

Ezekiel

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Church of Christ in Humble
Teacher: Steve Fontenot

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EZEKIEL: INTRODUCTION

1. For background history read **2 Ki. 21-25; 2 Ch. 33-36; Jer. 1-45**.
2. Refresh your familiarity with these key dates.
 - 627 B.C.** - Jeremiah begins his prophetic ministry. **Jer. 1:2**
 Josiah began his reforms just previous to this, in Josiah's 12th yr., **2 Ch. 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; 2 Ki. 24:7**.
 - 597 B.C.** - 2nd captivity. Ezekiel taken captive. **2 Ki. 24:12-16; 2 Ch. 36:10; Jer. 22:26; 24:1; 27:20; 29:1,2; 52:28-30** (Neb.'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. **2 Ki. 25:2-21; 2 Ch. 36:17-21; Jer. 38:17-23; 39:1-10; 52:12-30** (Neb.'s "18th yr."); **Eze. 24:1-2; 33:21**.
3. 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?
4. 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: **ch’s 6-24 (6:7, first time; see 5:13, similar phrase, also in context of judgment); 33:29**
 - Judgment on other nations: **ch’s 25-32; 35:4,9,12,15**
 - Restoration of God’s people: **ch’s 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.
5. 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. **ch’s 8-11** - Transported to Jerusalem [*Righteous Judgment - Glory Departing*]
 - c. **ch’s 40-48** - The restoration temple, worship, and land [*Gracious Restoration - Glory Returning*]
6. Become familiar with the main divisions of the book.
- Outline (by chapters):
- **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 Ezekial’s ministry
 - **34-48** - Comfort for Judah
 - **34-39** – Prophecies of restoration and judgment on enemies
 - **40-48** - The new temple, worship, priesthood, land

CHS. 1-3: EZEKIEL COMMISSIONED

Chapter 1: Vision of the glory of the LORD

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

vv. 4-28 - Vision of the glory of the LORD

vv 4-25 - The cherubim

vv 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 (**v. 28**)? 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, Exo. 25:18f, 26:1,31, Num 7:89, 1 Ki. 6:29,32,36, 1 Sa 4:4** (often, e.g. **2 Sa 6:2; 2 Ki 19:15; 1 Ch. 13:6; Ps 80:1**), **1 Ch. 28:18, Psa 18:10** (“cherub”), **Rev 4:7-9**. Note especially **1 Sa. 4:4** and the verses in parentheses, **1 Ch. 28:18**, and **Psa. 18:10**.

Chapters 2 and 3: Ezekiel’s commission

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

4. Note (or mark) the words and phrases connoting the following:
 - a. Rebelliousness of Israel (You may want to reserve this color for this family of marking throughout the book.)
 - b. Ezekiel was to speak the words God gave him
5. Summarize briefly Ezekiel’s commission.
6. What was the significance of being given the scroll and being told to eat it?
Compare **Rev. 10:8-10**.
7. What was Ezekiel’s responsibility as a “watchman”?
8. Suggest some lessons that can be learned by and about teachers and preachers. (Use back of page.)

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

vv. 1-3 - Sign: Brick

vv. 4-8 - Sign: Lie on side

vv. 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. **Vv. 1-3**
 - b. **Vv. 4-8**
 - c. **Vv. 9-17**
4. 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.
5. WHY did God say these things would happen to their city?

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

vv. 1-12 - Sign: Hair

vv. 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," **vv. 3-4**.
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, Deu. 28:49-57, 29:22-28**.

CHS. 6-7: ORACLES OF JUDGMENT

Chapter 6: Oracle against the land of idols and alters

vv. 1-7 - Idol worshipers slain; idols and alters broken and deserted

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

vv. 11-14 - It will be a thorough judgment leaving a desolate land

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., “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 alters, e.g. “make your slain fall in front of your idols..”
2. How had they polluted the land thus bringing God’s judgment against it?
 3. What would be the effect of God’s judgment on the land? (**vv. 6,14**)
 4. Where would the escaped remnant be found?

Chapter 7: Oracle: The end has come!

vv. 1-9 – Assurance the end has come!

The certainty of impending judgment is assured.

vv. 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 vv. 12-13, vv. 14-15, vv. 16-18, v. 19, vv. 20-21, vv. 22-24, v. 25, vv. 26-27.
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)?

CHS. 8-11: CORRUPTION AND JUDGMENT OF JERUSALEM

Ezekiel is transported in vision to the temple in Jerusalem and allowed to see the gross idolatry being practiced there (**ch. 8**). He sees the judgment that will be brought on the city and the temple forsaken by the LORD (**chs. 9-10**). Then he sees the wicked leaders of the city judged, and the LORD promising a restoration of a righteous remnant from among the exiles. The LORD leaves the city. (**ch. 11**) All these things he saw in this vision he relates to the elders who have come to his house, **8:1...11:25**.

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

vv. 1-4 - Occasion and nature of the vision

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

1. Read chapters eight through eleven as a unit and mark the key expressions (See #4 in introductory lesson.).
2. Note “visions of God” in **8:3**. Review #5 on the introductory lesson.
3. In chapter eight, mark the “see” phrases, e.g., “do you see what they are doing?”
4. In the following verses, note (1) what is being worshipped, and (2) who is worshipping.

vv. 5-6

(1) (2)

vv. 7-13

(1) (2)

vv. 14-15

(1) (2)

vv. 16-17

(1) (2)

Chapter 9: Wicked thoroughly destroyed; righteous spared

vv. 1-2 - God summons the executioners

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

vv. 8-11 - Ezekiel's question and God's response

v. 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?

Chapter 10: LORD of the temple issues judgment, leaves the temple

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

vv. 9-22 - The LORD (enthroned above the cherubim) leaves the temple

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

Chapter 11: Leaders judged and remnant assured

- vv. 1-12 - Punishment for the wicked leaders of the city
 - vv. 13-21 - The LORD promises a restoration of a righteous remnant from among the exiles.
 - vv. 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"!

vv. 1-16 - Sign: Baggage for exile

vv. 17-20 - Sign: Eat trembling; drink quivering

vv. 21-28 - Fulfillment is near - in your days

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. Mark
 - a. "Exile," "captivity" in vv. 1-16. ("removing" KJV, ASV)
 - b. Chronological terms throughout the chapter, e.g. "day," evening," "near."
3. What did the sign of the baggage signify?
Read **2 Ki. 25:1-12, Jer. 39:1-10**.
4. What did the sign involving eating and drinking signify?
5. What two things were the people saying about the prophecies of Jerusalem's doom?

CH. 13: ORACLES AGAINST FALSE PROPHETS AND PROPHETESSES

vv. 1-16 - False prophets exposed

vv. 17-23 - False prophetesses exposed

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. What were the false prophets saying the authority for their message was?
3. Basically, what was the content of their message?
4. Mark "wall" in vv. 10-16. Figuratively, this wall was to provide protection from the storm of God's anger, vv. 11,13.
 - 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?
5. What did the false prophetesses use in connection with their prophecies?
6. What was the effect of these false prophets on the nation, vv. 5,22? Compare **Jer. 23:14**.

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

vv. 1-11 - Idolatrous elders in Babylon and the prophets who supported them

vv. 12-23 - Jerusalem's deserved and certain punishment

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. What was Ezekiel's age at this time? (See **1:1-2, 8:1**.)
3. Based on what we have learned thus far (e.g. **ch. 13**), the context (i.e. **vv. 12ff**), 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?
4. 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. **Vv. 9-10**.
5. Suggested marking. Four kinds of "judgments" are mentioned in **v. 21**. Mark these words in **vv. 12ff**. (Use same color for all four words.) This will show the subsections of **vv. 12ff**.
6. Read **Gen. 18:22-33, Eze. 16:46-52, Jer. 5:1-31**.
7. On **vv. 22-23**, 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

vv. 1-5 - The parable

vv. 9-8 - The parable applied to Jerusalem

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

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

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. Draw a line vertically down the middle of a blank page (e.g., back of previous page). Then draw lines horizontally across the page to correspond to the following sections: (a) vv. 1-5 (b) vv. 6-14 (c) vv. 15-34 (d) vv. 35-43 (e) vv. 44-52. On the left side briefly summarize the story line. On the right side indicate its meaning, based on your knowledge of Israel's history and the prophets, especially Jeremiah and Ezekiel. Do this for each of the sections. This will give an overview of the chapter.
3. According to vv. 53-59, 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!
4. There seems to be TWO covenants in view in vv. 60-63.
 - a. One was made "with you in the days of your youth." See v. 8. Which covenant is this?
 - b. The other is an everlasting covenant that includes "your sisters," Samaria and Sodom. See vv. 46f. This one provides forgiveness, v. 63. 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

- vv. 1-21 - Parable of the eagle and vine and its meaning
 vv. 1-10 - The parable
 vv. 11-21 - Its meaning
 vv. 22-24 - Parable of the tender twig

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. Read **2 Kings 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.
3. The first parable. Based on the historical data and the explanation given in vv. 11-21,
 - 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.
4. 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; Mat. 13:31,32**.

CH. 18: INDIVIDUAL RESPONSIBILITY, PUNISHMENT, AND REWARD

vv. 1-3 - The proverb used by Israel

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

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

vv. 30-32 - A plea to Israel to repent and live.

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. 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.
3. What was their complaint as represented by the proverb?
4. Summarize in a statement God’s response.
5. Suffering for sin.
 - a. Did the children ever suffer because of the father’s sins? **Num. 14:18-32; 1 Sa. 15:3; 21:7f; 2 Sa 12:14,15; 2 Ki. 21:12-15; 23:25-27; 1 Co. 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 (2 Ki 14:5,6); 2 Ch. 6:23,30; Ezek. 18; Rom. 2:6-9; 2 Co. 5:10; Rev. 22:12.**
 - e. Do men ever die physically because of the sins of their fathers? **1 Sa. 15:3; 2 Sa. 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.**
6. An old, old practice is to shift the emphasis from one’s own guilt to someone else. Read **Gen. 3:11-13, 1 Sam. 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.).
7. 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 (v. 21f) teach us that habits are not omnipotent in determining character?
8. Explain how this chapter flies in the face of Calvinism.

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

vv. 1-9 - Parable of the lioness and her cubs

vv. 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 (**vv. 1,9,13**).
3. Based on the following, who are the two cubs?
 - a. **Verse 4: 2 Kin. 23:34; 2 Ch. 36:4**
 - b. **Verse 9: 2 Ki. 24:15; 2 Ch. 36:9-10**
4. What do the branches of the vine represent? See **vv. 11, 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 **2 Ki. 24:18-20, 2 Ch. 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: ISRAEL'S PAST, PRESENT & FUTURE

vv. 1-4 - The elders come to Ezekiel to inquire of the Lord

vv. 5-29 - Their rebellious PAST

vv. 30-38 – The Lord will purge them through judgment from their PRESENT rebellion

vv. 39-44 - FUTURE restoration of the penitent

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

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. “Will you judge them?” v. 4. 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.)
3. Mark the geographical phrases through v. 28 (e.g., “in the land of Egypt.”). What three periods of their history are considered?
 - (1) vv. 5-9? (2) vv. 10-26? (3) vv. 27-29?
4. Mark the “I shall ...” family of phrases in vv. 33-38. Note the contrast between, “We will be like the nations” and “I shall bring you out from the peoples.” Compare also v. 30 and v. 36. All these serve to highlight the focus of this section, vv. 30-38.
5. What had God NOT done for the sake of His name (vv. 8-9, 13-14, 21-22)?
6. What was he going to do for His name’s sake (vv. 39-44)?

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

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. Read and mark the key expressions. (See #4 in introductory lesson.)
2. According **20:49**, **20:45-48** is what kind of speech?
3. 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**?
4. Mark “sword” throughout **chapter 21**.
 - a. Whose sword is it in **vv. 1-17**?
 - b. Whose sword is it in **vv. 18f**?
 - c. Are these different swords? Explain.
5. What is the significance of the sword being “sharpened” and “polished” (**vv. 8-17**)?

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

vv. 1-16 - The bloody city

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

vv. 23-31 - All classes of people in the city corrupt

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. In **vv. 1-16** 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, Mat. 5:21-26**.
 - b. Shedding blood and idolatry are connected, **vv. 3,4**. Then in v. 8 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? (**v. 2**)
3. In **vv. 17-22** 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.
4. From **vv. 23-31** list the ranks of people listed as being corrupt. (Suggestion: circle them in pencil in your Bible.) Compare **v. 30** with **9:8** and **Jer. 5:1**.

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

vv. 1-4 - The two sisters, Oholah and Oholibah

vv. 5-10 - The harlotries of Oholah and her judgment

vv. 11-35 - The harlotries of Oholibah and her promised judgment

vv. 36-49 - Oholah and Oholibah considered together

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. 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

vv. 1-14 - Parable of the filthy pot

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

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. In the parable of the filthy pot, what does the pot represent? What does the fire under it represent?
3. Ezekiel not to made 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

ch. 25 - Ammon, Moab, Edom, Philistia

chs. 26-28:19 - Tyre

ch. 28:20-26 - Sidon

chs. 29-32 - Egypt

1. Read and mark the key expressions. (See #4 in introductory lesson.)
 - a. Based on these markings, what will the judgment on the nations enable them to know?
 - b. Based on your chronological markings, most of these prophecies surrounded what strategic historical event in Israel's history? Compare 24:1,2..33:21; 2 Ki. 25:1-4. Consider the bearing of these prophecies in relationship to that event.
2. Additional suggested marking (this will help identify the subdivisions and the contents of them):
 - a. Use 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.
 - b. Commerce on the high seas
 - i. Chapter 27:1-9, 20-29: Mark the terms referring to parts of a sailing ship. Note the imagery.
 - ii. Chapter 27:10-25, 33-34: Mark 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.
 - iii. Note that vv. 26f picture their great ship broken and sunk to the depths, vv. 26,27,34. All to do with their ship and commerce is gone!
 - c. 28:1-19 are a judgment on the king of Tyre, vv. 2,12. In vv. 1-10, 17, mark the "heart is lifted up"... "I am a god" family of phrases. Note the corresponding descriptive phrases in vv. 12f. For what is the king of Tyre indicted?
 - d. Chapter 32:17-32. Use different colors for the following:
 - i. "Nether world," "pit," "Sheol" family of words.
 - ii. "The land of the living." (You may wish to underline this phrase in the same color as used in "i". It is the OPPOSITE of "the nether world" family. (Suggestion: use > before and < after to indicate it is OPPOSITE of the phrases you have highlighted in this color.)
 - iii. "Slain with the sword" family of phrases. (You may prefer to use the same color as you used in "i" due to the synonymous connotation.)
 - iv. "Uncircumcised" family of words.

3. What did Ammon, Moab, Edom, Philistia, and Tyre share in common? (See 25:3,6,8,12,15 and 26:2.) (Note: Tyre may be grouped with Sidon.)
4. What promise is made to Israel after this section of judgment on these nations (28:24-26)?
5. What relationship is mentioned between Egypt and Israel (29:6-7)?
6. What promise is made to Israel after (chronologically, 29:17) the section of judgment on Egypt? (29:21)
7. What imagery is used to discuss the greatness and the fall of Assyria and Egypt in chapter 31?
8. What imagery is used to describe Egypt in 32:1-8?
9. What is the imagery of 32:7-8? Is this literal? To what does it refer?

CH. 33: ATTITUDES TOWARDS EZEKIEL'S MINISTRY

vv. 1-9 - The people (vv. 1-6) as well as Ezekiel (vv. 7-9) must understand his responsibilities as watchman

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

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

vv. 23-29 - Ezekiel's response to the rebellious and blinded remnant in Judah

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

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. Compare vv. 2-6 with 3:16-21. Based on v. 2a, what is different?
3. Compare vv. 7-9 with 2 Ti. 1:6-8, 2:8-13, 4:1-5. Why did Timothy need to be reminded of his responsibilities?
4. Compare vv. 10-20 with chapter 18. Based on v. 10, what is different about what the people are saying? How is Ezekiel's message not only a warning, but an encouragement?
5. The first 24 chapters looked toward the event of vv. 21-22. What is it?
6. Compare vv. 23-29 with 2 Ki. 25:22-26, Jer. ch.'s 40-44, Eze. 11:14-21.
7. Contrast what the exiles said and what they did, vv. 30-33.

CH. 34: PROMISE OF THE GOOD SHEPHERD

vv. 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.

vv. 11-31 - Promise of the good shepherd

vv. 11-16 - God himself will restore them and shepherd them

vv. 17-22 - God himself will judge between the sheep

vv. 23-24 - God's servant, "David," will execute God's will

vv. 25-31 - The sheep will enjoy peace and plenty in their land

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. 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."
 - i. Note (underline in same color - ?) the verbs stating what he would do, e.g. "search," "seek," v. 11.
 - ii. God emphasizes that he himself would be their shepherd (vv. 11-22), yet in vv. 23-24 he said he would set a shepherd over them. Explain. Consider John 10:30 in context. Compare Jn. 4:34; 5:19,30; 6:38; 8:28; 12:48-50; 14:1-10.
3. Summarize the attitude and conduct of the bad shepherds with that of the good shepherd.
4. This chapter is good lesson on the responsibilities of elders. See Acts 20:28-32; 1 Pet. 5:1-4.
5. Is "David" to be interpreted literally? Who is he? See Mat. 21:9; Mk. 11:10; John 10:16; Acts 2:24-36; 13:34-37; Rev. 5:5; 22:16.
 - a. If so, does faith and honesty demand "beasts," "wilderness," "woods" etc. (v. 25f) be interpreted literally? (Premillennialists often demand literal interpretation of the passages referring to restoration to the land of Israel.)
 - b. Compare the following:
 - i. 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.
 - ii. 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

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. Read and mark the key expressions. (See #4 in introductory lesson.)
2. 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.
3. What two reasons are given for Mount Seir's desolation?
 - a. vv. 5-6
 - b. vv. 10,13
4. Restoration of Israel to the land.
 - a. Why would God restore Israel to the land (vv. 21-23, 31-32)?
 - b. What would He do to them to fit them for it (vv. 24-30)?
5. Compare Amos 9:11-15 with Acts 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 vv. 10 and 11. When is "that day" according to Rom. 15:12?
7. Read Isa. 49:5-13. Compare vv. 8b-13 to Eze. 36. Paul quotes from v. 6 in Antioch of Pisidia (Acts 13:47) and from v. 8 in his second letter to the Corinthians (2 Co. 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

Their nation has come to an end. There is no one on the throne. The city of Jerusalem has been destroyed. The temple has been destroyed. Many of the Israelites have been slain, and the majority of those who are left are captives in a foreign land. Is there any hope at all?

vv. 1-14 - Valley of dry bones

vv. 15-28 - The two sticks

1. Read and mark the key expressions. (See #4 in introductory lesson.)
2. 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?
3. 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 vv. 24f.)
 - c. Compare Luke 1:32-33; John 10:16; Acts 2:24-36; 13:34-37; Eph. 2:11-22.
4. Mormons use vv. 15-22 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

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

vv. 1-6 - Gog's mighty army

vv. 7-9 - Preparing for an invincible invasion

vv. 10-13 - The evil plan (reason) for the invasion

vv. 14-16 - 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!

vv. 9-10 - Seven years of fuel from their weapons

vv. 11-16 - Seven months to find and bury all their corpses

vv. 17-20 - 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 and mark the key expressions. (See #4 in introductory lesson.)
2. 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.
3. 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 and 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; Mat. 18:22. See also 4d.
 - 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.
4. 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...??
5. 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

- 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. Read and mark the key expressions. (See #4 in introductory lesson.)
2. 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 five 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
 - i. 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)
 - ii. 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?

- iii. 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?
3. “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!
4. 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.
5. 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. 1 Co. 6:19-20
 - c. Eph. 2:19-22
 - d. 1 Pe. 2:5 (the second figure). Compare also Heb. 13:10-16.
6. 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. Luk 24:25,26; 24:44-47; Act 2:34-36; 3:24-26; 15:15-18; Rom 9:24,25; 1Pt 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; Rom 3:3. 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? Mat 3:2; 4:17; 10:7; Mar 1:14-15; 9:1; Luk 10:9,11. See Deu. 18:22! 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 dependant on earthly rule, fleshly advantage (shuts out Gentiles), and carnal warfare, rather than the rule of Christ in the heart of man. Luk 17:20,21; Jn 3:1-5; 18:36,37; Ac 2:34-36; Gal 3:27-29; Col 1:13-14; Heb 12:27-29.

Nullifies the work of Christ. Premillennialism reinstates that which Christ fulfilled and done away with: the Law, the priesthood, and animal sacrifices. Heb 10:1f. See Gal 5:4.

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 O.T. nor does it fulfill the O.T. prophecies. Eph. 3:10-11

Materialistic in focus. Premillennialism gives special privileges to physical Israel, dependant 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. 2 Co 4:16-5:1; 5:16-17

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 5:1-6.

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 Mat 22:23f.

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 15:14-18.

Notes on "at hand":

"At hand" (*engizo*, 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 v. 9!; Lk. 21:20, dest. of Jer. (tho' premil. deny this, making it refer to end of time); Lk 21:28, "your redemption"- point: note proximity to "Son of Man coming," v 27. Not 2,000 yrs. later!; Lk. 22:1, Passover; Act 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" & "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." [srf]

EZEKIEL REVIEW

1. Author. Age, occupation, location.
2. Date of 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, ch. 4-5.
 - b. Hair, ch. 5.
 - c. Vision at the temple in Jerusalem, ch. 8-11.
 - d. Baggage, ch. 12.
 - e. Whitewashed (or, untempered mortar) wall, ch. 13.
 - f. Charred vine, ch. 15.
 - g. Young girl turned bad, ch. 16.
 - h. Eagles and the vine, ch. 17.
 - i. Tender twig, ch. 17.
 - j. Lioness and her cubs, ch. 19.
 - k. Vine and the branches, ch. 19.
 - l. Sword of judgment, ch. 21.
 - m. The bloody city, ch. 22.
 - n. Oholah and Oholibah, ch. 23.
 - o. The filthy pot, ch. 24.

- p. Promise of the good shepherd, ch. 34.
- q. Judgment on Edom, ch. 35.
- r. Restoration of the land, ch. 36.
- s. Valley of dry bones, ch. 37.
- t. Two sticks, ch. 37.
- u. God and his army, ch. 38-39.
- v. The new temple, ch. 40-48.