 6:14-18).
 - b. He returned to his unbelieving ways (2nd Pet. 2:20-22).
2. After some time, Daniel came to Nebuchadnezzar about his dream (Dan. 4:8).
 - a. Nebuchadnezzar did not want to hear from Daniel, and did not summon him.
 - b. Nebuchadnezzar even related the dream to his supernatural advisory board, and only required them to give him the interpretation.
 - c. Daniel provides both the description and the interpretation of the dream.
3. Nebuchadnezzar's dream consisted of a great tree (Dan. 4:10-12). The tree was chopped down and its stump was banded.
 - a. An angelic watcher came down out of heaven and made the angelic pronouncement of the Divine judgment. עִיר ^{#5894}: 'iyr: *wakeful one, watcher, angel* (Aram. used only here: Dan. 4:13,17,23).
 - b. Nebuchadnezzar was to be placed under Divine discipline. This discipline was to be instructive (Dan. 4:17) and corrective (Dan. 4:25,26). This is the discipline of a Father to a son (Prov. 3:11,12; Heb. 12:5-7).
 - c. Nebuchadnezzar had the opportunity to repent & confess, but failed to do so (Dan. 4:27,28).
4. For seven years Nebuchadnezzar lived as a beast, afterwards recognizing and submitting to the authority of the Most High God (Dan. 4:33-37).
4. God manifested His hand in the full view of Belshazzar's audience (Dan. 5:5,6,9). This hand proceeded to write a message on the wall (Dan. 5:5,8,25-28).
5. Belshazzar's supernatural advisory board was unable to read the writing or interpret the message (Dan. 5:7,8).
6. The Queen Mother (grandmother) entered and offered to bring Daniel to the scene (Dan. 5:10-12).
7. 80 year old Daniel comes in and rejects any reward offer that Belshazzar tries to make. His burden is to give the gospel to a pagan king that will be killed that very night (Dan. 5:13-24).
8. The inscription: מְנַא מְנַא תְּקֵל וּפְרָסִין
m^e'ne' m^e'ne' t^eqel upharciny (Dan. 5:25).
 - a. The words were Aramaic, but apparently in some script that the supernatural advisory board could not read. Once Daniel read the words, the occultists could verify the meaning.
 - b. Translation: *numbered, numbered, weighed, divided*.
 - c. Interpretation: God has numbered your days and your number is up. God has weighed your stewardship and found you lacking. God has divided your kingdom between the Medes and the Persians.
9. Belshazzar made good on his promise of "reward" and named Daniel the Third Ruler of Babylon (after his father Nabonidus and himself) (Dan. 5:29).
10. God's Word was fulfilled and Darius the Mede is appointed to rule the Persian province of Babylon (Dan. 5:30,31; 9:1).

Thoughts & Notes on Chapter Five

1. Chapter 5 details the fall of Babylon & the death of King Belshazzar. Belshazzar was a coregent under his father Nabonidus (who avoided Babylon for over 10 years).
2. Secular history identifies this night as the 16th of Tishri (October 12), 539^{BC}.
3. While a Persian army was besieging Babylon, Belshazzar was giving a great pagan feast (Dan. 5:1-4).

Thoughts & Notes on Chapter Six

1. Darius the Mede "received" the kingdom at the age of 62 (Dan. 5:31). He was "made" king (Dan. 9:1).
 - a. Known as Gubaru in the cuneiform texts of the period, he was appointed by Cyrus the Great to reign over Babylon, Syria, Phoenicia, & Judah.
 - b. He must not be confused with Darius I (Hystapes) (Darius the Great) who is mentioned elsewhere in Scripture (Hag. 1:1,15; 2:10; Zech. 1:1,7; 7:1; Ezra 4:5,24; 5:5,6,7; 6:1,12,13,14,15). Neither should he be confused with Darius II (the Persian) (Neh. 12:22).

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2. Darius restructured the political organization of Babylonia into 120 satraps under three commissioners (NASB), administrators (NIV), governors (NKJV), presidents (KJV, Darby, YLT). Daniel shone forth with such wisdom that Darius intended to make him the sole commissioner.
3. The other two commissioners and the satraps conspired to trap Daniel (Dan. 6:6-9).
4. Daniel, in full-knowledge of the consequences, continued his prayer ministry (Dan. 6:10,11).
5. Daniel is arrested and sentenced to die in the lion's den, but Darius grieved over the trap he had fallen into (Dan. 6:12-18).
6. Darius is pleased to find Daniel alive in the morning, and orders the malicious witnesses to suffer the judgment they had sought for their prey (Dan. 6:19-24).
7. The chapter closes with an expression of Darius' conversion and a statement of Daniel's high esteem among the Medes and the Persians (Dan. 6:25-28).
5. Daniel's dream begins with a view of the four winds of heaven stirring up the great sea (Dan. 7:2).
 - a. These are mighty angels of God who inflict His wrath upon the world (Jer. 49:36; Zech. 6:1-8; Rev. 7:1-3).
 - b. Elect angels clash with fallen angels and the spiritual driving force behind human conquest begins.
6. Daniel's first glimpse of the four beasts (Dan. 7:3-8).
 - a. A lion with eagle wings (Dan. 7:4). This beast corresponds to the head of gold (Dan. 2:32a).
 - b. A bear (Dan. 7:5). This beast corresponds to the breast and arms of silver (Dan. 2:32b).
 - c. A four headed, four winged leopard (Dan. 7:6). This beast corresponds to the belly and thighs of bronze (Dan. 2:32c).
 - d. A "beast" with large iron teeth and ten horns (Dan. 7:7,8). This beast corresponds to the legs of iron and the feet of iron & clay (Dan. 2:33).
7. Daniel's first glimpse of heaven (Dan. 7:9,10). A judicial trial is in view before the Ancient of Days (God the Father).
8. Daniel's second glimpse of the fourth beast sees that beast destroyed (Dan. 7:11,12).
9. Daniel's second glimpse of heaven (Dan. 7:13,14). The Son of Man (Jesus Christ) is presented before the Ancient of Days (God the Father).

Thoughts & Notes on Chapter Seven

1. This prophetic message came to Daniel in 553BC (Dan. 7:1). Daniel was not told to deliver this message to Belshazzar, and was prompted by his own alarm to keep the matter to himself (Dan. 7:28).
2. Daniel saw a dream (sing.) and visions (pl.). This was either a long night of dreaming, or successive visions from night to night.
3. This dream came to Daniel at 66 years of age, and would become the first of four great visions that Daniel would receive.
 - a. Vision #2 (Dan. 8) came two years later.
 - b. Vision #3 (Dan. 9:20-27) came twelve years after the second vision, shortly after the fall of Babylon to the Medio-Persian empire.
 - c. Vision #4 (Dan. 10:1-12:5) came two years after the third vision.
4. The subject matter of this vision is essentially the same as the subject matter of Nebuchadnezzar's statue vision (Dan. 2).
10. Daniel approached one of the attending angels and asked for an explanation of these visions (Dan. 7:15-18).
11. Daniel recognizes that the fourth beast is the key one to study for the culmination of God's plan for the Gentile dominion of the fallen kosmos (Dan. 7:19-27).
 - a. This passage is a vital passage for unlocking Revelation and understanding the Great Tribulation.
 - b. This passage is a vital passage for understanding the parallel interaction of the human and angelic realms.
 - c. This passage is a vital passage for understanding the pleasure God the Father takes in the Son of Man Lord Jesus Christ.

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Thoughts & Notes on Chapter Eight

1. Similar to Ezekiel's spiritual journeys, Daniel is transported in his vision to Susa, the capital of the Persian province of Elam (Dan. 8:1-3).
 - a. Susa is where Nehemiah will serve the Persian King Artaxerxes I (Neh. 1:1; 2:1).
 - b. Susa is where Esther was brought to marry Ahaseurus (Xerxes I) (Est. 1:2; 2:3).
 - c. Susa is the traditional burial site for Daniel, but no Scripture verifies this tradition.
2. Daniel's 2 beast vision (the ram and the goat) is a more precise vision amplifying the 4 beast vision (Dan. 8:3-12). In the ram and goat the LORD expands His Word concerning the bear and the leopard.
 - a. The two horned ram is the Medio-Persian empire (Dan. 8:3,4,20).
 - b. The one-horned goat is the Greek Empire—specifically Alexander the Great (Dan. 8:5-7,21).
 - c. The four-horned goat is the Greek Empire after Alexander—under Alexander's four generals (Cassander, Lysimachus, Ptolemy, Selucus) (Dan. 8:8,22).
 - d. The small horn is the Seleucid King Antiochus IV (Epiphanes) (175-163BC) (Dan. 8:9-12).
 - 1) This is not the same as the little horn of the previous dream (Dan. 7:8ff.).
 - 2) That horn arises out of Rome, whereas this horn arises out of Greece (Seleucid Syria).
 - 3) The activities of the Greek little horn prior to the First Advent of Jesus Christ foreshadow in typology the activities of the Roman little horn prior to the Second Advent of Jesus Christ.
3. Daniel's prophetic briefing in the human realm coincides with a briefing in the angelic realm (Dan. 8:13,14).
4. The angel Gabriel strengthens Daniel, and instructs him in the proper understanding of his dream (Dan. 8:15-26).
5. Gabriel urged Daniel to keep this prophetic message secret, but Daniel was too exhausted to go proclaim the message anyway (Dan. 8:26,27).

Thoughts & Notes on Chapter Nine

1. This vision came to Daniel during the first year of Darius the Mede, probably before the lion's den incident (Dan. 5:31; 6:1,22).
2. Daniel's Bible study in Jeremiah motivated him to undertake an intensive prayer ministry (Dan. 9:2-19; Jer. 25:11,12).
3. His full day of prayer was answered by the angelic visitation of Gabriel (Dan. 9:20,21).
4. The answer to Daniel's prayer comes as a message and a vision (Dan. 9:24-27).
 - a. Seventy "weeks" (sevens) have been decreed for Daniel's people (the Jews) and Daniel's holy city (Jerusalem) (Dan. 9:24). These "weeks" are periods of 7 years.
 - b. Six objectives of the decree are all fulfilled in the course of those seventy periods of 7 years.
 - c. The beginning of the decreed time-span is marked by another decree—to restore and rebuild Jerusalem (Dan. 9:25).
 - 1) This was the fourth of four Persian decrees concerning the Jews (Neh. 2:1-8).
 - 2) Artaxerxes Longimanus issued this decree on March 5, 444BC. The previous decrees by Cyrus & Darius did not reference the walls of Jerusalem, as this one did.
 - d. After the sixty-ninth week, Messiah the Prince will be cut off and have nothing (Dan. 9:25,26).
 - 1) Daniel's prophetic messages utilize a 360 day "prophetic year," and not the 365¼ day solar year (Dan. 7:25; 9:27; 12:7,11; Rev. 11:2,3; 12:6,14; 13:5).
 - 2) The 483 prophetic years of the 69 weeks therefore equals just over 476 calendar years and extended from March 5, 444BC to March 30 (Nisan 10), 33AD.
 - 3) The 69th week concluded on Monday, March 30th (Nisan 10), 33AD, with the triumphant entry of the Messiah into Jerusalem. Four days later, on Friday April 3rd (Nisan 14), the Christ was "cut off" (crucified).
 - e. After the 69th week the people of the Prince Who is To Come will destroy the city and the sanctuary (Dan. 9:26).
 - f. The Prince Who is To Come will make a 7 year covenant (treaty), but will break it after 3½ years (Dan. 9:27).
 - 1) This time-span is the 70th week of the 70 week prophecy, and is still yet future.
 - 2) It will end with the fulfillment of the six listed objectives, and the destruction of the Prince Who is To Come.

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Thoughts & Notes on Chapter Ten

1. Daniel receives his last recorded message in the 3rd year of Cyrus, King of Persia. 537^{BC} when Daniel was 82 years of age.
2. Daniel's response to this vision was to fast and pray for three weeks (missing a Passover in the process) (Dan. 10:2,3).
3. The Lord Jesus Christ personally appears to Daniel, speaking to him, and leaving him comatose (Dan. 10:4-9; cf. Rev. 1:13-17).
 - a. Daniel had experienced this condition before (Dan. 8:17,18).
 - b. On this occasion, Daniel will need to be strengthened three times (Dan. 10:10,16,18).
4. An angel (most likely Gabriel again) touches Daniel and revives his physical strength (Dan. 10:10) and proceeds to explain his delay in arriving (Dan. 10:11-13).
 - a. He had been captured and held prisoner by the Prince of Persia (Dan. 10:13,20).
 - b. Another prince is mentioned as well—the Prince of Greece (Dan. 10:20).
 - c. Michael is identified as the Prince of Israel (Dan. 10:13,21; 12:1).
5. Gabriel restores Daniel's speech (Dan. 10:16) & strength (Dan. 10:18), and provides additional strength (Dan. 10:19) for Daniel to endure the coming message.
6. The angelic ministrations that Daniel received is similar to the ministrations that the Lord Jesus Christ received during His earthly ministry (Matt. 4:11; Lk. 22:43; Heb. 1:14).
7. Gabriel states his need to return to the angelic warfare, but delays long enough to give Daniel a Bible class from the "Writing of Truth" (Dan. 10:20,21).

Thoughts & Notes on Chapter Eleven

1. Chapter 11 details the content of the vision that left Daniel so troubled in Chapter 10.
2. This horrifying vision is an amplification of Daniel's previous 2 beast vision, expanding the description of the coming Greek empire.

3. The course of Persian history is outlined to the 4th king (Ahaseurus) (Dan. 11:1,2).
4. A mighty king will arise, and do as he pleases (Dan. 11:3,4). The rise and fall of Alexander the great is seen here (cp. Dan. 8:8,22).
5. The King of the South vs. the King of the North (Dan. 11:5-35). These terms refer to the division of Alexander's empire.
 - a. King of the South: the Ptolemy ruler of Egypt.
 - b. King of the North: the Seleucid ruler of Syria.

(BKC [OT] p. 1367)

The Ptolemies and the Seleucids in Daniel 11:5-35			
Ptolemies		Seleucids	
(Kings "of the South," Egypt)		(Kings "of the North," Syria)	
Daniel 11:5	Ptolemy I Soter (323-285 B.C.)*	Daniel 11:5	Seleucus I Nicator (312-281 B.C.)
11:6	Ptolemy II Philadelphus (285-246)	11:6	Antiochus I Soter † (281-262)
11:7-8	Ptolemy III Euergetes (246-221)	11:6	Antiochus II Theos (262-246)
11:11-12, 14-15	Ptolemy IV Philopator (221-204)	11:7-9	Seleucus II Callinicus (246-227)
11:17	Ptolemy V Epiphanes (204-181)	11:10	Seleucus III Soter (227-223)
11:25	Ptolemy VI Philometer (181-145)	11:10-11, 13, 15-19	Antiochus III the Great (223-187)
		11:20	Seleucus IV Philopater (187-176)
		11:21-32	Antiochus IV Epiphanes (175-163)

*The years designate the rulers' reigns.
†Not referred to in Daniel 11:5-35.

6. A despicable person arises to become King of the North (Dan. 11:21).
 - a. History names him Antiochus IV (Epiphanes).
 - b. He is the Greek little horn previously revealed (Dan. 8:9-12,23-25).
 - c. He foreshadows the Roman little horn (Dan. 7:8) who is detailed as "the King" below (Dan. 11:36-45).
 - d. He hates the Jews (Dan. 11:22,30) and makes a deceptive covenant with them (Dan. 11:23,24).
 - e. He desecrates the Jewish Temple and motivates the faithful remnant of believers to take action (Dan. 11:31-35).
7. The typology of Antiochus Epiphanes gives way to the prophecy of Antichrist (Dan. 11:36-45).
 - a. The boastful horn (Dan. 7:8,11,20,24-26).
 - b. The Prince Who is To Come (Dan. 9:26,27).
 - c. The self-exalted and magnified god-king (Dan. 11:36).
 - d. The Man of Lawlessness, Son of Perdition (2nd Thess. 2:3).
 - e. Antichrist (1st Jn. 2:18,22; 2nd Jn. 7).
 - f. The Beast (Rev. 13:1-10).

One Year Through the Bible

Week 38: September 15th through 21st

Thoughts & Notes on Chapter Twelve

1. The chapter division is unfortunate, as Chapter 12 picks up the narrative from the end of Chapter 11. "At that time" is a reference to the time of Antichrist (Dan. 11:40-45), when the Archangel Michael arises to defend Israel (Dan. 12:1).
2. The Great Tribulation is a unique period of time unlike anything before or after (Dan. 12:1; Jer. 30:7; Ezek. 5:9; Matt. 24:21,22).
3. At the conclusion of the Tribulation, only believers will enter into the Millennium.
 - a. The resurrection of life and resurrection of disgrace & abhorrence are described (Dan. 12:2; Jn. 5:28,29; Rev. 20:4,5).
 - b. The faithful Jewish evangelists will be rewarded (Dan. 12:3).
4. Daniel is instructed to record his visions in Scripture, and set the stage for the fulfillment of prophecy (Dan. 12:4).
5. Daniel observes the angelic briefing also in progress, and has more questions concerning the things to come (Dan. 12:5-8).
 - a. The information Daniel wanted was not for him to know (Dan. 12:9).
6. The Tribulational Remnant will be given the insight to understand such things (Dan. 12:10).
7. The angels are notified of events of a 3 ½ year duration (Dan. 12:14 cf. 7:25). Elsewhere this period of time is referred to as 42 months (Rev. 11:2; 13:5) and as 1260 days (Rev. 11:3; 12:6).
8. Two additional events are to occur 30 days after the Tribulation (the 1290 day reference, Dan. 12:11) and 75 days after the Tribulation (the 1335 day reference, Dan. 12:12). These events are not stated here, but logically they could refer to:
 - 1) The time required for the dust of the Gentile empires to blow away (Dan. 2:35). This may be the 30 day time period.
 - 2) The time required to judge the Gentiles (Matt. 25:31-46) and the Jews (Ezek. 20:33-44). This may be the 45 day time period.
 - 3) The time required to build "Ezekiel's" temple. This may be the 2,330 days mentioned for the holy place to be restored (Dan. 8:14).
9. The Book closes with final words of encouragement for Daniel. His life was nearly complete, and his reward is great (Dan. 12:13).

Focus	Restoration of the Temple		Reformation of the People	
	1:1	6:22	7:1	10:44
Divisions	First Return to Jerusalem	Construction of the Temple	Second Return to Jerusalem	Restoration of the People
	1:1	2:70	3:1	6:22
		7:1	8:36	9:1
		10:44		
Topics	Zerubbabel		Ezra	
	First Return of 49,897		Second Return of 1,754	
Place	Persia to Jerusalem		Persia to Jerusalem	
Time	22 Years (538-516BC)		1 Year (458/457BC)	

Ezra
Ἔσδρας
עֶזְרָא

Ezra is the Book of Returnings. 70 years of captivity in Babylon have passed, and the Persian King Cyrus has decreed their return to rebuild the temple. This temple is a joy to the younger generations, but a sorrow to the elders who recall the glory of Solomon's temple.

The Returns under Zerubbabel, Ezra, & Nehemiah must be distinguished from the Regathering of Israel by the Lord Jesus Christ at the 2nd Advent

One Year Through the Bible

Week 38: September 15th through 21st

Title: The Hebrew, Greek, and English titles for the Book are taken from the name of the Scribe-Priest who recorded the first two returns from Persia (and who led the second of those two returns).

Author: Ezra the “son” (descendant) of Seraiah was a Zadokite priest & scribe of the Mosaic Law who was sent to Jerusalem under the warrant of the Persian King Artaxerxes. Ezra’s mission was to oversee the temple operations and guarantee the priesthood’s compliance with Mosaic Law. To this end, Ezra was entrusted with government funding—an astronomical expense account to fund whatever needs the priests & Levites in Jerusalem might have.

Thoughts & Notes on Chapter One

1. The LORD “stirred up the spirit of Cyrus” to accomplish His eternal purpose (Ezr. 1:1).
 - a. This fulfilled Jeremiah’s prophecy of a 70 year captivity (Jer. 29:10).
 - b. This fulfilled Isaiah’s prophecy which named Cyrus by name (Isa. 44:28; 45:1).
2. Cyrus’ decree instructed the LORD’s people to return to Jerusalem and rebuild the temple (Ezr. 1:3). They were to be sponsored by the exilic communities from which they go (Ezr. 1:4).
3. The elders who returned did so according to the stirring of their spirit by God (Ezr. 1:5).
4. Cyrus funded their operations from Nebuchadnezzar’s plunder of Jerusalem (Ezr. 1:7-11).

Thoughts & Notes on Psalm 85

1. Psalm 85 is a song of thanksgiving expressed by the returning exiles (Ps. 85:1-3).
2. The sons of Korah understood that their physical return to the land needed to parallel a spiritual return to Godliness (Ps. 85:4-7).
3. True Godliness comes about for believers as they are humbled before the Truth of God’s Word (Ps. 85:8ff.).

Thoughts & Notes on Psalm 126

1. Psalm 126 is a celebration of the returned exiles (Ps. 126:1-3).
2. The only sorrow that the returned exiles have is that so few of their brethren accompanied them (Ps. 126:4-6).

Thoughts & Notes on Psalm 137

1. The exilic psalmist recounts how sorrowful the captivity was for those who were mindful of Zion (Ps. 137:1-3).
2. To the devout Jew, there could be no substitute for Jerusalem (Ps. 137:4-6).
3. The exiles grief in particular focused anger against Edom for their celebration of the fall of Jerusalem (Ps. 137:7-9 cf. Jer. 49:7-22; Ezek. 25:12-14; Obad. 10-14).

Note:

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Sources:

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