

## I. Ezekiel

a. **Purpose:** In this session we will survey the book of Ezekiel by looking at the authorship, purpose, structure and other matters concerning the book.

### b. Authorship

#### i. About Ezekiel

1. His name means “God strengthens.”<sup>1</sup>
2. According to **Ezekiel 1:1** he was among those exiled by the Babylonian.
3. This exile was a decade prior to total destruction of the Temple, the one when Jehoiachin was exiled.<sup>2</sup>
4. Ezekiel was “*by the river Chebar*” (**Ezekiel 1:1**) when God called him to be a prophet by giving him a vision. “*The river Chebar*” would have been near Babylon.
5. This vision and call to prophetic ministry began “*On the fifth of the month in the fifth year of King Jehoiachin’s exile*” (**Ezekiel 1:2**) which would have been around 593 BC.<sup>3</sup>
6. The last dated oracle is found in **Ezekiel 29:17** and is dated the twenty-seventh year of King Jehoiachin exile. This means Ezekiel had at least a ministry of 22 to 23 years.<sup>4</sup>
7. According to **Ezekiel 1:3** Ezekiel was from a priestly family and he was a priestly prophet just like Jeremiah and Zechariah.<sup>5</sup>

#### ii. Reasons why it is written by Ezekiel

1. Reason 1 why it is by Ezekiel: He is the one whom the prophecies was given to.
  - a. “*the word of the Lord came expressly to Ezekiel the priest, son of Buzi, in the land of the Chaldeans by the river Chebar; and there the hand of the Lord came upon him*” (**Ezekiel 1:3**)
  - b. Many other times the name is mentioned as one whom God gave the prophecy.
2. Reason 2 why it is by Ezekiel: There’s a lot of “I, me, my” in almost every chapter showing it is Ezekiel narrating his experience and vision.<sup>6</sup>
3. Reason 3 why it is by Ezekiel: Language of the Book in Hebrew would have been during Ezekiel’s time period.

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<sup>1</sup> Andrew Hill, “Ezekiel” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 554.

<sup>2</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 204.

<sup>3</sup> Mark Rooker, “The Book of Ezekiel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 13970-13971.

<sup>4</sup> Mark Rooker, “The Book of Ezekiel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 13974.

<sup>5</sup> Charles Dyer, “Ezekiel” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor ), 1225.

<sup>6</sup> Andrew Hill, “Ezekiel” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 555.

- a. According to Mark Rooker: “The Hebrew language used throughout the book fits well in the language strata of the exilic period, not the postexilic period.”<sup>7</sup>
- b. It would have fit the small window of timing that Ezekiel was writing.

#### c. Purpose

- i. According to Richard Mayhue: “The departure and return of God's glory. Condemnation upon Judah's faithless leaders and godless foes, and consolation regarding Israel's future.”<sup>8</sup>
- ii. According to Andrew Hill: “The purpose of the book of Ezekiel is to warn the people of Judah of the impending destruction of Jerusalem and call the people of God to repentance. The prophet also offer hope of future restoration for Isarel in the promise of a new covenant and the return of God's presence to the Jerusalem temple.”<sup>9</sup>
- iii. According to Mark Rooker: “The message of the book of Ezekiel revolves around the pivotal event in the book and in the history of Israel, namely, the fall of Jerusalem in 586 BC. Before announcing the fall of Jerusalem, Ezekiel's message is characterized by judgment...changed to a message of hope.”<sup>10</sup>

#### d. Structure

- i. Richard Mayhue's outline<sup>11</sup>
  - 1. Condemnation (1-32)
    - a. Commission of Ezekiel (1-3)
    - b. Judgment of Judah (4-24)
    - c. Judgment of Gentiles (25-32)
  - 2. Consolation (33-48)
    - a. Restoration of Israel (33-39)
    - b. Millennial Temple (40-48)
- ii. Modified from Walter Kaiser<sup>12</sup>
  - 1. Ezekiel's call and commission (1-3)
  - 2. Ezekiel's condemnation of Judah and Jerusalem (4-24)
  - 3. Ezekiel's condemnation of Gentiles (25-34)
  - 4. Ezekiel's consolation about restoration of Judah and Jerusalem (33-48)

#### e. Key Chapters<sup>13</sup>

<sup>7</sup> Mark Rooker, “The Book of Ezekiel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 14018.

<sup>8</sup> Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 78.

<sup>9</sup> Andrew Hill, “Ezekiel” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 553.

<sup>10</sup> Mark Rooker, “The Book of Ezekiel” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14105-14109.

<sup>11</sup> Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 78.

<sup>12</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 205.

<sup>13</sup> Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 78.

- i. 1 Vision of 4 Beings
  - ii. 4 Wheels and Divine Glory
  - iii. 8-11 God's Glory Departs
  - iv. 36-37 The Mountains of Israel to be Blessed, Renewal of Israel, Valley of Dry Bones, Reunion of Israel and Judah, David to be their King
  - v. 38-39 Prophecy against Gog and Magog
  - vi. 40-48 The Temple, God's Glory, Worship, Land Restored
- f. Closer look at Ezekiel
- i. Style of writing
    - 1. Ezekiel is overall a chronologically ordered books of the Bible<sup>14</sup>
      - a. There are 14 dates in the book and each date is later than the preceding one.<sup>15</sup>
      - b. The two exceptions are back to back dates with **Ezekiel 29:1** (10<sup>th</sup> year) and **Ezekiel 29:17** (27<sup>th</sup> year) when before them (**Ezekiel 26:1**) and after them (**Ezekiel 29:1**) they are looking at 11<sup>th</sup> year.
    - 2. Lots of repetitive phrase
      - a. The phrase "the son of man" occurs 93 times.<sup>16</sup>
      - b. The so-called recognition formula, "*that you [they] might know that I am the Lord,*" occurs 54 times in Ezekiel and 18 other times with something similar.<sup>17</sup>
    - 3. Lots of symbolism<sup>18</sup>
      - a. Jerusalem as a vine (**Ezekiel 15**)
      - b. Jerusalem as majestic eagles (**Ezekiel 17:1-21**)
      - c. Davidic dynasty as a lioness (**Ezekiel 19:1-9**)
      - d. Davidic dynasty as a vineyard (**Ezekiel 19:10-14**)
      - e. The sword as judgment (**Ezekiel 21:1-17**)
  - ii. Israel's sin
    - 1. Rebellious: **Ezekiel 2:1-8**
    - 2. Idolatry: **Ezekiel 8:7-18;**
    - 3. False Prophets: **Ezekiel 13**
    - 4. Idolatry: **Ezekiel 17:1-21**
    - 5. Violence: **Ezekiel 7:23, 9:9, 22:6, 12-13**
    - 6. Mistreatment of parents, aliens, fatherless and widows: **Ezekiel 22:7, 22:25, 22:29**
    - 7. Slander: **Ezekiel 22:9a**
    - 8. Sexual sins: **Ezekiel 22:9b-11**
  - iii. Nations condemned by Ezekiel (**Ezekiel 25-32**)
    - 1. Ammon (**25:1-7**)

<sup>14</sup> Charles Dyer, "Ezekiel" in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor ), 1225.

<sup>15</sup> Mark Rooker, "The Book of Ezekiel" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14023-14024

<sup>16</sup> Mark Rooker, "The Book of Ezekiel" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 14062.

<sup>17</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 205.

<sup>18</sup> Mark Rooker, "The Book of Ezekiel" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 14090-14092.

2. Moab (25:8–11)
3. Edom (25:12–14)
4. Philistia (25:15–17)
5. Tyre (26:1–28:19)
6. Sidon (28:20–26)
7. Egypt (29–32)

iv. God's Glory

1. Departure of the glory of God

- a. Departure from the temple: *“Then the glory of the Lord departed from the threshold of the temple and stood over the cherubim. 19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the Lord's house, and the glory of the God of Israel hovered over them.”* (Ezekiel 10:18-19)
- b. The departure was also from city of Jerusalem: *“The glory of the Lord went up from the midst of the city and stood over the mountain which is east of the city.”* (Ezekiel 11:23)

2. Yet the glory of the Lord will return

- a. It will come from the east (Ezekiel 43:2)
- b. It will enter the temple (Ezekiel 42:4)
- c. The glory will fill the whole temple (Ezekiel 43:5, 44:4)
- d. This presupposes the rebuilding of the Temple.

v. A future righteous Davidic King

1. Prediction one day the lineage of Davidic king will end: *“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 no longer be the same. Exalt that which is low and abase that which is high.’”* (Ezekiel 21:25-26)

- a. The reason is due to the sins of these kings, see v.24.
- b. As a result of these kings' sins note God says *“take off the crown”*

2. Yet there is also a prediction of a future righteous King of David:

*“A ruin, a ruin, a ruin, I will make it. This also will be no more until He comes whose right it is, and I will give it to Him.”* (Ezekiel 21:27)

- a. The phrase “until he comes” sounds similar to the word “Shiloh” in Genesis 49:10 and thus echoing the verse in Genesis: *“The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.”*<sup>19</sup>
- b. What Ezekiel 21:27 is trying to say is that Genesis 49:10 will still be a promise that will be fulfilled!

<sup>19</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 205.

- c. **Ezekiel 21:27** also add further that this will be a righteous king of David's line!
  - g. Place of this book in the Canon
    - i. **Ezekiel anticipate a future righteous Davidic King**
      1. Prediction one day the lineage of Davidic king will end: *"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 no longer be the same. Exalt that which is low and abase that which is high.'* (**Ezekiel 21:25-26**)
        - a. The reason is due to the sins of these kings, see **v.24**.
        - b. As a result of these kings' sins note God says *"take off the crown"*
      2. Yet there is also a prediction of a future righteous King of David: *"A ruin, a ruin, a ruin, I will make it. This also will be no more until He comes whose right it is, and I will give it to Him."* (**Ezekiel 21:27**)
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        - b. What **Ezekiel 21:27** is trying to say is that **Genesis 49:10** will still be a promise that will be fulfilled!
        - c. **Ezekiel 21:27** also add further that this will be a righteous king of David's line!
        - d. Of course this is anticipating the righteous Jesus Christ!
    - ii. **Ezekiel anticipate a Good Shepherd**
      1. Israel have a history of bad shepherds according to **Ezekiel 34:1-10**.
      2. Note one day there will be a Good Shepherd: *"Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. 24 And I, the Lord, will be their God, and My servant David will be prince among them; I the Lord have spoken."* (**Ezekiel 34:23-24**)
        - a. This is from David's lineage since **v.23** says *"one shepherd, My servant David."*
        - b. This shepherd also is a ruler since He is a prince according to **verse 24**.
        - c. Yet according to **Ezekiel 34:11-22** it is God who is Shepherd.
        - d. Is the Shepherd both from David's line and also God? We shouldn't be surprised that Jesus is the Good Shepherd who is both God and David's son!

<sup>20</sup> Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 205.

3. See also **Ezekiel 37:24-28**: *“Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. 24 And I, the Lord, will be their God, and My servant David will be prince among them; I the Lord have spoken.”*

iii. **Ezekiel anticipate the New Birth**

1. What is the result of the result of the Shepherd/God/righteous Davidic king?
2. *“Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. 26 Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. 28 You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.”*  
**(Ezekiel 34:23-24)**
  - a. Notice a cleansing is the result (**v.25**)
  - b. Note also believers will now have new hearts and a new spirit to obey with the heart of stone removed (**v.26-27**)
3. This passage is incredible because before this oracle was given we have seen how sinful Israel and Judah is towards God.
4. Yet in light of this passage shouldn't we expect a future regeneration of believers in the New Testament?