

EZEKIEL (Student Edition)

Part One: The Commission of Ezekiel (1:1--3:27)

- I. Ezekiel Sees the Glory of God 1
- II. Ezekiel Is Commissioned to the Word of God 2:1--3:27

Part Two: Judgment on Judah (4:1--24:27)

- I. Four Signs of Coming Judgment 4:1--5:17
 - A. Sign of the Clay Tablet 4:1-3
 - B. Sign of Ezekiel's Lying on His Side 4:4-8
 - C. Sign of the Defiled Bread 4:9-17
 - D. Sign of the Razor and Hair 5:1-4
 - E. Explanation of the Signs 5:5-17
- II. Two Messages of Coming Judgment 6:1--7:27
 - A. Destruction Because of Idolatry 6
 - B. Description of the Babylonian Conquest 7
- III. Four-part Vision of Coming Judgment 8:1--11:25
 - A. Vision of the Glory of God 8:1-4
 - B. Vision of the Abominations in the Temple 8:5-18
 - C. Vision of the Slaying in Jerusalem 9
 - D. Departure of the Glory of God to the Threshold 10:1-8
 - E. Vision of the Wheels and Cherubim 10:9-22
 - F. Vision of the Twenty-five Wicked Rulers 11:1-12
 - G. Promise of the Restoration of the Remnant 11:13-21
 - H. Departure of the Glory of God from the Mount of Olives 11:22-25
- IV. Signs, Parables, and Messages of Judgment 12:1--24:27
 - A. Sign of Judah's Captivity 12:1-16
 - B. Sign of Trembling 12:17-28
 - C. Message against the False Prophets 13
 - D. Message against the Elders 14
 - E. Parable of the Vine 15
 - F. Parable of Israel's Marriage 16
 - G. Parable of the Two Eagles 17
 - H. Message of Personal Judgment for Personal Sin 18
 - I. Lament for the Princes of Israel 19:1-9
 - J. Parable of the Withered Vine 19:10-14
 - K. Message of Judgment on Jerusalem 20:1--24:27

Part Three: Judgment on Gentiles (25:1--32:32)

- I. Judgment on Ammon 25:1-7
- II. Judgment on Moab 25:8-11
- III. Judgment on Edom 25:12-14
- IV. Judgment on Philistia 25:15-17
- V. Judgment on Tyre 26:1--28:19
- VI. Judgment on Sidon 28:20-26
- VII. Judgment on Egypt 29:1--32:32

Part Four: Restoration of Israel (33:1--48:35)

- I. The Return of Israel to the Land 33:1--39:29
 - A. The Appointment of Ezekiel as Watchman 33
 - B. The Message to the Shepherds 34
 - C. The Judgment of Edom 35
 - D. The Prophecies Concerning Israel 36:1--37:28
 - E. Prophecies Concerning Gog and Magog 38:1--39:29
- II. The Restoration of Israel In the Kingdom 40:1--48:35
 - A. The New Temple 40:1--43:27
 - B. The New Worship 44:1--46:24
 - C. The New Land 47:1--48:35

AUTHOR-

The author, whose name means, “_____”, is identified as “Ezekiel the priest, the son of Buzi” (1:3). He was probably a member of the _____ priestly family that came to prominence during the reforms of Josiah, trained as a priest during the reign of Jehoiakim, deported to Babylon during the second deportation (597 B.C.), and settled in Tel Abib on the Kebar Canal. His wife died and he was not allowed to _____ - all as a sign to the exiled Jews that Jerusalem _____ (24:16-24). His background as a priest and prophet (like Jeremiah) is manifested by his concern with the temple, sacrifices and _____ (the glory of God manifested in the temple).

WHEN THE BOOK WAS WRITTEN-

He also tells us he began his prophetic ministry "in the fifth year of King Jehoiachin's captivity" (1:2). This was the king of Judah who was taken captive by Babylon about 597 B.C. This would place the beginning of Ezekiel's prophecies at about _____. The last dates that he mentions in the book are the "twenty-seventh year" (29:17) and "the twenty-fifth year of our captivity" (40:1). So Ezekiel must have prophesied for at least _____ among the captives, until _____ B.C. He probably wrote the Book of Ezekiel some time during this period or shortly thereafter.

ABOUT THE BOOK-

Ezekiel's incredible accounting of visions, dreams, encounters with the Spirit justify his label as the “_____”. His messages and “prophetic pantomimes” were addressed to a _____ remnant in exile. It informed them of the cause of not only their exile but declares the destruction of Jerusalem and its cause- their _____. But Ezekiel goes beyond this to communicate both the future judgment on the Gentile nations God used to judge and the _____ of Israel.

One of the greatest insights of the Book of Ezekiel is its teaching of _____. This prophet proclaimed the truth that every person is responsible

for his _____, as he stands exposed before God. In Ezekiel's time the Jewish people had such a strong sense of group identity as God's Covenant People that they tended to gloss over their need as individuals to follow God and His will. Some even believed that future generations were held accountable for the sins of _____. But Ezekiel declared: "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself" (____). Every person must make his own decision! No person can depend on the faith of _____ to gain entrance into God's kingdom.

Ezekiel also paints a beautiful picture of the future age in which God will rule triumphantly among His people. Although God's people were suffering at the hands of a pagan nation when Ezekiel prophesied, better days were assured. The _____ of the _____ among the exiles would result in recreation of Israel from dry bones (37:11-14). The Holy Spirit would then quicken them to a new life. This emphasis on the Holy Spirit in _____ anticipates the NT teaching, especially in John. After the dry bones came together, God would establish His universal rule among His people through a descendant of David (37:24-25). This is a clear reference to the _____, a prophecy fulfilled when Jesus was born in Bethlehem more than 500 years later. The followers of Jesus became the "new Israel," or the church—those who seek to follow God and carry out His purpose in the world.

Having mentioned John above, it is worth noting that allusions to Ezekiel are found more frequently in the Book of Revelation than any other New Testament book. The living creatures of Ezekiel 1 reappear in Revelation 4:6-9. The throne of God (Ezek. 1:26-28) is described similarly in Revelation 4:2-3. "Gog, the land of Magog" (Ezek. 38:2) becomes "Gog and Magog" in Revelation 20:8. The Temple vision of Ezekiel 40-48 has several parallels in Revelation 21-22, with its focus on the Holy City Jerusalem and the river flowing from the throne of God. Jesus' frequent reference to Himself as the Son of man is generally considered to have its origin in Daniel 7:13, but he may have appropriated it from the 93 times God addressed Ezekiel as "son of man."

A BASIC ASSESSMENT OF EZEKIEL (BASIC THEMES)-

If ever there was a book that deals with _____ people give for sin, a society that _____ moral absolutes, and the _____ of believing once you are saved you are free from spiritual and moral responsibility, it is this great book. Here are some of the insights that deal with "accountability and the Kingdom":

_____. The declaration, "This is a rebellious house/people/nation": occurs over _____! The root of rebellion and sin is identified as a fundamental attitude of "_____" as the Hebrew word translated rebellion is the same word. People excuse their sins by blaming those who made them unhappy, uncomfortable, inconvenienced or who corrected them (like parents, spouses, friends, organizations, etc). The idea is this: the bitterness of

resentment that ignited the rebellious/sinful action is _____
of the rebel and the true fault lies with the _____. Ezekiel's
diagnosis: "_____." (2:4)

_____. The proverb "The fathers have eaten
sour grapes and the children's teeth are set on edge" was an attempt _____
personal accountability by basically pleading the Second Commandment
(Exodus 20:4)- that the sins of the parents has a long term effect on the children.
"I couldn't help it! I got it from my parents!" But Ezekiel underscores the reality
that there are no _____ - every commandment begins
with at least an implied "You". The direct answer from God on this: "_____
_____" (18:4)

_____. Ezekiel deals with the attitude that once a person is righteous, it no longer
matters what they do. What matters with God is not past decisions but _____

_____.
Nowhere does God allow us to have a _____ of our sins. A wicked
person who turns to God _____; a truly righteous person who treats
the grace of God as _____ will _____ in their sin. (Ezekiel 18:21-32 &
33:12-20)

Before concluding this section, I must mention that the message of "the soul that
sins shall die" is proclaimed with a major emphasis of _____ - God will
cause _____ of the nation!

A POSSIBLE KEY WORD-

I think there are many key words we can use, but I went a different direction than
I think most would go. However, this should make sense in light of the
discussion above: _____. Remember that this was the
basic purpose of the book, reminding a rightfully judged people as to the behavior
that led to their destruction but holding out _____.

KEY VERSE(S) AND CHAPTER(S)

My key verses and chapter deal with the key overall theme of the book- the
restoration of Israel. This speaks not just to Israel, but ultimately we see in these
key texts that it speaks of the New Covenant. My key verse is: _____
and my key chapter is: _____.

JESUS REVEALED IN THE BOOK-

- The term son of man was used by Jesus and in this we may also see
Ezekiel as a type of Christ
- _____
- _____

- _____

- _____

- In Ezekiel 17:22-24 the sprig of cedar planted on the mount by God Himself and becoming a refuge providing fruit for various birds speaks to Messiah Jesus who save and nurture all peoples

THE HOLY SPIRIT REVEALED IN THE BOOK-

- The prophetic office and the prophesies themselves are gifts of the Spirit
- _____
- _____
- _____
- _____
- The glory of God in the temple was the presence of the Spirit
- _____
- _____

SOME TRUTHS AND APPLICATIONS-

Ezek 9:3,4

Never have a light attitude about sin. God marks those who grieve over it in them and around them. Ask God to give you a broken heart over sin.

Ezek 22:26-29

Ezek 22:30-31

Determine to stand in the gap by praying for your generation. Understand the power of intercession: it can prevent judgment.

Ezek 24:13,14

Ezek 44:4-16

Those who seek to flow with the kind of religion that people want to have versus the true faith given us in the Word will never have true intimacy with God. Determine that intimacy with God is better than popularity with people. Resist popular trends and stand firm.

Ezek 47:1-12

The Parables of Ezekiel

A parable is a truth wrapped in a memorable story or word picture. It could be fictional, dramatized, or the result of a vision. Jesus gave much of His teaching through parables (see "The Parables of Jesus Christ" at Luke 8:4). So did several of the Old Testament prophets, including Ezekiel.



1. The Wood of the Vine (Ezek. 15:1-8)
Symbolized the way in which Judah had become useless to the Lord and now served no other purpose than to be burned up in judgment.

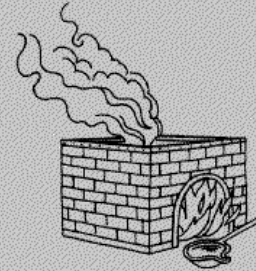


2. The Foundling (Ezek. 16)
Illustrated the nation's betrayal of God's love and compassion.

3. The Eagles and the Cedar (Ezek. 17)
Illustrated the foolishness of King Zedekiah, whose rebellion would bring Nebuchadnezzar's troops to destroy Jerusalem.



4. The Fiery Furnace (Ezek. 22:17-22)
Explained the way in which God was going to purify His people through the "heat" of the siege of Jerusalem.



5. The Two Harlots (Ezek. 23)
Symbolized the spiritual adultery of Israel and Judah.



6. The Cooking Pot (Ezek. 24:1-14)
Symbolized the way in which God was going to "turn up the heat" on Jerusalem in order to cleanse it of its impurities.

7. The Shipwreck (Ezek. 27)
Illustrated the judgment that was going to fall on Tyre.



8. The Irresponsible Shepherds (Ezek. 34)
Signified the worthless leaders of Jerusalem and how God would deal with them.



9. The Dry Bones (Ezek. 37)
Symbolized the spiritual renewal of the nation of Israel.

Jeremiah and Zechariah were two other prophets who used parables to communicate their message. See Jer. 18:1-10 and Zech. 5:1-4.

The Life and Times of Ezekiel

