

Ezekiel

June, 2026 – August, 2026

Church of Christ in Humble

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SCHEDULE OF STUDY

Note: This is a *tentative* schedule, not a hard and fast one.

- Jun 10 (W) - Background History
- 7 (S) - The Man and the Book
- 14 (W) - Chapter 1
- 17 (S) - Chapters 2-3
- 21 (W) - Chapters 4-5
- 24 (S) - Chapters 6-7
- 28 (W) - Chapters 8-11 (8-9)
- 28 (S) - Chapters 8-11 (10-11)
- Jul 1 (W) - Chapters 12-13
- 5 (S) - Chapters 14-15
- 8 (W) - Chapters 16-17
- 12 (S) - Chapter 18-19
- 15 (W) - Chapters 20-21
- 19 (S) - Chapters 22-24
- 22 (W) - Chapters 25-32 (25-26)
- 26 (S) - Chapters 25-32 (27-28)
- 29 (W) - Chapters 25-32 (29-30)
- Aug 2 (S) - Chapters 25-32 (31-32)
- 5 (W) - Chapters 33-34
- 9 (S) - Chapters 35-36
- 12 (W) - Chapters 37
- 16 (S) - Chapters 38-39
- 19 (W) - Chapter 40-48
- 23 (S) - Chapters 40-48
- 26 (W) - Chapters Review
- 30 (S) - Review
- Sep 1 (W) - Review

EZEKIEL: BACKGROUND HISTORY

1. For background history, read **2Ki 21-25; 2Ch 33-36; Jer 1-45**.
2. Read these scriptures and note the events and dates. As you read, jot down notes and comments on the scriptures for future reference.

627 B.C. - Jeremiah begins his prophetic ministry. Jer 1:2

Josiah began his reforms just previous to this, in Josiah's 12th yr., **2Ch 34:3**.

622 B.C. - Ezekiel born

If 30 yrs. old in 593 BC (**1:2**), born c. 622 BC.

605 B.C. - 1st captivity. Daniel and friends taken captive. Dan 1:1-4

Battle of Carchemish. **Jer 46:2; 2Ki 24:7**.

597 B.C. - 2nd captivity. Ezekiel taken captive. 2Ki 24:12-16; 2Ch 36:10; Jer 22:26; 24:1; 27:20; 29:1,2; 52:28-30 (Nebuchadnezzar's "7th yr."). Eze 1:2; 33:21; 40:1 ("of our exile").

592 B.C. - Ezekiel begins prophesying. Eze 1:2.

586 B.C. - 3rd captivity. Jerusalem destroyed.

Jerusalem taken on 9th day of 4th month of Zedekiah's 11th year. Siege lasted 18 months. **2Ki 25:2-21; 2Ch 36:17-21; Jer 38:17-23; 39:1-10; 52:12-30 (Neb.'s "18th yr."); Eze 24:1-2; 33:21.**

EZEKIEL: THE MAN AND THE BOOK

1. What do you learn about Ezekiel from the following?
 - a. **1:1** - Age when began prophesying?
 - b. **1:1,3** - Where he prophesied?
 - c. **2:3** - He prophesied to whom?
 - d. **1:2** - Date his prophetic ministry began?
 - e. **29:17** - Latest date of his prophetic ministry?
 - f. **1:3** - Profession qualified for?
 - g. **24:15-18** - Marital status?

2. Key expressions in the book. Suggestion: mark these in different colors as we study (one color for “a,” one for “b,” one for “c,” one for “d,” and one for “e”).
 - a. The “word of the Lord” family

“Listen to the word of the Lord”	2 times
“Hear the word of the Lord”	8 times
“The word of the Lord came unto me” or “to Ezekiel”	50 times
“Declares the Lord”	80 times
“Says the Lord”	126 times
Total	266 times!

 - b. “Son of Man” - 93 times

 - c. “Shall know that I am the Lord” family - 63 times
Associated with:
 - Judgment on God’s people: **chs 6-24 (6:7, first time; see 5:13, similar phrase, also in context of judgment); 33:29**
 - Judgment on other nations: **chs 25-32; 35:4,9,12,15**
 - Restoration of God’s people: **chs 34-39 (39:28, last time)**

 - d. Sins and sinful attitude family of words, e.g. “rebellious,” “stubborn,” “obstinate,” “not willing to listen,” “iniquity,” “abominations,” etc.

 - e. Geographical markings

 - f. Chronological markings.

3. Note: “Visions of God” - three times: **1:1; 8:3; 40:2**
 - a. **1:1-3:15** - The glory of God [Sovereign Government - Divine Glory]
Ezekiel commissioned
 - b. **chs 8-11** - Transported to Jerusalem [Righteous Judgment - Glory Departing]
 - c. **chs 40-48** - The restoration temple, worship, and land [Gracious Restoration - Glory Returning]

4. Outline (by chapters). We will review these as we go through the book.
 - **1-3** – Ezekiel commissioned
 - **4-32** – Judgment
 - **1-24** - upon Judah (These occur up to day Jerusalem came under siege)
 - **25-32** - upon surrounding nations
 - **33** – Attitudes toward Ezekiel’s ministry
 - **34-48** - Comfort for Judah
 - **34-39** – Prophecies of restoration and judgment on enemies
 - **40-48** - The new temple, worship, priesthood, land

CH. 1: VISION OF THE GLORY OF THE LORD

Read chapter 1.

Markings - see p6, #2.

1:1-3 - Introduction: age and identification of author, date and place of first vision

1:4-28 - Vision of the glory of the LORD

1:4-25 - The cherubim

1:26-28 – Jehovah

1. Describe in your own words what Ezekiel saw. Do not go into detail. Do not worry about what it meant. The question is, what did he see? (Use back of page if necessary.)

2. What did Ezekiel say this vision portrayed (v28)? See also **3:12,23, 8:4, 9:3, 10:4,18-19, 11:22-23, 43:2-5, 44:4.**

3. The “four living beings” are cherubim. For further information on the cherubim, see **Gen 3:24, Ex 25:18f, 26:1,31, Num 7:89, 1Ki 6:29,32,36, 1Sam 4:4** (often, e.g. **2Sam 6:2; 2 Ki 19:15; 1Ch 13:6; Ps 80:1, 1Ch 28:18, Psa 18:10** (“cherub”), **Rev 4:7-9**. Note especially **1 Sa. 4:4** and the verses in parentheses, **1Ch 28:18, and Psa 18:10.**

CH. 2 AND 3: EZEKIEL'S COMMISSION

Read chapters 2-3.

Markings - see p6, #2.

2:1 - 3:11- The stubborn people and the Divine message

2:1-7 - A rebellious people

2:8-3:3 - Eating the scroll

3:4-11 - Summary charge

3:12-15 - Back to reality

Ezekiel “awakes” from the vision and joins the exiles.

3:16-21 - Warning: Duties of a watchman

God warns him of the consequences of failure in his duty.

3:22-27 - God speaks to Ezekiel in the plain

1. Note (or mark) the words and phrases connoting Ezekiel was to speak the words God gave him.
2. Summarize briefly Ezekiel's commission.
3. What was the significance of being given the scroll and being told to eat it?
4. Compare **Rev 10:8-10**.
5. What was Ezekiel's responsibility as a “watchman”?
6. Suggest some lessons that can be learned by and about teachers and preachers. (Use back of page if needed.)

CH. 4: SIGNS - JERUSALEM'S SEIGE AND EXILE

Read chapter 4.

Markings - see p6, #2.

4:1-3 - Sign: Brick

4:4-8 - Sign: Lie on side

4:9-17 - Sign: Bread & water cooked over dung

1. List, or mark, key expressions. (See introduction, #4.).
 2. Mark (or list) the occurrences of "iniquity." Suggestion: Use the same color you used to mark the rebelliousness phrases in chapters two and three.
 3. Briefly describe what Ezekiel was to do in the three signs. Do not worry at this point about what they meant. We want to visualize what the people would see if they were watching Ezekiel.
 - a. **vv1-3**
 - a. **vv4-8**
 - b. **vv9-17**
-
2. Now isolate the phrases from the chapter that indicate these signs refer to the siege and exile of Jerusalem. Also write the verses where the phrases are found.
 3. WHY did God say these things would happen to their city?

CH.5: SIGN (HAIR)- FATE OF JERUSALEM'S INHABITANTS

Read chapter 5.

Markings - see p6, #2.

5:1-12 - Sign: Hair

5:13-17 - Summary certification

1. Mark (or list) the rebelliousness family of words (e.g. “rebelled,” “have not walked in”).
2. Briefly describe what Ezekiel was to do with his hair. Do not worry at this point about what it meant. We want to visualize what the people would see if they were watching Ezekiel. Note what was done with each third, and the three things that were done with the “few in number,” **vv3-4**.
3. What does Ezekiel (actually, Jehovah through Ezekiel) say these things signified? Include the verse where you found your answer.
4. WHY did God say these things would happen to them?
5. When these signs have been fulfilled, what will they know? Contrast how they might have viewed what happened to them and their city. Suggestion: Underline the “I, the LORD, have spoken” phrases in the same color you will use to mark the “shall know that I am the LORD” phrases (see introductory lesson, #4).
6. Compare (read) **Lev 26:23-39, Dt 28:49-57, 29:22-28**.

CH. 6: ORACLE AGAINST THE LAND OF IDOLS AND ALTARS

Read chapter 6.

Markings - see p6, #2.

6:1-7 - Idol worshipers slain; idols and alters broken and deserted

6:8-10 - An escaped remnant would remember the LORD and loathe themselves for their abominations

6:11-14 - It will be a thorough judgment leaving a desolate land

1. Mark the key expressions (See #4 in introductory lesson.).
2. Additional suggested markings follow. Use a different color for each. These will help to see the thread of thought. (If you prefer, list these words and phrases on the back of this page. Put the verse where the word or phrase is found.)
 - a. Geographical references, e.g., “mountains of Israel...the mountains, the hills...” Do not mark “among the countries,” “among the nations,” “wilderness toward Diblah.” (You may want to reserve one color for marking geographical references throughout your Bible.)
 - b. “High places,” “altars,” “idols.” (Suggestion: circle these in the same color you are using to mark the rebelliousness family of words.)
 - c. Phrases indicating they would lie dead by their idols and altars, e.g. “make your slain fall in front of your idols..”
3. How had they polluted the land thus bringing God’s judgment against it?
4. What would be the effect of God’s judgment on the land? (**vv6,14**)
5. Where would the escaped remnant be found?

CH. 7: ORACLE - THE END HAS COME!

Read chapter 7.

Markings - see p6, #2.

7:1-9 – Assurance the end has come!

The certainty of impending judgment is assured.

7:10-27 - “Behold” what will happen when “the day” arrives!

They will suffer the fruit of their iniquity socially, militarily, economically, religiously, and politically.

1. Mark the key expressions (See #4 in introductory lesson.).

Additional suggested markings follow. Use a different color for each. These will help to see the thread of thought. (If you prefer, list these words and phrases on the back of this page. Put the verse where the word or phrase is found.)

- a. Geographical references, e.g., “the land of Israel...outside...in the field...”
(Use same color as used in chapter six.)
- b. Phrases indicating impending judgment, e.g., “The end is coming...your doom has come....”

2. The end was upon them. When did it come? How long was this after the beginning of Ezekiel’s ministry? (See dates in introductory lesson.)

3. WHY was God bringing this certain day of wrath on the land?

4. List some of the miseries mentioned that would be suffered when this day arose. Specific miseries are discussed in **vv12-13, vv14-15, vv16-18, v19, vv20-21, vv22-24, v25, vv26-27**.

5. Why would this judgment on the land cause them to “know that I am the LORD” (phrase or its equivalent occurs four times in chapter six and three times in chapter seven)?

CH. 8-11: CORRUPTION AND JUDGMENT OF JERUSALEM

Ch. 8: See what's going on in the temple!

Read chapter 8.

Markings - see p6, #2.

8:1-4 - Occasion and nature of the vision

8:5-18 - Contents of the vision: Abominations in the temple!

1. Note “visions of God” in **8:3**. Review #5 on the introductory lesson.
2. In chapter eight, mark the “see” phrases, e.g., “do you see what they are doing?”
3. In the following verses, note (1) what is being worshipped, and (2) who is worshipping.

vv5-6

(1)

(2)

vv7-13

(1)

(3)

vv14-15

(1)

(4)

vv16-17

(1)

(5)

Ch. 9: Wicked thoroughly destroyed; righteous spared

Read chapter 9.

Markings - see p6, #2.

9:1-2 - God summons the executioners

9:3-7 - The LORD's order: Spare the righteous; utterly destroy the rest

9:8-11 - Ezekiel's question and God's response

9:11 - The man in linen reports on his completed task

1. What lesson is learned from the "mark on the forehead" in this chapter?
Compare **Psa. 1:5,6, Mat. 7:21-23, 2 Ti. 2:19-21.**
2. WHY was this destruction decreed?

Ch. 10: LORD of the temple issues judgment, leaves the temple

Read chapter 10.

Markings - see p6, #2.

10:1-8 - The LORD of the temple (enthroned above the cherubim) issues judgment of fire on the city

10:9-22 - The LORD (enthroned above the cherubim) leaves the temple

1. Compare **vv1-8** with **2Ki 25:9; 2Ch 36:19; Psa 74:7,8.**
2. Compare the description of the cherubim with chapter one.

Ch. 11: Leaders judged and remnant assured

Read chapter 11.

Markings - see p6, #2.

11:1-12 - Punishment for the wicked leaders of the city

11:13-21 - The LORD promises a restoration of a righteous remnant from among the exiles.

11:22-25 - The glory of the LORD leaves the city

1. Compare the advice of the leaders of the city to Jeremiah's prophesy and advice. How do they differ? **Jer 24; 29:1-6,15-20; 27:1-15; ch. 21.**

2. Where would the remnant that would possess the land come from

a. according to the people of Jerusalem

b. according to the LORD?

3. What would be characteristic of the restored remnant that differed from the others?

CH. 12: EXILE IS COMING - "IN YOUR DAYS"!

Read chapter 12.

Markings - see p6, #2.

12:1-16 - Sign: Baggage for exile

12:17-20 - Sign: Eat trembling; drink quivering

12:21-28 - Fulfillment is near - in your days

1. Mark (or list) "exile," "captivity" in **vv1-16**. ("removing" KJV, ASV)
2. What did the sign of the baggage signify? Read **2Ki 25:1-12, Jer 39:1-10**.
3. What did the sign involving eating and drinking signify?
4. What two things were the people saying about the prophecies of Jerusalem's doom?

CH. 13: ORACLES AGAINST FALSE PROPHETS AND PROPHETESSES

Read chapter 13.

Markings - see p6, #2.

13:1-16 - False prophets exposed

13:17-23 - False prophetesses exposed

1. What were the false prophets saying the authority for their message was?

2. Basically, what was the content of their message?

3. Mark “wall” in **vv10-16**. Figuratively, this wall was to provide protection from the storm of God’s anger, **vv11,13**.
 - a. What part did the false prophets play in the construction of this wall?

 - b. What did the LORD say would happen to it and those who plastered (or “daubed” KJV, ASV) it?

4. What did the false prophetesses use in connection with their prophecies?

5. What was the effect of these false prophets on the nation, **vv5,22**? Compare **Jer 23:14**.

CH. 14: HYPOCRITICAL ELDERS / JERUSALEM'S DESERVED PUNISHMENT

Read chapter 14.

Markings - see p6, #2.

14:1-11 - Idolatrous elders in Babylon and the prophets who supported them

14:12-23 - Jerusalem's deserved and certain punishment

1. What was Ezekiel's age at this time? (See **1:1-2, 8:1.**)
2. Based on what we have learned thus far (e.g. **ch. 13**), the context (i.e. **vv12ff**), and what is said about these men in the first part of this chapter, what kind of message would these elders have been seeking from Ezekiel?
3. What might make it more difficult for Ezekiel to preach a message of judgment to these men?
 - a. (See Q. #2)
 - b. Compare **chapters 8-11** with what is said about these men (note especially your marking in chapter eight).
 - c. Note **14:9-10.**
4. Suggested marking. Four kinds of "judgments" are mentioned in **v21**. Mark these words in **vv12ff**. (Use same color for all four words.) This will show the subsections of **vv12ff**.
5. Read **Gen 18:22-33, Eze 16:46-52, Jer 5:1-31.**
6. On **vv22-23**, read **6:9, 12:16, 36:20**. How would the conduct of the exiles that came to Babylon when Jerusalem fell be a comfort to those already there?

CH. 15: ORACLE AGAINST JERUSALEM: PARABLE OF THE CHARRED VINE

Read chapter 15.

Markings - see p6, #2.

15:1-5 - The parable

15:9-8 - The parable applied to Jerusalem

1. Why is the vine not better than an oak, or maple, tree?
2. When is the vine useful? Read **Isa 5:1-7, Lk 13:6-9**.
3. How had Jerusalem “come out of the fire”? (See their history, especially the last 13-14 years.)
4. When would the fire consume them? (What has Ezekiel’s message thus far been pointing to?)
5. Compare **Psa 80:8-16; Jer 2:21**.

CH. 16: ORACLE AGAINST JERUSALEM - PARABLE OF THE YOUNG GIRL TURNED BAD

Read chapter 16.

Markings - see p6, #2.

16:1-5 - The unwanted baby girl

|

16:6-14 - The young girl a beautiful woman and a loved wife

|

16:15-34 - She becomes a harlot of harlots

|

16:35-43 - The harlot will be punished

|

16:44-52 - She is like, but worse than, her family

|

16:53-63 - She and her sisters will be restored

|

-
1. In each section above, on the left side briefly summarize the story line, and on the right side indicate its meaning, based on your knowledge of Israel's history and the prophets, especially Jeremiah and Ezekiel. This will give an overview of the chapter.

2. According to **vv53-59**, what three kingdoms will be restored?

Premillennialists want to make all restoration promises literal. Do you know of any who make this one literal? Ask them!

3. There seems to be TWO covenants in view in **vv60-63**.
4. One was made “with you in the days of your youth.” See **v8**. Which covenant is this?
5. The other is an everlasting covenant that includes “your sisters,” Samaria and Sodom. See **vv46f**. This one provides forgiveness, **v63**. Compare **Jer 31:31f; Isa 2:3-4; 11:9-10; 49:6; 55:3-5; Rom 9:24-26**. Which covenant is this?

CH. 17: PARABLES - EAGLES AND THE VINE / TENDER TWIG

Read chapter 16.

Markings - see p6, #2.

17:1-21 - Parable of the eagle and vine and its meaning

17:1-10 - The parable

17:11-21 - Its meaning

17:22-24 - Parable of the tender twig

1. Read **2Ki 24:8-25:7**. Also read **Jer 27:1-22, 37:1-21, 52:3,11**, noting the chronological indications in each, who was king, and the circumstances they were under.
2. The first parable. Based on the historical data and the explanation given in **vv11-21** ...
 - a. Who was the first eagle?
 - b. Who was the topmost twig plucked off and taken to another land by the first eagle?
 - c. Who was the seed of the land that was planted by the first eagle and became a vine?
 - d. Who was the second eagle?
 - e. Summarize the historical events portrayed by this parable.
3. The second parable. Read **Dan 4** for similar imagery. Compare **Isa 11; 52:13-53:2; Jer 23:5,6; 33:14-22; Psa 2:1-6; Hos 14:4-11; Mt 13:31,32**.

CH. 18: INDIVIDUAL RESPONSIBILITY, PUNISHMENT, AND REWARD

Read chapter 18.

Markings - see p6, #2.

18:1-3 - The proverb used by Israel

18:4-20 - Each person shall be held responsible his own conduct, not that of his father (“The soul who sins will die.”)

18:21-29 - If the wicked repent, or the righteous apostatizes, he will be judged according to his turn of heart and life.

18:30-32 - A plea to Israel to repent and live.

1. Mark the “live” and “die” phrases in this chapter. In the same color mark WHO will live or die (i.e. “the soul...a man...he...” etc.). Note the emphasis on INDIVIDUAL responsibility, punishment, and reward.
2. What was their complaint as represented by the proverb?
3. Summarize in a statement God’s response.
4. Suffering for sin.
 - a. Did the children ever suffer because of the father’s sins? **Num 14:18-32; 1Sa 15:3; 21:7f; 2Sa 12:14,15; 2Ki 21:12-15; 23:25-27; 1Co 15:22.**
 - b. Is all suffering the result of the father’s sins? **Job; Jn 9:1-3; Jesus.**
 - c. Did righteous men ever die physically while wicked men lived on? See **Psa 73** and many examples.
 - d. For WHOSE sin does one suffer GUILT? **Dt 24:16 (2Ki 14:5,6); 2Ch 6:23,30; Eze 18; Rom 2:6-9; 2Co 5:10; Rev 22:12.**
 - e. Do men ever die physically because of the sins of their fathers? **1Sa 15:3; 2Sa 12:14,15; 21:1f.**
 - f. Based on your answers to the above questions, what kind of “death” is being spoken of in this chapter? Compare **Jer. 31:29...31f.**

5. An old, old practice is to shift the emphasis from one's own guilt to someone else. Read **Gen 3:11-13, 1Sa 15:20-31**. Compare **Jer 3:5, 5:19, 13:22, 14:8-9,19, 16:10**. Note the emphasis thus far in Ezekiel on WHY judgment is being brought on them (Review your markings.).

6. How does the first part of the chapter (through **v. 20**) teach us that culture, or environment, is not omnipotent in determining character? How does the last part of the chapter (**v21f**) teach us that habits are not omnipotent in determining character?

7. Explain how this chapter flies in the face of Calvinism.

CH. 19: PARABLES: LIONESS AND HER CUBS / VINE AND ITS BRANCHES

Read chapter 19.

Markings - see p6, #2.

19:1-9 - Parable of the lioness and her cubs

19:10-14 - Parable of the vine and its branches

1. First, read the two parables to get in mind the stories they tell. At this point do not worry about what they mean.
2. The lioness and the vine represent the nation of Israel (**vv1,9,13**).
3. Based on the following, who are the two cubs?
 - a. **Verse 4: 2Ki 23:34; 2Ch 36:4**
 - b. **Verse 9: 2Ki 24:15; 2Ch 36:9-10**
4. What do the branches of the vine represent? See **vv11, 14**.
5. Note **v. 14**. Who is presently on the throne in Jerusalem and what is he doing that serves to seal the fate of the nation and the royal line? See **2Ki 24:18-20, 2Ch 36:11-13, Jer 27:12-15, chapter 21, 32:1-5, 38:17-23**.
6. What should these parables teach the exiles about their nation and throne?
7. Read **Psa 80, 89:30-45**.

CH. 20:1-44: ISRAEL'S PAST, PRESENT & FUTURE

Read chapter 20:1-44.

Markings - see p6, #2.

20:1-4 - The elders come to Ezekiel to inquire of the Lord

20:5-29 - Their rebellious PAST

20:30-38 – The Lord will purge them through judgment from their PRESENT rebellion

20:39-44 - FUTURE restoration of the penitent

Vv. 45-49 will be studied in connection with **chapter 21**.

1. “Will you judge them?” **v4**. I.e., announce (Compare **Jer 1:10**) the cause of their judgment. This is what he did - see the rest of the chapter. Compare **22:2, 23:36**. What was the cause of their judgment? (Your marking should make this stand out.)

2. Mark the geographical phrases through **v28** (e.g., “in the land of Egypt.”). What three periods of their history are considered?
 - a. **vv5-9**?
 - b. **vv10-26**?
 - c. **vv27-29**?

3. Mark the “I shall ...” family of phrases in **vv33-38**. Note the contrast between, “We will be like the nations” and “I shall bring you out from the peoples.” Compare also **v30** and **v36**. All these serve to highlight the focus of this section, **vv30-38**.

4. What had God NOT done for the sake of His name? **vv8-9, 13-14, 21-22**

5. What was he going to do for His name’s sake? **vv39-44**

CH. 20:45-21:32: THE CONSUMING FIRE AND THE SWORD OF JUDGMENT

Read chapter 20:45-21:32.

Markings - see p6, #2.

20:45-49 - Parable: The fire that consumes the south

21:1-17 - The sword of the LORD against Jerusalem and the land of Israel

21:18-32 - It is through the sword of Babylon the LORD will execute judgment on Jerusalem and the Ammonites.

1. According **20:49**, **20:45-48** is what kind of speech?
2. Parallel **20:45-48** with **21:1-17**. Consider **21:1-17** as a response to **20:49**.
 - a. Parallel “set your face toward...” in **20:46** and **21:2**. Toward what in
 - i. **20:46**?
 - ii. **21:2**?
 - b. What phrase is found in **20:47** and in **21:4**?
3. Mark “sword” throughout **chapter 21**.
 - a. Whose sword is it in **vv1-17**?
 - b. Whose sword is it in **vv18f**?
 - c. Are these different swords? Explain.
4. What is the significance of the sword being “sharpened” and “polished”? (**vv8-17**)

CH. 22: JERUSALEM: BLOODY, WORTHLESS, CORRUPT FROM TOP TO BOTTOM

Read chapter 22.

Markings - see p6, #2.

22:1-16 - The bloody city

22:17-22 - The city to be melted in the furnace of God's wrath

22:23-31 - All classes of people in the city corrupt

1. In **vv1-16** mark "shedding blood" family of words and phrases.
 - a. Note the sins against their fellow men connected with the charge of shedding blood. (Suggestion: list them on the back of this page, or number them in your text.) "Shedding blood" by synecdoche for the whole business of social, political, and moral oppression of their fellow man? Compare **Nah 3:1, Mic 7:2, Mt 5:21-26**.
 - b. Shedding blood and idolatry are connected, **vv3,4**. Then in **v8** the despising of God's holy things and profaning the Sabbath are connected to the indictment. What is the connection between these three things (shedding blood, idolatry, disrespect for God's holy things and the Sabbath)?
 - c. WHY was Ezekiel to discuss all these things in his sermon? (**v2**)
2. In **vv17-22** mark "dross," the words that are synonymous with dross, and in the same color underline what he was going to do with them because they were dross.
3. From **vv23-31** list the ranks of people listed as being corrupt. (Suggestion: circle them in pencil in your Bible.) Compare **v30** with **9:8** and **Jer 5:1**.

CH. 23: PARABLE OF OHOLAH AND OHOLIBAH, THE TWO HARLOTS

Read chapter 23.

Markings - see p6, #2.

23:1-4 - The two sisters, Oholah and Oholibah

23:5-10 - The harlotries of Oholah and her judgment

23:11-35 - The harlotries of Oholibah and her promised judgment

23:36-49 - Oholah and Oholibah considered together

1. Mark the “harlot” family of words (“whoredoms” in KJV, ASV). Mark the names of the nations mentioned (all in one color, possibly the color you reserved for geographical notations).
 - a. Who do the two women represent?
 - b. Who was their husband?
 - c. With whom did they commit harlotry?
 - d. What does the imagery of their harlotry represent?
 - e. What was the judgment on each woman?

CH. 24: PARABLE OF THE FILTHY POT / SIGN: NO DISPLAY OF MOURNING

Read chapter 24.

Markings - see p6, #2.

24:1-14 - Parable of the filthy pot

24:15-27 - Ezekiel is charged not to mourn for the death of his wife as a sign to them

1. In the parable of the filthy pot, what does the pot represent? What does the fire under it represent?
2. Ezekiel not to make a display of mourning for the death of his wife. This was a sign to the people. A sign of what? Compare **33:10**.

CHS. 25-32: JUDGMENT ON THE NATIONS (chs25-26)

Read chapters 25-32. This lesson focuses on chapters 25-26.

Markings - see p6, #2.

ch. 25 - Ammon, Moab, Edom, Philistines

chs. 26-28:19 - Tyre

ch. 28:20-26 - Sidon

chs. 29-32 - Egypt

1. Based on your markings (see p6, #2c), what will the judgment on the nations enable them to know?

2. Based on your chronological markings (see p6, #2f; in this section note **26:1; 29:1,17; 30:20; 31:1; 32:1,17**), most of these prophecies surrounded what strategic historical event in Israel's history? Compare **24:1,2..33:21; 2Ki 25:1-4**. Consider the bearing of these prophecies in relationship to that event.

3. Summarize briefly in your own words:
 - a. Why was Ammon judged?

 - b. Why was Moab judged?

 - c. Why was Edom judged?

 - d. Why were the Philistines judged?

 - e. Why Tyre was judged (**26:2,3**)

CHS. 25-32: JUDGMENT ON THE NATIONS (chs27-28:19)

Read chapters 27-28. This lesson focuses on chapters 27:1-28:19.

Markings - see p6, #2.

ch. 25 - Ammon, Moab, Edom, Philistines

chs. 26-28:19 - Tyre

ch. 28:20-26 - Sidon

chs. 29-32 - Egypt

1. Using the color you have reserved for geographical markings to mark the nations being judged (e.g. Ammon, Moab, etc.), you might want to mark related cities also, particularly in **ch. 27** and **ch. 31**.

2. Commerce on the high seas
 - a. Chapter **27:1-9, 26-29**: Mark, or list, the terms referring to parts of a sailing ship. Note the imagery.

 - b. Chapter **27:10-25, 33-34**: Mark, or list, the “wares” (“goods,” NKJV; “fares,” KJV), “merchandise,” and “traders” family of words. Note what this says about Tyre. Compare mighty cities of international commerce today.

 - c. Note that **vv26f** picture their great ship broken and sunk to the depths, **vv26, 27, 34**. All to do with their ship and commerce is gone!

3. **28:1-19** are a judgment on the king of Tyre, **vv2,12**. In **vv1-10, 17**, mark the “heart is lifted up”... “I am a god” family of phrases. Note the corresponding descriptive phrases in **vv12f**. Note also **27:3**. For what is the king of Tyre indicted?

CHS. 25-32: JUDGMENT ON THE NATIONS (chs28:20-30:26)

Read chapters 28:20-30:26. This lesson focuses on chapters 28:20-30:26.

Markings - see p6, #2.

ch. 25 - Ammon, Moab, Edom, Philistines

chs. 26-28:19 - Tyre

ch. 28:20-26 - Sidon

chs. 29-32 - Egypt

1. Why is Sidon facing judgment? (**28:21-24**)
2. What promise is made to Israel? (**28:25-26**)
3. What reasons are given for God's judgment on Egypt? (**ch29**. Note esp. **vv3,6,9,16**)
4. Who will suffer judgment along with Egypt and why? (**30:1-9**)
5. What group is the focus of judgment against Egypt in **30:13-19**?
6. What is the specific focus of judgment against Egypt in **30:20-26**?

CHS. 25-32: JUDGMENT ON THE NATIONS (chs31-32)

Read chapters 31-32. This lesson focuses on chapters 31-32.

Markings - see p6, #2.

ch. 25 - Ammon, Moab, Edom, Philistines

chs. 26-28:19 - Tyre

ch. 28:20-26 - Sidon

chs. 29-32 - Egypt

1. To whom is Egypt compared in **ch31**?

2. What is point being made from history that Egypt should heed?

3. In the lamentation over Egypt (**32:1-16**)
 - a. What is the contrast in how Egypt viewed it self and how God pictured it (**v2**)? Note how the judgment corresponds with the imagery.

 - b. What imagery is used in **vv7-8** to describe Egypt's fall?

 - c. What impact will this judgment have on those who esteemed Egypt? (**vv10,16**)

4. The fate of Egypt is shared by other nations (**32:17-32**). Summarize what that fate is.

5. In this section (**32:17-32**), what word is used repeatedly to refer to them? (**vv19,21,24,25,26,27,28,29,30,32**). You may find it helpful to mark that word.

CH. 33: ATTITUDES TOWARDS EZEKIEL'S MINISTRY

Read chapter 33.

Markings - see p6, #2.

33:1-9 - The people (**vv1-6**) as well as Ezekiel (**vv7-9**) must understand his responsibilities as watchman

33:10-20 - God's message through Ezekiel offers them hope; if they repent, they can live!

33:21-22 - Ezekiel vindicated: The city of Jerusalem is taken!

33:23-29 - Ezekiel's response to the rebellious and blinded remnant in Judah

33:30-33 - The exiles superficial interest in Ezekiel's preaching

1. Compare **vv2-6** with **3:16-21**. These are similar, but different. The first time these responsibilities were explained to Ezekiel. This time Ezekiel is told to explain these responsibilities to whom?
2. Compare **vv7-9** with **2Tim 1:6-8, 2:8-13, 4:1-5**. Why did Timothy need to be reminded of his responsibilities?
3. Compare **vv10-20** with **chapter 18**. Based on **v10**, what is different about what the people are saying? How is Ezekiel's message not only a warning, but an encouragement?
4. The first 24 chapters looked toward the event of **vv21-22**. What is it?
5. Compare **vv23-29** with **2Ki 25:22-26**, Jeremiah, chapters 40-44, **Eze 11:14-21**.
6. Contrast what the exiles said and what they did, **vv30-33**.

CH. 34: PROMISE OF THE GOOD SHEPHERD

Read chapter 34.

Markings - see p6, #2.

34:1-10 - Condemnation of the bad shepherds

This first section sets the stage for the contrast of the following section, which is the point of emphasis. It was a word of promise and hope to a broken and dispirited people. Read **Psa 137**.

34:11-31 - Promise of the good shepherd

vv11-16 - God himself will restore them and shepherd them

vv17-22 - God himself will judge between the sheep

vv23-24 - God's servant, "David," will execute God's will

vv25-31 - The sheep will enjoy peace and plenty in their land

1. Marking

- a. "Shepherd" or "shepherds." Note that everything in the chapter revolves around the imagery of shepherd and sheep.
- b. "I will," "I Myself will," "I, the LORD, will."
 1. Note the verbs stating what he would do, e.g. "search," "seek," **v11**. (suggestion: underline in same color)
 2. God emphasizes that he himself would be their shepherd (**vv11-22**), yet in **vv23-24** he said he would set a shepherd over them. Explain. Consider **Jn 10:30** in context. Compare **Jn 4:34; 5:19,30; 6:38; 8:28; 12:48-50; 14:1-10**.

2. Summarize the attitude and conduct of the bad shepherds with that of the good shepherd.

3. This chapter is good lesson on the responsibilities of elders. See **Ac 20:28-32; 1Pe 5:1-4**.

4. Is “David” to be interpreted literally? Who is he? See **Mt 21:9; Mk 11:10; Jn 10:16; Ac 2:24-36; 13:34-37; Rev 5:5; 22:16.**
 - a. If so, does faith and honesty demand “beasts,” “wilderness,” “woods” etc. (**v25f**) be interpreted literally? (Premillennialists often demand literal interpretation of the passages referring to restoration to the land of Israel.)
 - b. Compare the following:
 1. **Isa 11:14**: Are Philistines, Edom, Moab, and Ammon to be interpreted literally? How do you know? Note vv. 1,10 and the references in your Bible.
 2. **Hos 7:16; 8:13; 9:3**: Is Egypt to be interpreted literally? How do you know? Note **9:3**.
 - c. Remember these things were not said to US, but to THEM. The promises are put in imagery that graphically stirred their hopes. Without considering the meaning, watch with them the “picture show” God shows them: David on the throne; all their enemies destroyed; their land at peace and prosperous. What a dream! No - what a promise - interpreted of the spiritual blessings in the Messiah!

CHS. 35-36: MOUNT SEIR'S DESOLATION; MOUNTAINS OF ISRAEL'S RESTORATION

Read chapters 35-36.

Markings - see p6, #2.

ch. 35 - Mount Seir's desolation

ch. 36 - Restoration of the Mountains of Israel

vv. 1-15 - To the land

vv. 16-32 - To the house of Israel who will live on the land

vv. 33-38 - Summary assurance

1. Additional markings. These will show the thread of thought through the chapters.
 - a. Mark "Mount Seir," "Edom," "mountains of Israel," "land of Israel," "mountains," "valleys," "hills," "ravines," and "cities" in the color you are using for geographical marking. Note how **chapter 35** is put in contrast with **chapter 34**.
 - b. Mark the "desolation" family of words. Include "not be inhabited" and "forsaken." What does "desolate" mean?
 - c. What is the opposite of desolate?

Now see the next marking.
 - d. Mark the "possess," "possession," "inhabited" "multiply men on you" family of words. Note the contrast with the previous marking.
2. What two reasons are given for Mount Seir's desolation?
 - a. **vv5-6**
 - b. **vv10,13**
4. Restoration of Israel to the land.

- a. Why would God restore Israel to the land (**vv21-23, 31-32**)?
 - b. What would He do to them to fit them for it (**vv24-30**)?
5. Compare **Amos 9:11-15** with **Ac 15:13-18**.
 - a. Summarize what is said about the land in Amos.
 - b. To what did James apply this prophecy? Is it yet to be fulfilled?
6. Read **Isa 11:6-16**. Compare it to what is said in **Eze 36**. Note “that day” in **vv10,11**. When is “that day” according to **Rom 15:12**?
7. Read **Isa 49:5-13**. Compare **vv8b-13** to **Eze 36**. Paul quotes from **v6** in Antioch of Pisidia (**Ac 13:47**) and from v. 8 in his second letter to the Corinthians (**2Co 6:2**). To what does he apply this prophecy?
8. See the last point on the lesson on **chapter 34**.

CH. 37: VALLEY OF DRY BONES / THE TWO STICKS

Read chapter 37.

Markings - see p6, #2.

37:1-14 - Valley of dry bones

37:15-28 - The two sticks

1. First, without stopping to figure out what it means, get a clear picture of what Ezekiel saw happen in the valley of dry bones.
 - a. What was the attitude of the people that was the reason God showed this vision to Ezekiel?
 - b. What does the text say it foreshadowed?
2. Again, get clearly in mind what Ezekiel was to do with the two sticks.
 - a. What does the text say this foreshadowed?
 - b. WHEN did God indicate this would be fulfilled? (The answer is in **vv24f.**)
 - c. Compare **Lk 1:32-33; Jn 10:16; Ac 2:24-36; 13:34-37; Eph 2:11-22.**
3. Mormons use **vv15-22** in an attempt to prove that another book (The book of Mormon) was prophesied to be added to the Bible.

“Ezekiel saw in vision the coming together of the stick of Judah, and the stick of Joseph, signifying the Bible and the Book of Mormon...The Nephites were then of the tribes of Joseph, and their record or ‘stick’ is as truly represented by the Book of Mormon as is the ‘stick’ of Judah by the Bible” *Articles of Faith*, p. 276, by Talmage.

What is wrong with this interpretation?

CHS. 38-39: GOG AND HIS MIGHTY ARMY

Read chapters 38-39.

Markings - see p6, #2.

Here is presented in imagery the ultimate assault on the LORD's people and the definitive victory God accomplishes. God and His people are invincible! They will be victorious against all the powers of evil to destroy them!

38:1-16 - After Israel has been restored and are living at peace in the land, Gog and his mighty army prepare to assault and plunder Israel

vv1-6 - Gog's mighty army

vv7-9 - Preparing for an invincible invasion

vv10-13 - The evil plan (reason) for the invasion

vv14-16 - The LORD's plan (reason) for the invasion

38:17-39:20 - Gog's complete and striking overthrow by the LORD

38:17 - Gog the epitome of the enemies of the LORD's people

38:18-39:8 - In wrath, the LORD utterly defeats Gog

39:9-20 - An astounding victory indeed!

vv9-10 - Seven years of fuel from their weapons

vv11-16 - Seven months to find and bury all their corpses

vv17-20 - Animals feast to gluttony on the corpses

39:21-24 - Effect of this victory on the nations and Israel

39:25-29 - Summary promise concerning Israel

1. Read to get the picture of the army, the intended assault, the land assaulted, and the consequences. Do not get sidetracked at this point with what it means. The outline above may be of help.
2. Evidences of the figurative meaning of this text
 - a. Are the promises relative to the land and the physical nation of Israel in **chapters 34-36** to be literally fulfilled? If you have read **chapters 40-48**, are these promises to be literally fulfilled? What do both the chapters before and after **chapters 38-39** look to?
 - b. Note **38:17**. Is a literal king named "Gog" ever spoken of by the former prophets? You may want to check a concordance if you are not sure.

- c. Note “seven” in **39:9,12**. What is this number often used to connote in Scripture? Compare, e.g. “seven” in **Job 5:19; Psa 12:6; Pro 6:31; 24:16; 26:16; Isa 30:26; Mt 18:22**. See also question 3d.
 - d. What kind of weapons will Gog’s army use? This fits the imagery of war as known in the days of the people to whom this was spoken, but not our day. Bombs, missiles, and airplanes would have meant nothing to them. It was written to THEM, not US, but the lesson is FOR us as well.
3. Questions for **premillennialists** who make this have a literal fulfillment:
- a. When does Gog come?

If at the battle of Armageddon at the beginning of the 1,000 year reign, how is that they are pictured being assembled for war AFTER “the thousand years are completed,” **Rev 20:7-9**? Weren’t the wicked supposed to be destroyed at Armageddon?
 - b. What kind of weapons will they use?

The weapons here are horses, swords, shields, bows and arrows (**38:4; 39:9**) - not nuclear weapons, tanks, missiles!
 - c. Why is Israel prepared for war?

In the imagery here Israel is at rest, living securely in unwalled villages (**38:11**). Yet, today we witness Israel continually involved in military buildup and seeking the latest military weapons.
 - d. Why seven months to bury the dead?

If 3,000,000 Israelites averaged burying one corpse per day for seven months (210 days according to Jewish reckoning) how many corpses would they bury in seven months? If they used machinery...??
4. They have been promised peace and prosperity under “David” in **chapters 34-36**. But, they had a kingdom, glory, and prosperity once. They were defeated by their enemies. It will not happen under the Messiah! **Chapters 38-39** guarantee them the lasting establishment of that salvation. Gather all the hosts of evil

possibly imaginable (East, West, North, South) to make war on the kingdom of the Messiah, give them the finest weapons available, allow them the best possible preparations, and they will but suffer overwhelming and complete (“seven”) defeat. The reason Israel had suffered defeat before was due to their own “iniquity,” not because of the weakness or unfaithfulness of their God. There will be NO ONE under the rule of the Messiah guilty of walking in iniquity. And those who walk in that land need no walls, bars, or gates - their God is their protection, and trusting in Him there is “no one to make them afraid”! Gog and his armies will be defeated - God and His people will be victorious. On whose side do we want to be??

CHS. 40-48: THE IDEAL TEMPLE AND ITS PEOPLE, WORSHIP, AND LAND

Read chapters 40-48.

Markings - see p6, #2.

40:1-43:12 - The new temple

40:1-4 - Introduction to the vision

40:5-42:20 - Measuring the temple

43:1-12 - The glory of Jehovah returns to the temple

43:13-46:24 - Worship in the new temple

43:13-27 - The alter and its cleansing

44:1-31 - Who shall enter and how the priests shall serve

45:1-8 - Land for priests and Levites who serve, the whole house of Israel, and the prince

45:9-12 - Justice demanded of princes

45:13-25 - Sacrifices to be offered

46:1-15 - Gates, dates, and sacrifices

46:16-18 - The prince and his land

46:19-24 - Places for priests to boil the sacrifices

47:1-48:35 - Land of the people of the new temple

47:1-12 - The river from the temple blessing the land

47:13-48:35 - Boundaries and distribution of the land

1. Premillennialists make this refer to a future physical temple to be built when the fleshly Jews are restored to the physical land of Canaan. They insist a fair handling of scripture demands it be interpreted literally. But, there are clear indications this section must be interpreted figuratively.
 - a. Who will be king? **37:24-28; 34:23-24**. (See notes on question number four on **chapter 34**.)
 - b. What kind of sacrifices will be offered and for what purpose? **45:15,17**. Compare **Heb 9:6-12; 10:8-18; 13:10**.

- c. Who will serve as priests? **40:46; 43:19; 44:10-11,15**. Compare **Heb 7:11-12; 8:4-5**.
- d. In order for these to serve as priests what law must be in effect? **Heb 7:11-12**. Note **Heb 10:9**.
- e. What will be necessary to enter the sanctuary to worship? **44:9**. Compare **Gal 5:6, 6:15,16**.
- f. Geographical considerations
 1. If a reed (or, rod) is about 10 feet long, approximately what size is the temple area? **42:15-20, 45:2** (5,280 feet in a mile)
 2. Note that “cubits” in **48:20** in the NASV and NKJV is italicized and no word is given in the KJV and ASV. If “cubits” is meant, what is the length and breadth of the holy allotment? If it is “reeds,” what would be the dimensions?
 3. If Jerusalem is on the western watershed what problem is encountered geographically with the imagery of the river and how it flows in **47:1-12**?
5. “Visions of God” - three times in the book: **1:1; 8:2; 40:2**
 - a. In chapter one how does Ezekiel summarize this vision, **1:28**?
 - b. In the vision of chapters eight through eleven, where did Ezekiel see the glory of the LORD going, **8:18-19, 11:22-23**?
 - c. In the vision of **chapters 40-48**, where does Ezekiel see the glory of the LORD going, **43:1-5**? (Note in v. 3 the other two occasions with which Ezekiel connects this vision. Relate to point “a” and “b”.) Note the last phrase in the book!

6. This whole vision was designed as a lesson to Israel (**40:4**). Note the contrasts with the description of the ideal temple, people, and worship: **43:6-12; 44:5-8,12-14; 45:9; 46:18**. The new and ideal temple would be constructed according to God's measurements, allow only qualified people to minister there, and the worship would be pure, according to God's prescribed plan.
7. The vision of **chapters 40-48** is to be taken as a general picture of the future (to them) blessedness of the kingdom of God. It would be speculative to try to make each particular correspond to something specific in the New Testament. Moreover, we must be aware that the *same* figure may be used in two separate texts to convey *different* concepts, and it would be error to try to make them correspond point by point. However, it is interesting to note similar figures used to illustrate the relationship Christians have with God. What is the imagery of the following texts?
 - a. **Jn 7:37-38**
 - b. **1Co 6:19-20**
 - c. **Eph 2:19-22**
 - d. **1Pe 2:5** (the second figure). Compare also **Heb 13:10-16**.
9. See article, "Objections to Premillennialism," on next page.

OBJECTIONS TO PREMILLENNIALISM

Denies N.T. interpretations of OT prophecies. The N.T. interpretations show the spiritual intent of the O.T. prophecies and their fulfillment. **Lk 24:25,26; 24:44-47; Ac 2:34-36; 3:18-26; 15:15-18; Rom 9:24,25; 1Pe 1:9-12; 2:9-10.**

Premillennialism demands literalism and unfulfillment in interpretation of prophecy.

Undermines faith in God's promises. If because the Jews rejected the kingdom the first time it was not established, what makes think they won't do it again? **Psa 89:3,21-23,34-35; Ac 2:29-36; Rom 3:3-4; 2Co 1:20; Heb 6:13-18.** This discredits the word of prophecy.

Discredits Jesus as a Prophet and thus as the Son of God! Jesus said the kingdom was "at hand" - was it or not? **Mt 3:2; 4:17; 10:7; Mk 1:14-15; 9:1; Lk 10:9,11.** See **Dt 18:22; Jer 28:9...15!** The idea of a "postponed kingdom" is without scriptural support. [See notes on "at hand" at end of article.]

Confuses the nature of the "kingdom." Premillennialism makes it dependent on earthly rule, fleshly advantage (shuts out Gentiles), and carnal warfare, rather than the rule of Christ in the heart of man. **Lk 17:20,21; Jn 3:1-5; 18:36,37; Ac 2:34-36; Gal 3:27-29; 6:12-16; Php 3:2-9; Col 1:13-14; Heb 12:27-29.**

Nullifies the work of Christ. Premillennialism reinstates that which Christ fulfilled and did away with: the Law, the priesthood, and animal sacrifices. **Heb 10:1-18.** See **Gal 5:2-6.**

Dishonors the church. Premillennialism makes the church a "parenthesis," an interim measure, rather than the focus of God's plan of redemption. According to premillennialism, the church was not predicted in the Old Testament nor does it fulfill the Old Testament prophecies. **Eph 3:8-11; Col 1:24-27**

Materialistic in focus. Premillennialism gives special privileges to physical Israel, dependent on carnal warfare, and hopes for material rewards (land, prosperity, political and natural [man & animals] peace on earth). Its focus is not on salvation from sin and peace with God, whereas this IS the "gospel" of Christ. **2Co 4:16-5:1; 5:16-17; 2Co 10:3-5; Lk 12:29-34**

Promotes dismay and unbelief. Instead of interpreting the prophecies in the light of their setting, current events are interpreted so as to "fit" the prophecies. This has led to date setting, whether subtly or outrightly. This has been done over and over again with failure as the result. Those who believed these interpretations are led to

dismay and possibly unbelief, and those who doubted the Bible in the first place see in this further evidence that the whole thing is a farce.

Cultivates and thrives on a disturbed spirit rather than a sober spirit. Every upheaval in world events is interpreted to be a “sign” of beginning of some great prophetic fulfillment, so “get ready.” (And buy my literature to help you see it! Note the rash of book and magazine sales during the recent Middle East War.) If things calm down...? God’s Word encourages a sober spirit of continued readiness rooted in faith. **2Th 2:1-2; 1Th 5:1-11; 2Pe 3:10-14.**

Ignores clear teaching for speculative interpretation of less clear. Axiomatic rule of Bible study: Interpret the unclear in the light of the clear. To do the reverse is like a student trying to make his answer of a trigonometry problem “fit” by changing “2+2=4.” Premillennialism is largely based on selected passages from apocalyptic literature such as Daniel, Ezekiel, and Revelation. CONTEXT and HARMONY must be abandoned if the unclear is made to rule. Compare **Mt 22:23-33.**

Shuts out Gentiles from the gospel. Premillennialism argues **Amos 9:11,12** is not yet fulfilled. If not, then according to James’ application, Gentiles have no right to receive the gospel by faith, for that was his very point, **Ac 15:13-18.**

Notes on “at hand”:

“At hand” (*engizō*, verb) – **Mt 21:34**, harvest; **Mt 26:45**, betrayal; **Lk 21:8-9**, false teachers say “The time is at hand.” Meaning? “Immediately” accor. to **v9!**; **Lk 21:20**, dest. of Jerusalem (though premillennialists deny this, making it refer to the end of time); **Lk 21:28**, “your redemption” - point: note proximity to “Son of Man coming,” **v27**. Not 2,000 yrs. later!; **Lk 22:1**, Passover; **Ac 7:17**, the exodus (**Gen 15:13-14**) - within c. 80 yrs.: “And it was at this time that Moses was born,” i.e. “when the time of the promise was approaching.” Exodus when Moses 80 yrs. old.

Millennialists dodge: “Kingdom of Heaven” and “Kingdom of God” not same. They make the “Kingdom of Heaven” the earthly Davidic kingdom. But, while **Mk 1:15** says, ‘kingdom of God,’ **Mt 3:2, 4:17**, say “kingdom of heaven.”

REVIEW

1. Author. Age, occupation, location?
2. Date of the book?
3. Historical setting?
4. Purpose of Ezekiel's ministry. His audience?
5. Contemporary prophets?
6. Theme of the book?
7. Outline?
8. Pivotal chapter?
9. "Visions of God" - three times. Significance of each and of each to the whole message of Ezekiel?
10. How does chapter 18 fly in the face of Calvinism?
11. What was the connection of the nations of chapters 25-32 to Israel? (two things)
12. Premillennial use of chapters 34-48. What's wrong with it?
13. Ezekiel's means of teaching?
14. Significance of (summarize the lesson in each)
 - a. Brick, lie on side, food cooked over dung (chapters 4-5)
 - b. Hair (chapter 5)
 - c. Vision at the temple in Jerusalem (chapters 8-11)

- d. Baggage (chapter 12)
- e. Whitewashed (or, untempered mortar) wall (chapter 13)
- f. Charred vine (chapter 15)
- g. Young girl turned bad (chapter 16)
- h. Eagles and the vine (chapter 17)
- i. Tender twig (chapter 17)
- j. Lioness and her cubs (chapter 19)
- k. Vine and the branches (chapter 19)
- l. Sword of judgment (chapter 21)
- m. The bloody city (chapter 22)
- n. Oholah and Oholibah (chapter 23)
- o. The filthy pot (chapter 24)
- p. Promise of the good shepherd (chapter 34)
- q. Judgment on Edom (chapter 35)
- r. Restoration of the land (chapter 36)
- s. Valley of dry bones (chapter 37)
- t. Two sticks (chapter 37)
- u. God and his army (chapters 38-39)
- v. The new temple (chapters 40-48)