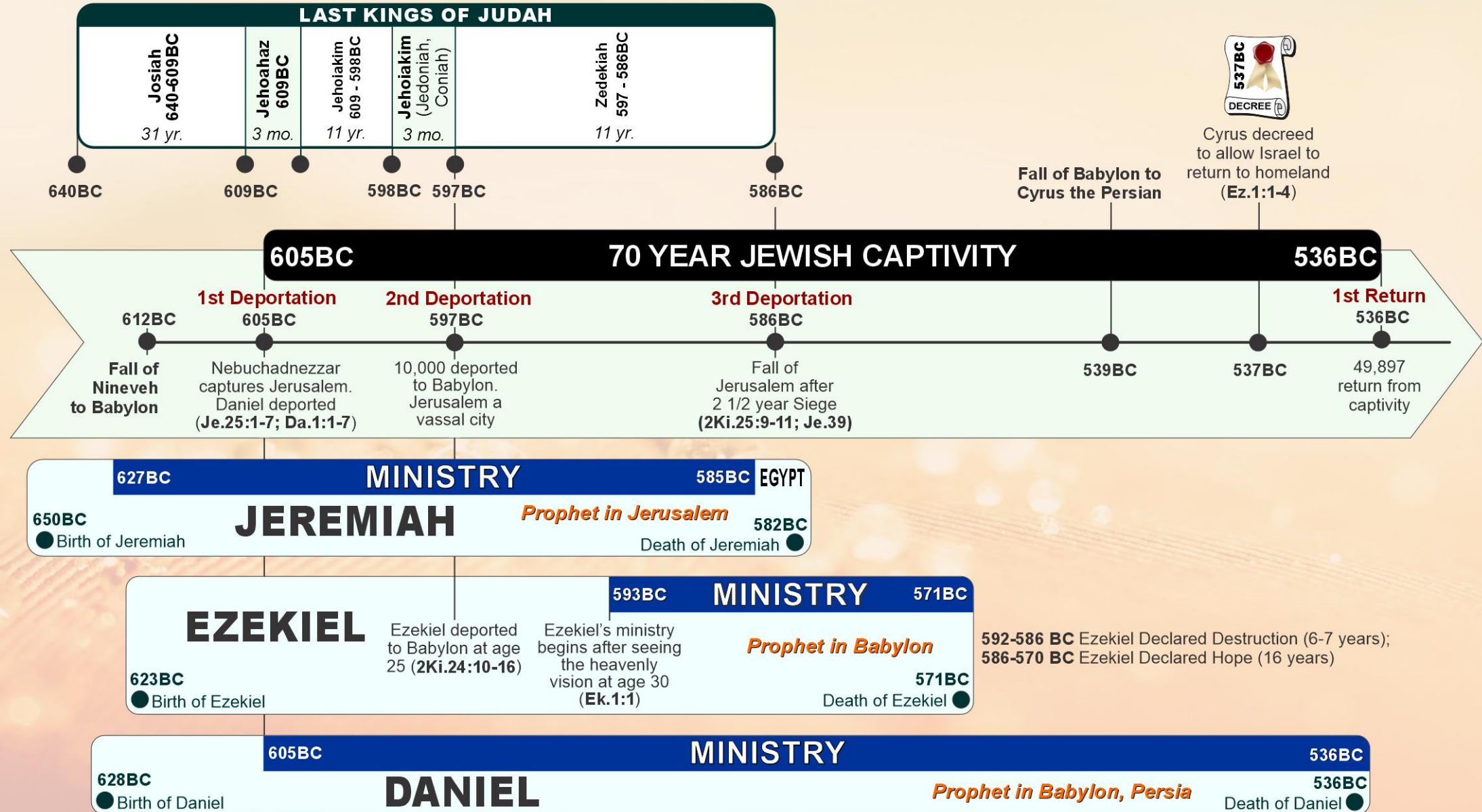


THE BOOK OF EZEKIEL

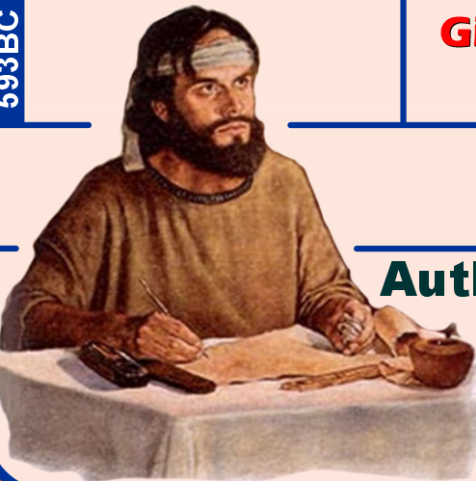
Ezekiel 2:1—3:11



EXILE HISTORY MAJOR PROPHETS



BOOK OF EZEKIEL – OUTLINE

INWARD → Personal		OUTWARD ↻ Peoples		ONWARD → Prophetic													
1 — 3		4 — 24		25 — 32		33 — 48											
Ezekiel's Call to Ministry - Ezekiel Birth (623BC) and Ministry Years (593-571BC) 597BC is the 2nd Deportation; Ezekiel taken at age 25 593BC Ezekiel begins Ministry at age 30		Sinfulness of Israel and Fall of Jerusalem - A Disobedient Nation (4-7) - A Departed Glory (8-11) - A Disciplined Nation (12-24)		Judgment on Nations that Opposed Israel - Ammon (25:1-7) - Moab (25:8-11) - Edom (25:12-14) - Philistia (25:15-17) - Tyre (26:1—28:19) - Babylonia (26) - Sidon (28:20-24) - Egypt (29-32)		Restoration of Israel in the Future - Return of Israel to the land (33-39) - Restoration of Israel in the Kingdom (40-48) - Promised Land; Millennial Temple, and the Glory of God											
593BC		Given BEFORE the siege of Jerusalem		587BC		Given DURING the siege of Jerusalem		586BC		Given AFTER the siege of Jerusalem		571BC					
						The City Destroyed 7 Years Prophesying <u>JUDGMENT</u>						The City Restored 15 Years Prophesying <u>HOPE</u>					
Author: Ezekiel (“God strengthens”) Place: Babylonia Time: About 22 years (593-571BC)																	
Events: 605BC — FIRST Siege upon Israel by Nebuchadnezzar (Daniel taken) Ezekiel 17 years old																	
597BC — SECOND assault upon Jerusalem (Ezekiel taken) Ezekiel 25 years old																	
593BC — Ezekiel at age 30 called by God to testify against Israel Ezekiel 30 years old																	
586BC — THIRD assault upon Jerusalem (City & Temple destroyed) Ezekiel 37 years old																	

EVENTS SURROUNDING EZEKIEL

IN BABYLON

640BC

Josiah begins his reign in Judah (640BC, **2Ki.22-23**)

The lost Book of the Law was found resulting in sweeping reforms when Ezekiel was a young boy.

(1)

605BC

The first Jewish captives are taken to Babylon including Daniel (**Da.1:1-2**)

(2)

597BC

The second Jewish captives are taken to Babylon including Ezekiel, Jehoiachin, with a group of 10,000 (**2Ki.24:14**)

593BC

Ezekiel's prophetic ministry begins at age 30 (Ek.1:1)

588BC

Final siege of Jerusalem begins & lasts for 18 months (**2Ki.25:1-2**)

(3)

586BC

Babylonians destroy Jerusalem and Temple as the 3rd invasion (**2Ki.25:2ff; 2Ch.36:17-21**)

605BC

70 YEAR JEWISH CAPTIVITY

→ **536BC** ...

Ezekiel Birth: **623BC**

Ministry Begins: **593BC** End: **571BC**



609BC

Jehoahaz becomes king for 3 months (**2Ki.23:30-34**)



608BC

Jehoiakim becomes king of Judah (**2Ki.23:34—24:19**)



598BC

Jehoiachin becomes king for 3 months (**2Ki.24:17—25:7**)



597BC

Zedekiah as last king begins reign in Judah (**2Ki.24:6-25:30; 2Ch.36:11ff**)

IN JERUSALEM



GLORY OF THE LORD

EZEKIEL 1-3

EZEKIEL SAW 3 THINGS IN THIS VISION — 1:5-28



Living Beings (Ek.1:5-14)



Wheels in Motion (Ek.1:15-21)



Great Expanse (Ek.1:22-28)



The likeness of the firmament above the heads of the living creatures was like the color of an awesome crystal, stretched out over their heads. (Ek.1:22)



Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. (Ek.1:27)

EZEKIEL 1

- **Firmament**
- **4 living creatures**
- **Full of eyes**
- **Face of Man, Lion, Ox, Eagle**
- **Rainbow**

REVELATION 4

- **Sea of Glass**
- **4 living beasts**
- **Full of eyes**
- **Face of Man, Lion, Ox, Eagle**
- **Rainbow**

- **Above his waist he seemed similar to hot metal glowing with heat (Ek.1:4), and below his waist he seemed to resemble fire (Ek.8:2; Da.10:6; Rv.4:3,5).**



EZEKIEL'S CALL

EZEKIEL 1-3

And He said to me, "Son of man, stand on your feet, and I will speak to you."



EZEKIEL 2:1



And He said to me, "Son of man, stand on your feet, and I will speak to you." (Ek.2:1)

- **God instructed Ezekiel to stand on his feet because the Lord wanted to speak with him.**
- **The immortal God addressed Ezekiel by calling him "son of man," emphasizing the distance between them.**
- **It is amazing that God chooses to work his divine will on earth through finite, imperfect beings.**
- **"Son of man" is a distinctive title in this prophecy and stresses the humanity of the prophet in contrast to the supernatural creatures.**



And He said to me, "Son of man, stand on your feet, and I will speak to you." (Ek.2:1)

- **The Hebrew title appears 93 times in Ezekiel and only once elsewhere in the Old Testament (Da.8:17, describes Daniel).**
- **In view of its use in the Old Testament, “son of man” stressed Jesus' true humanity.**
- **“Son of man” had no nationalistic or militaristic rabbinical overtones. It is generic for humanity.**



**Then the Spirit entered me when
He spoke to me, and set me on
my feet; and I heard Him who
spoke to me.**

EZEKIEL 2:2



Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. (Ek.2:2)

- We can only imagine what it was like for Ezekiel to experience this vision. Certainly there was much he did not understand, but Ezekiel knew that each part had significance because it came from God.**
- God doesn't expect us to understand everything about him, but to be faithful to what we know is true and right.**
- The Holy Spirit entered Ezekiel as the Lord spoke to him and enabled him to stand up and hear what the Lord was saying (Ek.3:24; 1Sm.10:9-11; Ps.51:11; Ac.2:4; Ep.5:18).**



Then the Spirit entered me when He spoke to me, and set me on my feet; and I heard Him who spoke to me. (Ek.2:2)

- **This sounds like the Holy Spirit indwelling Ezekiel. It may simply be a metaphor that is parallel to “the hand of the Lord” (Ek.1:3; 3:14; 33:22; 37:1; 40:1).**
- **The selective empowering by the Holy Spirit to equip an individual for special service to the Lord occurred frequently in the OT (Ek.11:5; 37:1; Nu.24:2; Jg.3:10; 6:34; 11:29; 13:25; 1Sm.10:10; 16:13-14; 19:20; 2Ch.15:1; Lk.4:18).**



And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day.

EZEKIEL 2:3



And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. (Ek.2:3)

- **The Lord explained that He was sending Ezekiel to the Israelites who were rebellious and had rebelled against Him.**
- **The history of Israel had been one unbroken rebellion.**
- **The word 'rebellious' can be understood as the key to the attitude of Israel throughout the book.**
- **The phrase “children of Israel” in the book of Ezekiel is sometimes used for the Northern Ten Tribes, but most often it is used for all of the Jewish people.**



And He said to me: "Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. (Ek.2:3)

- **Their personal and continual rebellion is directed against the personal God (i.e., "Me").**
- **This is what their fathers, grandfathers, and great grandfathers also did.**
- **To this terrible characterization of rebellion is added another term for rebellion "transgressed."**



For they are impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord GOD.'



EZEKIEL 2:4



For they are impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord GOD.' (Ek.2:4)

- **The people to whom God was sending Ezekiel were stubborn and obstinate (lit. hard-faced and hard-hearted), as children often are.**
- **The people cannot plead ignorance!**
- **Ezekiel used the title “Lord GOD” (Adonai–YHWH) 217 times. It emphasizes both God's sovereign authority and His covenant-keeping faithfulness.**
- **It comes from the term Adon (Hebrew for “master-lord”) and the Covenant name for God, YHWH, from the Hebrew verb “to be.”**



For they are impudent and stubborn children. I am sending you to them, and you shall say to them, 'Thus says the Lord GOD.' (Ek.2:4)

- **The term “stubborn” was originally an agricultural phrase referring to unruly oxen.**
- **Stubborn literally means “hard of neck” or “stiff-necked” (Ex.32:9; 33:3).**
- **God called the people “stubborn” or hard-hearted because they refused to admit their sin.**
- **Even when God pointed out their wrongdoing, the people ignored the truth.**



**As for them, whether they hear or
whether they refuse—for they are
a rebellious house—yet they will
know that a prophet has been
among them.**



EZEKIEL 2:5



As for them, whether they hear or whether they refuse—for they are a rebellious house—yet they will know that a prophet has been among them. (Ek.2:5)

- **As a result of Ezekiel's ministry these people would know that a prophet had been among them.**
 - **So that the people are responsible for their rebellious acts (Ek.2:6-7)**
 - **So that God is revealed as the only true God**
- **The business world defines success in terms of giving customers what they want. Ezekiel, however, was called to give God's message to the people, whether they would listen or not.**



As for them, whether they hear or whether they refuse—for they are a rebellious house—yet they will know that a prophet has been among them. (Ek.2:5)

- **They might not listen because they were a rebellious “house” (nation), but Ezekiel was not to change his message to accommodate his hearers.**
- **The descriptive phrase, “a rebellious house” was seen by Moses (Du.31:27), Samuel (1Sm.15:23), and Isaiah (Is.30:9).**
- **The OT is not primarily about Israel, but about YHWH!**



As for them, whether they hear or whether they refuse—for they are a rebellious house—yet they will know that a prophet has been among them. (Ek.2:5)

- **The measure of Ezekiel's success would not be how well the people responded, but how well he obeyed God and thus fulfilled God's purpose for him.**
- **God's truth does not depend on how people respond.**
- **God always gives us the strength to accomplish what he asks us to do.**



**"And you, son of man, do not be afraid
of them nor be afraid of their words,
though briers and thorns are with you
and you dwell among scorpions; do
not be afraid of their words or
dismayed by their looks, though they
are a rebellious house.**

EZEKIEL 2:6



"And you, son of man, do not be afraid of them nor be afraid of their words, though briers and thorns are with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they are a rebellious house. (Ek.2:6)

- **Ezekiel was not to fear the Israelites to whom he was to minister even though their reactions to him might be as uncomfortable as pricking thorns or stinging scorpions**
- **Even though they are rebellious, their words and actions would not be able to harm Ezekiel.**
- **God uses several metaphors to describe the reaction to Ezekiel's words by the rebellious house ("briers," "thorns," and "scorpions").**
- **It is possible these ("briers," "thorns," and "scorpions") refer to a hedge of God's protection around the prophet and his God-given message.**



"And you, son of man, do not be afraid of them nor be afraid of their words, though briers and thorns are with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they are a rebellious house. (Ek.2:6)

- **Israel did not want to hear from God!**
- **Israel wanted the covenant blessings, but not the covenant requirements and consequences!**
- **Three times in this verse God told Ezekiel not to be afraid or dismayed.**
- **When God's Spirit is within us, we can lay aside our fears of rejection or ridicule.**



**You shall speak My words to them,
whether they hear or whether they
refuse, for they are rebellious.**

EZEKIEL 2:7



You shall speak My words to them, whether they hear or whether they refuse, for they are rebellious. (Ek.2:7)

- **Whether these rebels listened or not, Ezekiel was to announce God's message to them.**
- **God will reveal Himself to His covenant people, even if they refuse to hear.**
- **God gives His message because:**
 - 1. He has an eternal redemptive purpose that involves Israel**
 - 2. His love for the Patriarchs**
 - 3. His character is bound in His promises**



You shall speak My words to them, whether they hear or whether they refuse, for they are rebellious. (Ek.2:7)

- **The measure of success in God's work is not always in terms of the amount and frequency of visible response.**
- **Success is to be measured in terms of our obedience to the words and will of God regardless of the visible results (1Co.4:2).**
- **Rare is the person who can set out on a task knowing that people will hate him or her for doing it. But this is exactly what Ezekiel was called to do.**
- **The reason Ezekiel is not to be afraid is YHWH's presence and promises.**



QUICK SUMMARY

The VISIONS for the Work (1:4-2:7)

The MESSAGE for the Work (2:8-3:11)

The MOTIVATION for the Work (3:12-27)

Focus on the Glory and Character of God

MESSAGE FOR THE WORK

EZEKIEL 2:8—3:11

**But you, son of man, hear what
I say to you. Do not be rebellious
like that rebellious house; open
your mouth and eat what I give
you."**

EZEKIEL 2:8



But you, son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and eat what I give you.” (Ek.2:8)

- **The Lord's charge to Ezekiel emphasized the absolute necessity of hearing, understanding, and assimilating God's message prior to going forth as a spokesman for the Lord.**
- **The Lord warned Ezekiel not to be rebellious like the people of Israel but to listen to Him and to receive the messages that God would feed him (Du.8:3; Je.15:16; Mt.4:4; Jn.6:53-58).**
- **God gives Ezekiel four commands, namely, “hear,” “do not be rebellious,” “open your mouth,” and “eat.”**



But you, son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and eat what I give you." (Ek.2:8)

- **Ezekiel's obedience constitutes his acceptance of God's call to be His spokesperson.**
- **Eating the scroll is a metaphor for receiving God's message and passing it on.**
- **Ezekiel was to obey the command, not literally eating a scroll, but in a spiritual sense by receiving God's message so that it became an inward passion (Je.15:16).**



**Now when I looked, there was
a hand stretched out to me;
and behold, a scroll of a book
was in it.**

EZEKIEL 2:9



Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book was in it. (Ek.2:9)

- **Ezekiel then saw a hand extending a scroll to him. The Lord spread it out before the prophet and he saw that it was full of lamentations, mourning, and woes (i.e., bad news; Ezekiel 4-32).**
- **This accurately summarizes the contents of Ezekiel 4-32. It does not, however, reflect the latter part of the book in which the prophet spoke of Israel's restoration.**
- **This could explain, in part, why Ezekiel was recommissioned (chapter 33). The content of his message was substantially changed after his message of woe was fulfilled.**



Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book was in it. (Ek.2:9)

- **The “hand stretched out to me” likely was an attending angel (ministering spirit).**
- **A “scroll” refers to a piece of papyrus rolled up. It symbolized the message of God (Is.30:8; Je.36:2).**
- **Ancient books were usually scrolls, one page (up to 30 feet long) rolled up simultaneously from both ends.**
- **Normally, scrolls had writing on only one side. But in this case, the warnings overflowed to the scroll's other side, showing the full measure of judgment about to descend on Judah.**



**Then He spread it before me; and
there was writing on the inside
and on the outside, and written
on it were lamentations and
mourning and woe.**

EZEKIEL 2:10



Then He spread it before me; and there was writing on the inside and on the outside, and written on it were lamentations and mourning and woe. (Ek.2:10)

- **Notice how the message of judgment on this scroll is described (“lamentations,” “mourning,” and “woe”).**
- **It is unusual for papyrus (write against the grain) or parchment (message can be worn off) to be written on both sides.**
- **This seems to reflect God's entire message of judgment (Rv.5:1).**



And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals (Rv.5:1)



THE BOOK OF EZEKIEL

Chapter 3



Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel."

EZEKIEL 3:1



Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." (Ek.3:1)

- The Lord's charge to Ezekiel emphasized the absolute necessity of hearing, understanding, and assimilating God's message prior to going forth as a spokesman for the Lord.**
- All the Lord's representatives must do the same (Ez.7:10, Ezra).**
- The Lord told Ezekiel to eat the scroll, a symbolic way of telling him to consume mentally and assimilate emotionally its contents.**



**So I opened my mouth,
and He caused me to
eat that scroll.**

EZEKIEL 3:2



So I opened my mouth, and He caused me to eat that scroll. (Ek.3:2)

- **The purpose for eating the scroll was so he could then go and speak to the house of Israel.**
- **His task as a prophet was to deliver God's word to God's people.**
- **God's messenger must first internalize God's truth for himself, then preach it.**



**And He said to me, "Son of man,
feed your belly, and fill your stomach
with this scroll that I give you." So I
ate, and it was in my mouth like
honey in sweetness.**

EZEKIEL 3:3



And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. (Ek.3:3)

- **The words of the Lord in consumming the scroll were sweet to Ezekiel's taste as he took them.**
- **The sweetness came from the source of the words (God) rather than the content of the words (judgment).**
- **The word of God has an intrinsically pleasing and satisfying quality to those who gladly receive it (Ps.19:10; 119:103; Pr.16:24; 24:13-14; Je.15:16).**



And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. (Ek.3:3)

- **God's word is significant and meaningful ("sweetness") even when it is a message of judgment (Ps.19:10; 119:103; Je.15:16; Rv.10:9-10).**
- **That the holy creator God would be involved with sinful humanity is amazing! God's judgment is really a sign of His parental discipline.**
- **If you "digest" God's Word, you will find that not only does it make you stronger in your faith, but its wisdom also sweetens your life.**



Then He said to me: "Son of man, go to the house of Israel and speak with My words to them."



EZEKIEL 3:4



Then He said to me: "Son of man, go to the house of Israel and speak with My words to them. (Ek.3:4)

- **Ezekiel was to go to the Israelites and tell them exactly what the Lord had revealed to him.**
- **Ezekiel's message was for the entire "house" (i.e., people) of Israel, though he specifically proclaimed it to a small portion of that household then in captivity.**
- **His hearers were to be the house of Israel especially those in exile in Babylon.**



**For you are not sent to a people
of unfamiliar speech and of hard
language, but to the house of
Israel,**

EZEKIEL 3:5



For you are not sent to a people of unfamiliar speech and of hard language, but to the house of Israel, (Ek.3:5)

- **God was not sending him to people who could not comprehend what he would tell them. They spoke the same language.**
- **Ezekiel's primary ministry was to the Jews in exile. God was not sending him to a foreign people, as He did Jeremiah and Daniel.**
- **Ezekiel faced no such hurdle. His message was not for some distant land with an exotic language; it was for Israel.**



**not to many people of unfamiliar
speech and of hard language,
whose words you cannot
understand. Surely, had I sent you
to them, they would have listened
to you.**

EZEKIEL 3:6



not to many people of unfamiliar speech and of hard language, whose words you cannot understand. Surely, had I sent you to them, they would have listened to you. (Ek.3:6)

- **Ezekiel's task did not involve linguistic obstacles. He was not being sent to a people of obscure speech and difficult language.**
- **The Israelites should listen to him because they could understand him.**
- **Had Ezekiel gone to another nation, they would have listened to him.**
- **Those who knew nothing of the true God of the universe would have been more responsive than those who claimed His name.**



**But the house of Israel will not listen
to you, because they will not listen
to Me; for all the house of Israel are
impudent and hard-hearted.**

EZEKIEL 3:7



But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted. (Ek.3:7)

- **The Israelites would not listen to Ezekiel since they refused to listen to the Lord who sent him (1Sm.8:4-7, “they have rejected Me”)**
- **There is none so deaf as the person who does not want to hear.**
- **Cross-cultural communication is nothing compared to the obstacle of spiritual blindness.**



But the house of Israel will not listen to you, because they will not listen to Me; for all the house of Israel are impudent and hard-hearted. (Ek.3:7)

- **The irony is that foreign nations with strange languages would be willing to listen, but Israel would not.**
- **They “will not listen” to Moses or the Prophets (Ek.20:8; Is.6:9-13). To not listen to the prophets of God is to not listen to God.**
- **The nation’s epidemic extended to the whole house of Israel. This does not imply that every Israelite had rejected God.**



**Behold, I have made your face
strong against their faces, and
your forehead strong against
their foreheads.**

EZEKIEL 3:8



**Behold, I have made your face strong against their faces,
and your forehead strong against their foreheads. (Ek.3:8)**

- **God will enable the prophet to live up to his name (“strengthened by God”).**
- **The Lord had made Ezekiel as hard-nosed as the Israelites; he would not give up speaking to them any more than they would refuse to listen to him.**
- **The word “strong” is a play on the name of Ezekiel which means “to harden or strengthen.”**



**Behold, I have made your face strong against their faces,
and your forehead strong against their foreheads. (Ek.3:8)**

- **Belief in God is not a crutch for those too weak to stand on their own. God makes his followers strong enough to stand against anything or anyone, including those who hate what is right.**
- **Taking God's message of judgment to an unyielding people was a tough task.**
- **God encouraged Ezekiel by offering him the needed strength.**



**Like adamant stone, harder than flint,
I have made your forehead; do not be
afraid of them, nor be dismayed at
their looks, though they are a
rebellious house."**

EZEKIEL 3:9



Like adamant stone, harder than flint, I have made your forehead; do not be afraid of them, nor be dismayed at their looks, though they are a rebellious house.” (Ek.3:9)

- **Ezekiel should not fear his audience.**
- **His name (Ezekiel) should remind him that the Lord would strengthen him against attacks.**
- **God will equip Ezekiel to face head on the rebellious house of Israel.**
- **It is sad to observe that the exile and affliction did not make the Jews more responsive to God; rather, they were hardened by their sufferings.**



**Moreover He said to me: "Son of man,
receive into your heart all My words
that I speak to you, and hear with
your ears.**

EZEKIEL 3:10



Moreover He said to me: "Son of man, receive into your heart all My words that I speak to you, and hear with your ears. (Ek.3:10)

- **The Lord Yahweh instructed Ezekiel further to take to heart all that He would tell him.**
- **God's word must become a part of the messenger before he or she can go and speak to others about it.**
- **What an insight into how inspiration worked in this case. The prophet had to listen (Ek.2:8), receive (comprehend), and then speak the message to Israel.**



And go, get to the captives, to the children of your people, and speak to them and tell them, 'Thus says the Lord GOD,' whether they hear, or whether they refuse."

EZEKIEL 3:11



And go, get to the captives, to the children of your people, and speak to them and tell them, 'Thus says the Lord GOD,' whether they hear, or whether they refuse." (Ek.3:11)

- **He was to go to the Jewish exiles and relay God's messages whether they paid attention or not.**
- **There has always been a spiritual divide within national Israel.**
- **Some are covenant people by lineage only, but others are trusting, obeying, and heart-felt covenant followers!**



MOTIVATION FOR THE WORK

EZEKIEL 3:12-27