

Our God is YHWH

A Study of Ezekiel's Prophecy



Trinity Bible Church
Sunday School
Fall 2019

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*Now it came about in the thirtieth year,
on the fifth day of the fourth month,
while I was by the river Chebar among the exiles,
the heavens were opened
and I saw visions of God.
Ezekiel 1:1*

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TABLE OF CONTENTS

Visions of God – An introduction to the study of Ezekiel	3
Outline	6
Schedule	7
Memory Assignments.	8
Ezekiel 18:4; 33:11; 34:23-26; 36:24-27	
Hymn.	9
“Before the Throne of God Above”	
Lesson 1: Visions of God.	10
Ezekiel 1-3	
2: A Clay Tablet and a Barber’s Razor	12
Ezekiel 4-5	
3: Payday for Sin	14
Ezekiel 6-7	
4: Fury Without Pity!	16
Ezekiel 8-9	
5: Righteous Wrath and Sovereign Grace	18
Ezekiel 10-11	
6: Rebellion and Nonsense	20
Ezekiel 12-14	
7: Like Mother, Like Daughter!	22
Ezekiel 15-17	
8: The Soul Who Sins Shall Die!	24
Ezekiel 18-20	
9: A Drawn Sword, a Bloody City, and Two Harlots.	26
Ezekiel 21-23	
10: The Siege Begins.	28
Ezekiel 24-26	
11: A Lamentation for Tyre and the King of Tyre	30
Ezekiel 27-28	
12: The Monster in the Nile.	32
Ezekiel 29-30	
13: The Lesson from Assyria.	34
Ezekiel 31-32	
14: The Fall of Jerusalem	36
Ezekiel 33-34	
15: A Nation Regenerated.	38
Ezekiel 35-37	
16: The Last Battle	40
Ezekiel 38-39	
17: The Vision of the Temple	42
Ezekiel 40-46	
18: The LORD is There.	45
Ezekiel 47-48	
Appendix	
Dates in Ezekiel’s Ministry.	47
Time Line of Ezekiel.	48
The Division of the Land	49

Visions of God: *An Introduction to the Study of Ezekiel*

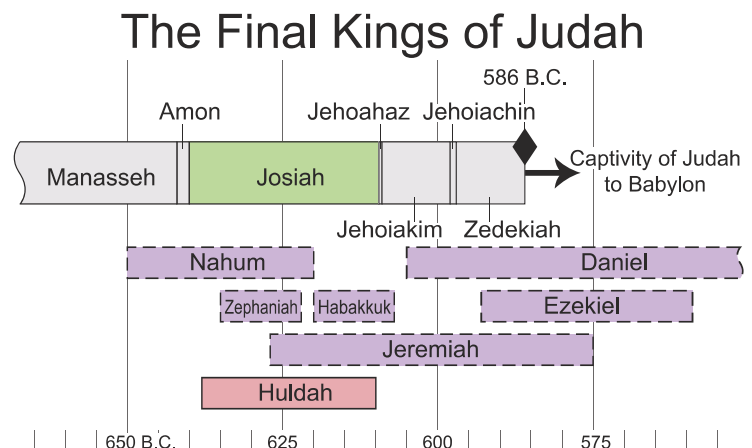
“For most Bible readers, Ezekiel is almost a closed book. Their knowledge of him extends little further than his mysterious vision of God’s chariot-throne, with its wheels within wheels, and the vision of the valley of dry bones. Otherwise his book is as forbidding in its size as the prophet himself is in the complexity of his make-up.”¹ Admittedly, there are significant parts of this book that are very difficult to understand and interpret. However, this book turns out to significantly add to our insight into the revelation of our God and His ways in His work of salvation. It is well worth the effort to seek to understand its message. As with all of Scripture, there will be great blessing to those who study the prophecy of Ezekiel.² In anticipation of this study, it will be helpful to briefly discuss four issues that will aid in understanding the purpose of this book.

Historical Context – Rebellious Israel and the Promise of God

Ezekiel’s opening sentence states, in a very matter of fact manner, the incredible fact that a man in history, on a particular day, and in a particular location, saw a vision of the infinite, eternal, invisible, spiritual, holy God. What follows is a series of visions and pronouncements by this God in which He reveals what He has done, what He will do, and why He acts in His creation. Even more remarkable is the fact that the people to whom He speaks are in overt rebellion against Him. Before we examine His purpose in these visions, we must understand the historical setting of this prophecy, and how we came to this place in history.

The starting point for our study is the Everlasting Covenant with its amazing promises which God revealed to Abraham.³ To be specific, the Lord promised that world-wide blessing would come through what we now know to be the nation Israel. This nation, consisting of the biologic offspring of Abraham, Isaac, and Jacob, would have an eternal, national existence in the Promised Land. Fast forward to Ezekiel’s day and we find that great nation on the verge of termination along with the destruction of both the royal city, Jerusalem, and the dwelling of God, Solomon’s Temple. The people of that nation had already suffered great disasters with the loss of the ten northern tribes 125 years earlier, and now the remaining 2 tribes are about to be removed from the land and taken into exile in Babylon.

At the time this prophecy began, Ezekiel was already living with exiles from Jerusalem in Tel-abib on the banks of the river Chebar, just south of Babylon. Back in Jerusalem, the royal city of David, King Zedekiah was on the throne. His father, Josiah, the last godly king in Jerusalem, was killed in battle against Egypt in 609 B.C. He was succeeded by 3 sons and a grandson for varying lengths of time during which they all were subject to the rule of Nebuchadnezzar. Three times, Nebuchadnezzar subjugated Jerusalem and deported some of the population to Babylon, in 605 B.C., 597 B.C., and 586 B.C. In 597 B.C., following the second invasion by Babylon, Nebuchadnezzar conquered the last legal heir, Jehoiachin, who had been on the throne following his father’s death for only 3 months. King Jehoiachin was taken to Babylon along with at least 10,000 captives from Jerusalem, including Ezekiel. The prophetic ministry of Ezekiel began 5 years later on the banks of the river Chebar. For the next 7½ years, Ezekiel prophesied that Jerusalem and the Temple would soon be destroyed. When Jerusalem finally fell in 586, the LORD immediately gave Ezekiel a new and more wonderful message of restoration and spiritual regeneration. After a period of 12 more years, Ezekiel was given a vision far into the future when Israel will be restored to their land. He saw a great temple, and the allotment of the land to the twelve tribes. The final scene is a great city named, YHWH SHAMMAH (the LORD is there).



The Purpose – Know that God is YHWH

In order to understand the prophecy of Ezekiel, it will be helpful to know why this book is in the Bible. What is the main point of Ezekiel? As it turns out, Ezekiel anticipated this question and answered it no fewer than 92 times when he explicitly stated that this revelation of the word and works of God was given because He is the LORD. To make it especially

¹ Taylor, John B., *Ezekiel, an Introduction and Commentary*, 1969, page 13.

² Revelation 1:3; 2 Timothy 3:16-17

³ Genesis 12:1-3, 7; 17:1-8; 22:15-18; Psalm 105:6-11

clear, on 63 of those times he specifically stated that God's purpose in this revelation is in order for all to "know that I am the LORD." No doubt about it, Ezekiel's purpose is to show that the God of Israel is the LORD.

What then does it mean that He is the LORD? The usual meaning of the word "lord" is "ruler" or "sovereign." Not surprisingly, many understand these statements to simply mean that "God is the sovereign ruler." Although this is true, and also taught in Ezekiel, it is not what this name "LORD" means in this book. To find out what this means, we need to notice the Hebrew names of God used throughout the book of Ezekiel. There are three names of God that appear in the Hebrew text and they are transliterated as ELOHIM, ADONAI, and YHWH. Their precise English translations in order are: God, Lord, and Yahweh. These Hebrew names, their English translations, and the frequency of their appearances are listed in the top three lines of the table to the right.

Hebrew	English (NASB)	Frequency
ELOHIM	God	29
ADONAI	Lord	222
YHWH	LORD or GOD	418
ADONAI YHWH	Lord God	218
YHWH	LORD	200

Bible translators have chosen to use either LORD or GOD (all capital letters) for the name YHWH. The name, YHWH, appears 418 times in Ezekiel, either alone as YHWH (LORD), or in combination with ADONAI (Lord) as ADONAI YHWH (Lord GOD). It is clearly the dominant name for God in the book as Ezekiel seeks to show us the meaning of this name by what God says and does as YHWH. Therefore, when we read Ezekiel, we must pay special attention when God speaks as LORD or Lord GOD. What follows will teach us the attributes and actions of YHWH. We will learn the incredible truth that "God is YHWH."

Ezekiel is the second of two periods in Biblical history when God made an emphasis upon teaching the significance of His name, YHWH. The first is in the story of the exodus from Egypt when YHWH acted to deliver Israel from bondage in Egypt and take them to the Promised Land. On 84 different occasions during that story, God announced that the exodus from Egypt would show that God is YHWH.⁴

The similarities between these two periods in history is significant. In both periods, God's promise to bless Abraham⁵ was at risk. Israel was in bondage in Egypt with no hope of ever seeing that blessing. God revealed Himself as YHWH by delivering them from bondage in Egypt and planting them as a nation in the Promised Land. He gave them His Law which revealed His righteousness and taught them how they could continue as a nation.⁶ The lesson was not learned. By Ezekiel's day, the fruit of their faithless conduct had brought them the end of their existence as a nation and back into exile. God sent Ezekiel to again bring them the message that He is YHWH in the way that He deals with them in their sin, and ultimately will bring them back into the blessing of Abraham. Once again, He showed them how He will make it happen.⁷ The purpose of God in both eras was to show that He is YHWH who brings blessing by a personal work of salvation accomplished in the heart of each individual. God is YHWH, the Savior.

Interestingly, the name, YHWH, appears over 6,800 times in the Old Testament. The second most common name is God (1370 times). Each time it is used, it increases our knowledge of God our Savior and should be thoughtfully observed. But that raises a question. If this is such an important name for our understanding of God our Savior, why does it not appear at all in the New Testament? How can such an important name disappear from the pages of Divine revelation? The answer: It does not disappear. YHWH in the New Testament is the man, Christ Jesus. In Jesus, we see the final and perfect revelation of God the Savior in His life, His teaching, His death, His resurrection, His ascension, His present ministry, and His promise to return to bring salvation to its final and eternal completion. God is revealed as YHWH in the Old Testament and as Jesus Christ in the New Testament.⁸ Ezekiel's purpose is to show that our God is YHWH, our Savior. The purpose of the New Testament is to show that our God is Jesus Christ, our Savior.

The Son of Man Reveals YHWH

It almost goes without saying that the prophetic ministry of Ezekiel is very unique among the Old Testament. Two particular aspects of his ministry should be noted. First of all, when the LORD called Ezekiel to take His word to the rebellious house of Israel, He told Ezekiel several times that they would not listen to him.⁹ Then he said to Ezekiel, "I will make your tongue stick to the roof of your mouth so that you will be mute and cannot be a man who rebukes them."¹⁰

⁴ Exodus 6:2-8; 7:5

⁵ Genesis 12:1-3

⁶ Deuteronomy 30:1-6

⁷ Ezekiel 36:22-36; 37:1-14

⁸ John 1:14, Hebrews 1:1-4

⁹ Ezekiel 2:5, 7; 3:6-7, 11, 27

¹⁰ Ezekiel 3:26

Therefore, he remained “speechless” for 7½ years. After that time, when he heard that Jerusalem had fallen,¹¹ his tongue was loosened and his speech returned to him. However, the text shows that Ezekiel did speak to the exiles during these “silent” years. However, he only was permitted to speak what the LORD revealed to him. All other normal speech from Ezekiel ceased. Every word that he spoke for 7½ years was the word of God and only the word of God. Not one word of human wisdom was heard through Ezekiel.¹² The purpose of the silence of the prophet was to emphasize the importance of this truth. Only by revelation from God Himself can we know that God is YHWH.

A second unique aspect of Ezekiel’s ministry is the title that God used when speaking to him. God addressed him as “son of man” 93 times. That phrase is only used 14 times in all the rest of the Old Testament, and always to describe a human being. The point in Ezekiel is that it is a human being who is bringing this revelation of God to teach that He is YHWH.

In the New Testament, the title, Son of Man, appears 88 times and always refers to Jesus Christ. Similarly, the point in using this title is that the revelation of God as Savior is brought by a member of the human race, a son of Adam, who is like us in all points, albeit without sin, because He is also God. Ezekiel, as the son of man, reveals what it means that God is YHWH. His ministry anticipates and prepares for God to come in the flesh as Jesus, the Son of Man, both God and Man, to complete the revelation of God as YHWH, and then actually accomplish the work of salvation to the glory of God as YHWH.

The Organization of Ezekiel’s Prophecy

Finally, understanding the structure of the book of Ezekiel is helpful in understanding the message. The simplest outline is two points which pivot on the fall of Jerusalem. Before that event is announced to the prophet,¹³ Ezekiel prophesies condemnation and pending wrath. Following that event, the message switches to restoration and blessing.

Within those two major divisions, there are 5 distinct subsections:

1. The vision of God and the call of Ezekiel (1-3)
2. The wrath of the LORD for Jerusalem (4-23)
3. The wrath of the LORD for the nations during the siege of Jerusalem (24-33)
4. The restoration of the nation Israel (34-39)
5. The restoration of the presence of the Lord God in Jerusalem (40-48)

A more detailed outline can be found on page 7.

A very interesting feature in Ezekiel is the dating of the revelations (see page 47). With these dates, we have the most precise dating of any book in the Bible. With the exception of the dating in the prophecies during the siege of Jerusalem, all other dates in Ezekiel provide a chronological order for the prophetic visions. It is likely that all of the messages that follow each date were given to Ezekiel on the date noted. Subsequently, he spoke or acted the messages in the days that followed. That would mean that for the first 39 chapters of Ezekiel, all of the exhortations, warnings, and promises came during the 7½ years during which he was not able to speak, as previously noted. Ezekiel 40-48 was revealed 13 years after the last prophetic message and, in contrast with the first 39 chapters, is descriptive in nature.

Two more observations should be noted regarding the dates in Ezekiel. Although the initial date of the 30th year in the first verse of Ezekiel is thought to give the age of Ezekiel,¹⁴ all other dates have the exile of Jehoiachin in 597 B.C. as their starting point. This emphasizes his position as the last legal heir to the throne of David. The dating is a reminder that the promise that a son of David would reign eternally has not been forgotten.¹⁵ Secondly, while the visions before and after the siege of Jerusalem are dated chronologically, the visions during the siege of Jerusalem are arranged by nation and are not chronological.

Ezekiel – Our God is YHWH

In summary, this book should be viewed as a course on God our Savior (YHWH). There are two pathways of instruction about God. First, we learn from descriptive statements of His attributes.¹⁶ Secondly, we learn from observing the ways of God as seen in the course of history. Both lessons appear in Ezekiel, but especially the latter. Special attention should be given to understanding the character and the ways of YHWH, God our Savior, in the visions and messages of Ezekiel. Lest we miss these lessons, the prophet explicitly (and repeatedly) says that what he is about to reveal, or has just revealed, is in order that we might know that God is YHWH. In so doing, we will get a clearer picture of our great Savior and His great work of salvation.¹⁷

¹¹ Ezekiel 33:21-22

¹² Ezekiel 3:26

¹³ Ezekiel 33:21

¹⁴ Ezekiel 1:1

¹⁵ 2 Samuel 7:8-17

¹⁶ Exodus 33:18; 34:6-7

¹⁷ John 5:39; Luke 24:25-27; 44

Outline of Ezekiel

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)**
 - 1. The revelation of the LORD (1)
 - 2. The Lord GOD sends Ezekiel to the sons of Israel (2-3)
 - B. Messages of wrath for Jerusalem (4-23)**
 - 1. The coming judgment of Jerusalem (4-11)
 - a. Ezekiel enacts the siege and destruction of Jerusalem (4-5)
 - b. Prophecies of judgment for the Land of Israel (6-7)
 - 2. The glory of God departs from Jerusalem (8-11)
 - a. Vision of abominations in Jerusalem (8)
 - b. The preparation for judgment in Jerusalem (9)
 - c. The glory departs (10)
 - d. The judgment and restoration of Israel (11)
 - 3. The imminence of judgment (12-14)
 - a. Ezekiel prepares for exile (12)
 - b. Prophecy against prophets and leaders of Israel (13-14)
 - 4. The unfaithfulness of Israel (15-19)
 - a. The parable of the worthless vine (15)
 - b. The parable of the harlot (16)
 - c. The parable of two eagles (17)
 - d. Individual responsibility before the Lord GOD (18)
 - e. A lamentation for the princes of Israel (19)
 - 5. The Lord GOD speaks against the elders and the House of Israel (20-23)
 - a. Rebellion and restoration (20)
 - b. The sword of the LORD (21)
 - c. The case against the bloody city (22)
 - d. The adultery of Oholah and Oholibah (23)
 - C. Messages of wrath during the siege of Jerusalem (24-33)**
 - 1. The parable of the boiling pot, and the sign of Ezekiel (24)
 - 2. Ammon, Moab, Edom, Philistia (25)
 - 3. Tyre and Sidon (26-28)
 - 4. Egypt (29-32)
 - 5. The watchman and the fall of Jerusalem (33)
- II. The holiness of the Lord GOD (34-48) – after the fall of Jerusalem**
 - A. The restoration of the nation Israel (34-39)**
 - 1. The Shepherd of Israel (34)
 - 2. The everlasting desolation of Mount Seir (35)
 - 3. Prophecy to the mountains of Israel (36)
 - 4. Prophecy to the dry bones (37)
 - 5. Prophecy against Gog (38-39)
 - B. The restoration of the presence of the Lord GOD in Jerusalem (40-48)**
 - 1. The Temple (40-42)
 - 2. The service in the Temple (43-46)
 - 3. The Land (47-48)
 - a. The river (47:1-12)
 - b. The land (47:13-48:29)
 - c. The city – “The LORD is there.” (48:30-35)

Schedule

September 1, 2019	Lesson 1: Visions of God Ezekiel 1-3
September 8, 2019	Lesson 2: A Clay Tablet and a Barber's Razor Ezekiel 4-5
September 15, 2019	Lesson 3: Payday for Sin Ezekiel 6-7
September 22, 2019	Lesson 4: Fury Without Pity! Ezekiel 8-9
September 29, 2019	Lesson 5: Righteous Wrath and Sovereign Grace Ezekiel 10-11
October 6, 2019	Lesson 6: Rebellion and Nonsense Ezekiel 12-14
October 13, 2019	Lesson 7: Like Mother, like Daughter! Ezekiel 15-17
October 20, 2019	Lesson 8: The Soul Who Sins Shall Die! Ezekiel 18-20
October 27, 2019	Lesson 9: A Drawn Sword, a Bloody City, and Two Harlots Ezekiel 21-23
November 3, 2019	Lesson 10: The Siege Begins Ezekiel 24-26
November 10, 2019	Lesson 11: A Lamentation for Tyre and the King of Tyre Ezekiel 27-28
November 17, 2019	Lesson 12: The Monster in the Nile Ezekiel 29-30
November 24, 2019	Lesson 13: The Lesson from Assyria Ezekiel 31-32
December 1, 2019	Lesson 14: The Fall of Jerusalem Ezekiel 33-34
December 8, 2019	Lesson 15: A Nation Regenerated Ezekiel 35-37
December 15, 2019	Lesson 16: The Last Battle Ezekiel 38-39
December 22, 2019	Lesson 17: The Vision of the Temple Ezekiel 40-46
December 29, 2019	Lesson 18: The LORD Is There Ezekiel 47-48

Memory Assignments

Ezekiel 18:4

Behold, all souls are mine;
as the soul of the father,
so also the soul of the son is mine:
the soul that sinneth, it shall die.

Ezekiel 33:11

Say unto them,
As I live, saith the Lord GOD,
I have no pleasure in the death of the wicked;
but that the wicked turn from his way and live:
turn ye, turn ye from your evil ways;
for why will ye die, O house of Israel?

Ezekiel 34:23-26

23. And I will set up one shepherd over them,
and he shall feed them, *even* my servant David;
he shall feed them, and he shall be their shepherd.

24. And I the LORD will be their God,
and my servant David a prince among them;
I the LORD have spoken *it*.

25. And I will make with them a covenant of peace,
and will cause the evil beasts to cease out of the land:
and they shall dwell safely in the wilderness,
and sleep in the woods.

26. And I will make them
and the places round about my hill a blessing;
and I will cause the shower to come down in his season;
there shall be showers of blessing.

Ezekiel 36:24-27

24. For I will take you from among the heathen,
and gather you out of all countries,
and will bring you into your own land.

25. Then will I sprinkle clean water upon you,
and ye shall be clean:
from all your filthiness, and from all your idols,
will I cleanse you.

26. A new heart also will I give you,
and a new spirit will I put within you:
and I will take away the stony heart out of your flesh,
and I will give you an heart of flesh.

27. And I will put my spirit within you,
and cause you to walk in my statutes,
and ye shall keep my judgments, and do *them*.

Before the Throne of God Above

Charitie L. Bancroft, 1863

William B. Bradbury, 1864

1. Be - fore the throne of God a - bove I have a strong and per - fect plea.
 2. When Sa - tan tempts me to de - spair And tells me of the guilt with - in,
 3. Be - hold Him there the ris - en Lamb, My per - fect spot - less Right - eous - ness,

A great High Priest whose name is Love Who ev - er lives and pleads for me.
 Up - ward I look and see Him there Who made an end of all my sin.
 The great un - change - a - ble I AM, The King of Glo - ry and of Grace.

My name is grav - en on His hands, My name is writ - ten on His heart.
 Be - cause the sin - less Sav - ior died My sin - ful soul is count - ed free;
 One with Him - self, I can - not die; My soul is pur - chased with His blood.

I know that while in heav'n He stands No tongue can bid me thence de - part.
 For God the just is sat - is - fied To look on Him and par - don me.
 My life is hid with Christ on high, With Christ my Sav - ior and my God.

Lesson 1: Visions of God

Ezekiel 1-3

Memory: Ezekiel 18:4

Hymn: “Before the Throne of God Above”

1. Who is Ezekiel, what happened to him by the River Chebar, and when did it happen?
2. What did Ezekiel see in the whirlwind?
3. What was beside each of the four living creatures, and how did they move?
4. What did Ezekiel see above the living creatures, and how did he react?
5. How did the Lord GOD address Ezekiel, and what work did He give him to do?
6. What did the Lord GOD give Ezekiel, and what did He tell him to do with it?
7. What did the Lord GOD tell Ezekiel about his mission to the house of Israel?
8. Where did the Spirit take Ezekiel, and what did the Lord GOD tell him there?
9. What did Ezekiel learn when he saw the vision of the LORD the second time?

Notes on Lesson 1: Visions of God (Ezekiel 1-3)

Outline:

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The Lord GOD reveals Himself to Ezekiel and commissions him (1-3)**
 - 1. The revelation of the LORD (1)**
 - 2. The Lord GOD sends Ezekiel to the sons of Israel (2-3)**

Overview of Ezekiel 1-39: The book opens with Ezekiel, age 30, in a settlement of Jewish exiles on the river Chebar, near Babylon. King Nebuchadnezzar had defeated the nation Judah in 605 B.C. He allowed Jehoiakim, the heir of his father, King Josiah, to remain on the throne, but made him a vassal. When he returned to Babylon, he took “some of the sons of Israel, including some of the royal family and of the nobles.” (Daniel 1:3). After three years, King Jehoiakim rebelled against Nebuchadnezzar. This led to a second invasion of Judah, and in 597 B.C. Nebuchadnezzar once again defeated Jerusalem. By then, Jehoiakim had died and his son, Jehoiachin, had been king for 3 months. Nebuchadnezzar replaced Jehoiachin with his uncle, Zedekiah, and took Jehoiachin with 10,000 captives back to Babylon. Ezekiel was among that group of captives. It was 5 years later that the LORD appeared to Ezekiel and called him to a prophetic ministry. For the next 7½ years, Ezekiel prophesied of the coming destruction of Jerusalem and the termination of the nation.

The ministry of Ezekiel overlapped with the life and ministry of Jeremiah and Daniel. Jeremiah ministered before the Babylonian invasion of Judah, and warned of coming judgment and the captivity of the nation. Following the fall of Jerusalem, Jeremiah communicated with the Babylonian exiles who were under the influence of false prophets who prophesied that soon the exiles would be rescued and restored to their homeland. He foretold 70 years of captivity and advised them to establish themselves in their new location. Daniel ministered from his position as an official in the Babylonian government. He wrote of his experiences as a true believer in the God of Israel, and also prophesied of more distant future events in the plan of God.

In Ezekiel 1-33, the prophet exposes the sins of the nation, and announces the coming destruction of Jerusalem and the nation. On a couple of occasions, he mentions the future blessing, but mostly left that for Part 2 of his prophecy. His ministry occurred in Babylon. On occasion, he appeared to be back in Jerusalem, but this is by way of visions and not an actual return to Judah. Toward the end of this time, the Babylonian army returned to Jerusalem to put down the rebellion of Zedekiah. They established a siege of Jerusalem that lasted 2 years. During this time, Ezekiel redirected his prophecies of coming wrath to the nations surrounding Judah. Part one of Ezekiel ends with the fall of Jerusalem.

In Ezekiel 34-39, the nation is at their lowest point in history. All hope has vanished. At this point, the word of the LORD comes to Ezekiel. He proclaims a future for the nation through the regenerating work of the Spirit of the LORD. Both Ephraim and Judah will again be united under the Davidic monarchy and the eternal Covenant of Peace. The LORD Himself will dwell in their midst forever.

Ezekiel 1: Ezekiel begins his prophecy with what he called “visions of God” which he saw in the land of the Chaldeans by the river Chebar. The vision began with a great storm coming from the north. Within this storm cloud with flashes of lightening was a complex image consisting of what appears to be a chariot with four living creatures, each of whom had four different faces, standing over the four wheels. Over or on the top of this chariot was a figure with the appearance of a man with the brilliant radiance of fire. Ezekiel likened it to the glory of the LORD.

Ezekiel 2: The Lord GOD spoke to Ezekiel and sent him to the rebellious house of Israel with a message from the Lord GOD. Ezekiel must not fear them, or be dismayed at their refusal to listen, or be rebellious like the house of Israel. He then handed Ezekiel a scroll and told him to eat it.

Ezekiel 3: Ezekiel is charged with taking the Word of the Lord GOD to the house of Israel as a watchman. He initially experiences the sweetness of that Word, but then is confronted with the reality that the house of Israel is “stubborn and obstinate.” They will not hear. He hears the divine perspective: “Blessed is the glory of the LORD in His place.” He is then taken to the exiles at Tel-abib, but must remain silent for 7 days. The chapter ends with another appearance of the glory of the LORD. His manner of ministry is then revealed. He will be mute and only enabled to speak when the LORD gives him a message to speak. Only the word of the LORD will come out of the mouth of the son of man for the next 7½ years.

Lesson 2: A Clay Tablet and a Barber's Razor Ezekiel 4-5

Memory: Ezekiel 33:11 and review

Hymn: "Before the Throne of God Above"

1. What was Ezekiel told to make?
2. How was Ezekiel to position himself, and what was the explanation for this?
3. What provision was Ezekiel to make for himself, and what did it mean?
4. Why did Ezekiel object, and how did the Lord GOD respond?
5. What was Ezekiel told to do with his hair?
6. What was the place of Jerusalem?
7. How did Jerusalem respond to her place among the nations?
8. How did the Lord GOD say He would respond to Jerusalem's abominations?
9. What would be the effect of these judgments against Jerusalem?

Notes on Lesson 2: A Clay Tablet and a Barber's Razor (Ezekiel 4-5)

Outline:

- I. **The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. **Messages of wrath for Jerusalem (4-23)**
 - 1. **The coming judgment of Jerusalem (4-11)**
 - a. **Ezekiel enacts the siege and destruction of Jerusalem (4-5)**

Ezekiel 4: The background for understanding these chapters is found in Leviticus 26 and Deuteronomy 32 where the consequences of Israel's disobedience are revealed. Ezekiel is now told by the Lord GOD to create a model of Jerusalem under siege as a sign. Next, he was to lie on his left side for 390 days for the iniquity of the house of Israel, and then on his right side for 40 more days for the iniquity of the house of Judah. This was to depict the duration of their judgment for sin. To further depict the severity of the siege, Ezekiel was told to bake bread with materials not typically used to make bread, and bake the bread over human dung. The daily ration of bread would be small. This was to depict the scarcity of bread and water during this time of judgment. When Ezekiel objected to potential defilement by this process, the Lord GOD said He would give him cow dung to use for his fire.

Ezekiel 5: In this chapter, Ezekiel depicts the outcome of the siege of Jerusalem. He was told to shave his head and his beard, and divide the hair into three parts. He would burn a third, chop one third with a sword, and scatter a third into the wind. This was to depict the kinds of judgments that the Lord GOD would bring upon Jerusalem. Ezekiel must then explain that this judgment would come because they had rejected the ordinances and statutes of the Lord GOD. Furthermore, the coming judgment would be more severe than ever previously experienced. The Lord would satisfy His wrath and show no pity. Jerusalem would be a warning to the nations that the LORD has spoken.

In verses 13, 15, and 17 of this chapter, we have the first three of 92 instances where the LORD makes it clear that His purpose is to show that He is the LORD. Be sure to pay attention to this statement and seek to understand exactly how God's word and ways show that He is the LORD.

Lesson 3: Payday for Sin

Ezekiel 6-7

Memory: Ezekiel 34:23 and review

Hymn: "Before the Throne of God Above"

1. What did the word of the LORD tell Ezekiel to do?
2. What was the message of Lord GOD, and what did He want them to learn by this?
3. What did the LORD say about the remnant, and what they would learn?
4. How did the Lord GOD intend to deal with the house of Israel for their evil abominations?
5. What should the land of Israel expect from the Lord GOD in the end?
6. What did Ezekiel mean when called them to "Behold the day!"?
7. Why is the trumpet blown, and how do the people respond?
8. How had the people treated the beauty of His ornaments and His secret place?
9. What does the future hold for the people of Israel?

Notes on Lesson 3: Payday for Sin (Ezekiel 6-7)

Outline:

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)**
 - 1. The coming judgment of Jerusalem (4-11)**
 - a. Ezekiel enacts the siege and destruction of Jerusalem (4-5)
 - b. Prophecies of judgment for the Land of Israel (6-7)**

Ezekiel 6: This chapter begins with the word of the LORD calling Ezekiel, the son of man, to prophesy against the mountains of Israel. The judgment is unleashed on the land and the people because of their idolatrous practices on these high places in Israel. The people who survive the judgment in the land will be taken into captivity among the nations. The land itself will be made desolate. In explaining this disaster, the LORD says that it is not in vain because it will serve His purpose of teaching that He is the LORD.

Ezekiel 7: This chapter continues the message of judgment with more detail. He speaks of it being the end – the day of payment for all their abominations. The judgment will come by plague, by famine, and by an invading army from the “worst of the nations.” When the trumpet sounds to meet the enemy, none will answer the call. Their silver and gold will be useless to them. Their idols, their prophets, their priests, their elders, and their king will not save them. The Temple will be desecrated. The Lord GOD will have no pity as they receive the consequences of their abominations. In this way, they will see that the sovereign God is the LORD.

Lesson 4: Fury Without Pity!
Ezekiel 8-9

Memory: Ezekiel 34:24 and review

Hymn: "Before the Throne of God Above"

1. What did Ezekiel see when he sat with the elders of Judah?

2. What happened to Ezekiel?

3. What did the LORD want Ezekiel to see?

4. What did Ezekiel see when he entered the temple?

5. What did Ezekiel see at the door of the north gate and in the inner court?

6. How did the LORD say He would respond to these abominations?

7. What did the man with the inkhorn (writing material) do?

8. Who are the six men and what did the LORD tell them to do?

9. What concern did Ezekiel express, and how did the LORD answer Him?

Notes on Lesson 4: Fury Without Pity (Ezekiel 8-9)

Outline:

I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem

A. The LORD reveals Himself to Ezekiel and commissions him (1-3)

B. The coming judgment of Jerusalem (4-23)

1. The coming judgment of Jerusalem (4-11)

2. The glory of God departs from Jerusalem (8-11)

a. Vision of abominations in Jerusalem (8)

b. The preparation for judgment in Jerusalem (9)

Chapter 8: This chapter is dated 1 year and 2 months after the first vision on the river Chebar (1:1).

According to the instructions given in Ezekiel 4, Ezekiel is in the 40 day period of lying on his right side in front of the model of Jerusalem under siege (4:1-6). The elders of Judah are sitting before him in his house.

Ezekiel will not speak to them until this vision is completed at the end of Ezekiel 11. For now, the Lord GOD returned to him in a vision. Ezekiel saw the glory of the God of Israel as the appearance of a man, and heard the voice of God Almighty (10:5). He was lifted up by the Spirit and carried in the vision to Jerusalem where he was shown a series of increasingly greater abominations which reached into the inner court of the LORD's house. For this, The LORD would "deal in wrath, and though they cry in My ears with a loud voice, yet I will not listen to them" (8:18).

Chapter 9: At this point, the LORD called out 6 executioners of the city. Along with them came a "man clothed in linen" whom we will see again in Ezekiel 9 and 40. The man in linen was sent to mark the foreheads of all who mourned over the abominations Ezekiel had just seen. The six executioners were then sent to destroy all men, women, and little children. All must be destroyed, except those with the mark on their forehead. So they started their deadly work with the old men (elders) in front of the temple. Ezekiel was distraught as he witnessed what he thought was the destruction of the whole remnant of Israel. He cried out to the LORD, but the LORD would not relent. The chapter ends with the man in linen reporting back to the LORD that he had completed his mission.

Lesson 5: Righteous Wrath and Sovereign Grace

Ezekiel 10-11

Memory: Ezekiel 34:25 and review

Hymn: “Before the Throne of God Above”

1. What did Ezekiel see and hear in the firmament?
2. What did the man clothed in linen do?
3. What did Ezekiel see when he looked at the cherubim?
4. What did Ezekiel observe about the glory of the LORD in Ezekiel 10?
5. What did the Spirit tell Ezekiel about the 25 men at the East Gate of the LORD’S house?
6. What sins of the house of Israel did the Lord GOD condemn?
7. What judgments did Ezekiel proclaim?
8. How did the LORD answer Ezekiel’s question about the remnant of Israel?
9. What happened after Ezekiel heard the word of the LORD?

Notes on Lesson 5: Righteous Wrath and Sovereign Grace (Ezekiel 10-11)

Outline:

- I. **The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. **The coming judgment of Jerusalem (4-23)**
 - 1. The coming judgment of Jerusalem (4-7)
 - 2. **The glory of God departs from Jerusalem (8-11)**
 - a. Vision of abominations in Jerusalem (8)
 - b. The preparation for judgment in Jerusalem (9)
 - c. **The glory departs (10)**
 - d. **The judgment and restoration of Israel (11)**

Ezekiel 10: At this time, Ezekiel was in the temple where the brightness of the glory of God filled the inner court. Having returned from his mission to mark out those who groaned over the abominations in Jerusalem, the man in linen was instructed by the LORD to take coals of fire from between the cherubim and scatter them over Jerusalem. He took the coals of fire and left to scatter them on Jerusalem. Ezekiel again describes the four cherubim, each with four faces, standing over the four whirling wheels full of eyes. As they rose up, the cherubim, the divine chariot, and the glory of the LORD departed from the threshold of the temple and stood before the entrance to the east gate.

Ezekiel 11: The Spirit then lifted Ezekiel up and took him to the east gate of the temple complex. Twenty-five men, including two named Jazaniah and Pelatiah were there. They were identified as “the men who devise iniquity and give evil advice in this city.” Ezekiel was told to prophesy against them. The message from the Spirit of the LORD was that their wickedness was exposed before the LORD. They were about to learn that He is the LORD by the judgment about to fall on them. While Ezekiel spoke, Pelatiah died. This caused Ezekiel to cry out to the LORD and ask if He was about to bring the remnant of Israel to a complete end. The LORD had previously promised to leave a remnant (6:8), and this is now the second time that Ezekiel wondered if the LORD had changed His mind about preserving the remnant (9:8) in the face of the certain wrath of the LORD.

In response, the LORD spoke more specifically about His plan for the preservation of a remnant in the house of Israel. Although they would be scattered throughout the earth, the Lord GOD would return them to the land of Israel. More than that, their return would be accompanied by an internal work of regeneration so that they would walk righteously. They would be His people and He would be their God. This is a description of what Jeremiah had previously described as the New Covenant (Jeremiah 31:31-34).

The glory of the God of Israel was taken to the Mount of Olives, east of the city. The Spirit of God then brought Ezekiel back to the exiles in Chaldea where he told the exiles all that the LORD had shown him (see 8:1).

Lesson 6: Rebellion and Nonsense

Ezekiel 12-14

Memory: Ezekiel 34:26 and review

Hymn: "Before the Throne of God Above"

1. How did the LORD describe the house of Israel?
2. What did the LORD tell Ezekiel to do?
3. What interpretation of his actions was Ezekiel to give to the house of Israel?
4. Why did the LORD tell Ezekiel to eat and drink with quaking and anxiety?
5. What did the LORD say about the proverb which the people spoke about the land of Israel?
6. What was Ezekiel to prophesy against the prophets of Israel?
7. What was Ezekiel to say to the daughters of Israel?
8. What did the LORD say about idolatry?
9. What did the LORD say about the persistent unfaithfulness of the land?

Notes on Lesson 6: Rebellion and Nonsense (Ezekiel 12-14)

Outline:

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)**
 - 1. The coming judgment of Jerusalem (4-7)
 - 2. The glory of God departs from Jerusalem (8-11)
 - 3. The imminence of judgment (12-14)**
 - 4. Ezekiel prepares for exile (12)**
 - a. Prophecy against prophets and leaders of Israel (13-14)**

Ezekiel 12: While he himself was an exile from Israel near Babylon, Ezekiel was told by the LORD to portray the coming captivity and exile of the people in Jerusalem. As his fellow exiles watched, he enacted the attempt by King Zedekiah of Jerusalem to escape capture by the Babylonian army by digging out through the wall. Zedekiah would be captured. His eyes would be put out and he would be taken to Babylon where he would die. His army would be killed or scattered among the nations. By this, the people of Israel and the nations among whom they would be scattered would learn that the God of Israel is the LORD. Then, Ezekiel was to eat bread and drink water with trembling to illustrate the terror of the coming devastation of Israel. All this was to challenge the lie taught by the false prophets and accepted by the people that the day of judgment will either never come or will be many years off. The word of the LORD will no longer be delayed.

Ezekiel 13: The LORD then told Ezekiel to prophesy against the false prophets who claim to speak the word of the LORD, but are only speaking from their own imagination. The Lord GOD is against them for misleading His people and promising peace when there is no peace. Their message will not enable the people to stand in the day of the wrath of the Lord GOD. Ezekiel was also told to speak against the false prophetesses and their superstitious practices. The Lord GOD condemned them for discouraging the righteous with their false teaching and encouraging the wicked not to turn from their sins. The Lord GOD will deliver His people from them to show that He is the LORD.

Ezekiel 14: The elders of Israel came to Ezekiel, apparently to hear what they should do in response to the message that Ezekiel had just delivered to them. After questioning whether He should even respond to them because of their idolatry, the Lord GOD spoke to them directly. First, He told them that those who set up idols in their hearts will receive from the LORD answers consistent with their idols. Second, they must turn from their idols. Third, if they do not repent, the LORD will execute judgment and cut them off from His people. He does this to teach them not to stray from Him and continue in their sin. In this way, the house of Israel will know that He is the LORD. Then, they will be His people and He will be their God.

When the nation sins and is unfaithful, the Lord GOD will send His four severe judgments on the land: famine, wild beasts, the sword and plagues. Even if the righteous men, Noah, Daniel, and Job, were in the land, they alone would be spared and unable to turn away the wrath of God. Nevertheless, there will be survivors who will comfort the rebellious ones and thus show that all the ways of the Lord GOD are not in vain.

Lesson 7: Three Parables of Unfaithfulness

Ezekiel 15-17

Memory: Ezekiel 36:24 and review

Hymn: “Before the Throne of God Above”

1. How are the inhabitants of Jerusalem like the wood of the vine?

2. How did the LORD describe the beginning of Jerusalem?

3. What did the LORD do for Jerusalem when He found her?

4. How did Jerusalem respond to the LORD’S goodness?

5. What did the LORD say He would do because of Jerusalem’s harlotry?

6. How did Jerusalem compare with Samaria and Sodom?

7. What is the parable of the two eagles?

8. What is the meaning of the parable of the two eagles?

9. What did the LORD say about the second twig from the top of the cedar?

Notes on Lesson 7: Three Parables of Unfaithfulness (Ezekiel 15-17)

Outline:

I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem

A. The LORD reveals Himself to Ezekiel and commissions him (1-3)

B. Messages of wrath for Jerusalem (4-23)

1. The coming judgment of Jerusalem (4-11)
2. The glory of God departs from Jerusalem (8-11)
3. The imminence of judgment (12-14)
4. **The unfaithfulness of Israel (15-19)**
 - a. **The parable of the worthless vine (15)**
 - b. **The parable of the harlot (16)**
 - c. **The parable of two eagles (17)**

Ezekiel 15: In the first of three parables teaching the unfaithfulness of Israel, Ezekiel compares Jerusalem to a vine that is only useful for a fire. It is useful for nothing after the fire goes out. The point is that the fire that the inhabitants of Israel are about to be put through will not make them better. The land will be made desolate. This will show that God is the LORD.

Ezekiel 16: In order to expose the abominations of Jerusalem, the LORD instructed Ezekiel to tell a second parable. The parable begins when a child was discarded at birth. The man who found her cared for her until she became physically mature. She had nothing to commend herself to anyone, but he made a covenant of marriage with her. He adorned her with material excellence so that she became exceedingly beautiful. Her fame went out among the nations. She trusted in her beauty and became an indiscriminate harlot with whomever she met. She was so depraved that she did not seek payment for her harlotry, but made payments to all her lovers. She even sacrificed her children to idols. Therefore, the Lord GOD said He would execute the death penalty for her adultery and murder. He would bring judgment upon her for her abominations by delivering her up to cruel treatment at the hands of those with whom she committed harlotry in order that she would stop her harlotry.

The proverb, “Like mother, like daughter” applied to Judah. She was corrupt like her Hittite mother and more corrupt than her two sisters, Samaria and Sodom. In the end, she would return to her original state – “abhorred on the day you were born” (16:5).

The parable has an unbelievable ending. The Lord GOD announced a real life ending for Jerusalem and the nation. He promises restoration by an everlasting covenant. Their future is guaranteed by the faithfulness of the Lord GOD to His covenant with Abraham. They will know that He is the LORD when He forgives them for all that they have done. The details of this promise will await later chapters in the book, but enough is seen in this parable and its application to realize that the meaning of the name LORD is wonderful beyond our imagination.

Ezekiel 17: The parable of the two eagles shows the immediate future of Judah in the first 10 verses of the chapter. It begins with a great eagle who came to Lebanon and removed the topmost twig of a cedar tree. He took it back to a city of traders in a land of merchants. Before the eagle left, he planted some of the seed in the land where it grew into a vine which grew toward another great eagle. The Lord GOD asked if the vine would thrive, and concluded it would not. It will wither under the blast of the east wind.

The parable is explained in the final 14 verses of the chapter. The first great eagle is the king of Babylon. The topmost twig of the cedar is King Jehoiachin who was defeated and taken to Babylon. The king of Babylon made a covenant with the youngest son of Josiah, Zedekiah, to be the ruler. He was not recognized as king by either Judah or the king of Babylon. He was a vine which grew toward the second eagle, the Pharaoh of Egypt, and broke his covenant with the king of Babylon. As a result, Zedekiah would be taken captive to Babylon, and the survivors of Judah scattered among the nations.

In the final three verses of the chapter, the Lord GOD adds another surprise ending. There is still another twig taken from the top of the cedar – not from the vine, and not from the twig in Babylon. It will be planted in the land of Israel and grow into a great tree in which birds of every kind will nest. This is a prediction of the reign of the future King who would not arise from either the cedar twig (Jehoiachin; Jeremiah 22:28-30) in Babylon, or the vine (Zedekiah) at Jerusalem, but still from the cedar tree (17:3) which represents the Davidic monarchy.

Lesson 8: The Soul Who Sins Shall Die!
Ezekiel 18-20

Memory: Ezekiel 36:25 and review

Hymn: "Before the Throne of God Above"

1. What proverb was spoken concerning the land of Israel, and what did the LORD say about it?

2. What principle was to be applied in judging the people of Israel?

3. How did the LORD respond to the criticism that His ways were not fair?

4. How did Ezekiel lament the fall of the Davidic dynasty?

5. What did the LORD tell Ezekiel to say to the elders of Israel who came to inquire of him?

6. In three stages of Israel's history, note what the LORD did for Israel, how they responded, the LORD'S reaction to their response, and the reason for His action.
 - In Egypt

 - In the wilderness

 - In the land (Canaan)

7. What future hope is there for Israel?

Notes on Lesson 8: The Soul Who Sins Shall Die! (Ezekiel 18-20)

Outline:

- I. **The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. **Messages of wrath for Jerusalem (4-23)**
 1. The coming judgment of Jerusalem (4-11)
 2. The glory of God departs from Jerusalem (8-11)
 3. The imminence of judgment (12-14)
 4. **The unfaithfulness of Israel (15-19)**
 - a. The parable of the worthless vine (15)
 - b. The parable of the harlot (16)
 - c. The parable of two eagles (17)
 - d. **Individual responsibility before the Lord GOD (18)**
 - e. **A lamentation for the princes of Israel (19)**
 5. **The Lord GOD speaks against the elders and the House of Israel (20-23)**
 - a. **Rebellion and restoration (20)**

Ezekiel 18: In this chapter, the Lord GOD tells Ezekiel to speak to the misconception of the Jews concerning the judgment of the nation Israel as expressed in the proverb: “The fathers eat sour grapes, but the children’s teeth are set on edge.” It is not true. Each soul answers for himself before God, and “the soul who sins will die.” The LORD follows this with 3 examples of father-son relationships where the sins of the father or son are visited only upon the one who sinned. He then answers two objections raised by the Jews. First, they asked why the son should not bear the punishment for his father’s iniquity? They may well have been thinking of the statement in the Law of Moses that the LORD visits “the iniquity of the fathers on the children, on the third and the fourth generation of those that hate Me” (Exodus 20:5). The answer: death is the consequence of personal sin, and not of the sin of another, as is explicitly stated in the Law of Moses (Deuteronomy 24:16). This encourages the sinner to turn from his rebellion against God and be righteous, as God takes no delight in the death of the wicked but that the wicked turn from his ways and live. Secondly, they questioned the justice of the Lord. The response: The way of the Lord GOD is right! It is the ways of the house of Israel that are not right. He concludes with a call for them to repent and live, but added that what was needed for this is “a new heart and a new spirit.” Although not stated, that is a remedy that only the Lord GOD can provide.

Ezekiel 19: This is a lamentation for the state of the monarchy in Ezekiel’s day. The king has been taken from the land. In the figure of a lioness among lions, the wicked heirs of King Josiah are depicted as lion cubs. The second born son, Jehoahaz, ascended to the throne, but was deposed and taken to Egypt. He was followed by Josiah’s eldest son and rightful heir, Jehoikim. He died and was succeeded by his son, Jehoiachin, who was taken to Babylon 3 months after the death of his father. Zedekiah, the third son of Josiah, is not depicted as a lion but a vine. He was not an heir to the throne. His destiny was to be transplanted to the wilderness, leaving no one of the Davidic line on the throne.

Ezekiel 20: This chapter begins a series of prophecies against Israel, two years and five months before the siege of Jerusalem. The historical context of these prophetic messages was the recent success of Pharaoh in getting out of the yoke of Babylon. Zedekiah seized upon this opportunity to get himself out of Babylonian dominion. Therefore, he broke his covenant with Babylon and made an alliance with Egypt. Certain elders came before Ezekiel to inquire of the Lord GOD, but He refused to hear them. Instead, He directed Ezekiel to set forth the case against them. Beginning at Egypt, Ezekiel showed the great gulf between the goodness of the LORD and the unfaithfulness of the nation. In Egypt, He chose to reveal Himself to them as the LORD their God who would deliver them from Egypt, but they clung to their idols. Instead of destroying them, He led them out of Egypt and gave them the Law to teach them that He is the LORD who sanctifies. They rebelled again. He judged them, but spared the next generation. They too were unfaithful and worshiped idols upon entering the Promised Land. The current generation had followed in the footsteps of their fathers. Therefore, the Lord GOD would not be inquired of by them. Then Ezekiel brings an astonishing message of grace. The Lord GOD will bring them back into the land in righteousness in a manner that protects His holiness. They will know that He is the LORD. For now, they must anticipate a consuming fire.

Lesson 9: A Drawn Sword, a Bloody City, and Two Harlots

Ezekiel 21-23

Memory: Ezekiel 36:26 and review

Hymn: “Before the Throne of God Above”

1. What is the meaning of the drawn sword?
2. Why did the LORD tell Ezekiel to sigh?
3. What was the message to the prince of Israel?
4. What are the abominations of the bloody city?
5. What would the LORD do about the wickedness of the house of Israel?
6. What did the LORD say about the prophets, the priests, the princes, and the people?
7. Who is Aholah (or Oholah), and what did she do?
8. Who is Aholibah (or Oholibah), and what did she do?
9. What did the LORD say He would do to Aholibah (or Oholibah)?

Lesson 9: A Drawn Sword, a Bloody City, and Two Harlots (Ezekiel 21-23)

Outline:

- I. The Wrath of the Lord God (1-33) – before the fall of Jerusalem**
 - A. The Lord reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)**
 - 1. The coming judgment of Jerusalem (4-7)
 - 2. The glory of God departs from Jerusalem (8-11)
 - 3. The imminence of judgment (12-14)
 - 4. The unfaithfulness of Israel (15-19)
 - 5. The Lord God speaks against the elders and the House of Israel (20-23)**
 - a. Rebellion and restoration (20)
 - b. The sword of the Lord (21)**
 - c. The case against the bloody city (22)**
 - d. The adultery of Aholah (Oholah) and Aholibah (Oholibah) (23)**

Ezekiel 21: The word of the LORD came to Ezekiel to prophesy against Jerusalem. The LORD is about to bring a sword against the land of Israel. Both the righteous and the wicked will be cut off from the land. This must be understood in the context of the previous chapter in which He stated that He would display the significance of the name YHWH (LORD) by bringing survivors back into the land and not dealing with them according to their sins. They would “pass under the rod” but be brought into “the bond of the covenant” (20:37, 44). For now, the prophecy of the coming judgment would make Ezekiel groan with bitter grief over the suffering of the people and the destruction of Israel. Then, the LORD announced that the sword of which He is speaking will be the king of Babylon. He described a scene where the king stands at a fork in the road and must decide whether to go to Jerusalem or Ammon. He consults his divination – shaking the arrows (similar to rolling dice), the household idols, and the dead sheep’s liver. All three indicate he is to go to Jerusalem. It will be destroyed and not recover “until He comes whose right it is, and I will give it *to Him*” (21:27). Following this, the king of Babylon will move on to deliver the wrath of the LORD on Ammon.

Ezekiel 22: Ezekiel is told to make the case for the wrath of the LORD against Jerusalem. Their crimes included: murder, idolatry, mistreatment of parents, widows, and orphans, profaning the holy commandments, sexual immorality of all types, corruption of justice with bribes.. They had forgotten the LORD. Therefore they would be scattered among the nations where they would be consumed. They will be put into a smelter’s fire. They will find no help from the prophets, the priests, or the princes. The LORD Himself will not be able to find a man to stand in the gap before Him to prevent their destruction.

Ezekiel 23: This chapter ends the section of Ezekiel on the coming wrath of God on Israel which began in chapter 4. He speaks of two sisters, Aholah (Oholah) and Aholibah (Oholibah), who were harlots in Egypt when the LORD took them for Himself. They continued in their harlotry. Aholah (Oholah) prostituted herself with the Assyrians, and was delivered into their hands. Aholibah (Oholibah) saw this, but she did worse than her sister with both the Assyrians and the Chaldeans. Therefore, the LORD said He would deliver Aholibah (Oholibah) into their hands and they would deal with her in hatred. She will drink deeply of the cup of the LORD’S wrath. Both sisters will learn that the God of Israel is the Lord GOD by being given over to terror and plunder. In this way, the evil will be removed from the land.

Lesson 10: The Siege Begins

Ezekiel 24-26

Memory: Ezekiel 36:27 and review

Hymn: "Before the Throne of God Above"

1. What is the occasion of this message from the LORD?
2. What are the two parts of the parable of the pot and how do they apply to Jerusalem?
3. How was Ezekiel a sign to the house of Israel?
4. For each of the nations mentioned for judgment in Ezekiel 25-26, write down the reason for the judgment, the description of the judgment, and the result of the judgment.

Ammon

Moab

Edom

Philistia

Tyre

Notes on Lesson 10: The Siege Begins (Ezekiel 24-26)

Outline:

- I. **The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. **Messages of wrath during the siege of Jerusalem (24-33)**
 - 1. **The parable of the boiling pot, and the sign of Ezekiel (24)**
 - 2. **Ammon, Moab, Edom, Philistia (25)**
 - 3. **Tyre and Sidon (26-28)**

Ezekiel 24: On the 10th day of the 10th month of the 9th year of Jehoachin's (and Ezekiel's) exile in Babylon, word came to Ezekiel that the siege of Jerusalem by the Babylonian army had started. The main message of the prophetic ministry of Ezekiel from this point until the fall of Jerusalem will be upon the nations around Israel. But first, the LORD gave a final message about the certainty of the destruction of Jerusalem through a parable of a boiling pot, and a personal tragedy in the life of Ezekiel.

The parable consists of a rusty pot filled with choice animal parts from the flock. The pot was filled with water and boiled. The contents were then removed and burned in the fire. Then the pot was heated until it melted. This pictures the wrath of the LORD against Jerusalem. He will show no pity or relent.

The LORD then told Ezekiel that He was going to take his wife from him. Ezekiel may groan silently but must not mourn or weep. Ezekiel told the people the parable in the morning, and his wife died the same evening. Ezekiel obeyed the LORD and did not weep.

In this, Ezekiel was to be an example for the people to follow when they heard of the inevitable fall of Jerusalem and the destruction of the Temple – “the joy of their pride, the desire of their eyes and their heart's delight.”

Ezekiel was told that his inability to speak would continue until word came of the fall of Jerusalem.

Ezekiel 25: The transition to prophecies of the wrath of the Lord GOD against the nations surrounding Israel sends a message to the exiles that in the judgment of the children of Israel, the LORD has not forgotten His promise to Abraham that those who curse his descendants would themselves be cursed. The nations named in these prophecies – Ammon, Moab, Edom (Seir), Philistia, Tyre, Sidon, and Egypt – all were guilty of hostile actions against the promised great nation. Ezekiel begins prophecies of wrath against the first four of these nations in this chapter. They are condemned for taking satisfaction in the downfall of Jerusalem and the house of Judah. Ammon and Moab will be defeated by Babylon. Edom will face the vengeance of the Lord GOD at the hand of Israel. This likely is to occur at the end of the age as Israel has not yet dominated Edom. The instrument of the judgment upon Philistia is not stated, but likely was the Babylonian army. The intent of the Lord GOD is for these nations to learn that Israel's God is the LORD.

Ezekiel 26: The prophecy against Tyre and Sidon is much longer and more detailed, requiring 3 chapters. They also celebrate the destruction of Jerusalem. Therefore, the wrath of the Lord GOD will be brought against Tyre by Nebuchadnezzar and his great army as the first of many nations to come against this great economic power. When Tyre is finally destroyed, it will be mourned through the earth. Tyre will be reduced to a bare rock and “never be found again.” The Lord GOD Himself is bringing this judgment upon them in order that they may know that He is the LORD.

Lesson 11: A Lamentation for Tyre and the King of Tyre Ezekiel 27-28

Memory: Review

Hymn: "Before the Throne of God Above"

1. Why was Tyre so great, and what image is used to describe Tyre?
2. What kinds of merchandise were traded by Tyre?
3. What nations participated in the commerce of Tyre?
4. What will happen to Tyre?
5. How will people react to the fall of Tyre?
6. What is the reason for the judgment of the prince of Tyre?
7. How will the prince of Tyre be judged?
8. Why is the lamentation for the king of Tyre thought to really be about Satan?
9. What does the LORD have planned for the house of Israel?

Note on Lesson 11: A Lamentation for Tyre and the King of Tyre (Ezekiel 27-28)

Outline:

I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem

- A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
- B. Messages of wrath for Jerusalem (4-23)
- C. **Messages of wrath during the siege of Jerusalem (24-33)**
 - 1. The parable of the boiling pot, and the sign of Ezekiel (24)
 - 2. Ammon, Moab, Edom, Philistia (25)
 - 3. **Tyre and Sidon (26-28)**

Ezekiel 27: Ezekiel was told by the LORD to take up a lamentation over Tyre and its coming destruction by Nebuchadnezzar and the Babylonians. Tyre is pictured as a great and beautiful sailing ship, built from great wealth. Its splendor came from commerce which had all the nations of the known world as its customers. It sailed under the direction of wise men and accumulated even more wealth. Astonishingly, it was destroyed by an east wind. The beautiful ship with all its wealth sank to the bottom of the sea. This created a great cry of anguish from all the people who had been satisfied by the abundance of her great wealth. The sadness of this song is not the loss of such a beautiful ship, but the futility of having hopes in material prosperity, and not in knowing the God who is the LORD.

Ezekiel 28: This chapter has four parts to it. First, the word of the Lord GOD is directed against the king of Tyre. He is a man of great wisdom and wealth who viewed himself as a god. Thus, the Lord GOD said he would die at the hand of strangers. Second, the LORD told Ezekiel to take up a lamentation for him. In this lamentation, the king of Tyre and his destiny are compared with the anointed cherub who came from the presence of God into the Garden of Eden. His heart was lifted up because of his great beauty. His wisdom was corrupted and he sinned. He was cast out of heaven. Like the king of Tyre, his iniquity will be openly displayed. Those who see him will be appalled, and he will be removed from the earth forever. The meaning of this story of the anointed cherub, who is Satan, is that the king of Tyre is so much under the influence of Satan that he replicates his sin and will share his destiny. The horror of this account is that both will discover that the Lord GOD is holy and brings eternal judgment upon His enemies. Third, Ezekiel brings a word of prophesy against Sidon, a sister city of Tyre, who treated Israel with scorn and abuse. The glorious holiness of the Lord GOD will also be displayed in her midst by His judgment on her. Finally, in the final two verses, the Lord GOD predicts the restoration of the house of Israel to the land which He gave to His servant Jacob. There, they will dwell securely. They will know that their God is the Lord GOD by His judgments against their enemies who surrounded them.

Lesson 12: The Monster in the Nile

Ezekiel 29-30

Memory: Review

Hymn: "Before the Throne of God Above"

1. What did the LORD say about the monster in the midst of the rivers?
2. What had Egypt done to the house of Israel?
3. What did the LORD say would happen to the land of Egypt?
4. What would happen to Egypt after 40 years?
5. What did the LORD tell Ezekiel about Nebuchadnezzar?
6. What did Ezekiel prophesy about the day of the LORD?
7. What will happen to Egypt's allies?
8. What judgment would be brought by Nebuchadnezzar?
9. What did the LORD say about the arms of the kings of Egypt and Babylon?

Notes on Lesson 12: The Monster in the Nile (Ezekiel 29-30)

Outline:

- I. **The Wrath of the Lord God (1-33) – before the fall of Jerusalem**
 - A. The Lord reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. **Messages of wrath during the siege of Jerusalem (24-33)**
 - 1. The parable of the boiling pot, and the sign of Ezekiel (24)
 - 2. Ammon, Moab, Edom, Philistia (25)
 - 3. Tyre and Sidon (26-28)
 - 4. **Egypt (29-32)**

Ezekiel 29: In this chapter, Ezekiel begins a 4 chapter set of six prophecies against Egypt. This first prophecy (29:1-16) presents the “big picture” of the Lord GOD’s case against Egypt. This prophecy came 1 year and 2 days after the beginning of Babylon’s siege of Jerusalem in 587 B.C. Egypt is pictured as a great sea monster which will be dragged out of the Nile to die. Pharaoh is guilty of arrogant pride and failure to adequately help Israel when they needed help. The land of Egypt will become “a desolation and waste.” After 40 years, the Egyptians will be gathered from the nations among whom they have been scattered and brought back to Egypt. However, they will never be more than a lowly nation, and never again rule over the nations.

The second prophecy (29:17-21) was proclaimed 17 years later than the first, in 571 B.C. It explains the reason for Nebuchadnezzar’s future victory over Egypt as a reward from the Lord GOD for Nebuchadnezzar’s role as the agent of the Lord GOD against Tyre. Since Nebuchadnezzar’s campaign against Tyre had been costly, with little gain for the Babylonians, God now will give Egypt to him as a reward for his role. The details of the victory over Egypt by Nebuchadnezzar complete this prophecy in the next chapter.

Ezekiel 30: The second prophecy against Egypt continues in the first 19 verses of this chapter. In it, we see the details of Nebuchadnezzar’s victory over Egypt (ca. 568 B.C.). The references to the Day of the LORD in verse 2 suggest this prophecy is speaking of the end of the age. However, the text is introduced at the end of the previous chapter by explaining that this victory is a reward for Nebuchadnezzar, and the prophecy specifically mentions Nebuchadnezzar as the victor. At best, it is a figure of a final defeat of Egypt in the Day of the LORD at the end of the age. An invasion is announced by Nebuchadnezzar into Egypt. Egypt and her allies will all fall to the Babylonians. The land will be desolate and their idols will be destroyed. Egypt will learn that the God of Israel is the LORD. This is likely the start of the 40 year captivity of Egypt mentioned in the previous chapter.

The third prophecy (30:20-26) against Egypt was actually revealed before the second prophecy just completed, and goes back to the time of the siege in 587 B.C. It is a prediction of Nebuchadnezzar’s victory over Egypt and the dispersion of the Egyptians among the nations. As with God’s purpose in dealing with Israel and other nations, all that He does with Egypt is so that the Egyptians will learn through it that God is the LORD.

Lesson 13: The Lesson from Assyria

Ezekiel 31-32

Memory: Review

Hymn: “Before the Throne of God Above”

1. How is the greatness of Assyria like a cedar tree?
2. What happened to the cedar tree?
3. What application is made for Pharaoh?
4. What images are used to portray Pharaoh?
5. What will happen to Pharaoh?
6. What instrument will the LORD use to destroy Egypt?
7. What lamentation did Ezekiel make for the multitude of Egypt?
8. What other nations will be with Egypt in the Pit, and why will they be there?
9. What would be Pharaoh's comfort?

Notes on Lesson 13: The Lesson from Assyria (Ezekiel 31-32)

Outline:

I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem

- A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
- B. Messages of wrath for Jerusalem (4-23)
- C. **Messages of wrath during the siege of Jerusalem (24-33)**
 - 1. The parable of the boiling pot, and the sign of Ezekiel (24)
 - 2. Ammon, Moab, Edom, Philistia (25)
 - 3. Tyre and Sidon (26-28)
 - 4. **Egypt (29-32)**

Ezekiel 31: Two months after the third prophecy at the end of the previous chapter, Ezekiel brought Pharaoh a fourth prophetic warning (31:1-18) from the LORD. He compared the greatness of Egypt to Assyria. He described Assyria as a great cedar tree, more beautiful and taller than all the other trees. He said, “No tree in God’s garden could compare with it in its beauty.” Because of its exalted position, its heart became proud. Because of this, the Lord GOD brought a mighty one from the nations (i.e. Nebuchadnezzar) to cut it down as an example to all other nations. The Lord GOD then caused the nations to weep and tremble at the magnitude of the fall of the great Assyrian nation. Ezekiel then warned Pharaoh that he and his people would suffer the same humiliating and disgraceful fate of the heathen nations that went before them.

Ezekiel 32: The fifth message (32:1-16) to Egypt came 21 months after the fourth prophecy in the previous chapter. It came in the form of a funeral lamentation for the death of Pharaoh. The song, which begins this prophecy, is written from the perspective the Lord GOD (32:1-10). Notice how often we read statements beginning with “I will . . .” Pharaoh, who viewed himself as a young lion, is depicted as a monster in the river who fouled the rivers. His death was an act of God who captures him in a net and leaves him on dry land for the birds and wild beasts to devour. His death would be accompanied by darkness in the heavens and fear in the hearts of people in lands beyond his own dominion. The prophecy closes with the announcement that it will be the king of Babylon who will be the human agent of Pharaoh’s death (32:11-16). The pride of Egypt will be devastated. The land will become desolate. It is by this national tragedy that the survivors will know that God is the LORD. The daughters of the nations will chant this lamentation.

The sixth and final prophecy (32:17-32) to Egypt came 3 months later. Here, the Lord GOD calls for Ezekiel, the son of man, to wail for the masses of Egypt as they go down into the place of the dead (Sheol). There, Egypt, who took pride in her self-proclaimed beauty, would be debased with the nations who preceded her with their reigns of terror in the earth. Assyria, Elam, Meshech, Tubal, Edom, and Sidon died by the same violence that they inflicted on others. Although the terror of Egypt was the instrument of the wrath of the Lord GOD in history, she will lie among the masses of the wicked.

Lesson 14: The Fall of Jerusalem Ezekiel 33-34

Memory: Review

Hymn: “Before the Throne of God Above”

1. What did the LORD tell Ezekiel about being a watchman?
2. What did the LORD tell Ezekiel about his responsibility as watchman for the house of Israel?
3. What did the LORD say about His pleasure?
4. How did the LORD’S idea about fairness compare with Israel’s idea of fairness?
5. Why did the people of Israel expect to possess the land, and what did the LORD say about it?
6. How did the people respond to the ministry of Ezekiel?
7. Why did the LORD tell Ezekiel to prophesy against the shepherds of Israel?
8. What would the LORD do as the Good Shepherd?
9. What future hope did Ezekiel prophesy?

Notes on Lesson 14: The Fall of Jerusalem (Ezekiel 33-34)

Outline:

- I. **The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem**
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. **Messages of wrath during the siege of Jerusalem (24-33)**
 - 1. The parable of the boiling pot, and the sign of Ezekiel (24)
 - 2. Ammon, Moab, Edom, Philistia (25)
 - 3. Tyre and Sidon (26-28)
 - 4. Egypt (29-32)
 - 5. **The watchman and the fall of Jerusalem (33)**
- II. **The holiness of the Lord GOD (34-48) – after the fall of Jerusalem**
 - A. **The restoration of the nation Israel (34-39)**
 - 1. **The Shepherd of Israel (34)**

Ezekiel 33: This lesson concludes the first part of Ezekiel's prophecy where the emphasis is upon the wrath of God against Jerusalem and Israel for their rebellion and unfaithfulness to the Lord GOD. This final chapter is a conclusion for both the series of messages during the siege of Jerusalem (Part IC) and for all of the first part of Ezekiel (Part I). Remember that Ezekiel was called to be a watchman to the house of Israel when he was commissioned to this ministry (3:17). The LORD now returns to that theme. The watchman is charged with warning the people of the coming sword of the LORD which Ezekiel has just been proclaiming. If the watchman warns of the coming judgment but the people ignore him, they are responsible for their own deaths. If the watchman fails to sound the warning, he alone will bear the guilt for the deaths of the people. Ezekiel must call the people to repentance. The LORD does not delight in the death of the wicked, but in their repentance. If they continue in their sins, they will die. If they turn from their sins to practice righteousness and justice, they will live. The emphasis in the prophet's message, as in his message of Ezekiel 18, is that it is an individual responsibility to repent. Sadly, the people responded by making the accusation that the way of the LORD is not right. They saw the promise to Abraham as a national promise and did not see any personal responsibility to the LORD. To the contrary, the LORD replies that it is their way that is not right. Each individual will stand or fall alone before God.

At this time, 12 years after Ezekiel and his fellow exiles had been brought to Babylon, refugees came from Jerusalem with the report that the city had fallen. From this point forward, after 7½ years of silence except to speak the word of the LORD, Ezekiel will no longer be mute. The LORD told him to tell his fellow exiles and the newly arrived exiles that the loss of the land was due to their idolatry, murder, and sexual immorality. Therefore, their reliance on their own strength was futile in the face of the wrath of God for their sins. The desolation of the land was a final lesson that their God is the LORD. He invited them to come to hear what their LORD now has to say to them. The wonderful message he will tell them in the following chapters (34-39) will be received as a beautiful song, but sadly, they will not turn from their wickedness. The nation will not learn that Ezekiel is truly a prophet of the LORD until all that he has told them comes to pass.

Ezekiel 34: This chapter begins part 2 of Ezekiel's ministry where the message will now turn to the promise of restoration, with some remarkable revelations about how this will occur. To be precise, this latter half of Ezekiel's ministry actually began on the date of the fall of Jerusalem noted in Ezekiel 33:21. The prophetic messages in Ezekiel 34-39 are called by some the "night visions," since the hand of the LORD had been upon Ezekiel from the previous evening. The next morning, the refugees arrived with word of the fall of Jerusalem. Ezekiel then told them the visions he had received during the night to complete the second part of his ministry. His mute status also ceased that morning. It will be 13 years before he receives another vision, and this final vision (40-48) will be more of a descriptive vision of the land at the end of the age, than a revelation of YHWH.

The vision begins a prophecy against the false shepherds of Israel who fed themselves and not the sheep. For lack of true shepherds, the LORD's people were scattered among the nations with no one to seek them or care for them. The false shepherds will be removed.

Then the LORD made a wonderful announcement. He Himself will be the Shepherd of His people and restore them to their own land. Although some will be destroyed, the rest will be brought into a new covenant – a covenant of peace. They will no longer be a prey to the nations. The LORD Himself will be their God. David will be their king and they will finally know that their Shepherd is the LORD.

Lesson 15: A Nation Regenerated Ezekiel 35-37

Memory: Review

Hymn: “Before the Throne of God Above”

1. Why was Mount Seir condemned?
2. What would happen to Mount Seir?
3. Why did the LORD determine to judge the nations and bless Israel?
4. What blessing did the LORD promise to Israel?
5. How did the LORD plan to deal with the sinfulness of Israel?
6. What happened in the valley of dry bones?
7. What is the interpretation of this vision of the dry bones?
8. What is the meaning of the two sticks?
9. What will be the condition of the nation Israel when the LORD restores them in the land?

Notes on Lesson 15: A Nation Regenerated (Ezekiel 35-37)

Outline:

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. Messages of wrath during the siege of Jerusalem (24-33)
- II. The holiness of the Lord GOD (34-48) – after the fall of Jerusalem
 - A. The restoration of the nation Israel (34-39)
 1. The Shepherd of Israel (34)
 2. The everlasting desolation of Mount Seir (35)
 3. Prophecy to the mountains of Israel (36)
 4. Prophecy to the dry bones (37)

Ezekiel 35: This prophecy against Mount Seir may come as a surprise in the section of Ezekiel that focuses upon the restoration of Israel in the land, and especially so since Ezekiel already prophesied against Edom in chapter 25. The reason for this is that Esau, in reality and figuratively, stands for opposition to the Lord GOD in the earth. Esau is famous for despising the promise to Abraham. He saw no use for the promised blessing in life or death (Genesis 25:27-34). The nation that emerged from Esau was distinguished by hostility to the children of Israel as an expression of their hostility to the Lord GOD, and their desire to possess the promised blessing of Abraham by their own strength. This is seen in the two accusations in this text (35:5, 10). Therefore, an essential aspect of the blessing of Abraham is to remove Mount Seir and all remnants of Edom in the human race (cf 36:5). This will be done, and will show to Edom that the God of Israel is LORD.

Ezekiel 36: This chapter is divided into two parts: (1) A message to the mountains of Israel (1-15), and (2) A message to the house of Israel (16-38). In the first part, the Lord GOD tells them that he knows the nations boast of their dominance of the land and intent to possess the land of the Lord GOD. In His jealousy and wrath, He is against the nations. He will restore His people to His land as their inheritance. He will cause the land to be more fruitful than at the first. It will never again be despised by the nations, and the people will never stumble again.

In the second part, the Lord GOD explains his reason for restoring the house of Israel to their land. This was a people who were depraved from the beginning. They had defiled the land by their idolatry. When they were removed from the land and scattered among the nations, they continued to profane the name of the LORD. Therefore, it was not for the worthiness of the house of Israel, but for His concern for His holy name that He will gather Israel from the nations and return them to their own land. He will cleanse them from their sins, replace their heart of stone with a new heart, and put His Spirit within them. Then, the desolate land will become like the Garden of Eden. By this, all nations and the House of Israel will know that the God of Israel is the LORD.

Ezekiel 37: In the last chapter, the plan of the LORD to bring blessing to and through the House of Israel in accordance with the Everlasting Covenant with Abraham is re-affirmed. Here we see what is required for this Covenant to be fulfilled. It is the forgiveness of sins, a new heart, and the gift of the Holy Spirit. It never was the LORD's intention to bring blessing through a people who were merely biologic heirs of Abraham. They must also be of the faith of their father Abraham, or as Paul wrote in the New Testament, those children of Abraham, Isaac, and Jacob who are "the Israel of God" by faith (Romans 9:6-9; Galatians 6:16). This chapter in Ezekiel announces that the re-gathering of both houses of Israel as the unified, blessed nation will occur by the work of the Holy Spirit as the Gospel is preached. In short, it is the work of regeneration, or the new birth.

In a vision, Ezekiel is brought to a valley filled with dry bones – the remains of the dead of the house of Israel. The LORD asks, "Son of man, can these bones live?" Ezekiel cannot answer. The LORD then told him to preach to the dry bones. He did, and as he preached, the dry bones came to life as a large company of living people. The application is that Ezekiel had just seen a vision of a future work of grace when a generation of rebellious members of the house of Israel will be truly saved (born again). The two divisions of the House of Israel will be united in one great nation in the Promised Land under the rule of the Davidic monarchy, and under the terms of the Everlasting Covenant of Peace (Jeremiah 31:31-37; Hebrews 13:20-21). God Himself will dwell with them. They will finally be His people, and all nations will learn through this that the God of Israel is the LORD who saves.

Lesson 16: The Last Battle

Ezekiel 38-39

Memory: Review

Hymn: “Before the Throne of God Above”

1. What nations are included in this alliance that God opposes?
2. What evil plan will this alliance of nations devise?
3. What did the LORD say He would do in the last days, and why will He do it?
4. How will the LORD magnify Himself when Gog comes against the land of Israel?
5. How will the LORD show that He is against Gog?
6. What impact will this have upon Israel and the nations?
7. How will the people of Israel cleanse the land?
8. What did Ezekiel tell the birds and the beasts of the field?
9. What is God’s purpose in the events of these days?

Notes on Lesson 16: The Last Battle (Ezekiel 38-39)

Outline:

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem
 - A. The LORD reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. Messages of wrath during the siege of Jerusalem (24-33)
- II. The holiness of the Lord GOD (34-48) – after the fall of Jerusalem
 - A. The restoration of the nation Israel (34-39)
 1. The Shepherd of Israel (34)
 2. The everlasting desolation of Mount Seir (35)
 3. Prophecy to the mountains of Israel (36)
 4. Prophecy to the dry bones (37)
 5. Prophecy against Gog (38-39)

Ezekiel 38: These two chapters describe the invasion by a world-wide coalition of nations, led by Gog, prince of Magog, against the nation Israel in a final attempt to eliminate them from the face of the earth. Apart from a son of Japheth (Genesis 10:2; 1 Chronicles 1:5), and a descendant of Reuben (1 Chronicles 5:4), these two names, Gog and Magog only appear in these two chapters in the Old Testament and in one verse in the New Testament (Revelation 20:8). If Ezekiel is speaking about the same event as appears in Revelation, this event occurs at the end of the Millennial Kingdom. Some Bible students place this event at the end of the Great Tribulation (Revelation 1:17-19). Ezekiel only says it is in the “latter years” and the “last days” (38:8, 16).

In this first chapter, Ezekiel describes a multinational force led by Gog who are summoned by the Lord GOD against the nation Israel who will be living in peace in their land. Gog and his forces will devise a wicked plan to invade and conquer “the land at the center of the world.” When they come, they will be met by the fury of the Lord GOD in a terrifying display of His power that ends in the destruction of this mighty army with fire from heaven. This final battle is intended to magnify Him, sanctify Him, and make Him known to the nations as the LORD.

Ezekiel 39: This chapter gives more detail about the great battle and its aftermath, and the direct involvement of the Lord GOD, with an emphasis upon His purpose in this great event. Gog and his allies are directly opposed by the Lord GOD. He will bring them against Israel and will Himself fight against them, and finally send fire from heaven on their homelands. All will be done to prevent His holy name from being profaned and to teach the nations that the Holy One of Israel is the LORD.

The middle of the chapter describes the aftermath of the great battle. It will take 7 years for the people of Israel to gather and burn the weapons of war left by the invaders. For seven months, they will gather and bury the dead bodies of Gog and his army. The work will be aided by the carrion birds and carnivorous animals of the soldiers and princes of the earth. His purpose is to set His glory among the nations so that all nations and the house of Israel will know forever that He is the LORD their God. The nations will realize that Israel's long history of their exile and the successes of their enemies against them were by the hand of the LORD their God because of their unfaithfulness Him.

The chapter ends (39:25-29) with a summary explanation of the plans of the LORD for the restoration of Israel. It is because He is the LORD that He sent them into exile for their unfaithfulness to Him. It is because He is the LORD that He will restore the fortunes of the house of Israel. It is because He is jealous for His holy name, the LORD, that He will pour out His Spirit upon the House of Israel and never again hide His face from them.

Lesson 17: The Vision of the Temple Ezekiel 40-46

Memory: Review

Hymn: “Before the Throne of God Above”

1. When did these visions occur?
2. What did Ezekiel see in the vision?
3. What instructions were given to Ezekiel?
4. After the measurement of the temple, what did Ezekiel see at the east gate?
5. What did the LORD say about the temple?
6. Why did Ezekiel describe the temple to the house of Israel?
7. What did Ezekiel see and hear by the north gate in front of the temple?
8. What did the LORD say about the Levites and priests?
9. What is the role of the prince in the temple worship?

Notes on Lesson 17: The Vision of the Temple (Ezekiel 40-46)

Outline:

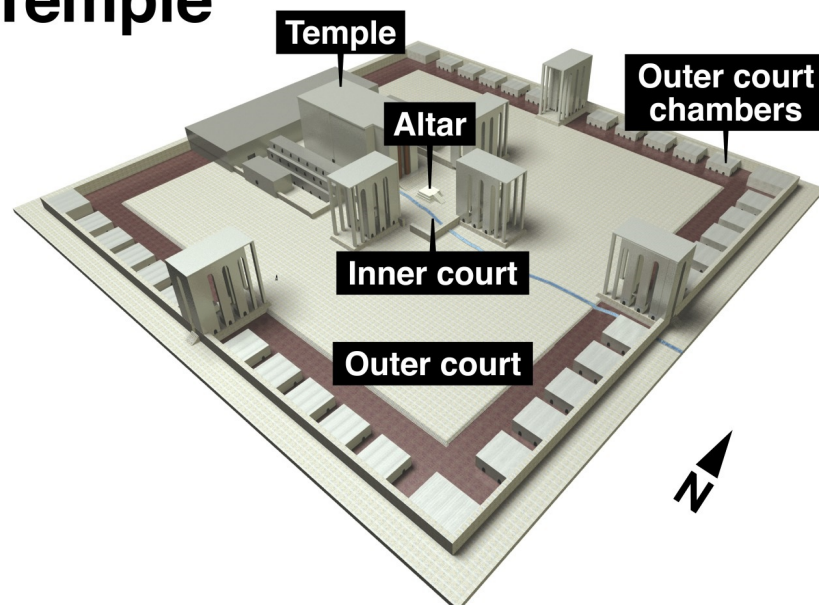
- I. The Wrath of the Lord God (1-33) – before the fall of Jerusalem
 - A. The Lord reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. Messages of wrath during the siege of Jerusalem (24-33)
- II. **The holiness of the Lord GOD (34-48) – after the fall of Jerusalem**
 - A. The restoration of the nation Israel (34-39)
 - B. **The restoration of the presence of the Lord GOD in Jerusalem (40-48)**
 1. **The Temple (40-42)**
 2. **The service in the Temple (43-46)**

Overview of the final visions: The visions of Ezekiel 40-48 come after 12 years of silence which followed the wonderful revelation of restoration under the terms of the Covenant of Peace (34-39). These final nine chapters are an appendix to the main prophetic message of wrath and restoration. In them, we find a detailed description of a future temple with its religious practices, the division of the land among the 12 tribes of Israel, and the structure of a future city in which the LORD will dwell with His people. It is clear that this temple will be built at the end of the age, but Bible students disagree about whether it will be built before or after the return of Christ at the end of the Great Tribulation. Ezekiel and Jeremiah both teach that the restoration of the nation Israel will be under terms of a new covenant. Jeremiah expressly says that this New Covenant will replace the Mosaic Covenant (Jeremiah 31:31-34), and Paul insists that the New Covenant is exclusive of the Mosaic Covenant (Galatians 4:21-31). They do not co-exist. However, Ezekiel describes Old Covenant practices in this temple and seems to say that the presence of the LORD will be in it as well. However this temple is understood, it cannot obscure the fact that Ezekiel is revealing the truth that the LORD will finally dwell with His people in the Land of Israel from the city of Jerusalem. Zechariah adds to this truth that His reign will extend to the ends of the earth (Zechariah 9:9-10).

Ezekiel 40-42: In these chapters, Ezekiel, in a vision, was led to a very high mountain where he saw a city to the south. He was taken where a bronze man with a measuring rod led him through the measuring of the temple with its surrounding wall. He was instructed to report to the house of Israel all that he saw:

1. Measuring the outer wall and three gates (40:5-27)
2. Measuring the inner court, the three gates, and the auxiliary structures (40:28-49)
3. Measuring the temple and the furnishings (41)
4. Measuring the chambers in the outer court and the wall (42)

Ezekiel's Temple



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Notes on Lesson 17 (continued)

Ezekiel 43: In the vision, the bronze man next led Ezekiel to the east gate of the Temple grounds where he saw the glory of the God of Israel approaching from the east. Ezekiel recognized the appearance of the glory of God as that which he saw at the river Chebar, and again when the LORD came to destroy Jerusalem. Ezekiel was then taken back into the inner court where the glory of the LORD filled the house. A voice from the house spoke and said that this was the place of His throne where He will stand and dwell forever among the sons of Israel who would never again defile His holy name. He called upon them to put away their abominations. He told Ezekiel to describe the temple to the house of Israel that they may be ashamed of their iniquities, and that they may observe the “law of the house” which states that the house of God on the top of the mountain is to be “most holy.” The LORD then showed Ezekiel the altar and described the sacrifices to be offered on it.

Ezekiel 44: Ezekiel is taken to the outer east gate which is shut. He is told that it is shut because the LORD God of Israel has entered through it (43:4). He then sees a prince sitting and eating at the gate. Ezekiel frequently uses this title for a king. However, the identity of this prince is not revealed. He is not the Messiah as he gives gifts from his inheritance to his sons (46:16), and also offers a sacrifice for his sins (45:22).

The Lord GOD then takes Ezekiel through the north gate to the front of the Temple where He speaks against the house of Israel for their abominations, which included profaning His name and voiding His covenant. He particularly calls out the Levites for their rebellion and says they will bear punishment for their sins. They will minister in the temple, but not be permitted to come near to the Lord GOD or the holy things. The sons of Zadok, who were in charge of the temple when the sons of Israel went astray, will come near to the Lord GOD and minister to Him as priests. He then gives instructions about the clothing, the conduct, and the diet of these priests. Finally, He says that the priests will not have an inheritance in the land as the Lord GOD is their inheritance.

Ezekiel 45: In this chapter, the division of the Promised Land begins with the designation of LORD’S inheritance in the center of the land given to the prince. This holy portion in the land is divided into three parts. The northern third is for the Levites. The southern third is for the city (unnamed for now) with food portions, presumably farming, on each side. The central third is for the priests (family of Zadok) with the Holy Place in the center. The rest of the land, above and below, will be given to the 12 tribes of Israel (47:13-48:9). The Lord GOD admonishes the princes of Israel to stop their abuse of the people and to deal righteously with them. The people are to bring offerings to the prince of Israel and he will present sin offerings, grain offerings, burnt offerings, and peace offerings to make atonement for the house of Israel. In the first month of the year, an offering will be presented to cleanse the holy place. This is followed by daily sin offerings during the Passover week that the prince will offer for himself and the people. In the seventh month, during the seven days of the Feast of Tabernacles, the prince will offer daily sin offerings, burnt offerings, grain offerings and oil offerings.

Ezekiel 46: The description of the offerings to be made by the prince continues in this chapter. First, the Lord GOD gave instructions for the prince to provide offerings for the sabbaths and the new moon. Offerings are described for the festivals and feasts, and then the daily burnt offerings.

In verses 16-18, the prince is instructed about managing his inheritance. A gift from his inheritance to a son is permanent, but a similar gift to a servant will return to the prince in the year of liberty. The prince has no rights to take from the people’s inheritance.

Finally, 6 rooms for boiling or baking the sacrifices are designated. Two are in the inner court and four in the four corners of the outer court.

Lesson 18: The LORD Is There Ezekiel 47-48

Memory: Review

Hymn: “Before the Throne of God Above”

1. What did Ezekiel see at the door of the temple?
2. What did Ezekiel learn about the dimensions of the river?
3. What did the man tell Ezekiel about the river?
4. What did the LORD say about the division of the land and its borders?
5. What did the LORD say about strangers in the land?
6. How was the land divided among the 12 tribes of Israel?
7. What instructions were given for the district set apart for the LORD?
8. How were the gates of the city organized and named?
9. What is the name of the city?

Lesson 18: The LORD Is There (Ezekiel 47-48)

Outline:

- I. The Wrath of the Lord GOD (1-33) – before the fall of Jerusalem
 - A. The Lord reveals Himself to Ezekiel and commissions him (1-3)
 - B. Messages of wrath for Jerusalem (4-23)
 - C. Messages of wrath during the siege of Jerusalem (24-33)
- II. **The holiness of the Lord GOD (34-48) – after the fall of Jerusalem**
 - A. The restoration of the nation Israel (34-39)
 - B. The restoration of the presence of the Lord GOD in Jerusalem (40-48)
 - 1. The Temple (40-42)
 - 2. The service in the Temple (43-46)
 - 3. **The Land (47-48)**
 - a. The river (47:1-12)
 - b. The division of the land (47:13-48:29)
 - c. The City – “The LORD is there.” (48:30-35)

Ezekiel 47: There are two subjects in this chapter: the river flowing from the temple (47:1-12), and the boundaries of the Promised Land (47:13-23). In the vision, Ezekiel was brought to the front of the temple where he saw water flowing toward the east from under the temple. Then he was taken out through the north gate to see that the water was flowing out of the temple grounds just south of the east gate. The water flowed east toward the Dead Sea and became a great river. The man led him into the water as it became deeper and deeper. Finally, it was too deep to ford so he came back to the bank of the river where he noted many trees on each side. There he was told that the waters flowed on to the sea and made all the waters fresh, except for the swamps and marshes. The waters brought life to fish in the sea, and life to the trees on the banks.

Next the Lord GOD gave the boundaries of the land which was to be divided among the 12 tribes of Israel with two portions to the children of Joseph and none to the Levites.

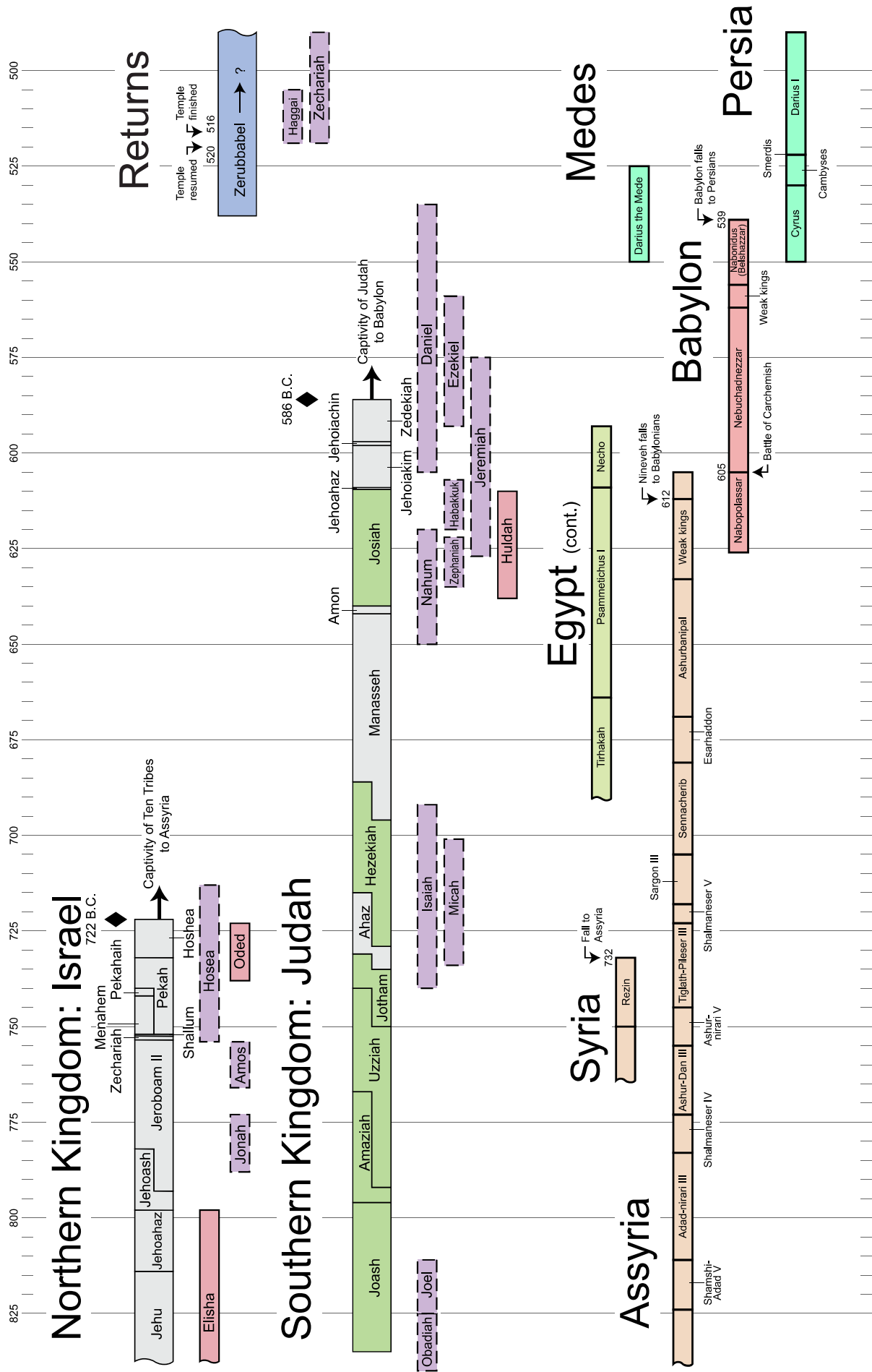
Ezekiel 48: The land was divided from north to south with parallel boundaries for each tribe extending east from the Mediterranean Sea. With seven tribes to the north and five tribes to the south, a 25,000 cubit wide section from the Mediterranean Sea to the Jordan and upper Dead Sea was given to the prince. In the center of the prince's allotment was a square parcel of land, 25,000 cubits on each side which was divided into 3 parts. The northern most section, 10,000 cubits from north to south, was given to the Levites. The middle section, 10,000 cubits from north to south, was the LORD'S portion with the Most Holy Place in the middle, and was given to the priests (sons of Zadok). The southern portion, 5,000 cubits from north to south was for the city. The city, 4,500 cubits square was in the middle with the land on either side set aside for food production for the workers of the city. The land on either side of the LORD'S portion belonged to the prince.

The chapter and book conclude with a description of the city: 4,500 cubits square with 3 gates on each side. The gates bear the names of the 12 tribes of Israel (Revelation 10). Finally, we learn the name of the city. From that day, it shall be: “The LORD is There” (Yahweh-shammah).

Dates in Ezekiel's Ministry

Ref.	Event	Ezekiel's date (d/m/y)	Julian calendar (d/m/y)
Visions Before the Siege of Jerusalem			
1:1	Ezekiel's age at his call	5 – 4 – 30	31 July 593
1:2	Ezekiel's call and message	5 – (4) – 5	31 July 593
8:1	The case against Israel	5 – 6 – 6	17 Sept 592
20:1	The justice of the Lord GOD	10 – 5 – 7	9 Aug 591
Visions During the Siege of Jerusalem			
24:1	Woe to the bloody city	10 – 10 – 10	15 Jan 588
26:1	Oracle against Tyre	1 – (11) – 11	12 Feb 586
29:1	Oracle against Egypt	12 – 10 – 10	7 Jan 587
29:17	The message to Egypt	1 – 1 – 27	26 Apr 571
30:20	Babylon's victory over Egypt	7 – 1 – 11	29 Apr 587
31:1	Warning to Pharaoh	1 – 3 – 11	21 Jun 587
32:1	Lament over Pharaoh	1 – 12 – 12	3 Mar 585
32:17	Pharaoh in the grave A reminder to the watchman	15 – (12) – 12	17 Mar 585
Visions after the Fall of Jerusalem			
33:21	Night visions after the fall	05 – 10 – 12	19 Jan 586
40:1	Vision of New Jerusalem	10 – 1 – 25	28 Apr 573

Time Line of Ezekiel



The Division of the Land

