**Ezekiel**

**Course Outline**

[**Class Schedule: Korea**](#ScheduleKorea)

[**Class Schedule: Auburn**](#ScheduleAuburn)

[**Class Goals**](#ClassGoals)

[**Short Outline:**](#OutlineShort)

[**Medium Outline:**](#OutlineMedium)

**Long Outline:** [**Outline: NIV Study Bible**](#OutlineNIVStudyBible)

[**Introduction: NIV Study Bible:**](#IntroductionNIVStudy)

[**Chart of Dates:**](#Date)

[**List of Symbolic Actions**](#SymbolicActs)

[**Topics in Ezekiel**](#Topic)

[**Table 5: Restoration of Edenic Ideals**](#EdenicIdeals)

[**Great Lessons from Ezekiel**](#GreatLessons)

[**Fulfillment of Ezekiel’s Prophesy**](#Prophesyfulfilled)

**Pre-Test**

**Post-Test**

**Course Outline**

**Pre Test, Final Test**

**Nature of communication**

Symbolic action

Literal language

Apocalyptic language

Hebrew Poetry

Parable Allegory

**The nature of prophesy**

Supernatural

For the original audience

Predictive

**How prophetic books are made**

**God’s overall plan**

Creation

Law

Corruption

Punishment

Restoration

**Themes in Ezekiel**

**See Below**

**Israelite History/ Geography**

Overview

Assyria

Babylonia

Egypt

Medes and Persians

Rome

**Symbolic Acts in Ezekiel**

**Sins of Israel**

Keep a list of all the sins of Israel that you find in Ezekiel

**Dates in Ezekiel**

**Outline of Ezekiel**

**Short**

**Medium**

**Long**

**Main Lessons**

Obey God

Covenant Relationship and breaking the covenant

Ceremonial Observances

Personal Holiness

Disobedience brings punishment

May be delayed

But it is certain!

Forgiveness

Based in God’s nature and purpose

Forgiveness follows punishment

God works with other nations

To punish His people

He eventually punishes them

**Discussion question:**

How do you think God is working in the world today?

What sins do you think North Korea, America and Korea are committing today?

What is the purpose of such extensive repeating?

Why use symbolic action and parable instead of literal language?

Name a country that has been very powerful but was eventually destroyed?

If you could address a sermon to the city of LA on TV in prime time, what would you preach?

How is spiritual adultery like physical adultery?

How does the study of Ezekiel prepare us for the study of Revelation?

What are the parallels between the king of Tyre and Satan?

What are the advantages to reading a novel over a short story?

What can pastors / elders learn from the shepherds of Israel?

How do you know when you have punished a teenager sufficiently?

What is a personal relationship with God? Why does God want that? What is the difference between a relationship and rule keeping?

Why do we respond to the same plot on CSI over and over again?

What applications can you think of for: Dry Bones, Live!

What was the significance of the temple for the people of Israel?

Do we have buildings of the same significance today?

Why are the priests held to a higher moral standard?

**Key Phrases**

Son of Man

The word of the Lord

Set your face against

Then you will know that I am the Lord

This is what the Lord says

Showers of Blessing

**Key Passages**

**New Testament Concepts**

New heart and new spirit

Evangelism

**Study Exegesis**

Chapters 1-24 Oracles against Israel

Chapters 25-32 Oracles against the Nations

Chapters 33 to 39

Gog and Magog

Significance for Revelation

Chapters 40 to 48

Rebuilding the Temple

The significance of the temple

When were these prophesies fulfilled?

**Important Chapters**

Fall of Jerusalem ????

Chapter 1

Chapters 2 & 3: The Call

Chapter 18: Individual Responsibility

Chapter 26 & 28 King of Tyre

Chapter 33: Ezekiel a Watchman

Chapter 34: Shepherds

Chapter 37: Dry Bones—Live!

Chapters 38 & 39 Gog and MaGog

Chapters 40 to 48: The Temple

Chapter 43 Glory Returns

Chapter 44: Prince, Priest and Levite

**Chapter Topics**

1 Living Creatures and the Glory of the Lord

2 Ezekiel’s Call

3 Warning to Israel

4 Siege of Jerusalem symbolized

5 Siege of Jerusalem symbolized

6 Prophesy to the mountains of Israel

7 The End Has Come

8 Idolatry in the Temple

9 Idolaters Killed

10 Glory Departs from the Temple

11 Judgment on Israel’s Leaders; Promised Return of Israel

12 The Exile Symbolized

13 False Prophets Condemned

14 Idolaters Condemned; Judgment Inescapable

15 Jerusalem a Useless Vine

16 Allegory of Unfaithful Israel

17 Two Eagles and a Vine

18 Individual Responsibility; The Soul Who Sins Will Die

19 Lament for the princes

20 Rebellious Israel, Judgment and Restoration

21 Babylon, God’s Sword of Judgment

22 Jerusalem’s sins

23 Two Adulterous Sisters

24 The Cooking Pot, Ezekiel’s Wife Dies

25 Against Ammon, Moab,Edom, Philistia

26 Against Tyre

27 Lament for Tyre

28 Against the king of Tyre. Sidon

29 Against Egypt

30 Lament for Egypt

31 A Cedar in Lebanon

32 Lament for Pharaoh

33 Ezekiel a Watchman

34 Shepherds and Sheep

35 Against Edom

36 To the Mountains of Israel

37 Valley of Dry Bones; One Nation, One King

38 Gog and Magog

39 Gog and Magog

40 New Temple Area

41 Temple

42 Temple, Rooms for the priest

43 Glory Returns to the Temple

44 The Prince, the Levites, and the Priests

45 Division of the Land; Offerings and Holy Days

46 Offerings and Holy Days

47 River from the Temple

48 Division of the Land

**Class Schedule: Korea**

Session 1: Monday Morning

Session 2: Monday Afternoon

Session 3: Tuesday Morning

Session 4: Tuesday Afternoon

Session 5: Wednesday Morning

Session 6: Wednesday Afternoon

Session 7: Thursday Morning

Session 8: Thursday Afternoon

Session 9: Friday Morning

Session 10: Friday Afternoon

Test

**Ezekiel Class Schedule based on the David C Cook series**

Auburn Church of Christ Fall 2010

1. Intro **Don Spring** 9-16-2010
2. Ch 1-3: From Priest to Prophet **Peter Henderson** 9-23-2010
3. Ch 4-7: The Death of a Great City **Pete Henderson** 9-30-2010
4. Ch 8-11: The Glory Has Departed **Tom Steed** 10-07-2010
5. Ch 12-14: The Truth about the False **Heath Willingham**  10-14-2010
6. Ch 15-17: Pictures of Failure **Pete Henderson** 10-21-2010
7. Ch 18-21: God is Just ! **Don Spring** 10-28-2010
8. Ch 22-24: See the Sinful City! No Class—Car Accident 11-04-2010

**Gary Foster 11-11-2010**

1. Ch 25-28: God Judges the Nations 11-11-2010
2. Ch 29-32: Egypt will Fall! **Tom Steed** 11-18-2010
3. Interim Summary ch 33-35: Warnings &Promises from the Watchman **Gary Foster** 12-02-2010
4. Ch 36-37: From Restoration to Reunion **Pete Henderson** 12-09-2010
5. Ch 38-39: God Protects the Nation Tom Steed 12-23-2010
6. Ch 40-48: Glory in the Temple 12-23-2010

**Great Lessons From Ezekiel**

God is sovereign, powerful and in control.

Israel, like all mankind, had gone away from God.

God will punish Israel.

At the end of the punishment, God will continue to extend his love and give new hope.

Individual Responsibility

Moral Responsibility

The Glory of God

Hope and forgiveness

God works in world affairs and the affairs of nations.

Judgment is not always individual but sometimes collective.

Gloating and pride at the downfall of others

Does Ezekiel 28 speak about the Devil?

**Format: 13 Lessons in 13 Weeks**

**Approach:** This study could go into great detail and take a long time! Our approach will be to survey two to three chapters per week limiting our study to approximately 13 weeks. \* We may find this frustrating and restrictive but it appears to be the best approach.

**Class Goals**

The discipline of systematic Bible study!

Study/ Be Exposed to the Book of Ezekiel

Learn the message(s) God has for us today in the book of Ezekiel

Draw closer to God though this study

Use the talents of various individuals in teaching the class

Seek to avoid the sins of Israel

We will learn about the Old Testament.

We will learn about ethics.

We will learn about worship.

We will consider the topic of premillenialism.

We will find hope.

We will learn about the Holiness of God.

We will learn about old testament history, Israel, Babylon, and Assyria.

We will learn of God’s love, mercy and forgiveness.

**Ezekiel**

*Introduction to Ezekiel*

**Background**

Ezekiel lived during a time of international upheaval. The Assyrian empire that had once conquered the Syro-Palestinian area and destroyed the northern kingdom of Israel (which fell to the Assyrians in 722–721 B.C.) began to crumble under the blows of a resurgent Babylon. In 612 the great Assyrian city of Nineveh fell to a combined force of Babylonians and Medes. Three years later, Pharaoh Neco II of Egypt marched north to assist the Assyrians and to try to reassert Egypt’s age-old influence over Canaan and Aram (Syria). At Megiddo, King Josiah of Judah, who may have been an ally of Babylon as King Hezekiah had been, attempted to intercept the Egyptian forces but was crushed, losing his life in the battle (see 2Ki 23:29–30; 2Ch 35:20–24).

Jehoahaz, a son of Josiah, ruled Judah for only three months, after which Neco installed Jehoiakim, another son of Josiah, as his royal vassal in Jerusalem (609 B.C.). In 605 the Babylonians overwhelmed the Egyptian army at Carchemish (see Jer 46:2), then pressed south as far as the Philistine plain. In the same year, Nebuchadnezzar was elevated to the Babylonian throne and Jehoiakim shifted allegiance to him. When a few years later the Egyptian and Babylonian forces met in a standoff battle, Jehoiakim rebelled against his new overlord.

Nebuchadnezzar soon responded by sending a force against Jerusalem, subduing it in 597 B.C. Jehoiakim’s son Jehoiachin and about 10,000 Jews (see 2Ki 24:14), including Ezekiel, were exiled to Babylon, where they joined those who had been exiled in Jehoiakim’s “third year” (see Da 1:1 and note). Nebuchadnezzar placed Jehoiachin’s uncle, Zedekiah, on the throne in Jerusalem, but within five or six years he too rebelled. The Babylonians laid siege to Jerusalem in 588, and in July, 586, the walls were breached and the city plundered. On Aug. 14, 586, the city and temple were burned.

Under Nebuchadnezzar and his successors, Babylon dominated the international scene until it was crushed by Cyrus the Persian in 539 B.C. The reign of the house of David came to an end; the kingdom of Judah ceased to be an independent nation; Jerusalem and the Lord’s temple lay in ruins.

**Author**

What is known of Ezekiel is derived solely from the book that bears his name. He was among the Jews exiled to Babylon by Nebuchadnezzar in 597 B.C., and there among the exiles he received his call to become a prophet (see 1:1–3). He was married (see 24:15–18), lived in a house of his own (see 3:24; 8:1) and along with his fellow exiles, though confined to Babylonia, had a relatively free existence there.

He was of a priestly family (see NIV text note on 1:3) and therefore was eligible to serve as a priest. As a priest-prophet called to minister to the exiles (separated from the temple of the Lord with its symbolism, sacrifices, priestly ministrations and worship rituals), his message had much to do with the temple (see especially chs. 8–11; 40–48) and its ceremonies.

Ezekiel was obviously a man of broad knowledge, not only of his own national traditions but also of international affairs and history. His acquaintance with general matters of culture, from shipbuilding to literature, is equally amazing. He was gifted with a powerful intellect and was capable of grasping large issues and of dealing with them in grand and compelling images. His style is often detached, but in places it is passionate and earthy (see chs. 16; 23).

More than any other prophet (more even than Hosea and Jeremiah) he was directed to involve himself personally in the divine word by acting it out in prophetic symbolism.

**Occasion, Purpose and Summary of Contents**

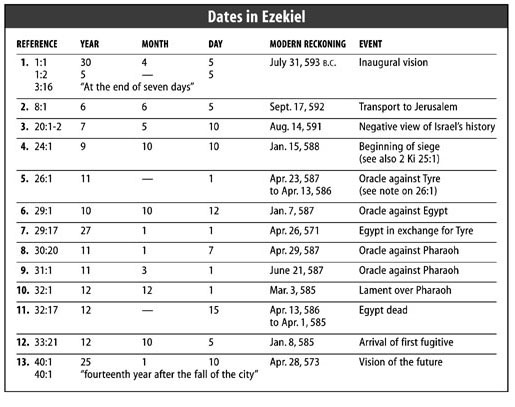
Though Ezekiel lived with his fellow exiles in Babylon, his divine call forced him to suppress any natural expectations he may have had of an early return to an undamaged Jerusalem. For the first seven years of his ministry (593–586 B.C.) he faithfully relayed to his fellow Jews the stern, heart-rending, hope-crushing word of divine judgment: Because of all her sins, Jerusalem would fall (see chs. 1–24). The fact that Israel was God’s covenant people and that Jerusalem was the city of his temple would not bring their early release from exile or prevent Jerusalem from being destroyed (see Jer 29–30). The only hope the prophet was authorized to extend to his hearers was that of living at peace with themselves and with God during their exile.

After being informed by the Lord that Jerusalem was under siege and would surely fall (24:1–14), Ezekiel was told that his beloved wife would soon die. The delight of his eyes would be taken from him just as the temple, the delight of Israel’s eyes, would be taken from her. He was not to mourn openly for his wife, as a sign to his people not to mourn openly for Jerusalem (24:15–27). He was then directed to pronounce a series of judgments on the seven nations of Ammon, Moab, Edom, Philistia, Tyre, Sidon and Egypt (chs. 25–32). The day of God’s wrath was soon to come, but not on Israel alone.

Once news was received that Jerusalem had fallen, Ezekiel’s message turned to the Lord’s consoling word of hope for his people—they would experience revival, restoration and a glorious future as the redeemed and perfected kingdom of God in the world (chs. 33–48).

**Date**

Since the book of Ezekiel contains more dates (see chart below) than any other OT prophetic book, its prophecies can be dated with considerable precision. In addition, modern scholarship, using archaeology (Babylonian annals on cuneiform tablets) and astronomy (accurate dating of eclipses referred to in ancient archives), provides precise modern calendar equivalents.



Twelve of the 13 dates specify times when Ezekiel received a divine message. The other is the date of the arrival of the messenger who reported the fall of Jerusalem (33:21).

Having received his call in July, 593 B.C., Ezekiel was active for 22 years, his last dated oracle being received in April, 571 (see 29:17). If the “thirtieth year” of 1:1 refers to Ezekiel’s age at the time of his call, his prophetic career exceeded a normal priestly term of service by two years (see Nu 4:3). His period of activity coincides with Jerusalem’s darkest hour, preceding the 586 destruction by 7 years and following it by 15.

**Themes**

The OT in general and the prophets in particular presuppose and teach God’s sovereignty over all creation, over people and nations and the course of history. And nowhere in the Bible are God’s initiative and control expressed more clearly and pervasively than in the book of Ezekiel. From the first chapter, which graphically describes the overwhelming invasion of the divine presence into Ezekiel’s world, to the last phrase of Ezekiel’s vision (“THE LORD IS THERE”) the book sounds and echoes God’s sovereignty.

This sovereign God resolved that he would be known and acknowledged. Approximately 65 occurrences of the clause (or variations) “Then they will know that I am the LORD” testify to that divine desire and intention (see note on 6:7). Overall, chs. 1–24 teach that God will be revealed in the fall of Jerusalem and the destruction of the temple; chs. 25–32 teach that the nations likewise will know God through his judgments; and chs. 33–48 promise that God will be known through the restoration and spiritual renewal of Israel.

God’s total sovereignty is also evident in his mobility. He is not limited to the temple in Jerusalem. He can respond to his people’s sin by leaving his sanctuary in Israel, and he can graciously condescend to visit his exiled children in Babylon.

God is free to judge, and he is equally free to be gracious. His stern judgments on Israel ultimately reflect his grace. He allows the total dismemberment of Israel’s political and religious life so that her renewed life and his presence with her will be clearly seen as a gift from the Lord of the universe.

Furthermore, as God’s spokesman, Ezekiel’s “son of man” status (see note on 2:1) testifies to the sovereign God he was commissioned to serve.

**Literary Features**

The three major prophets (Isaiah, Jeremiah, Ezekiel) and Zephaniah all have the same basic sequence of messages: (1) oracles against Israel, (2) oracles against the nations, (3) consolation for Israel. In no other book is this pattern clearer than in Ezekiel (see Outline).

Besides clarity of structure, the book of Ezekiel reveals symmetry. The vision of the desecrated temple fit for destruction (chs. 8–11) is balanced by the vision of the restored and purified temple (chs. 40–48). The God presented in agitated wrath (ch. 1) is also shown to be a God of comfort (“THE LORD IS THERE,” 48:35). Ezekiel’s call to be a watchman announcing divine judgment (ch. 3) is balanced by his call to be a watchman announcing the new age to follow (ch. 33). In one place (ch. 6) the mountains of Israel receive a prophetic rebuke, but in another (ch. 36) they are consoled.

Prophetic books are usually largely poetic, the prophets apparently having spoken in imaginative and rhythmic styles. Most of Ezekiel, however, is prose, perhaps due to his priestly background. His repetitions have an unforgettable hammering effect, and his priestly orientation is also reflected in a case-law type of sentence (compare 3:19, “If you do warn the wicked … ,” with Ex 21:2, “If you buy a Hebrew servant …”).

The book contains four major visions (chs. 1–3; 8–11; 37:1–14; 40–48) and 12 symbolic acts (3:22–26; 4:1–3; 4:4–8; 4:9–11; 4:12–14; 5:1–3; 12:1–16; 12:17–20; 21:6–7; 21:18–24; 24:15–24; 37:15–28). Five messages are in the form of parables (chs. 15; 16; 17; 19; 23).

**Theological Significance**

Other prophets deal largely with Israel’s idolatry, with her moral corruption in public and private affairs, and with her international intrigues and alliances on which she relied instead of the Lord. They announce God’s impending judgment on his rebellious nation but speak also of a future redemption: a new exodus, a new covenant, a restored Jerusalem, a revived Davidic dynasty, a worldwide recognition of the Lord and his Messiah and a paradise-like peace.

The contours and sweep of Ezekiel’s message are similar, but he focuses uniquely on Israel as the holy people of the holy temple, the holy city and the holy land. By defiling her worship, Israel had rendered herself unclean and had defiled temple, city and land. From such defilement God could only withdraw and judge his people with national destruction.

But God’s faithfulness to his covenant and his desire to save were so great that he would revive his people once more, shepherd them with compassion, cleanse them of all their defilement, reconstitute them as a perfect expression of his kingdom under the hand of “David” (34:23–24), overwhelm all the forces and powers arrayed against them, display his glory among the nations and restore the glory of his presence to the holy city.

Ezekiel powerfully depicts the grandeur and glory of God’s sovereign rule (see Themes) and his holiness, which he jealously safeguards. The book’s theological center is the unfolding of God’s saving purposes in the history of the world—from the time in which he must withdraw from the defilement of his covenant people to the culmination of his grand design of redemption. The message of Ezekiel, which is ultimately eschatological, anticipates—even demands—God’s future works in history proclaimed by the NT.

**Outline of Ezekiel**

1. Oracles of Judgment against Israel (1-24).
2. Oracles of Judgment against the Nations (25-32).
3. Oracles of Consolation for Israel (33-48).

**Outline of Ezekiel**

1. **Oracles of Judgment against Israel (1-24).**
   1. The call of Ezekiel (1-3)
   2. Symbolic acts portraying the seige of Jerusalem. (4-5)
   3. Oracles Explaining the Divine Judgment (6-7)
   4. Vision of the corrupted Temple (8-11)
   5. Symbols Portraying Jerusalem's Exile. (12)
   6. Oracles Explaining Divine Judgment. (13-24)
2. **Oracles of Judgment against the Nations (25-32).**
   1. Against Ammon, Moab, Edom, Philistia (25)
   2. Against Tyre (26-28)
   3. Against Sidon (28)
   4. Against Egypt (29-32)
3. **Oracles of Consolation for Israel (33-48).**
   1. The Watchman (33)
   2. Jerusalem's Fall (33)
   3. The Lord as the Good Shepherd (34)
   4. Oracles Against Edom (35)
   5. Consolation For the Mountains (36)
   6. Summary (36)
   7. Vision of National Restoration (37)
   8. The Final Battle (38-39)
   9. Vision of The Rebuilt Temple (40-48)

**Quicknotes Simplified Study series**

1. The Call of a Prophet\

Ezekiel’s Vision 1:1-28

Ezekiel’s Call 2-3:11

Ezekiel’s Reluctance 3:12-27

1. Lessons in Divine Judgment\

Ezekiel’s Symbolic Actions 4-5:17

Prophecy for Israel 6:1-14

Prophecy of “The Day” 7:1-27

1. A Vision of Jerusalem’s Temple

Wickedness within the Temple 8:1-18

God’s Response to Wickedness 9:1-11:25

1. Ezekiel Speaks Out

A Visible Lesson 12:1-28

Confronting False Prophets 13:1-23

Confronting the Elders ☺ 14:1-23

1. Three Allegories to Describe Israel

1-Israel is the Wood of the Vine 15:1-8

2-Jerusalem the Unfaithful Wife 16:1-63

3-A Vine and Two Eagles 17:1-24

1. A Retired Proverb and More Warnings

A Proverb and a Lament 18:1-19:14

The Problem of Idolatry 20:1-44

Prepare for Babylon 20:45-21:32

1. Some Final Words for Judah

Jerusalem on Trial 22:1-31

A Tale of Two Prostitutes 23:1-49

Judgment & Mourning to Come 24:1-27

1. Prophecies of Doom for the Nations of

Ammon, Moab & Edom 25:1-14

Philistia, Tyre & Sidon 25:15-28:23

Bright Spot, then Egypt 28:24-32:32

1. After the Judgment

An Appropriate Response 33:1-33

Sheep and Shepherds 34:1-31

Israel and Edom 35:1-36:38

1. Dry Bones and New Life

Dem Bones Dem Bones… 37:1-14

Restoration and Unification 37:15-28

Judgment Against Gog 38:1-39:29

1. A New Temple

A Vision: Measuring the Temple 40:1-42-20

God’s Glory Returns, Temple Explained 43:1-46-24

1. Measure the River, Divide the Land

The River Flowing through the Temple 47:1-12

Dividing the Territory 47:13-48:35

**Ezekiel Class Schedule based on the David C Cook series**

Auburn Church of Christ Fall 2010

1. Intro & Ch 1-3: From Priest to Prophet
2. Ch 4-7: The Death of a Great City
3. Ch 8-11: The Glory Has Departed
4. Ch 12-14: The Truth about the False
5. Ch 15-17: Pictures of Failure
6. Ch 18-21: God is Just !
7. Ch 22-24: See the Sinful City!
8. Ch 25-28: God Judges the Nations
9. Ch 29-32: Egypt will Fall!
10. Interim Summary ch 33-35: Warnings &Promises from the Watchman
11. Ch 36-37: From Restoration to Reunion
12. Ch 38-39: God Protects the Nation
13. Ch 40-48: Glory in the Temple

**Outline NIV Study Bible**

I. Oracles of Judgment against Israel (chs. 1–24)

A. Ezekiel’s Inaugural Vision (chs. 1–3)

1. Overwhelming display of the glory of the Lord (ch. 1)

2. Ezekiel’s call to be a prophet (2:1-3:15)

3. Ezekiel’s task as watchman (3:16–21)

4. Restraints on Ezekiel’s prophetic ministry (3:22–27)

B. Symbolic Acts Portraying the Siege of Jerusalem (chs. 4–5)

1. Ezekiel’s symbolic siege of Jerusalem (ch. 4)

2. God’s razor of judgment at work (ch. 5)

C. Oracles of Divine Judgment (chs. 6–7)

1. Doom for the mountains of Israel (ch. 6)

2. The end has come on the land (ch. 7)

D. Corruption of the Temple and Its Consequences (chs. 8–11)

1. Idolatry in the temple (ch. 8)

2. Judgment on the idolaters (ch. 9)

3. God’s glory departs from the temple (ch. 10)

4. God’s sure judgment on Jerusalem (11:1–14)

5. Those in exile to be restored (11:15–21)

6. Conclusion of the vision (11:22–25)

E. Ezekiel Symbolizes the Exile of Jerusalem (ch. 12)

1. An exile’s baggage (12:1–16)

2. Anxious eating (12:17–20)

3. The nearness of judgment (12:21–28)

F. Oracles concerning God’s Judgment on Judah (13:1-24:14)

1. Condemnation of the false prophets (ch. 13)

2. Condemnation of the idolaters (14:1–11)

3. No mediators can turn back God’s judgment (14:12–23)

4. Jerusalem likened to a piece of burnt vine (ch. 15)

5. Jerusalem allegorized as an adulterous wife (ch. 16)

6. Allegory of two eagles and a vine (ch. 17)

7. The soul who sins will die (ch. 18)

8. A lament over the fall of Jerusalem’s kings (ch. 19)

9. Apostate Israel purged and renewed through judgment (20:1–44)

10. Babylon, God’s sword of judgment (20:45-21:32)

11. The sins for which Jerusalem is judged (ch. 22)

12. Jerusalem and Samaria allegorized as adulterous sisters (ch. 23)

13. Jerusalem cooked over the fire (24:1–14)

G. The Death of Ezekiel’s Wife Symbolizes Jerusalem’s Fall (24:15–27)

II. Oracles of Judgment against the Nations (chs. 25–32)

A. A Prophecy against Ammon (25:1–7)

B. A Prophecy against Moab (25:8–11)

C. A Prophecy against Edom (25:12–14)

D. A Prophecy against Philistia (25:15–17)

E. A Prophecy against Tyre (26:1-28:19)

1. Tyre’s destruction announced (ch. 26)

2. A lament over Tyre (ch. 27)

3. A prophecy against the king of Tyre (28:1–19)

F. A Prophecy against Sidon (28:20–24)

(For Israel, a restoration, 28:25–26)

G. A Prophecy against Egypt (chs. 29–32)

1. Egypt a doomed monster (29:1–16)

2. Egypt a payment to Nebuchadnezzar (29:17–21)

3. Laments over Egypt (30:1–19)

4. The pharaoh’s arms are broken (30:20–26)

5. The pharaoh a felled Lebanon cedar (ch. 31)

6. Lament over the pharaoh (32:1–16)

7. The pharaoh consigned to the realm of the dead (32:17–32)

III. Oracles of Consolation for Israel (chs. 33–48)

A. Renewal of Ezekiel’s Call as Watchman (33:1–20)

B. Jerusalem’s Fall Reported and Its Remnant Condemned (33:21–33)

C. The Lord to Be Israel’s Shepherd (ch. 34)

D. A Prophecy against Edom (ch. 35)

E. Israel’s Complete Restoration Announced (ch. 36)

F. Israel’s Dry Bones Revived and Unity Restored (ch. 37)

1. Israel’s dry bones restored to life (37:1–14)

2. Again one nation under one King (37:15–28)

G. The Great Battle of the Ages (chs. 38–39)

H. The New Order for Purified Israel (chs. 40–48)

1. The temple area restored (40:1–47)

2. The new temple (40:48-42:20)

3. God’s glory returns to the temple (43:1–12)

4. Restoration of the great altar (43:13–27)

5. Restoration of the priesthood (ch. 44)

6. Restoration of the theocratic order (chs. 45–46)

7. The river of life from the temple (47:1–12)

8. The boundaries of the land (47:13–23)

9. The distribution of the land (48:1–29)

10. The twelve gates of the new city (48:30–35)

**Symbolic Acts in Ezekiel**

**Reference                   Significance                            Description**

4:1-3                            The Siege of Jerusalem           Ezekiel sketches a diagram of Jerusalem

                                                                                    and the siege against that city on a soft

                                                                                    clay tablet.  An iron pan was used to

                                                                                    represent the wall of the city.

4:4-6                            The Sin of God’s People         Ezekiel lies on his right side 390 days

                                                                                    and on his left side 40 days to

                                                                                    symbolize the years of Israel’s and

                                                                                    Judah’s sin.

4:9-12                          The Famine in Jerusalem         Ezekiel to eat scant measure of bread

                                                                                    made of inferior grains and baked over

                                                                                    a fire kindled with dung.

5:1-4                            The Fate of Jerusalem’s          Ezekiel shaves the hair and beard.  Some

                                    Population                               of the hair is burned, some chopped with

                                                                                    the razor, scattered to the wind, and a

                                                                                    few are bound in the prophet’s skirt.

12:3-6                          The Imminent Fall of              Ezekiel digs a hole through the wall of his

                                    Jerusalem                                 house and in the evening stealthly slips

                                                                                    through that hole with his meager

                                                                                    belongings.

12:17-20                      The Anxiety of Jerusalem       Ezekiel eats and drinks with quivering

                                                                                    and anxiety.

21:19-20                      The Military Decision of         Ezekiel made a drawing of a road with

                                    Nebuchadnezzar                     two branches and a signpost pointing the

                                                                                    way to Jerusalem and Rabbah Ammon.

24:16-17                      The Shock Over                      Ezekiel restrained himself from customary

                                    Jerusalem’s Fall                       mourning when his wife suddenly died.

**Reference                   Significance                            Description**

37:16-17                      The Reunion of Israel             Ezekiel inscribed the names of Judah and

                                    and Judah                                Ephraim on two sticks and then held both

                                                                                    sticks end to end so that they appeared to

                                                                                    be one stick.

Doctrines or Topics in Ezekiel -Tom Steed

God’s Original Plan

Moral Purity

Worship

Ordinances/ Heart

Failure/ Sin

Punishment

Redemption

The Temple/ Worship

God’s Presence/ Spirit/ Glory

God Dwelling with His People

God’s Work in World Affairs

How is God Working in World Affairs Today?

Symbolic Actions

How do we experience symbolic action in our lives today?

Holiness

Leadership: Prince and Priests

Holiness and

God’s Initiative and Control in our forgiveness.

God being with us and communicating with us even while we are being punished.

Evangelism, Watchman

The Word of the Lord, God’s authority and message

Son of Man/ Human/ Jesus

Restoration

New Heart

**Table 5: Restoration of Edenic Ideals**

|  |  |  |
| --- | --- | --- |
| The ideal characteristics of life in Eden were forfeited because of sin. The OT prophets developed the theme of restoration of these ideals and the hope of a coming ideal community. Ezekiel developed every aspect of this restoration hope of a new Eden (Ezek 36:35). | | |
| **Ideals of Eden** | **Loss Due to Sin** | **Restoration** |
| Life Gen 2:7–9 | Death Gen 3:19; 4:8 | NEW LIFE (everlasting) Ezek 36:25–27; 37:1–14; 47:1–2, 5–10; Rev 22:1–2, 14 |
| Work Gen 2:15 | Toil, Labor Gen 3:17–19 | WORK (rewards for labor): Jer 31:15–17; Ezek 36:8–11, 33–36; 1 Cor 3:11–15; 15:58 |
| Rest Gen 2:3 | No Rest Gen 3:19a | REST (cessation of human efforts) Jer 6:16; Ezek 34:27–28; Matt 11:28; Heb 4:8–11; Rev 14:13 |
| Peace (harmony) Gen 2:8–20 | Enmity Gen 3:15; 4:8 | PEACE (new harmony) Isa 9:6; 11:6–8; Ezek 34:25; 37:26; Jer 31:31–34; Mic 4:1–3; Eph 2:14 Rev 22 |
| Companionship Gen 2:18, 21–25 | Discord Gen 3:12, 16 (polygamy 4:19) | COMPANIONSHIP Isa 11:11–12; Ezek 34:13, 16, 23–24, 30; 36:28; 37:15–28; Rev 22:3 |
| Knowledge Gen 2:9, 17 (by revelation and discernment) | Knowledge Gen 3:7 (by experience) Amos 8:11–12; Hos 4:6 | KNOWLEDGE (by revelation and experience) Jer 31:31–34; Ezek 34:30; 36:26–27; Col 1:9; 1 Tim 2:3–4; 2 Tim 3:16–17 |
| Dominion (stewardship) Gen 1:26–28; 2:19–20 | Domination Gen 3:6; 4:17; 6:5 | DOMINION (stewardship renewal) Ezek 34:29; 36:28–38; Zech 9:10; Rev 22:3–5 |
| Productivity | Unproductivity Gen 3:17–18 | PRODUCTIVITY Joel 2:23–24; Ezek 29:21; 34:26–31; 36:8–12, 30–32, 37–38; 47:12; Amos 9:11–15; Rev 22:2–3 |
| Security (garden = sheltered, protected area) Gen 2:8 | Fear | SECURITY (eternal) Ezek 34:28; 37:27–28; Mic 4:4; 1 John 4:18; Rev 7:14–17; 21:3, 8; 22:3–4[[1]](#footnote-1) |

Fulfillment of Ezekiel’s Prophesy about the Temple

* + 1. Fulfilled in Israel’s History but not precisely.
    2. Fulfilled in the Church—symbolically
    3. To Be fulfilled at some time in the future—a la premillenialism
    4. Really a symbolical indication of Israel’s future, but not literally.

Sins of violating the menstrual cycle

Because of the symbolism of life in the blood.

Because of God’s command by fiat—simply arbitrary

Because of the violation of optimum procreation

**Lessons from Ezekiel 14**

Key phrase from Ezekiel: You will know that I am the Lord. It occurs over 60 times and is mentioned in almost every chapter. 14:8

There are three ways to analyze the lessons of scripture:

1. The immediate situation of history and the lessons for the people involved then.

2. The application of the principles to our lives.

3. Projecting the principle into future situations.

**Then:**

1. God is going to bring judgment upon Jerusalem.

A. It is inevitable.

B. Noah, Daniel and Job, could not over rule or intercede for others, they could only save themselves.

C. This is contrary to the situation of Abraham's prayer for Sodom

2. A remnant will be saved

A. The remnant will not necessarily be the faithful, it may simply be a random group.

B. This will be to demonstrate the power of God.

**Now:**

1. God will abandon us if we persist long enough in unrighteousness.

A. Counter point: If we will repent, God is anxious to forgive us.

B. This may apply to a nation or an individual.

2. We cannot be saved by anyone else's righteousness.

A. Counter point: God can and does use others to warn and influence us.

**Always:**

1. Others may influence us for good (or evil) but we must ultimately be judged on our own lives, not others.

2. If we persist in unrighteous long enough, God will cut us off.

Application to our lives:

**Do people persist in sin thinking that God will overlook it or not punish it?**

Do we think that others good will save us?

When we allow others to financially support the church?

When we let others do personal work for us?

When we allow the preacher to give answers and know the Bible for us?

When we say, Well my wife/husband teaches a class, etc?

The principle of selectivity: There are many lessons in Ezekiel; we have chosen to focus in on one of them. If we will truly be God's people, we should be concerned will all of His teaching.

**Ezekiel 25 to 32 God will bring judgment on the nations.**

Ammon

Moab

Edom

Philistia

Tyre

Egypt

**Topics:**

**25:1–17 Prophecies against neighbouring nations**

This section begins a series of oracles against the foreign nations surrounding Israel (chs. 25–32). Egypt and Tyre receive most attention, but this oracle concentrates on Judah’s immediate neighbours: Ammon, Moab, Edom, and Philistia. These nations had apparently regarded the downfall of the people of Israel with delight (Ammon) and derision (Moab). They had even taken the opportunity to execute revenge on Judah (Edom and Philistia). Ezekiel’s oracle warns that retribution will come.

The oracle begins with Ammon, which lay to the east of Israel, and then moves in a clockwise direction to Moab, Edom and Philistia.

It is easy to condemn these neighbours of Israel for their attitudes to her. Yet these attitudes can be ours too when trouble befalls one of our neighbours. Meanwhile God is the God of the whole earth and is ultimately in control of the fate of nations, as of individuals.

**Ammon.** Because the Ammonites gloated over the destruction of Israel and Judah, they will be taken over and plundered by the peoples from the East (1–5). Because they rejoiced maliciously over Israel, they will be ruined (6–7).

**Moab.** Because Moab viewed Judah with contempt, they will be taken over by the people from the East (8–11).

**Edom.** Because Edom took revenge on Judah, they will suffer devastation at the hands of Israel.

**Philistia.** Because the Philistines took revenge on Judah, the Kerethites and the rest of the coastal peoples will be destroyed.[[2]](#footnote-2)

***26:1–21 Self-satisfaction denounced***

In this oracle Tyre is rebuked for seeing the fall of Jerusalem as merely an event which will enhance her own prosperity. The Babylonians under Nebuchadnezzar would lay siege against her and bring about her downfall. Delight at the downfall of others is an emotion that Christians, and others, need to deal with as it is very pervasive, but not readily acknowledged.[[3]](#footnote-3)

***28:11–19 Expulsion from ‘paradise’***

This lament depicts the rise and fall of the king of Tyre, and hence the rise and fall of the city-state itself. The imagery is strongly reminiscent of the Garden of Eden narrative. However there is no attempt to parallel the Genesis account closely. As is often the case in Ezekiel, metaphors are freely mixed, altered and adapted to suit the language of the prophecy. The poetic language serves to highlight the extent of the fall that Tyre experienced; it was like an expulsion from paradise.[[4]](#footnote-4)

**26:1–28:19 Prophecies against Tyre**

In geographical terms, Tyre was minute. In economic terms, however, she was highly significant, and was thus an important force in the politics of the ancient Middle East.

The ancient city of Tyre was an important seaport for the area which is now southern Lebanon. (Its site lies approximately midway between Beirut to the north and Haifa to the south.) The city had two harbours, one of which was on an island which lay just off the coast. In Ezekiel there are several references to Tyre’s close links with the sea. Both her prowess and her predicted downfall are described using marine allusions. A substantial part of Tyre’s strength lay in her seafaring ability.

Tyre’s wealth stemmed from her trading. Her merchants travelled extensively throughout the ancient world and dealt in a very extensive range of goods. Her people were famous for their business skills. These skills in turn had led to prosperity.

Tyre has a long and significant history. The city is mentioned in Egyptian Execration Texts of around 1850 bc. According to Herodotus, alphabetic writing was introduced to Greece by the Phoenicians who came with Cadmus, king of Tyre. The city-state also founded the colony of Carthage around 825–815 bc.

Tyre’s relations with Israel often had some economic factor. Hiram I supplied David with materials for building the palace of Jerusalem (2 Sa. 5:11; 1 Ch. 14:1). He also supplied Solomon with materials for the temple and concluded a treaty with him. Just over a century later, king Ahab arranged to marry Jezebel, a daughter of the king of Tyre (1 Ki. 16:31). Through Jezebel the worship of the Tyrian god—Baal Melqart—was introduced into Israel.

Prior to the time of Ezekiel, Tyre had enjoyed a period of prosperity. However, Ezekiel, Jeremiah (25:22; 27:1–11) and Zechariah (9:2–7) all prophesied Tyre’s suppression by the Babylonians. Nebuchadnezzar’s siege of Tyre (from *c.* 587–*c.* 574 bc) was apparently a hard campaign (Ezk. 29:18). The city eventually acknowledged Babylonian domination.

The oracles against Tyre and Egypt are instructive guides as to the nature of national pride. Most people maintain some element of pride in and support for the advance of their nation. In the case of Tyre we see the arrogant confidence of self-made economic success. The wealth that she had acquired was to her the sign that she was superior. She was prepared to support corrupt business practices in order to maintain that superiority. Israel’s demise was simply seen as a business opportunity.

Tyre was condemned for these attitudes, which are still prevalent in society today. We must not let the material success of our nation become its sole criterion of achievement.[[5]](#footnote-5)

***29:1-32:32 Oracles Against Egypt***

Ezekiel’s seven oracles against Egypt makeup the book’s largest collection of prophecies against foreign nations. The reason for the prophet’s extraordinary concern with Egypt is clear. Egypt was normally viewed as Israel’s traditional enemy, the nation that had originally enslaved the Israelites, thus prompting God’s great act of deliverance in the Exodus (cf. 20:5-7). After the Exodus, the two nations continued to interact politically, and on a number of occasions Israel and Judah looked to Egypt for help in resisting the power of the Assyrians and the Babylonians. However, this sort of reliance on Egypt almost always turned out badly for Israel. In Ezekiel’s own time Egypt’s promise of aid had led Zedekiah to rebel against Nebuchadnezzar, an act that the prophet predicted would lead to Jerusalem’s destruction (chap. 17). In fact Pharaoh Hophra did make an attempt to relieve the city during the Babylonian siege, but he was not successful. Thus in Ezekiel’s eyes Egypt was not only a traditional enemy and an unreliable ally but was also the nation most fully devoted to opposing God’s plan to use Nebuchadnezzar to punish Jerusalem. For all these reasons, the prophet’s anti-Egyptian oracles are particularly harsh.*[[6]](#footnote-6)*

**29:1–32:32 The Egyptian oracles**

The book of Ezekiel contains a total of seven oracles against Egypt—more than any other country. The question arises as to why a Judaean prophet resident in Babylonia should be bothered with a country several hundred kilometres away. The answer becomes clear when we look at the history of the period and the chronology of the oracles.

Egypt in Ezekiel’s time was a superpower in slow decline. At the height of power her sphere of influence had extended the whole way up the eastern Mediterranean, embracing Palestine and what is now Lebanon and western Syria. When the Babylonians replaced the Assyrians as the dominant force in Middle-Eastern military politics, Egypt allied herself with the Assyrians in order to stop the advance of the Babylonians. The result was a complex power-struggle, and the smaller states in the region—such as Jerusalem/Judah—had to choose their friends carefully.

The chronology of Egypt and Babylonia’s interactions up to and during Ezekiel’s oracles is as follows:

605—The Babylonians defeat the Egyptian forces at Carchemish (*cf.* Je. 46:2) and then press south (Carchemish was in NW Syria). Skirmishing ensues.

601—Babylonian and Egyptian forces clash again. There are heavy losses on both sides.

597—Nebuchadnezzar subdues Jerusalem. Egypt stays neutral. Zedekiah is placed on the throne as vassal king by Nebuchadnezzar.

589—Judah under Zedekiah is in open rebellion against the Babylonians.

588 (Jan.)—The Babylonians advance to besiege Jerusalem.

588—The siege is lifted temporarily as the Babylonians redirect their efforts against the Egyptian relief forces (Zedekiah had asked the Egyptians for help). However the Egyptians are soon repulsed, and the Babylonians return to besiege the city.

587 (Jul.)—Jerusalem’s walls are breached. The city and temple are burnt. The state of Judah comes to an end. The country is in ruins.

The Egyptian oracles in Ezekiel are unusual in that all but one of them are dated. Nearly half of the 13 dates given in the book are to be found in the Egyptian section. When arranged in chronological order, the oracles date as follows:

587 (Jan.)—29:1–16; 587 (Apr.)—30:20–26; 587 (Jun.)—31:1–18; 586/585—32:17–32; 585 (Mar.)—32:1–16; 571 (Apr.)—29:17–21. The oracle in 30:1–19 is undated but its content is similar to the others.

Like Tyre, Egypt had much national pride. If Tyre was ‘new money’, then Egypt was ‘old money’. Her pride lay in that which she had inherited and seemingly would keep for ever. She was a vast country with considerable resources (especially the Nile). She had a marvellous imperial history, a sizeable army, and widespread political influence throughout the Middle East. Yet her confidence in her glorious past was misplaced. Her fate was to be humbled. Likewise, in this age, we should not let memories of past national glories (actual or otherwise) distort our perception of a nation’s true needs. It is easy to *feel* confident that problems and disasters which occur to others can never happen to us. This kind of complacency is never realistic.[[7]](#footnote-7)

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Ezekiel 36-37

The God of a Second Chance

Thesis: In this section we see the restoration of Israel after their punishment. God often punishes his people but then restores them to His favor.

Chapter 36: Prophesy to the Mountains of Israel: Restoration for God’s Sake

Chapter 37:1-14 The Valley of Dry Bones

Chapter 37:15-28 One Nation Under One King

Ezekiel 36:26–27 (NIV)

26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. 27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

What does it mean for Israel to have a new heart? Does the same thing apply to us? Can God give us a “new heart’? What are the implications of Israel having a “new spirit”? Does this apply to us as individuals or only as a group—New Israel.

Ezekiel 36:27 (NIV)

27 And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.

Is this process a “one time thing” or is it a process? Is this ongoing or punctiliar?

What are specific ways (habits, practices, not specific laws) that we can follow God’s decrees and be careful to keep His laws?

This passage is the story of God’s discipline and ultimate restoration of those he loves. He does this to honor His own name and integrity. God loves us not because we are so lovable but because He is so loving.

God will restore the mountains and land of Israel and He will breathe life into the dry bones.

Moses reasoned with God saying that if God destroyed Israel, God’s name would be profaned among the nations.

God speaks to the mountains. It is dramatic imagery. Reminds me of Psalms, “the mountains skipped like rams.” The elements often receive personification. The triumphal entry: Even the rocks would cry out if I tell the people to be quiet. The heavens declare the glory of God. Also in Job.

Ezekiel 37:14 I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and I have done it, declares the Lord.’ ”

Proverbs 1:23 If you had responded to my rebuke, I would have poured out my heart to you and made my thoughts known to you.

Isaiah 44:3–4 3 For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants. 4 They will spring up like grass in a meadow, like poplar trees by flowing streams.

Isaiah 59:21 “As for me, this is my covenant with them,” says the Lord. “My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever,” says the Lord.

Zechariah 12:10–11 10 “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. 11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Luke 11:13 If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

Romans 8:1Therefore, there is now no condemnation for those who are in Christ Jesus,

Romans 8:14–16 14 because those who are led by the Spirit of God are sons of God. 15 For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, *“Abba,* Father.” 16 The Spirit himself testifies with our spirit that we are God’s children.

1 Corinthians 3:16 Don’t you know that you yourselves are God’s temple and that God’s Spirit lives in you?

1 Corinthians 6:19–20 Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; 20 you were bought at a price. Therefore honor God with your body.

Galatians 5:5 But by faith we eagerly await through the Spirit the righteousness for which we hope.

Galatians 5:22–23 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness and self-control. Against such things there is no law.

Ephesians 1:13–14 13 And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.

2 Thessalonians 2:13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

Titus 3:3–7 3 At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. 4 But when the kindness and love of God our Savior appeared, 5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Savior, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.

1 Peter 1:2 who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

1 John 3:24 Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.

Genesis 41:38 So Pharaoh asked them, “Can we find anyone like this man, one in whom is the spirit of God?”

Jeremiah 31:33–34 33 “This is the covenant I will make with the house of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. 34 No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.”

Galatians 5:16–18 16 So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. 17 For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. 18 But if you are led by the Spirit, you are not under law.

**Valley of Dry Bones Ezekiel 37**

Very vivid imagery

**Ezekiel 38-39**

Apocalyptic language

Gog and Magog

Revelation 20

No such place as Gog

May be located in Asia minor.

See related passages in Isaiah and Jeremiah.

Scenario (often repeated):

Enemies arise to destroy the peace of God’s people.

They surround the people.

God miraculously intervenes.

People realize that God is really God.

Gog and Magog refer to the enemies of God’s people.

Do you have any enemies?

How can we love our enemies if we have none?

We may not be serious enough about our Christianity to develop any enemies.

Try going around and condemning sin and see if you develop any.

Does the church have enemies today?

False teachers? Hollywood. The government? North Korea

Nothing hones your focus like an enemy.

Reference to Magog as a descendent of Japeth in Genesis (11?)

For Discussion:

What are the signs of complete forgiveness and reconciliation?

Look as the last few verses of 39

When we punish our children, we need to come to closure with forgiveness.

God puts his spirit in the people. Forecast of NT, but also present in the OT.

We neglect the role of the spirit.

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