

Ezekiel

I

The Prophet

- (1) His name - Ezekiel - lit. strong, or hard. comp ch. 3:8,9

El - the last syllable is one of the names applied to God.

The significance of the name is found in character of his work, & because of the official character of his work. 6, natural temperament

He was possibly influenced by zeal for God, while Jeremiah was influenced by sympathy for his people Israel.

- (2) Personal history

The son of Buzi & a priest, therefore a Levite

He was a married man, ch. 2:4:15-18

He was taken captive to Babylon during the reign of Jehoiachin.

- (3) Period of ministry

About 20 yrs. - some five years after the captivity under Jehoiachin, & 14 yrs after the destruction of Jerusalem

He was contemporaneous with
Jeremiah in Judah, Daniel in Babylon

(4) Location -

By the river Chebar in upper Mesopotamia.

II The Book

Part I chs 1-24. Discourses prior to
the destruction of Jerusalem.

[1] Concerning the nation's sin.

[2] The coming punishment.

[3] The hopefulness of being delivered
from Babylon.

[4] The use of symbols.

(1) Call + commission of the Prophet
chs. 1-3 (4 visions - viz Fire, Wheels,
The Glory of God, the Roll.)

(2) The symbols of punishment.
Chs. 4, 5

(3) ~~Two~~ discourses of rebuke
Chs. 6, 7

(4) The vision of idolatry + its punishment
Chs 8-14. (a) 10. on Jerusalem, (b) 11. on the
Princes, (c) 12. on the King, (d) 13 on the false
prophets, (e) 14 On the followers of the false
prophets.

- (5) Two symbols of iniquity chs 15-16
- (6) The riddle of the eagles & the vine ch. 17
- (7) Six general discourses chs 18-23
- (8) The siege of Jerusalem, ch. 24

Part. II chs. 25-32

(These chs. form as it were a parenthesis in the prophet's discourses toward Israel.)

The prophet is silent toward Israel during the siege which lasted 3 yrs. He is enjoined to be silent in sorrow as a sign unto them.

(1) Judgments on the nations

- (1) Ammon, Moab & Edom & the Philistines
ch. 25
- (2) Tyre & its prince.
chs. 26-28:19.
- (3) Sidon. 28:20-26
- (4) Egypt & Assyrian
chs. 29-32.

Part. III 33-39

Discourses subsequent to the destruction of Jerusalem - chiefly concerning the future blessing & restoration of Israel.

Note. Comp. chs 24: 24-27 + 33: 21, 22

(1) Discourses on the shepherds ch. 33

(a) Charges sin upon the false shepherds. vs. 1-6.

(b) Punishment upon the false shepherds vs. 7-10

(c) The prince of the flock vs. 11-16

(d) The advent of the Good shepherd.

(2) Contrast how God will deal with Edom & Israel. ch. 34, 35

(3) The moral restoration of Israel ch. 36. note v. 25 + we suppose ^{refutation}
Note why God is going to do this vs. 21-24

As a preface to this moral ingathering see v. 25

(4) A corporal or national restoration ch. 37. - Vision dry bones

Note the two Kingdoms united
under the figure of the two
sticks.

Israel as a nation is ~~not~~
in the grave, i.e. buried
among the nation, yet a
distinct people in the nations
they cannot be assimilated by
the gentiles.

- (5) The overthrow of the last gentile
power ch 38, 39
(Russia + her allies)

Chap 38: 39:

① The nation referred to
verses 1, 2 Gog - is the same as the first
syllable in Caucassian - the
name of the Mountains forming
the southern boundary of
Russia

Magog - bordering on the Black
& Caspian seas.

The prince of Rosh (R.V.) Russo
Latin translation.

Meshech - Moscow

Lubal - Lobocosh

- (2) The military Combination v 8-7
(you observe that this prince of
Rosh shall be a guard to these
nations - a military Commander)

The nations in the Combine.

Russia

Persia

Ethiopia - Abisynia

Libya - North Africa

Gomer - Germany

Togarmah - Turkey

- (3) Time and place verses 8. 9

(a) Latter days

(b) The mountains of Israel

- (4) The motive of the whole matter
v 10-13

(5) The divine purpose v 14-17

(6) The divine vengeance 18-23

Chap 39 is an amplification of His divine judgments.

Part IV Chap's 40:-48:

A vision of the re-establishment of the temple and the return of the Glory of God to rest-upon it in the Millennium.

There are five views held regarding this vision.

1st Some think it describes & preserves the memory of the temple before the Captivity, but this cannot be true, because in many particulars the two temples do not agree.

It is also unnecessary because the record in Chron. & Kings describes & preserves the memory of ~~the~~ temple.

2nd There are some who think it describes the temple after the Captivity but this is not true, because in many particulars the two temples do not agree.

3rd Some think it describes the

ideal temple they should have built after the captivity but - was never realized. But - this would lower the character of the divine word for why should ^{it} have ~~it~~ been revealed if never to be fulfilled.

4th Some think it symbolizes the spiritual blessings on the Christian Church, but - this view cannot explain the symbolism especially since it leaves out - such essential features of Christianity as the atonement & intercession of the High Priest.

5th It is thought - to be a prediction of the Millennial temple which fits in with the preceding prophecies. If it be objected that sacrifices & feasts are referred to in connection with it, the answer is that Christianity is not meant, but a new dispensation dealing with the Jews on earth & involving changes of immense magnitude.