

OVERVIEW OF BOOK OF EZEKIEL

INTRODUCTION

God always has a purpose in revealing Himself in His Word. Here in the **Book of Ezekiel** God makes that purpose very clear by way of repetition of the key phrase: that both God's people and the nations "*might know that I am the Lord.*" Some version of this phrase is repeated almost 70 times in the 48 chapters. You might scoff at this simple goal. Surely everyone knows that the God of Israel is **the Lord**, the absolute sovereign of the universe, the one in control who should be feared and revered by all. But remember the **historical context**. Ezekiel is writing from captivity in Babylon where the Jewish exiles must be wondering about their future. Their enemies are mocking the power of their God who had not protected His holy city and His holy temple from destruction. He had not delivered His people from the military might of King Nebuchadnezzar.

Let's review a few of the important dates.

- 626 – **calling of Jeremiah** – a contemporary of Ezekiel who ministered to the Jews who remained in Jerusalem
- 622 – **Ezekiel born**; a priest; living near the temple of Jerusalem; prepared for a priestly ministry but now there was no temple and no sacrificial system to administer; commissioned to a new role as a prophet and a watchman – announcing judgment and yet also offering the hope of future restoration
- 605 – **Daniel taken captive** to Babylon; same age as Ezekiel – remember, there were a series of 3 different deportations during this time period; Daniel ministered in the pagan court; would have been well known there by the time Ezekiel arrived
- 597 – **Ezekiel was carried off into captivity** at age 25 with around 10,000 Jews after their king had rebelled against the king of Babylon
- 592 – **Ezekiel's call to ministry** five years after he had been in exile at age 30; ministered until 571 and likely died soon after that last dated prophecy; From the beginning of his ministry until the Fall of Jerusalem, he warned of the imminent destruction so that the exiles in Babylon should have no hope of some immediate return
- 588 – **siege of Jerusalem began**
- 586 – **the city and the temple were destroyed**; after that time the focus of Ezekiel's prophecies switched to Israel's **future restoration** to their homeland and the promised blessings of the messianic kingdom in the end times

The **name Ezekiel** = the title of the book -- has been various interpreted: "*God strengthens*" or "*God is Strong*"

- Many people favor option #1 – Purpose of Book -- **God strengthens** the faithful remnant and his prophet in view of the imminent judgment by focusing on prophecies of ultimate restoration
- Second possibility -- *God is strong* – Purpose of Book – **God's Sovereign Power** in the punishment of Judah for her sins, in the judgment of the surrounding nations who mocked Israel, in the restoration of Israel – takes place in partial sense after Babylonian Captivity but in the fullest sense in the Millennial Kingdom with the reign of the Messiah

and the rebuilding of the Temple in the land of Palestine. This has the attraction of supporting the central purpose already stated earlier:
that both God's people and the nations "*might know that I am the Lord.*"

God knew that His **reputation** was at stake as the surrounding nations could interpret Jerusalem's downfall as a repudiation of the sovereign power of their God. In fact, God's own people could become discouraged and imagine that they had no future after the Shekinah Glory had departed from the Promised Land.

This is not just intellectual knowledge, but a call to right relationship with God, which includes **fear, reverence, and obedience**. Often follows descriptions of judgment — to show that God's power and justice should evoke fear and repentance. It's a core theological message of Ezekiel: God's actions (judgment or restoration) are designed to bring people into fearful awe and recognition of His holiness.

Ken Boa: cf. book of Leviticus – Similar emphasis on:

Obedience --

Ezek. 11:12

Lev. 19:37

*"Thus you will know **that I am the LORD**; for you have not walked in My statutes nor have you executed My ordinances, but have acted according to the ordinances of the nations around you."*

Idolatry --

Ezek. 6:13

Lev. 26:1

*"Then you will know **that I am the LORD**, when their slain are among their idols around their altars, on every high hill, on all the tops of the mountains, under every green tree, and under every leafy oak-- the places where they offered soothing aroma to all their idols."*

Holiness --

Ezek. 36:23

Lev. 22:32

*"And I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know **that I am the LORD**," declares the Lord God, "when I prove Myself holy among you in their sight."*

Fear the Lord --

Ezek. 17:24

Lev. 25:17

*"And all the trees of the field will know **that I am the LORD**; I bring down the high tree, exalt the low tree, dry up the green tree, and make the dry tree flourish. I am the LORD; I have spoken, and I will perform it."*

Ezekiel rarely uses the Hebrew word "**yirah**" (**fear**) in a direct formula like "*Fear the LORD*" (*yirat Adonai*). Instead, he **shows** what fearing God looks like:

- Humbling yourself,
- Obeying His commands,
- Turning from sin,
- Recognizing His glory,
- Taking His word seriously,
- Responding to His discipline.

Deliverer and Savior – **Ezek. 39:28** **Lev. 11:45**

*“Then they will know **that I am the LORD their God** because I made them go into exile among the nations, and then gathered them again to their own land; and I will leave none of them there any longer.”*

Ezek. 34:27 **Lev. 26:13;**

*“Also the tree of the field will yield its fruit, and the earth will yield its increase, and they will be secure on their land. Then they will know **that I am the LORD**, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them.”*

Faithfulness to Covenant **Ezek. 16:62** **Lev. 26:45**

Despite unfaithfulness of the nation

*"Thus I will establish My covenant with you, and you shall know **that I am the LORD**,"*

J. Sidlow Baxter: We do not have to look deeply to find the **key idea** and the **focal message** of Ezekiel. They confront us on almost every page. With slight variations, that expression, “*They shall know that I am Jehovah*,” occurs no less than seventy times. It is used twenty-nine times in connection with Jehovah’s punishment of Jerusalem; twenty-four times in connection with Jehovah’s governmental judgments on the Gentile nations; and seventeen times in connection with the coming restoration and final blessing of the elect nation. To see this is to see the heart of the book unveiled. The elect people, and all other peoples, are to know by indubitable demonstration that Jehovah is the one true God, the sovereign Ruler of nations and history and they are to know it be three revelations of His sovereign power –

- first, by the punishment of Jerusalem and the captivity of the chosen people, which came true exactly as foretold;
- second, by the judgments prophesied on the Gentile nations of Ezekiel’s day, which also have come true exactly as foretold; and
- third, by the preservation and ultimate restoration of the covenant people, which had a partial fulfilment in the return of the “Remnant” under Ezra and Nehemiah, and which is still being fulfilled in the marvelous preservation of Israel, and which is even now hastening to its millennial consummation.

This, then, is Ezekiel – “**THEY SHALL KNOW THAT I AM JEHOVAH.**”

These categories suggest why Ezekiel—and God through Ezekiel—uses this phrase so often:

1. Self-Revelation Through Action

God wants “knowing” not just as belief, but as recognition from events: when He acts (in judgment or restoration), people see who He really is.

2. Moral / Covenant Accountability

The formula often comes after Israel breaks covenant (idolatry, injustice). The judgments are not arbitrary; they are part of God being true to His promises and warnings.

3. Universal Recognition

It's not just Israel who is supposed to know; often the result is that **nations** (foreign peoples) also will know. This underlines universal sovereignty of God.

4. Vindication of God's Name

God is concerned about how He is known among the peoples. When the people defile His name (through sin, disobedience), God acts so that His holiness is vindicated and His name is sanctified.

This emphasis on acknowledging the sovereign power and authority of the Lord is closely aligned with Ezekiel's emphasis on the **Glory of the Lord**.

In Ezekiel, God's glory is not just a vision—it's a powerful, active presence that judges, departs, disciplines, and returns—revealing who God truly is so that all may know and revere Him.

I. The Vision of Glory: God Reveals Himself in Majesty

Ezekiel 1:1–28; 3:12, 23

Key Point: God's glory is incomprehensible, mobile, and sovereign over all creation.

- Ezekiel's vision of God's glory includes strange, terrifying images (living creatures, wheels within wheels, fire, expanse, throne).
- It reflects God's **transcendence, majesty, and freedom**—He is not limited to one place (like the Temple).
- Ezekiel's immediate reaction is to **fall on his face**—a response of holy fear.
- **Application:** True worship begins with beholding God's holiness and majesty. It must humble us.

Theological Insight: God's glory in Ezekiel is not a mere feeling or light—it is **His revealed character and active presence**.

II. The Departure of Glory: God Judges Sin with His Absence

Ezekiel 9:3; 10:18–19; 11:22–23

Key Point: God's glory withdraws when His people persist in sin.

- The glory of the LORD **leaves the Temple** due to Israel's abominations (idolatry, injustice, bloodshed).
- This is one of the most **tragic moments** in the Old Testament: God's presence departs from His own house.
- It signifies divine judgment—not just military defeat, but **relational rupture**.
- **Application:** We cannot expect God's presence while holding onto sin. God's glory and sin cannot coexist.

Theological Insight: God's glory is **morally conditioned**—His presence does not remain where holiness is rejected.

III. The Return of Glory: God Dwells Again with a Renewed / Restored People

Ezekiel 43:1–9; 44:4

Key Point: God's glory returns when true worship and holiness are restored.

- Ezekiel sees the **glory of the LORD returning** to the new temple (43:4)—mirroring the vision in chapter 1.
- God declares: “*This is the place of My throne... I will dwell in the midst of the people forever*” (v. 7).
- It is a vision of **hope and restoration**—God is not done with His people.
- **Application:** God desires to dwell with us again—but this requires **repentance, reverence, and restored worship**.

Theological Insight: God’s goal is not just judgment but **restoration of His dwelling presence** among a purified people.

BIG IDEA: Judgments on Jerusalem and the surrounding nations accomplish God’s revelatory purpose as He fulfils His promise to ultimately dwell with His people in a new temple in the Millennial Kingdom.

Ken Boa: Where is the proof that Judah really **deserved** God’s Judgment?

Introd: she is a “*rebellious house*.”

List of Judah’s sins: Idolatry – **6:3**; Harlotry – **16:25**; Divination – **12:24**; various abominations – **8:17**; selfish shepherds who would feed themselves but not the flocks that God entrusted to them – **34:2**; refusal to listen – **2:5**; refusal to see or hear God’s warnings – **12:1**; violence – **8:17**; lewdness – **16:36**; false prophecy – **13:6**; false visions – **12:24**; perversion – **9:9**; defiling God’s holy name – **43:7**; profaning God’s temple – **8:16**; being a city filled with blood – **9:9**

Summary: **9:9** – “*their iniquity is very great*”

Yet God’s **amazing grace** is always greater than our sin. He remains faithful to the unconditional terms of His covenant with His chosen nation: **16:60**;

“Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you.”

He disciplines when necessary but always provides a way for restoration

Exceptional grace extended to both Israel and to us

STRUCTURE OF THE PASSAGE

In each section God demonstrates that He remains sovereignly in control

(**Chaps. 1-3**) CALL AND COMMISSION OF EZEKIEL THE PROPHET

Chap. 1 – Glorious vision of God on His throne

I. (**Chaps. 4-24**) JUDGMENTS ON JUDAH — THE PEOPLE OF GOD

Prophecies issued prior to the Fall of Jerusalem

4-7 Jerusalem is to be destroyed – a number of signs given

8-11 the glory departs from Jerusalem

12-19 the certainty of judgment – 2 more signs; 3 allegories

20-24 the moral necessity of judgment – reviews the history of the nation and details the uncleanness of Jerusalem

II. (Chaps. 25-32) FUTURE DESTINIES OF THE ENEMIES OF JUDAH

Prophecies issued as Jerusalem is being vanquished (588-586 BC) -- God remains sovereign

III. (Chaps. 33-48) RESTORATION OF GOD'S PEOPLE AND FINAL CONSUMMATION

Prophecies relating to Israel's future

God sovereignly controls the nation's restoration and final destiny

33 Ezekiel reappointed to be the watchman again

34-37 Renewal of Israel

38-39 Invaded by the king of the north called Gog (prince of Magog),
but sovereignly protected

40-48 Nation worshiping in a new temple back in the Promised Land
The glory of the Lord has returned

OVERVIEW:

God calls the prophet Ezekiel to deliver a message of both judgment and future restoration to the Jews in exile in Babylon. It was essential that they understand God's commitment to follow through on His promise to hold Judah and Jerusalem accountable for their idolatry and spiritual harlotry. At the same time God did not want the surrounding nations to view this discipline as undermining His legitimacy and sovereignty. He will keep His covenants with Abraham and with David and will institute a New Covenant relationship with His people. Despite the temporary departure of His Shekinah glory, He will return in glorious fashion in the Millennial Kingdom and permanently dwell with His people in a newly constructed temple. Ultimately the entire world will know that He is the Lord and He accomplishes His purposes.

SIGNS AND VISIONS AND PARABLES:

Reflections on Ezekiel's use of Signs, Visions and Parables

- **To Teach and Warn:** The signs (acted or symbolic) are meant to draw attention, provoke reflection, and warn of coming judgment. They are not just poetic decoration but convey concrete truths.
- **To Make Truth Concrete and Detailed:** The imagery is seen as meaningful in its detail, not entirely allegorical or vague.
- **To Combine the "Now" and "Not Yet":** Visions (especially restoration visions) are often considered partly fulfilled historically (return from exile, restoration of Israel) but also pointing forward to ultimate, final fulfillment (often tied to messianic expectation).
- **To Both Reveal and Conceal:** Ezekiel's parables, riddles, and symbolic speech both communicate God's message and, in some cases, function to expose Israel's spiritual blindness. They are not always self-evident; prophets and God sometimes interpret them (or expect readers/listeners to discern them).

- **To Authenticate the Authority of the prophet:** Because these are divine visions/signs, the authority behind them gives weight to the prophecy. Ezekiel doesn't merely tell stories; he acts them out or experiences them under divine commission.

17 Major Signs, Visions and Parables

1) Ezekiel 1 – Vision of God's Glory – 4 Living Creatures, Chariot and Throne

Demonstrates that God's presence and sovereignty are not confined to the city of Jerusalem or its Temple. God is exalted, mobile, transcendent and majestic. God's attributes of omniscience, omnipresence, omnipotence are symbolized in the vision of the four living creatures, the gyroscope type of chariot with a wheel within a wheel and the throne upon which God is seated. The image is filled with eyes, wings and wheels with an emphasis on the radiance of God's presence. The Jews have been exiled from the Promised Land, but God is still with them and in charge.

"Now it came about in the thirtieth year, on the fifth day of the fourth month, while I was by the river Chebar among the exiles, the heavens were opened and I saw visions of God." (1:1)

2) Ezekiel 2:1 – 3:21 – Calling and Commissioning of the Prophet – Eating the Scroll

God speaks to Ezekiel, calling him to be a prophet to a rebellious nation. He is given a scroll filled with "*lamentations, mourning, and woe*" to eat, symbolizing the internalization of God's message. It tastes sweet but it is a heavy burden from the Lord. He is commissioned as a "watchman" for the nation with divine authority and responsibility.

"Then He said to me, 'Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.'² So I opened my mouth, and He fed me this scroll.³ And He said to me, 'Son of man, feed your stomach, and fill your body with this scroll which I am giving you.' Then I ate it, and it was sweet as honey in my mouth." (3:1-3)

3) Ezekiel 3:22-27 – Ezekiel Housebound, Tied up and Mute

"And the hand of the LORD was on me there, and He said to me, 'Get up, go out to the plain, and there I will speak to you.'²³ So I got up and went out to the plain; and behold, the glory of the LORD was standing there, like the glory which I saw by the river Chebar, and I fell on my face.²⁴ The Spirit then entered me and made me stand on my feet, and He spoke with me and said to me, 'Go, shut yourself up in your house.²⁵ As for you, son of man, they will put ropes on you and bind you with them, so that you cannot go out among them.²⁶ Moreover, I will make your tongue stick to the roof of your mouth so that you will be dumb, and cannot be a man who rebukes them, for they are a rebellious house.²⁷ But when I speak to you, I will open your mouth, and you will say to them, Thus says the Lord God. He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house.'"

4) Ezekiel 4:1-3 – Visual Enactment of the Coming Siege of Jerusalem

Ezekiel is told to draw a map or model of Jerusalem on a brick; then to lay siege against it, and to put an iron plate between him and the brick which symbolizes that God is putting a barrier between Himself and Israel. This would have the shock value of showing the Jews the inevitability of the coming destruction of the city.

"Now you son of man, get yourself a brick, place it before you, and inscribe a city on it, Jerusalem.² Then lay siege against it, build a siege wall, raise up a ramp, pitch camps,

and place battering rams against it all around. ³ Then get yourself an iron plate and set it up as an iron wall between you and the city, and set your face toward it so that it is under siege, and besiege it. This is a sign to the house of Israel.”

5) Ezekiel 4:4-8 – Lying on His Side for Many Days

Ezekiel lies on his left side for 390 days to represent the sin of the northern kingdom, and then on his right side for 40 days to represent the sin of the southern kingdom. The number of days represent how long each group will suffer exile or judgment. The binding with ropes show the helplessness of their captivity.

“As for you, lie down on your left side, and lay the iniquity of the house of Israel on it; you shall bear their iniquity for the number of days that you lie on it. ⁵ For I have assigned you a number of days corresponding to the years of their iniquity, three hundred and ninety days; thus you shall bear the iniquity of the house of Israel. ⁶ When you have completed these, you shall lie down a second time, but on your right side, and bear the iniquity of the house of Judah; I have assigned it to you for forty days, a day for each year. ⁷ Then you shall set your face toward the siege of Jerusalem with your arm bared, and prophesy against it. ⁸ Now behold, I will put ropes on you so that you cannot turn from one side to the other, until you have completed the days of your siege.”

6) Ezekiel 4:9-17 – Defiled Food and Water

God commands Ezekiel to eat a limited mixed grain diet (consisting of wheat, barley, beans, lentils, etc.) and to drink a limited amount of water; he is to bake bread over hot stones heated by human excrement (later allowed to use animal dung). This symbolizes the severe food and water shortages that will occur during the 18 month siege. This extreme defilement and uncleanness shows the depth of suffering that will come.

“Moreover, He said to me, ‘Son of man, behold, I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror, ¹⁷ because bread and water will be scarce; and they will be appalled with one another and waste away in their iniquity.’” (4:16-17)

7) Ezekiel 5:1-4 – Shave His Head and Beard

Ezekiel is told to shave his head and beard, divide the hair into thirds representing the fate of the people of Jerusalem: one third to burn in the center of the city (those dying by famine and pestilence), one third to chop with the sword (dying within the city walls), and one third to scatter to the wind (exiled) with only a small remnant remaining.

“As for you, son of man, take a sharp sword; take and use it as a barber's razor on your head and beard. Then take scales for weighing and divide the hair. ² One third you shall burn in the fire at the center of the city, when the days of the siege are completed. Then you shall take one third and strike it with the sword all around the city, and one third you shall scatter to the wind; and I will unsheathe a sword behind them. ³ Take also a few in number from them and bind them in the edges of your robes. ⁴ And take again some of them and throw them into the fire, and burn them in the fire; from it a fire will spread to all the house of Israel.”

8) Ezekiel 8-11 – Vision of the Abominations in the Temple

Ezekiel is taken in a vision to Jerusalem, where he sees idolatry and corruption within the temple. He witnesses God's glory departing from the temple, moving out in stages. Then in **Chap. 11** there is a promise of future restoration and a new heart that will obey God.

"Then He said to me, 'Son of man, raise your eyes, now, toward the north.' So I raised my eyes toward the north, and behold, to the north of the altar gate was this idol of jealousy at the entrance. ⁶ And He said to me, 'Son of man, do you see what they are doing, the great abominations which the house of Israel are committing here, that I should be far from My sanctuary? But yet you will see still greater abominations.'" (8:5-6)

9) Ezekiel 12:1-16 – Preparation for Exile -- Packing His Bags and Digging thru the Walls of Jerusalem

This dramatic object lesson shows how the exiles will only be able to carry limited belongings away into captivity.

"Therefore, son of man, prepare for yourself baggage for exile and go into exile by day in their sight; even go into exile from your place to another place in their sight. Perhaps they will understand though they are a rebellious house. ⁴ And bring your baggage out by day in their sight, as baggage for exile. Then you will go out at evening in their sight, as those going into exile. ⁵ Dig a hole through the wall in their sight and go out through it." (12:3-5)

10) Ezekiel 12:17-20 – Eat and Drink with Trembling

"Moreover, the word of the LORD came to me saying, ¹⁸ 'Son of man, eat your bread with trembling, and drink your water with quivering and anxiety. ¹⁹ Then say to the people of the land, Thus says the Lord God concerning the inhabitants of Jerusalem in the land of Israel, They will eat their bread with anxiety and drink their water with horror, because their land will be stripped of its fulness on account of the violence of all who live in it. ²⁰ And the inhabited cities will be laid waste, and the land will be a desolation. So you will know that I am the LORD. '"

11) Ezekiel 21:8-17 -- Brandishing a Sharp Sword

God will use the weapon of the nation of Babylon as a sharp sword to execute judgment on Judah.

"Again the word of the LORD came to me saying, ⁹ 'Son of man, prophesy and say, Thus says the LORD. Say, A sword, a sword sharpened And also polished! ¹⁰Sharpened to make a slaughter, Polished to flash like lightning!'" (21:8-10)

12) Ezekiel 22:17-22 – God's Judgment of Jerusalem Portrayed as a Smelting Furnace

"And the word of the LORD came to me saying, ¹⁸ 'Son of man, the house of Israel has become dross to Me; all of them are bronze and tin and iron and lead in the furnace; they are the dross of silver. ¹⁹ Therefore, thus says the Lord God, Because all of you have become dross, therefore, behold, I am going to gather you into the midst of Jerusalem. ²⁰ As they gather silver and bronze and iron and lead and tin into the furnace to blow fire on it in order to melt it, so I shall gather you in My anger and in My wrath, and I shall lay you there and melt you. ²¹ And I shall gather you and blow on you with the fire of My wrath, and you will

be melted in the midst of it. 22 As silver is melted in the furnace, so you will be melted in the midst of it; and you will know that I, the LORD, have poured out My wrath on you."

13) Ezekiel 24:1-14 – Parable of Cooking a Boiling Pot of Stew – “Woe to the bloody city”

“And speak a parable to the rebellious house, and say to them, ‘Thus says the Lord God, Put on the pot, put it on, and also pour water in it; ⁴ Put in it the pieces, Every good piece, the thigh, and the shoulder; Fill it with choice bones. ⁵ Take the choicest of the flock, And also pile wood under the pot. Make it boil vigorously. Also seethe its bones in it.’” (24:3-5)

14) Ezekiel 24:15-24 – Prohibited from Mourning the Death of His Wife

“And the word of the LORD came to me saying, ¹⁶ ‘Son of man, behold, I am about to take from you the desire of your eyes with a blow; but you shall not mourn, and you shall not weep, and your tears shall not come.’” (24:15-16)

15) Ezekiel 37:1-14 – Vision of Dry Bones = Symbol of Restoration

16) Ezekiel 37:15-28 – Sign of Two Sticks = Reunification of Israel and Judah under the One Messianic King

“And you, son of man, take for yourself one stick and write on it, ‘For Judah and for the sons of Israel, his companions’; then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ ¹⁷ Then join them for yourself one to another into one stick, that they may become one in your hand.” (37:16-17)

17) Ezekiel 40-48 – Detailed Vision of New Temple and Restored Worship

HOW IS CHRIST PORTRAYED? CHRISTOLOGY OF EZEKIEL

1. As the Tender Sprig – (17:22-24) will become the Righteous Branch

“Thus says the Lord God, ‘I shall also take a sprig from the lofty top of the cedar and set it out; I shall pluck from the topmost of its young twigs a tender one, and I shall plant it on a high and lofty mountain. ²³ On the high mountain of Israel I shall plant it, that it may bring forth boughs and bear fruit, and become a stately cedar. And birds of every kind will nest under it; they will nest in the shade of its branches. ²⁴ And all the trees of the field will know that I am the LORD; I bring down the high tree, exalt the low tree, dry up the green tree, and make the dry tree flourish. I am the LORD; I have spoken, and I will perform it.’” (cf. Is. 11:1; Jer. 23:5-6; 33:15-16; Zech. 3:8; 6:12)

2. As the One Granted the Divine Right to Reign (21:24-27)

"Therefore, thus says the Lord God, 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your deeds your sins appear-- because you have come to remembrance, you will be seized with the hand. ²⁵ And you, O slain, wicked one, the prince of Israel, whose day has come, in the time of the punishment of the end, ²⁶ thus says the Lord God, Remove the turban, and take off the crown; this will be no more the same. Exalt that which is low, and abase that which is high. ²⁷ A ruin, a ruin, a ruin,

I shall make it. This also will be no more, until He comes whose right it is; and I shall give it to Him.”

3. As the True Shepherd of Israel – (34:11–24)

God rebukes Israel’s corrupt shepherds (leaders) and declares:

“I myself will search for my sheep and look after them...” (v. 11)

“I will place over them one shepherd, my servant David...” (v. 23)

- This messianic prophecy speaks of a **coming shepherd from David’s line**.
- Jesus calls Himself the **Good Shepherd** who lays down His life for the sheep
- “I am the good shepherd. The good shepherd lays down his life for the sheep.” (John 10:11)*

4. As the Mediator of the New Covenant – Providing Inward Transformation – (36:25-27)

“I will sprinkle clean water on you... I will give you a new heart and put a new spirit in you... I will put my Spirit within you...”

- This is a **promise of inner transformation**, fulfilled in the New Covenant.
- The New Testament sees this fulfilled by **the work of Christ through the Holy Spirit** (Titus 3:5, Romans 8).
- It depends on **regeneration**, a key work of salvation in Christ.

5. Jesus as the Resurrection and the Life – (37:1-14)

- This vision symbolizes **Israel’s spiritual death and promised restoration**, but also points forward to **resurrection life** through God’s Spirit.
- Christ says in **John 5** and **11** that **He is the resurrection and the life**, and He raises the dead.
- The bones coming to life prefigure the **power of Christ to raise both spiritually dead people and the physically dead**.

6. As the Ultimate New Temple – God Tabernacling Among Us – (Chaps. 40-48)

The Vision of the Future Temple and Restored Worship

- The new temple in the millennial kingdom pictures Christ as the perfect sacrifice, our ultimate High Priest and the One in whom man can meet with God and consummate ultimate worship
- The fullness of God dwells in God bodily (**Col. 2:9**)

God Dwelling with His People Forever – (48:35)

“The LORD is There” (YHWH Shammah)

- The final verse of Ezekiel names the restored city **“The Lord is There”**.
 - This anticipates **Emmanuel – God with us**.
 - In Christ, God **physically came** to dwell among us (John 1:14), and in the New Jerusalem, **the Lamb is its light and temple** (Revelation 21:22–23).
 - **Christ fulfills this as the everlasting presence** of God with His people (Matthew 28:20; Revelation 21:3)
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WHY STUDY THIS BOOK?

- Because Ezekiel is one of the most neglected books of the Old Testament. Due to its strange visions, its eschatological flavor and its general weirdness, many people have skipped over this inspired revelation from God or they have just studied some of the more famous sections.
- To catch a glimpse of the future hope of God restoring the nation of Israel to a place of prominence and glory as He glorifies His own name before the nations.
- To take seriously the warnings of God that He will punish persistent rebellious sin. Amazing grace is available, but first you must detest your sin.
- To stress the need for both individual and corporate accountability before God.
- To fully know God in terms of His sovereignty and glory as He reveals His overall kingdom agenda for the nation of Israel.