

A People of the Book
8-Year Curriculum
Year 8 Quarter 4

A Study of
Selected Texts from

Ezekiel

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Ezekiel Lesson Outline - Q42014

Judgment on Jerusalem

October 5: Historical background, Overview of book

October 12: Ezekiel 1-4

October 19: Ezekiel 5-8

October 26: Ezekiel 9-12

November 2: Ezekiel 13-16

November 9: Ezekiel 17-20

November 16: Ezekiel 21-24

Nations

November 23: Ezekiel 25-32

November 30: Ezekiel 33--35

Restoration of Hope

December 7: Ezekiel 35-39

December 14: Ezekiel 40-42

December 21: Ezekiel 43-45

December 28: Ezekiel 46-48

Lesson 1

Introduction & Background

Read Ezekiel 1-4 for next week

Introduction

Ezekiel was both priest and prophet, speaking the words of God to a nation that did not want to hear from their God. Judah was caught up in the same idolatry that caused God to destroy her sister nation to the north, Israel. Ezekiel was the faithful watchman on the wall, warning of the same result for Judah if she did not change her wicked practices.

The prophet is a wonderful example of being God's faithful witness in the midst of a culture that had lost its way and couldn't see their need for God. As we read the prophet's words, we should reflect on our own role as watchman on the wall in our nation.

The book naturally divides into three sections:

- Chapter 1-24 : Judgment Coming for Jerusalem
- Chapter 25-32 : Judgment on Surrounding Nations for Taking Pleasure In Judah's demise
- Chapter 33-48 : Hope for Restoration of Judah

I. TITLE OF THE BOOK:

- A. In Hebrew: In Hebrew the book is titled *laqzhy* meaning God strengthens
- B. In Greek: In Greek the book is titled *IESEKIHL*; the Hebrew is simply transliterated.
- C. Ezekiel's last discourse was dated in the twenty-seventh year of Jehoiachin's exile-- 571/70 B.C. (29:17)
- D. Ezekiel never mentions the release of Jehoiachin in 560 B.C.
- E. Therefore, it reasonable to conclude that Ezekiel's messages cover the period from 593/92 to 571/70 B.C. and were written down in present form from 571/70 B.C. to 562 B.C

II. DATE: 593/2 to 562 B.C.

A. Ezekiel's prophecies seem to be dated around the exile of king Jehoiachin (597 B.C.)

Thirteen of Ezekiel's message are dated precisely to the day, month and year of King Jehoiachin's exile to Babylon. The following chart lays out the general chronological arrangement of these prophecies with three exceptions (29:1, 17; 32:1) all of which were oracles against Egypt and thus placed together with the other Egyptian prophecies.¹

Chariot Vision	1:1-3	June 593 B.C.
Call to be a Watchman	3:16	June 593
Temple Vision	8:1	August/September 492
Discourse with Elders	20:1	August 591
Second Siege of Jerusalem	24:1	January 588
Judgment on Tyre	26:1	March/April 587/586
Judgment on Egypt	29:1	January 587
Judgment on Egypt	29:17	April 571
Judgment on Egypt	30:20	April 587
Judgment on Egypt	31:1	June 587
Lament over Pharaoh	32:1	March 585
Lament over Egypt	32:17	April 586
Fall of Jerusalem	33:21	December/January 586/85
New Temple Vision	40:1	April 573

B. Ezekiel was called to his prophetic ministry in the fifth year of the exile of King Jehoiachin--593/92 B.C.

C. Ezekiel's last discourse was dated in the twenty-seventh year of Jehoiachin's exile--571/70 B.C. (29:17)

D. Ezekiel never mentions the release of Jehoiachin in 560 B.C.

E. Therefore, it reasonable to conclude that Ezekiel's messages cover the period from 593/92 to 571/70 B.C. and were written down in present form from 571/70 B.C. to 562 B.C.

III. HISTORICAL BACKGROUND²

A. Josiah brought about the final spiritual revival for Judah when he came to the throne in 622 B.C.

B. The Assyrian Empire Fell

1. The Assyrian power rose with Ashurnasirpal II (884-859 B.C.) and Shalmaneser II (859-824 B.C.)
2. Tiglath-pileser III (Pul in the Scriptures) began a group of conquerors who took Syria and Palestine including Shalmaneser V (727-722 B.C. who began the deportation of Samaria), Sargon II (722-705 B.C. who completed the deportation of Samaria), Sennacherib (704-681 B.C. who attacked king of Judah, Hezekiah [Josiah's father]), and Esarhaddon (681-669 B.C. who led campaigns against Egypt)
3. Esarhaddon's son, Ashurbanipal (669-631) ruled much of the upper Egyptian city of Thebes, but his decline and that of Assyria's soon followed
4. Nineveh, the capital, was destroyed in 612 B.C.
5. Assyria's army was defeated in 609 B.C. at Haran
6. What was left of Assyria's army went to Carchemish (just west of the Euphrates River and north of Aram)

C. The Neo-Babylonian Empire Arose

1. Merodach Baladan was a Chaldean and father of Nabopolassar and grandfather of Nebuchadnezzar. Merodach Baladan sent ambassadors to Hezekiah ([Isa 39](#); [2 Ki 20:12-19](#))
2. In October 626 B.C. Nabopolassar defeated the Assyrians outside of Babylon
3. In 616 B.C. Nabopolassar expanded his kingdom, and in 612 B.C. he joined with the Medes and destroyed Nineveh

D. A Realignment of Power in 609 B.C. and later

1. Judah: When Assyria fell and Babylon arose Judah, under Josiah, removed itself from Assyria's control and existed as an autonomous state until 609 B.C. when it lost a battle with Egypt on the plain of Megiddo
2. Egypt:
 - a. Attempted to expand its presence into Palestine with Assyria's troubles
 - b. Egypt joined with Assyria to fight the Babylonians at Haran

1) Judah tried to stop Egypt's (Pharaoh Neco II) alliance but was defeated on the plain of Megiddo with the loss of their king, Josiah (cf. [2 Chron 35:20-24](#))

2) The Assyrians lost their battle with Babylon (even with the help of Egypt) and disappeared as a power in the world, and Egypt retreated to Carchemish as the dividing line between Egypt and Babylonian

3) Egypt ruled Judah:

a) Egypt (Necho) replaced Josiah's son, Jehoahaz, after three months with Jehoiakim (who was another son of Josiah) as a vassal king ([2 Ki 23:34-35](#))

b) Egypt (Necho) plundered Judah's treasuries

c) Egypt (Necho) took Jehoahaz into captivity in Egypt

E. In 605 B.C. other changes of power occurred:

1. Nebuchadnezzar defeated the Egyptians at Carchemish

2. Judah's king, Jehoiakim, changed his loyalty to the Babylonians rather than the Egyptians and became Nebuchadnezzar's vassal king ([2 Ki. 24:1](#))

3. Nebuchadnezzar had to return to Babylon with the death of his father, Nebopolassar

4. Nebuchadnezzar solidified his rule by appointing vassal kings and taking hostages; Daniel was taken as a part of this deportation ([Dan 1:1-6](#))

F. In 601 Egypt defeated the Babylonians

1. Judah's king, Jehoiakim, switched loyalty from Babylonia to the Egyptians ([2 Ki 24:1](#))

2. On December of 598 Babylonia made an attack on Jerusalem leading to Jehoiakim's death and the surrender of the city by his successor, Jehoiachin, in March of 597

3. Nebuchadnezzar, replaced Jehoiachin after only three months of reign, deported him and 10,000 other leaders from the city, looted the city, and placed Zedekiah Judah's vassal king (cf. [2 Ki 24:12-16](#))

G. Ezekiel was one of those deported during this second deportation (597 B.C.). He would begin his prophetic ministry five years later ([Ezk 1:2; 8:1](#) etc.)

1. He lived in Tel Aviv beside the Kebar River (Grand Canal) in Babylon 3:15

2. Dyer writes, During these final years Ezekiel was ministering in Babylon, predicting the coming collapse of Jerusalem. His message fell on deaf ears till word of the city's destruction was received in Babylon. The fall of the city prompted a change in Ezekiel's prophetic message. Before Jerusalem fell, Ezekiel's message focused on Judah's forthcoming destruction because of her sin. After Jerusalem's fall, Ezekiel's message centered on Judah's future restoration.³

IV. PURPOSES FOR THE BOOK

A. To speak locally to the exiles whom Jeremiah addresses by letter (e.g., [Jer. 29](#)), as people who continue to listen to false prophets and practice idolatry. The contents of Ezekiel indicate that little has changed in the attitude of the Jewish people who have come to Babylon⁹

B. To outline the blessing that follows necessary judgment¹⁰

C. To emphasize God's sovereignty which will bring about judgment and restoration¹¹

D. To warn Israel as a watchman of imminent judgment

E. To stress the need for individual responsibility and national accountability before God¹²

Adapted from Bible.org Introduction to Ezekiel <https://bible.org/article/introduction-book-ezekiel>

Thought Questions

1) What benefit is there for Christians to understand the events of Ezekiel?

2) What similarities exist between the cultures of Judah in the time of Ezekiel and the USA today?

- 3) Why was it necessary for God to have Ezekiel warn the people of Judah of the impending judgment?

- 4) What do you think are the most important historical events to help you understand the times in which Ezekiel prophesied?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 2

Ezekiel 1-4

Read Ezekiel 5-8 for next week

Lesson Introduction

Ezekiel the priest lives in Babylon among the exiles of Judah. As he ministered to them by the canal of Chebar, God called Ezekiel with a majestic vision of God's throne and the creatures that surround Him. He was given the duty of being Judah's Watchman, who was to speak God's judgment and warning to the nation.

Before Ezekiel proclaims the message of the God of Jerusalem, God must show himself to be without borders or limitation. Notice in the vision of the creatures, the wheels and the throne all the hallmarks of a God that sees all, knows all and is able to act swiftly anywhere he chooses.

Ezekiel was called to proclaim God's whole message, or bear the same guilt as the people. God wanted his message proclaimed in both word and deed. As such, He directed Ezekiel to illustrate the coming judgment with his own body.

Review of the Reading

- 1) Where was Ezekiel when God first called him? (1:1)
- 2) What faces did the four living creatures have? (1:4-14)
- 3) What form did God take when he first appeared to Ezekiel? (1:4)
- 4) What title did God use when he addressed Ezekiel? (2:1)
- 5) What did God give Ezekiel to eat? How did it taste? (3:1-4)
- 6) What entered into Ezekiel and enabled him to stand up before God? (2:2)
- 7) How did Ezekiel feel about leaving the presence of God? (3:14)
- 8) At whose hand will God require the blood of a sinner who was not warned by the Watchman? (3:18)
- 9) How long was Ezekiel to lay on his left side? What does it symbolize? (4:4)
- 10) What was Ezekiel's bread to be made from during the time he represented the coming judgment on Jerusalem? (4:9)

Thought Questions

- 1) Consider the meaning of the 4 living creatures and the wheel within a wheel. What is the significance of each?
- 2) Why was Ezekiel able to stand in the presence of God after the Spirit entered into him?
- 3) Why was it necessary for Ezekiel to go to the people, even though God knew they would not repent?
- 4) Are you ready to stand in God's presence and give account for the warning you have given to those around you?
- 5) What benefit was there in the unorthodox manner in which Ezekiel warned the people of the coming judgment of Jerusalem?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 3

Ezekiel 5-8

Read Ezekiel 9-12 for next week

Lesson Introduction

It is difficult to read chapters 4-8 without being overcome with sorrow for the disgraces being inflicted on the people of Jerusalem. At the point where one might be tempted to judge God as being overly harsh in his judgment, we see the abominations being carried out by the people. God's punishment is, of course, right and proper.

These chapters bring into clear focus how detestable sin is to God. Mankind rationalizes it, becomes desensitized to it, but God sees it for what it is, depravity, wickedness and rebellion. Consider that Christ took on himself all the sins of the whole world and suffered the just penalty for it all so that we don't have to.

As graphic and horrible as these scenes are, the debt of sin was not settled by this suffering.

Review of the Reading

- 1) What was Ezekiel to use to shave his head and beard? (5:1)
- 2) What was Ezekiel to do with each third of the hair from his head? (5:2)
- 3) Where had God located Jerusalem in the world? (5:5)
- 4) Which direction was Ezekiel to set his face as he prophesied against the people? (6:2)
- 5) How was Ezekiel to show his disgust about the abominations of the people? (6:11)
- 6) Where would the slain lay? (6:13)
- 7) What was to be forged for Jerusalem? (7:23)
- 8) Who was sitting with Ezekiel when he saw the vision of the temple? (8:1)
- 9) Where was Ezekiel told to dig? (8:7-8)
- 10) What were the men doing who had their backs to the temple and their faces toward the sun? (8:16)

Thought Questions

- 1) How do you feel about the punishment God was about to inflict on the people of Jerusalem?

- 2) What is the significance of Jerusalem being set in the center of the nations as noted in 5:5?

- 3) Was the debt of sin paid for these people as a result of their suffering during the siege of Jerusalem?

- 4) Why is this message of destruction being proclaimed to people who are already in Babylon and won't be part of it?

- 5) Does the graphic depiction of the judgment due to sin cause you to look at your own sin in a different way or to appreciate Christ's sacrifice more deeply?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 4

Ezekiel 9-12

Read Ezekiel 13-16 for next week

Lesson Introduction

As we continue to watch Ezekiel's vision in the temple unfold, it is striking to see God's judgment on those who did not groan and sigh over the deplorable state of righteousness in Jerusalem. Even Ezekiel, who was given a forehead harder than flint, was compelled to make intercession for the people being destroyed. Readers of this prophecy should consider their degree of disgust with the immorality and rebellion within our own culture.

The original hearers of this prophecy were the exiles in Babylon. They thought of themselves as prisoners of war, but their nation still stood. The events foretold in these chapters devastated their hope that they might soon be released to return home. The final devastation was the glory of the Lord departing from the temple. The warnings issued by all the prophets would finally be visited upon their nation. Ezekiel drove the point home by taking up his "exile's baggage" each day to symbolize what would happen to the king back in Jerusalem.

God's faithfulness to his promises to Abraham is never in question, however. In the midst of all the wrath, God speaks of a time when the spiritual condition of the people would be restored. This speaks of the remnant that would return under the leadership of Zerubbabel, Ezra and Nehemiah. It also points to the perfect Kingdom to be established by Christ, the Church.

Review of the Reading

- 1) How many executioners answered God's call? (9:2)
- 2) What was the man with the writing instrument dressed in? (9:2)
- 3) What was to be placed on the forehead of those who sigh and groan over the abominations in the city? (9:4)
- 4) Where were the executioners to begin their task? (9:6)
- 5) What left the temple? (10:18)
- 6) What plea did Ezekiel make for the people of the city? (11:13)
- 7) How was the captivity of Judah symbolized in this section? (12:1-7)
- 8) How many would escape the judgment? (12:16)
- 9) How long until these things would happen? (12:26)

Thought Questions

- 1) What is the significance of the criteria used to judge the people who would receive the mark from the man dressed in linen?
- 2) Is God cruel in the execution of his punishments on the old and the young?

- 3) When did the Glory of the Lord first come to Israel? (Exodus 13:21) When did it enter the tabernacle/tent? (Exodus 40:34) When did it enter Solomon's temple?

- 4) As the Glory of the Lord departed the temple, what was Jerusalem giving up because of their wickedness and rebellion? Consider Romans 1:23

- 5) When did God's presence come fully to the earth and His people? (John 1)

- 6) Compare the description of the new heart and spirit that Israel was to receive to what we have under Christ's covenant.

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 5

Ezekiel 13-16

Read Ezekiel 17-20 for next week

Lesson Introduction

In this section of Ezekiel, God turns his condemnation on the false prophets, elders, and all the people of Judah. God is always just when he deals with mankind. For that reason, he details the sins they committed that warrant the terrible judgment that he will inflict upon them. After reading of the unfaithfulness of Judah in spite of all God's blessings, the reader has no pity for those who are receiving God's judgment.

It is worth noting that God said even Noah, Daniel and Job could not intercede for the sins of the people. This points to the mankind's need for a Savior who could only be God himself. It also reminds us that we can't transfer our righteousness to another. Each person is accountable before God for his/her own actions.

Review of the Reading

- 1) What animal did Ezekiel compare the false prophets to? (13:4)
- 2) Why was the Lord against the false prophets? (13:8)
- 3) What would God tear from their arms? (13:20)
- 4) Who came to sit before the Lord? (14:1)
- 5) Which great men did God say would not even be able to save Jerusalem? (14:14)
- 6) What would the survivors of the destruction be able to teach? (14:23)
- 7) To what type of wood was Jerusalem compared, and why? (15:6)
- 8) Who did God say was the origin of the people of Jerusalem? (16:3)
- 9) To whom do the children in Jerusalem belong? (16:21)
- 10) What was different about Jerusalem's prostitution compared with a traditional prostitution arrangement? (16:33)

Thought Questions

- 1) Consider the life and motivation of a false prophet. How does one come to be a false prophet? Consider 2 Peter 2:1-3.

- 2) What does it mean that the elders had “taken their idols into their hearts, and set the stumbling block of their iniquity before their faces?”

- 3) What is the significance of God’s statement that even Noah, Daniel and Job could only deliver themselves if they lived in this time or place?

- 4) How did Ezekiel’s ministry differ from his contemporary, Daniel?

- 5) Explain 2 reasons why God compared Jerusalem to the wood of a vine. Consider John 15.

- 6) How does God’s faithfulness to the adulteress, Jerusalem, parallel his dealings with us? Consider Ezekiel 16:59-63.

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 6

Ezekiel 17-20

Read Ezekiel 17-20 for next week

Lesson Introduction

In chapter 17, God uses a parable/riddle to show the people the foolishness of their leaders in rebelling against God by making alliances with foreign nations, rather than trusting Him as their deliverer. God was ready to bless the people during their period of captivity to Babylon, but the leaders rebelled, bringing even more hardship on the people

If the previous chapter seemed to let the people off the hook, chapter 18 clearly illuminates their disobedience, as well. The people blamed King Manasseh and their fore fathers for their difficulty. Their proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Illustrates their 'life isn't fair' attitude.

Chapter 19 laments the unfulfilled potential of the leaders of Judah and the judgment inflicted on the nation. Poor leaders bring about negative consequences for their followers and themselves

Chapter 20 explains how one generation tends to follow the sinful patterns of past generations. Each generation and individual is responsible for sin individually, but patterns of sinfulness are clearly there.

Review of the Reading

- 1) What was the animal chosen for the riddle in chapter 17?
- 2) Who did the first eagle represent ? (17:12)
- 3) What is the false proverb quoted by the people? (18:2)
- 4) By whose ways is a man judged? (18:30)
- 5) What was Judah's mother like? (19:10)
- 6) What land did God swear to bring Israel out of? (20:6)
- 7) From where would God gather his people? (20:34)

Thought Questions

- 1) In 17:1-6, What effect does rebellion have on God's perfect plan for Israel and by application Christians today?
- 2) Are children responsible for the sins of their parents or leaders?
- 3) How must each generation deal with the sins of the previous generation?

- 4) In chapter 19, the leaders of Judah are condemned. What poor traits of leadership led to this disaster?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 7

Ezekiel 21-24

Read Ezekiel 25-32 for next week

Lesson Introduction

In chapter 21, God returns to the theme of judgment for Jerusalem. His sword of judgment is unsheathed and will not be put away. The time for repenting is past and judgment is sure to come.

Chapter 22 relates the many sins of Jerusalem in the shedding of blood. It was called the bloody city because of all the blood that had been shed there. All the sins condemned in the Law of Moses seem to have been practiced with impunity in Jerusalem.

Chapter 23 relates an allegory of two sisters representing Jerusalem and Samaria, the capitals of Judah and Israel. Both were shown to be wildly unfaithful to their vows and received their deserved judgment

Chapter 24 concludes the first section of Ezekiel's book. It recounts the destruction of Jerusalem. Recall that Ezekiel is writing to the exiles in Babylon who clung to the idea that they would soon return to their beloved Jerusalem. With this, all hope was lost.

Review of the Reading

- 1) What was Ezekiel to do in response to the prophesied judgment on Jerusalem? (21:6)
- 2) Who would be cut off? (21:3)
- 3) What was Ezekiel to make to guide the destroyer from Babylon? (21:19)
- 4) By what two things had they become guilty? (22:4)
- 5) What are the names of the two sisters in chapter 23?
- 6) What important person to Ezekiel died? (24:16)
- 7) What was Ezekiel not permitted to do when his wife died? (24:16-17)

Thought Questions

- 1) What good purposes were fulfilled by the captivity in Babylon?

- 2) God's judgment on the people is severe. What can you learn from His judgment against Judah?

- 3) Judah had every blessing and privilege that God could bestow, why did they become unfaithful? How should we take warning?

- 4) Was Judah disciplined or destroyed? What is the difference?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 8

Ezekiel 25-32

Read Ezekiel 25-32 for next week

Lesson Introduction

This lesson will cover a much larger group of chapters than previous lessons. Chapter 25 will detail prophecies against 4 surrounding nations. Chapters 26-28 concern prophecies against Tyre and Sidon. Finally, chapters 29-32 will cover prophecies against Egypt. Scripture spends almost all of its pages dealing with the scheme of redemption that runs through the nation of Israel. One should not forget, however, that God was actively working in all the nations of the world. This is seen quite clearly in this section of Ezekiel.

Review of the Reading

- 1) What was the crime of Ammon that warranted such a harsh judgment from God? What underlies God's response to this? (25:1-7)
- 2) Who would God bring against Tyre from the north? (26:7)
- 3) What would God manifest in the midst of Sidon (28:21)
- 4) What would the inhabitants of Egypt know when the prophecy against them was fulfilled? (29:6)
- 5) To whom would Egypt fall? (30:24)
- 6) What did Pharaoh consider himself to be? (32:2)
- 7) With whom would Pharaoh be laid to rest? (32:32)

Thought Questions

- 1) Tyre's greatest offense against God was her pride. Are there parallels with our nation? How should the church respond?
- 2) In the destruction of Tyre, we see 3 things that could not save her. Do we rely on these same things for our security?
- 3) What role do historical prophecies about the fate of nations play in building and sustaining your faith in God?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 9

Ezekiel 33-35

Read Ezekiel 36-38 for next week

Lesson Introduction

In chapter 33, we are shown how much accountability each person has to be God's watchman. The watchman who does not sound the alarm is guilty of the blood of those he did not warn. It is heart-wrenching to think of giving account for the lost souls that we never warned.

Chapter 34 shows the contrast between the shepherds, past and present, of Judah and the Good Shepherd. We begin to see a picture of what Jesus would be when he came as Messiah.

Chapter 35 covers the judgment against Judah's brother nation, Edom. Edomites were descended from Esau. Judah was descended from Jacob. Edom was a long time enemy of the people of God and would threaten them when they returned to Canaan if God did not act against them.

Review of the Reading

- 1) What is the responsibility of the watchman? (33:2-3)
- 2) The watchman who does not warn the people is accountable for what? (33:8)
- 3) Who informed Ezekiel of the fall of Jerusalem (33:21)
- 4) What would the inhabitants of Egypt know when the prophecy against them was fulfilled? (29:6)
- 5) Who were the shepherds of Israel taking care of? (34:2)
- 6) Who will rescue the lost sheep of Israel? (34:11)
- 7) What is the name of the one shepherd God would place over Israel? (34:23)

Thought Questions

- 1) What is the Christian's responsibility as a watchman? What does that mean in the day to day life we live?

- 2) God shows very clearly that the shepherds of Israel had failed at their task, with devastating consequences. What are attributes of a Godly leader? What is the impact of a Godly leader on those who follow?

- 3) Edom committed three major offenses that brought about God's judgment on them. Give the details of each:
 - a. Greed to take the land of Judah
 - b. Mistreated their brothers, Judah
 - c. Arrogant toward God

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 10

Ezekiel 36-39

Read Ezekiel 39-41 for next week

Lesson Introduction

As God prepares the people to return to their homeland, it is necessary that the people (Edom) who led them astray be taken out of the way and that the people be devoted to God with their hearts and minds. Ezekiel addresses this in chapter 36.

Chapter 37's vision of the dry bones being covered with new flesh and rising up is the most often cited text in Ezekiel. The vision powerfully tells the exiles that they will be restored to their land, in spite of all they had suffered under God's judgment.

Chapter 38-39 contains an oracle about Gog, the chief prince of Meshech and Tubal. He was to gather forces in the north to conquer the land of Judah, but God would come to their rescue.

Review of the Reading

- 1) What mountains are to hear the word of the Lord? (36:1)
- 2) In what emotion did God speak? (36:6)
- 3) By what did Israel defile their own land? (36:17)
- 4) What was to enter the dry bones? (37:5)
- 5) What did the dry bones represent? (37:11)
- 6) What was to be written on the 2 sticks? (37:16)
- 7) Who would be king over them? (37:24)
- 8) 9. Where did Gog come from? (38:2)

Thought Questions

- 1) What did God teach Ezekiel in the valley of dry bones?

- 2) What do the two sticks with Judah and Joseph mean?

- 3) God said that he was about to act for the sake of his holy name which they had profaned among the nations? How do we profane God's name among the people of our society? What should be done about it?

- 4) Consider the history of Israel's rebellion from Joshua until Ezekiel. Why would God bless the people again after so much sin?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 11

Ezekiel 40-42

Read Ezekiel 43-45 for next week

Lesson Introduction

In the next section (chapters 40-48) Ezekiel writes of his vision of the new temple, given to him by God. Earlier in the book, God's glory departed from the temple, leaving the nation to face the judgment that their sins deserved. Now we see a new temple with the glory of God returning to its rightful place.

To the exiles in Babylon, this is the best news they could possibly hope for. The return of God's glory to his temple in Jerusalem pointed to the return of the people to their land to enjoy God's provision and protection. The season of judgment was passing, ushering in years of God's favor.

Review of the Reading

- 1) When did this vision come to Ezekiel (40:1)
- 2) What was the man holding who Ezekiel saw on the high mountain? (40:3)
- 3) What two things were around the outer court of the temple? (40:18)
- 4) What was the breadth of the entrance to the temple? (41:2)
- 5) What was sitting in front of the Holy Place? (41:22)
- 6) What was the measurement of the temple on all sides? (41:16-20)

Thought Questions

- 1) What did the vision of the temple in such detail accomplish in the minds of the exiles?
- 2) What does the temple in Jerusalem mean to Christians? What are the spiritual realities of the various parts of the temple?

3) Where does God reside today since the temple is no longer in Jerusalem?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 12

Ezekiel 43-45

Read Ezekiel 46-48 for next week

Lesson Introduction

The greatest tragedy in the Book of Ezekiel was the departure of the Lord from the temple. Nineteen years later, Ezekiel received a message the exiles were eager to hear: The Lord was returning! As with the temple build by Solomon, God would consecrate the new temple and make it his holy dwelling place. The remainder of this section of the book concerns the work of the priests and the division of the land.

Review of the Reading

- 1) Which gate did Ezekiel see the glory of the Lord enter? (43:1)
- 2) What did it sound like when the glory of the Lord entered the temple? (43:2)
- 3) What did Ezekiel do when glory of the Lord entered the temple? (43:3)
- 4) What would Israel do no more? (43:7)
- 5) What emotion were the people to feel when the design of the temple was explained to them? (43:10)
- 6) What had to be done after the altar was constructed? (43:20)
- 7) What was to be done with the gate by which the glory of the Lord entered the temple? (44:2)

Thought Questions

- 1) Use your knowledge of scripture and reference tools to identify times when God's glory came and left Israel.
- 2) What is the symbolism of the east gate of the temple being shut and not used because the glory of the Lord had entered through it?
- 3) Why is the position of the Christian better than the position of a worshiper at the physical temple in Jerusalem? Is there any reason to look for that temple to be rebuilt in our day?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

Lesson 13

Ezekiel 46-48

Lesson Introduction

In the concluding chapters of Ezekiel, God showed the certainty of the exiles' return by giving them detailed instruction of how to allocate the land among the tribes, the duties of priests and feasts that were to be observed. How the exiles must have rejoiced as they read these words.

The beautiful scene in chapter 47 of water flowing from the temple vividly depicted the nourishing care that God would provide to his people in the land that had seen so much destruction and blood shed. Perhaps it even alludes to the spreading of even greater blessings from the temple out to Jerusalem, Judea, Samaria and to the uttermost parts of world.

Review of the Reading

- 1) When would the gate to the inner court be open for the prince to worship? (46:1)
- 2) Which gate should a worshipper exit if he entered by the north gate? (46:9)
- 3) How often was a lamb to be offered as a burnt offering? (46:13)
- 4) Where was the water coming from in the temple? (47:1)
- 5) How deep did the water flowing from the temple become? (47:5)
- 6) What would happen to the Dead Sea as a result of the water streaming from the temple? (47:9)
- 7) What would grow on the banks? (47:12)

Thought Questions

- 1) Consider the symbolism of the water flowing from the temple. What fulfillments are found in the progression of the gospel from Jerusalem to the world?
- 2) What thoughts might a 1st century Jew who observed Jesus in the temple have about his actions and teachings in light of the visions seen in this section of Ezekiel?
- 3) What lessons are most meaningful for you from our study of Ezekiel?

Your Questions...

What questions do you have from the reading? Write them below, leaving space to answer each based on class discussions.

A People of the Book

8-Year Curriculum

	January - March	April - June	July - September	October - December
2007	<i>Matthew</i>	<i>Genesis</i>	<i>Galatians & Ephesians</i>	<i>Isaiah</i>
2008	<i>Exodus</i>	<i>I & II Timothy, Titus</i>	<i>Hebrews</i>	<i>Minor Prophets I (Hosea-Obadiah)</i>
2009	<i>Mark</i>	<i>Leviticus, Numbers, Deuteronomy</i>	<i>Romans</i>	<i>Jeremiah & Lamentations</i>
2010	<i>I & II Thessalonians</i>	<i>Joshua, Judges, Ruth</i>	<i>James, I & II Peter</i>	<i>Minor Prophets II (Jonah-Habakkuk)</i>
2011	<i>Luke</i>	<i>I & II Samuel</i>	<i>I Corinthians</i>	<i>Daniel</i>
2012	<i>Acts</i>	<i>Special Study: The Foundations (Psalm 11:3)</i>	<i>Ezra, Nehemiah, Esther</i>	<i>Minor Prophets III (Zephaniah-Malachi)</i>
2013	<i>Gospel of John, I, II, & III John</i>	<i>Job</i>	<i>Proverbs, Ecclesiastes, Song of Solomon</i>	<i>Psalms</i>
2014	<i>Philippians, Colossians, Philemon & Jude</i>	<i>Kings & Chronicles</i>	<i>Revelation</i>	<i>Ezekiel</i>
2015	<i>II Corinthians</i>			

revised 7/2012

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