

Ezekiel Part 1

Leader Guide

(NASB and ESV)

THEN YOU WILL KNOW

THAT I AM THE LORD

(CHAPTERS 1–32)

Ezekiel Part 1 Leader Guide (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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EZEKIEL PART 1
LEADER GUIDE
Lesson 1

Lesson emphasis:

- Ezekiel 1–3
- Ezekiel’s vision and God’s words to him

To begin this first discussion, you might ask your group what they thought about Ezekiel 1–3. Was there anything that caught their attention? Give them a brief time to share what they think this study will do for them.

EZEKIEL 1

Verses 1-3

How does Ezekiel begin?

Ezekiel tells when it was
where he saw visions from God
the Lord spoke to him
put His hand on him

It was the 30th year, which was the 5th year of King Jehoiachin’s exile in Babylon, the land of the Chaldeans. It was 592 B.C., only about 6 years before Babylon destroyed Jerusalem in 586 B.C.

NOTE: Some in your group might have read in commentaries that there are about three interpretations of the 30th year. You don’t need to mention all of these, but be aware of them. One is that it was from the year King Josiah found the book of the Law and began his clean up of Judah and Israel, but this doesn’t seem to fit the context of Ezekiel. Another is the time from the beginning of the Neo-Babylonian Empire with Nebuchadnezzar’s father Nabopolassar’s reign. The third is that it was Ezekiel’s age, which seems to fit the context of Ezekiel the best.

Direct your group to use their timeline “The Rulers and Prophets of Ezekiel” as a visual aid for this part of your discussion. The map also is a helpful visual aid for this discussion.

Ask your group what they learned about Jehoiachin and others from 2 Kings 23:28–25:12. Below are some things they might say.

After King Josiah of Judah was killed in battle by Pharaoh Neco, his son Jehoahaz was made king of Judah. He reigned only 3 months, and then Pharaoh Neco deposed him,

made his brother Eliakim king, and changed Eliakim's name to Jehoiakim. Neco took Jehoahaz to Egypt where he died.

Nebuchadnezzar of Babylon defeated Pharaoh Neco in battle and became the dominant force.

After Jehoiakim died and Jehoiachin became king of Judah, Nebuchadnezzar besieged Jerusalem. Eighteen-year-old King Jehoiachin, who only reigned for 3 months, went out and surrendered to Nebuchadnezzar. He was taken to Babylon in exile along with ten thousand others.

That's the exile of Ezekiel 1:1-3.

Nebuchadnezzar made Jehoiachin's uncle Mattaniah king of Judah and changed his name to Zedekiah. After nine years Nebuchadnezzar went back to besiege Jerusalem for two years and then destroyed it.

Zedekiah ruled in Jerusalem while Ezekiel prophesied to the exiles in Babylon.

Lead your discussion back to Ezekiel 1:1-3 by asking what your group learned about Ezekiel from these verses.

He was a priest.

How do Numbers 3:5-12 and 4:1-4 relate to this?

The Lord chose the tribe of Levi to be His, as a special group to serve in His tabernacle. They began their service in the tent of meeting, the tabernacle, at 30 years of age. From that tribe the family of Aaron served as priests to the Lord.

NOTE: You don't need to bring this up, but if someone else does, be aware that Numbers 8:24 says the Levites entered service at the age of 25.

Ezekiel was a priest, maybe 30 years old, a descendant of Aaron. He couldn't begin his service in God's temple because he was in exile in Babylon. God was about to tell him how he would serve Him apart from the temple in Jerusalem.

Verses 4-25

What are these verses about?

The storm / stormy wind and cloud with fire coming from the north and the 4 living beings / creatures in it

As a visual aid for this part of your discussion, you might simply draw what your group describes. Don't take too much time with your drawing. There is still much to discuss in Ezekiel 2–3.

Direct your group to Day Two in the lesson where they listed the descriptions of things in the vision. They can use these lists as visual aids whether or not you draw.

Give time for them to adequately discuss:

- The 4 living beings / creatures
- The wheels, the spirit of the living beings / creatures
- The expanse
- The voice

NOTE: Some in your group might want to speculate on the meaning of certain things in the vision. Keep your discussion focused on what the text actually says and not mere ideas of what it might mean.

Verses 26-28

What are these verses about?

Above the expanse which was over the living beings / creatures, there was something resembling a throne, like lapis lazuli / sapphire in appearance.

On the throne was a figure resembling a man / human.
His appearance was like fire. Radiance / brightness surrounded him like a rainbow.

It was the appearance of the likeness of the glory of the Lord.

You can add this to your visual aid.

What happened at the end of Ezekiel 1?

After seeing the vision, or while he saw it, Ezekiel fell on his face and heard a voice speaking.

Ask what your group noted as the theme of Ezekiel 1 on their At a Glance chart.

Ezekiel saw 4 beings / creatures and Lord's glory

EZEKIEL 2

What happened in this chapter?

This is what the voice of Ezekiel 1:28, the voice of the Lord, said to Ezekiel.

The Lord told Ezekiel what he was to do. This was like his commissioning from the Lord after he had seen the storm / stormy wind coming from the north, the living beings, and the Lord on the throne.

God was sending Ezekiel to speak His words to the rebellious house of Israel.

How was Israel described in this chapter?

Rebellious people /nation of rebels
Transgressed against God
Stubborn and obstinate (ESV—impudent and stubborn) children

What was Ezekiel to do?

Don't fear them or their words.
Don't be dismayed at their presence / looks.
Speak God's words to them whether they listen / hear or not.

In verse 8, God told Ezekiel to listen / hear, in other words, to obey what He told him to do.

Don't be rebellious like them—rebellious because they didn't listen to God.

Then He told Ezekiel to eat what He was giving him, a scroll.

Written on the scroll were lamentations, mourning and woe. The message the Lord was giving to Ezekiel for Israel was filled with these three things.

You can add this to your visual aid.

Ask what they noted as a possible theme for Ezekiel 2 on their At a Glance chart.

Ezekiel sent to rebellious Israel

EZEKIEL 3

How does this chapter continue from Ezekiel 2?

It's still the Lord telling Ezekiel to eat the scroll.

Verses 1-3

What happened?

The Lord fed the scroll to Ezekiel—lamentations, mourning and woe.
It tasted sweet as honey in his mouth.

You might ask your group how God’s Word tastes to them, even the parts of coming lamentations, mourning and woe.

Verses 4-11

What else did the Lord tell Ezekiel about his mission?

He was sending him to his own people who spoke his language.

They were in Babylon along with other nationalities with different languages brought there when Nebuchadnezzar conquered those nations, too.

Ezekiel was only sent to give God’s words to his people Israel in Babylon.

But the Lord also told him that his people Israel would not listen to him.

How does the meaning of Ezekiel’s name relate to verses 7-9?

“God strengthens”¹

Verse 7—of a hard forehead and a stiff / stubborn heart
That was the second time the Lord told Ezekiel something similar.

Verse 8—He made Ezekiel’s forehead as hard as theirs.

Verse 9—Ezekiel’s forehead was made harder than flint.
Why? So that he would not be afraid of them or dismayed by them.

The Lord had a mission for him, one that would not be easy.

Compare his mission with 2 Timothy 4:1-5. Give time for your group to discuss application.

Judgment is coming—lamentations, mourning and woe.

Believers are to be ready and speak His Word, sound doctrine / teaching, although many will turn away from the message.

¹Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). H3168.

As with Ezekiel, enduring hardship / suffering is part of ministry.

Verses 12-21

What happened to Ezekiel in these verses?

The Spirit lifted him up and he heard a great rumbling sound / earthquake behind him.

The Spirit took him away from where he was when he saw the vision by the river Chebar.

His spirit was embittered (ESV—he went in bitterness)—maybe because he knew his people would not listen.

God’s hand was strong on him—to keep him strong.

Where did the Spirit take him?

To the exiles beside the river Chebar at Tel-abib (ESV—by the Chebar canal), 1:3
He sat there for 7 days and caused consternation among his people (ESV—sat overwhelmed among them).

What was the appointment the Lord gave him?

He was to be the watchman for Israel, not just those exiles in Babylon, but all Israel.

Whenever he heard a word from the Lord, he was to warn Israel.

If he didn’t warn them, God would hold him accountable for their blood or death.

He was to warn the wicked and the righteous who turned away from what’s right.

How does Acts 20:16-27 compare with this?

Paul spoke to the Ephesian church elders. He told them he was innocent of all men’s blood because he didn’t shrink from declaring the whole purpose / counsel of God to them.

Verses 22-27

What happened in these verses?

After the 7 days of sitting by the river, Ezekiel went out to the plain / valley at God’s direction. There he saw again the glory of the Lord like he saw in chapter 1.

The Spirit entered him and the Lord told him to shut himself up in his house. He told him he would be bound in ropes / cords so he couldn't go out among his people.

The Lord also told him he would not be able to speak because He would make his tongue stick to the roof of his mouth. The one commissioned to speak God's words was to be mute.

When he received a word from the Lord, then he would be able to speak. Ezekiel was not to give out his own words, but only the Lord's.

Some would listen / hear and some wouldn't.

This chapter ends with the description of Israel that chapter 2 began with; they were rebellious—rebelled by not listening to God's words.

Relate this to now. Give time for your group to discuss application as you end.

Tell them to look at the At a Glance chart and ask what they noted as the theme of Ezekiel 3.

Ezekiel ate scroll; appointed a watchman to warn Israel

These first chapters are the foundation, the setting, for all the rest of Ezekiel.

**EZEKIEL PART 1
LEADER GUIDE
Lesson 2**

Lesson emphasis:

- Ezekiel 4–7
- Signs and words to Israel

REVIEW

To begin this discussion, you can ask your group what they remember from Ezekiel 1–3. Tell them to look at their At a Glance chart if they need help remembering.

Ezekiel 1	In the 5 th year of his exile Ezekiel saw visions of a coming storm wind, 4 living creatures, and the Lord’s glory.
Ezekiel 2	The Lord spoke to Ezekiel and sent him to rebellious Israel with His word. Ezekiel received a scroll with lamentations, mourning and woe.
Ezekiel 3	Ezekiel ate the scroll. He was Israel’s watchman to warn of judgment.

EZEKIEL 4

Verses 1-3

What are these verses about?

The Lord gave Ezekiel a sign of another siege coming against Jerusalem.

He was to write Jerusalem’s name on a brick and build a siege wall, a ramp / mound, camps, and battering rams around it.

Ezekiel was to put an iron plate / griddle, like a wall, between him and the brick representing Jerusalem. Then he was to besiege it (ESV—press the siege against it).

For a visual aid, you can use a simple drawing to illustrate this.

Remind your group that Ezekiel and the people he was sent to speak to were in Babylon at the time. He and some had been taken from Jerusalem 5 years before, and others 8 years before that. It was about 4 years before the last siege came on Jerusalem.

Verses 4-8

What else was Ezekiel to do?

For 390 days Ezekiel was to lie on his left side demonstrating Israel's iniquity / punishment, one day for each year of iniquity / punishment.

Then he was to lie on his right side for 40 days to show Judah's iniquity / punishment of 40 years.

He was to face the siege of Jerusalem, the brick and all around it, and prophesy against it. The coming siege was deserved.

NOTE: Be careful not to lose time by letting your group discuss which 390 years Israel sinned or was punished for and which 40 years refer to Judah. They will read interesting theories in the commentaries, but the period of time referred to is uncertain.

Verses 9-17

What are these verses about?

The Lord told Ezekiel how to take care of himself, what food to eat, how much, how to cook it, and how much water to drink.

Ezekiel the priest protested about the defilement of how he was to cook his food.

Although God allowed the substitute of cow's dung for human, He said this picture was to show that Israel would eat unclean food when scattered and to show the scarcity of food and water in Jerusalem—famine and drought during the siege.

They would waste / rot away in their iniquity / punishment.

Tell your group to look at their At a Glance charts and ask what they noted as a possible theme for this chapter.

Sign of Jerusalem's siege

EZEKIEL 5

Verses 1-4

How does this chapter begin?

This was another picture which the muted prophet was to show the exiles about what was coming on Jerusalem.

Ezekiel cut his hair and divided it into thirds. This represented what was to happen to the people in Jerusalem.

1/3 burn in the city
1/3 struck with sword
1/3 scattered to the wind
A few were bound in the edges / skirts of Ezekiel's robe(s)—maybe those few who were left alive in the land.
A few were thrown into the fire.

Ezekiel did these things with the brick and siege figures still before him.

Verses 5-12

What does the Lord describe in these verses?

Jerusalem rebelled more wickedly and had more turmoil (ESV—were more turbulent) than the nations around.

He set Jerusalem at the center of the nations.
But His people in His city rebelled against His ordinances / rules and statutes.
Relate this to chapter 2; they rebelled by not listening to His words.

How does rebellion against God's statutes causes turmoil in people's lives today?

Lead your discussion back to the text. What was the Lord going to do? Why?

All the nations around were to see the judgments He was to bring on His city.

It was all because of their abominations that they would resort to eating one another during the famine in the city.

They had defiled God's temple with their idols / detestable things and abominations in it.

An abomination is a "disgusting thing"²; "detestable thing."³

Ask what they learned from the related cross-references.

Leviticus 18:22-30

These passages tell of sexual abominations.

²James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995). H8441.

³W.E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1997, c1996). 1:1

Deuteronomy 7:25; 12:31

Idolatry is an abomination.

There is also warning about being ensnared by the silver and gold on the idols.

Deuteronomy 25:13-16

Acting unjustly by cheating others with weights or measures that are not correct is also abomination.

1 Kings 14:22-24

Israel followed the idolatrous and sexual abominations of the nations around them.

Proverbs 6:16-19

Seven things are an abomination.

Proverbs 28:9

The prayer of one who doesn't listen to the law is an abomination.

Give your group time to discuss application of what they learned about these abominations.

You can also ask what they learned about the Lord in these verses.

He said that He would withdraw from Jerusalem, from His people.

In His coming judgment, there was no pity.

He would spare none who participated in the abominations.

Verses 13-17

What are these verses about?

When God has spent His anger on Jerusalem for their abominations, then His wrath will be satisfied. Then they will know He spoke these things.

Verses 14-17 were spoken to Israel.

A desolation and a reproach among the nations

A warning to the nations

Verse 16 refers to the famine He'll send on the nations surrounding Israel.

NOTE: ESV says "when I send against you," and there is a footnote for "you" that says, "Hebrew them."

But the intense famine will be in Jerusalem, along with wild beasts, plague / pestilence, and bloodshed.

God's wrath is terrible, and that is what Ezekiel was to warn Israel about as their watchman.

Ask what your group noted as a possible theme for chapter 5.

Judgment on Jerusalem—1/3, 1/3, 1/3

How do Ezekiel 4 and 5 relate to each other?

Both chapters contain signs or pictures Ezekiel was to show the exiles about coming judgment on Jerusalem—the siege and the devastating famine as a result, the sword and burning. God was going to destroy it.

You might ask something similar to what is asked in Day 3, #3: Do you think Ezekiel was to actually do these two pictures, signs? Why?

EZEKIEL 6

What did the Lord tell Ezekiel to prophesy against the mountains of Israel?

You might tell your group to look at the map as a visual aid here to see where Ezekiel was in Babylon and where the mountains of Israel were.

This still speaks of coming judgment. The high places and altars for idols were put on the mountains. God was going to destroy the high places and altars by the sword of the Babylonians. Verse 3 also includes the hills, ravines, and valleys.

Verse 5 seems to transition from the mountains, etc., to the people.

Dead bodies, people slain by the sword—then they'll know that God is the Lord.

At this point, you might direct your group to look at the list “Then ‘You’ Will Know That I Am the LORD” as a visual aid for the rest of your discussion.

Verses 8-10 are directed to people.

There will be a remnant. When they are scattered and remember God and how He was hurt by their idols, then they'll know that He is the Lord.

Verses 11-14 seem to be directed to Ezekiel telling him what to do and say to those in exile about His soon coming judgment on those in Jerusalem.

NOTE: Commentators are unsure about the location of Diblah, but from the context it's a desolate wilderness. ESV says from the wilderness to Riblah, a town in Syria.

Ask about a theme for this chapter.

To mountains of Israel—desolation for idolatry

Ask your group what they've learned about God in these two lessons of Ezekiel. Give time for them to share.

EZEKIEL 7

What did the Lord say to the land of Israel?

The end is coming!
God will have no pity, as in 5:11.
He'll bring their abominations among them.
His judgment is according to their ways. It's just and deserved.

A unique disaster is coming! (ESV—disaster after disaster)
Tumult on the mountains instead of joyful shouting

God will repay according to their ways, and they'll know He did it.
The vision concerning the whole multitude of them will not be averted.

Sword outside the city
Plague / pestilence and famine within it

People will fling / cast their gold and silver into the street because it can't deliver them.
This might refer to the gold and silver on their idols, verses 19-20.

Verses 23-24 say the city was full of violence, so He would bring the worst of the nations on it.

The prophets, priests, and elders will be of no help for Jerusalem's people. Even the king and the prince will mourn and be horrified.

Ask your group what God's wrath is like.

What is a possible theme for this chapter?

To land of Israel—judge according to your ways

How do Ezekiel 6 and 7 relate to each other?

Chapter 6 is a prophecy against the mountains of Israel.
Chapter 7 begins with a word to the land of Israel.

How do chapters 4–7 relate to chapters 1–3?

God presented His glory in Ezekiel 1 and said the storm wind was coming from the north. That's the direction Babylon came from when going to Jerusalem.

Then He sent Ezekiel to warn the exiles of the coming judgment so they might turn from wickedness to righteousness and not be judged.

Next He showed the exiles what was going to happen in Jerusalem. And He described it to Ezekiel.

You might ask your group if they really know God as the Lord.

EZEKIEL PART 1
LEADER GUIDE
Lesson 3

Lesson emphasis:

- Ezekiel 8–11
- Visions of Israel’s abominations and God’s glory

REVIEW

To begin this discussion, you can ask your group what they remember from Ezekiel 1–7. Tell them to look at their At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1–3

- 1 5th year of exile Ezekiel saw visions of a coming storm wind with fire (coming from the north), 4 living creatures, and God’s glory.
- 2 God spoke to Ezekiel and sent him to rebellious Israel with His word. Ezekiel received a scroll with lamentations, mourning and woe.
- 3 Ezekiel ate the scroll; the Lord said Israel wouldn’t listen. God appointed Ezekiel as Israel’s watchman to warn of coming judgment.

Ezekiel 4–5

- 4 Sign of coming siege on Jerusalem because of iniquity, exiles saw it
- 5 Ezekiel cut his hair, divided into 1/3s to picture plague/ famine, sword, scattering

Ezekiel 6–7

- 6 Prophecy against the mountains of Israel, land desolate and waste
- 7 A word to the land of Israel, the end is coming

How do chapters 4–7 relate to chapters 1–3?

God presented His glory in Ezekiel 1 and said that the storm wind was coming from the north. That’s the direction Babylon came from when going to Jerusalem.

Then He sent Ezekiel to warn the exiles of the coming judgment so that they might turn from wickedness to righteousness and not be judged.

Next He showed the exiles what was going to happen in Jerusalem. And He described it to Ezekiel. God’s word through him was truly one of lamentations, mourning and woe.

EZEKIEL 8

According to verse 1, when did this chapter take place?

Direct them to look at “The Rulers and Prophets of Ezekiel” as a visual aid at this point.

It was 1 year and 2 months after the visions of Ezekiel 1.

It was the 6th year of exile, the 5th day of the 6th month—591 B.C.

God’s judgments which He proclaimed in Ezekiel 4–7 were coming in a few years.

NOTE: Someone might mention that Ezekiel 4:5-6 says Ezekiel will lie on his side for a total of 430 days, and one year and two months later is only 420 days. That means it was still during the time of his lying on his side. Perhaps the elders sat with him in his home at night when he wasn’t lying on his side. Commentators are unsure of the explanation.

Verses 2-4

What happened in these verses?

Tell them to look at the diagram of Jerusalem and the temple as a visual aid.

Ezekiel was sitting in his house. Relate this to 3:24-27.

The elders of Judah who were exiled to Babylon were there with him.

God’s hand fell on him like in 1:1-3.

He saw visions similar, but also different this time.

Appearance of a man, fire and brightness of glowing / gleaming metal

The Spirit lifted Ezekiel and took him in visions to Jerusalem.

He saw the glory of the God of Israel, like he saw in the plain / valley, 3:23; 1:26-28.

Verses 5-6

Where did the Spirit specifically take Ezekiel and what did he see?

Use the paragraph by paragraph list in the lesson and the temple diagram.

Entrance of the north gate of the inner court

He saw the seat of the idol / image of jealousy.

The glory of the Lord was there and spoke to Ezekiel. Israel was committing great abominations at His temple so that He would be far away from His sanctuary (ESV—to drive me far from my sanctuary).

You might relate this to Ezekiel 5:11.

What statement was repeated several times in this chapter?

But yet you will see still greater abominations.

Verses 7-13

Where were other abominations?

Entrance of the court, a hole in the wall, then he went inside the wall

He saw Israel's idols carved / engraved on the walls.
70 elders were in there using censers to worship.
They hid where they worshiped their idols, thinking God didn't see it.

They knew God had forsaken the land at that time.

Relate this to the elders who were sitting with Ezekiel in his house when he had these visions.

Verses 14-17

What else did Ezekiel see in the vision? Where were more abominations?

Entrance of the north gate of the Lord's house

Women were sitting there weeping for Tammuz—an idol

In the inner court between the porch and the altar

About 25 men worshiping the sun

Verse 18

What was the Lord going to do because of these abominations? What did He tell Ezekiel?

He would not pity nor spare when His wrath came on them.
He would not listen to / hear their cries then because they repeatedly provoked Him.

Ask your group what they noted as a possible theme for this chapter on their At a Glance chart.

Vision of abominations in temple

EZEKIEL 9

What is this chapter about, and how does it relate to Ezekiel 8?

This is part of the visions Ezekiel saw that day. It's the result of what was going on in chapter 8.

God called executioners. Six men came from the north, went in the temple court and stood beside the bronze altar. Among / with them was a man clothed in linen.

The glory of the Lord moved to the temple threshold.

Then the Lord told the man clothed in linen to go through the city and mark those who sighed and groaned over the abominations in Jerusalem.

He told the executioners to go throughout Jerusalem and slay / kill the people except those with a mark, beginning with the elders who were before the temple, 8:11.

Ezekiel asked if the Lord was going to destroy the whole remnant of Israel.

God answered that He would have no pity, repeated several times in the previous few chapters, because of Israel's and Judah's iniquity being so very great.

Then the man in linen returned after he marked the ones who sighed and groaned over the iniquities.

Next you can ask what they noted as a theme for Ezekiel 9 on their At a Glance chart.

Executioners and man with writing case—no mark, death

Give your group time to discuss how they respond/should respond to abominations, iniquities, and perversions. Ask what they learned about God and His judgment in Ezekiel 8–9.

EZEKIEL 10

Verses 1-2

What is this part of the visions about? What happened?

Ezekiel saw again what resembled a throne above the expanse over the cherubim's heads. The cherubim are the 4 living creatures of chapter 1.

He, evidently the Lord as continued from Ezekiel 9, told the man in linen to take coals of fire from between the cherubim and scatter them over Jerusalem.

Compare this with the cross-references in Day 5.

Exodus 40:17, 34-35 and 2 Chronicles 6:1-2; 7:1-3

The cloud showing the Lord's glory filled the tabernacle when Moses finished it.
The Lord's glory also filled the temple when Solomon completed it.

Verses 3-22

What happened to the glory of the Lord in Ezekiel 10?

It departed from the threshold of the temple and stood over the cherubim.
The cherubim departed and stood still at the entrance of the east gate.

The Lord's glory hovered / was over them.

The Lord was leaving His house, His sanctuary on earth.
His people had rejected Him, and His judgment was coming on the place.

What is a possible theme for this chapter?

Cherubim and Lord's glory to east gate

What is the connection of Ezekiel 8–10?

This is all part of the visions on the 5th day of the 6th month in the 6th year of Jehoiachin's and Ezekiel's exile in Babylon.

EZEKIEL 11

Verses 1-12

How does this chapter continue with the visions of that day?

Ezekiel saw 25 men at the east gate of the temple; some were leaders / princes of Jerusalem. The Spirit told him they were the ones who devised iniquity and gave evil advice / wicked counsel. Compare this with 8:16.

They were saying that inside Jerusalem was safe, like flesh / meat in a pot / cauldron. But the Lord said they weren't safe.

Ezekiel prophesied against them, verses 5-12, because they had multiplied the slain in Jerusalem. They had feared a sword, a battle coming against them, so that's what the Lord was going to do.

If they were trusting in Jerusalem to protect them, the Lord said He would bring them out of the city to the border of Israel and kill them with the sword.

Then, when He judged them, they would know that He is the Lord.

At this point, you might ask your group what they learned from listing the places where this statement is used. Who was to know that God is the Lord and when?

Direct your group to look at the page in the Appendix, “Then ‘You’ Will Know That I Am the LORD.”

6:7, the slain will fall among the people of Israel at their idolatrous altars, and they will know that I am the Lord.

6:10 connects the statement with when He inflicts disaster on them.

6:13 says it’s when their slain are among their idols on the hills and mountains.

6:14 also is about the mountains of Israel—when He stretches out His hand against them and makes the land more desolate and waste than the wilderness.

7:4 speaks of the end coming on the land of Israel. When He has no pity, does not spare and brings their ways on them and their abominations among them, then they’ll know that He is the Lord.

7:9 says they’ll know when He does the smiting / strikes.

7:27 also speaks of judgment as the time when the people judged will know He’s the Lord.

That’s the same message as in Ezekiel 11 when this statement is made.

The people of Jerusalem didn’t recognize Him for who He is before it was too late for them. They knew who He is in judgment.

What happened in verse 13?

One of the leaders in Jerusalem, Pelatiah, died.

And Ezekiel asked the Lord if He was going to completely end the remnant of Israel.

How did the Lord answer in verses 14-21?

He didn’t speak of those in Jerusalem, but the exiles. He answered with comfort, hope.

He was their sanctuary in the countries where they had gone.

Compare this with 5:11 and 8:6.

He will gather them and give them the land of Israel again.

When they come, they’ll remove the detestable and abominations.

He’ll give them one heart and a new spirit so that they walk in His statutes and ordinances. This is what He repeatedly said that the people didn’t do.

They’ll be His people and He’ll be their God.

This has not yet happened; it’s still future.

Then He contrasted this with those whose hearts go after the detestable and abominations.

Compare Jeremiah 31:31-34 with these verses in Ezekiel.

Jeremiah was prophesying in Jerusalem when Ezekiel was speaking in Babylon.

He spoke a similar message about the heart and being God's people. He called it the new covenant with Israel and Judah.

This covenant was to be different from the covenant made when they came out of Egypt, which was the old covenant, the Law. Israel broke that covenant and was suffering the consequences of it when Ezekiel and Jeremiah spoke of the new covenant.

In the new covenant the Law will be inward, written on their hearts. They will all know the Lord, and not in judgment. He'll forgive their iniquity and not remember their sin.

What happened in verses 22-25?

The glory of the Lord went up from the midst of Jerusalem and stood over the mountain east of the city. He left Jerusalem.

The Spirit brought Ezekiel in a vision to the exiles in Chaldea, and the vision left him.

Then he told the exiles all the Lord had shown him.

When the vision began, he was in his house with the elders there, and he told them of what he saw the elders in Jerusalem doing and the coming judgment on them.

He was the watchman warning of coming judgment.

Ask about a theme for Ezekiel 11.

Sword against leaders; heart of flesh; glory departed

How do the New Testament references of Day Five relate to Ezekiel 11 and the glory of the Lord?

Jesus' glory was the glory of the only begotten from the Father.

He was the glory of God's people Israel when He entered the temple even as a baby.

He wanted to gather Jerusalem's children together, but Jerusalem was unwilling.

So, even in His time, Jerusalem was being left desolate again.

Jesus, the glory of God, was leaving the temple and Jerusalem again.

Give time for your group to share application from what they've studied in the lessons on Ezekiel.

EZEKIEL PART 1
LEADER GUIDE
Lesson 4

Lesson emphasis:

- Ezekiel 12–14

REVIEW

To begin this discussion, you can ask your group what the main points are in Ezekiel 1–11. Use the At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1–3

- 1 5th year of exile Ezekiel saw visions of God’s glory
- 2 God sent Ezekiel to rebellious Israel with His word; scroll with lamentations, mourning and woe
- 3 Ezekiel ate scroll; Lord said Israel not listen, appointed Ezekiel watchman

Ezekiel 4–5, Sign for exiles

- 4 Sign of coming siege on Jerusalem because of iniquity, exiles saw it
- 5 Ezekiel cut his hair, divided into 1/3s to picture plague/ famine, sword, scattering

Ezekiel 6–7, Judgment coming on Israel’s land

- 6 Prophecy against the mountains of Israel, land desolate and waste
- 7 Word to the land of Israel, the end is coming

Ezekiel 8–11, Visions of Jerusalem

- 8 6th year Ezekiel saw visions of abominations in Jerusalem; elders
- 9 Executioners called to city; glory went up to temple threshold
- 10 God’s glory departed temple
- 11 Prophecy against the leaders of Jerusalem; glory departed city

EZEKIEL 12

Verses 1-16

What is this about?

God spoke to Ezekiel and showed another sign to the exiles in Babylon. This is the second time in Ezekiel that a sign, or signs, followed a vision, or visions.

God called all of Israel rebellious because they didn’t listen to His words. They had eyes to see and ears to hear, but didn’t.

Again Ezekiel was to show the exiles a sign of what was to happen in Jerusalem.

Ezekiel took his baggage out during the day, and then he dug through the wall and went out at night with his face covered so that he couldn't see the land. The exiles saw what he did.

The next day when the exiles asked what Ezekiel was doing, he told them the burden / oracle concerned the prince in Jerusalem.

How does Jeremiah 52:1-16 compare with this?

The sign showed what was to happen to Zedekiah, the last king of Judah in Jerusalem.

When Nebuchadnezzar besieged Jerusalem for two years, the famine was so great that there was no food in the city. It was broken into and Zedekiah went through the wall to flee Jerusalem. Compare this with Ezekiel 11:8-11.

When he was captured by the Babylonians, Nebuchadnezzar killed Zedekiah's sons before his eyes and then blinded him. Zedekiah was brought to Babylon and died there.

The Babylonians destroyed Jerusalem and the temple in this 3rd siege on the city. This happened in 586 B.C.

Lead your discussion back to Ezekiel 12:14-16. What are these verses about?

The Lord said through Ezekiel that He would scatter the people of Jerusalem to the nations, and then they would know that He is the Lord.

Those who survived the sword, famine, and pestilence would tell of their abominations in the countries where they were scattered.

Ask your group to refer to their lists "Then 'You' Will Know That I Am the LORD" as a visual aid.

What are verses 17-20 about?

Another sign Ezekiel showed to the exiles was eating with trembling / quaking and drinking with quivering / trembling and anxiety. It showed what was to happen in Jerusalem. This is similar to what the Lord told Ezekiel in 4:16.

Even the land was to be stripped because of the people's violence.

What was the Lord’s word in verses 21-28?

There was a proverb among the exiles which meant God’s word of judgment was a long time coming and the visions described to them didn’t happen.

God said there would be no more delay; the time for fulfillment of the visions was near. God was about to perform His Word.

Ask what your group noted as a theme of Ezekiel 12 on their At a Glance chart.

Baggage—sign of exile; God’s word no longer delayed

Tell them to look at “The Rulers and Prophets of Ezekiel.”

What was the last year mentioned in Ezekiel 8:1?

6th year of exile, 591 B.C.

According to Jeremiah 52, how long was the last siege of Jerusalem?

2 years

So, how long was it between Ezekiel 8–11, maybe 8–12 and the beginning of the siege?

About 3 years

God was about to perform His Word and fulfill the visions of judgment on Jerusalem.

How do Jeremiah 25, 28, and 29 relate to Ezekiel 12:21-28?

Jeremiah 25:1-2, 11-12

In 605 B.C. the Lord told Jeremiah who told Jerusalem’s inhabitants that from the beginning of the first exile they would serve the king of Babylon for 70 years.

Jeremiah 28:1-11

Hananiah the false prophet said that in two years from the 4th year of Zedekiah’s reign Jeconiah, Jehoiachin, and the exiles along with the temple vessels would be brought back to Jerusalem. This was told to Jeremiah in the presence of the priests and people in the temple.

Zedekiah’s 4th year as king was the same as the 4th year of Jehoiachin’s exile. It was the year before Ezekiel 1 and two years before the visions of Ezekiel 8–11.

Although the Lord said through Jeremiah that judgment was coming on Judah and Jerusalem, there were false prophets contradicting the truth.

Jeremiah reminded them that he was not the only prophet who told of war, calamity, and pestilence and not peace.

Then Jeremiah was sent to tell Hananiah he would die that very year. He did, and Jeremiah was proven to be the true prophet of the Lord. God performs His Word.

Jeremiah 29:1-14

Jeremiah sent a letter to the exiles in Babylon that the captivity would last for 70 years. He warned the exiles of false prophets among them like there were in Jerusalem. The letter specifically mentions the elders, priests, and prophets in exile, as well as all the people. It was sent after Jeconiah, Jehoiachin, left Jerusalem for Babylon.

How do 2 Peter 2 and 3 parallel the situations of Ezekiel and Jeremiah and what they said?

2 Peter 2:1-3 and 3:1-9

There will be false teachers among the church just like there were false prophets among the people of Israel. And many will follow them.

There will be mockers / scoffers who ask where Jesus is, why He hasn't returned yet as He promised.

The way to keep from being led astray by the false is to know and remember the truth, God's Word—what He said in the Old Testament by the holy prophets, like Ezekiel and Jeremiah, and the New Testament.

Encourage your group that their study of God's Word is their protection from the false. They can know what's coming.

EZEKIEL 13

How does this chapter fit with Ezekiel 12?

Chapter 12 ended with the Lord saying the proverb about His coming judgment and fulfillment of visions was wrong. What He says will be performed.

This chapter is a prophecy against Israel's false and foolish prophets who prophesy from their own imagination.

What do verses 1-16 say about foolish prophets? Also ask what they learned about the Lord in these verses.

They can hope for fulfillment of their words, yet the Lord didn't send them. But the Lord's words will definitely be performed. They attach the Lord's name to their own visions. This kind of thing happens now.

God is against people who speak for Him when He has not spoken. He's against false prophets and teachers now, as then. This is the second time in Ezekiel the Lord said He was against someone—Ezekiel 5:8, the people and 13:8, 20, the false prophets.

They'll have no place in the council of God's people and won't be written in the register of Israel. They didn't return to the land of Israel. Such people are not of the Lord now; they're unbelievers.

God's hand was against them so Israel would know He is the Lord God.

They said there was going to be peace, and God said differently. There was no peace then and in a few years Jerusalem was to be destroyed. Then all knew that what the foolish prophets said was false.

God's wrath would tear down what they tried to build with their lies.

What did the Lord say about the women in verses 17-23?

They also prophesied from their own inspiration / hearts.
They made bands for wrists and veils for heads as part of their practices.

They hunted down lives, lying to God's people Israel who listened to their lies. They disheartened the righteous with their lies, and encouraged the wicked not to turn from his wicked way. Relate this to what Ezekiel was to do as the watchman, Ezekiel 3.

God said He would deliver His people from them, and they would know He is the Lord. This means in their judgment, they'd recognize who He is too late for them.

Tell your group to look at their At a Glance chart. What is a possible theme for Ezekiel 13?

Woe to false prophets, men and women

EZEKIEL 14

Who and what are verses 1-11 about?

The Lord told Ezekiel about the elders of Israel who came to him.

The elders had set up idols in their hearts. Compare this with the Jerusalem elders in the visions of Ezekiel 8–9. Those elders in exile were told about the vision, 8:1 and 11:25.

When they came to consult with the Lord through the prophet Ezekiel, the Lord spoke through the prophet about their idols in their hearts. He confronted their hearts so

those estranged from Him might turn in their hearts. Compare this with Ezekiel’s warnings as the watchman.

Verses 6-8 called them to repent. People who are inwardly idolatrous, but come to inquire of God will be answered by God Himself. He knows the hearts of all men. That person will be a sign and proverb / byword, cut off from His people so they’ll know He is the Lord.

If these people consult a prophet who is enticed to speak by the idolatrous people, then the Lord will deal with the prophet just like the one who came to him.

NOTE: Verse 9 might be difficult for some in your group to understand. It’s the same principle as in 1 Kings 22:20-23 and 2 Thessalonians 2:10-12. “Prevailed upon” (ESV—deceived) means “entice, deceive.”¹

Verse 11 ends with what the Lord wants for His people; it’s a desire and a promise.

Verses 12-23

What are these verses about?

Verses 12-20 present a hypothetical situation, and verses 21-23 compare it with Jerusalem.

The situation is if a country is unfaithful and God sends against it:

- Famine
- Beasts
- Sword
- Plague / pestilence

Even though Noah, Daniel, and Job were in it, they could only deliver themselves by their righteousness. This also parallels what the Lord told Ezekiel when He appointed him as the watchman for Israel in chapter 3.

NOTE: Noah and Job were before the nation of Israel existed. Daniel was in Babylon when Ezekiel wrote this.

At this point, you can ask your group what they learned about Noah, Daniel, and Job.

They were three righteous men according to Ezekiel 14.

¹ R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, eds. *Theological Wordbook of the Old Testament*, electronic ed. (Chicago: Moody Press, 1999, c1980), 1853.

Noah

He was blameless and walked with God. He built the ark because he had faith in what the Lord told him to do. He believed the warning.

Daniel

As a youth, he was taken to Babylon after the first siege of Jerusalem by Nebuchadnezzar. He didn't defile himself in Babylon, and God called him a man of high esteem / man greatly loved. He received visions and words from the Lord about coming judgments like Ezekiel did.

Job

He was also blameless, feared God and turned away from evil. This description of him parallels what the Lord called Israel of Ezekiel's time to be. He made sacrifices for his children for fear they had sinned and cursed God in their hearts. But Ezekiel says his righteousness would only deliver himself alone.

How does this apply to now? What does the gospel call individuals to?

Repentance and righteousness go hand in hand with the gospel of salvation. It's for individual hearts to respond to.

Lead your discussion back to Ezekiel 14:21-23. What's the comparison?

The principle of verses 12-20 is much truer when He sends His four severe judgments against Jerusalem.

- Sword
- Famine
- Wild beasts
- Plague / pestilence

There will be survivors who will also be exiled to Babylon. What they say and their conduct will comfort Ezekiel and the other exiles because they'll know the judgments were deserved and caused some repentance. Compare this with 12:16.

Those in exile were spared to tell their abominations among the nations where they go and know He is the Lord.

Ask about a possible theme for this chapter on the At a Glance chart.

Elders and idols; if a country (ESV—when a land) sins

Give time for your group to discuss application from this lesson which has not already been discussed.

EZEKIEL PART 1
LEADER GUIDE
Lesson 5

Lesson emphasis:

- Ezekiel 15–16
- Jerusalem’s history and harlotry

REVIEW

To begin this discussion, you can ask your group what the main points are in Ezekiel 1–14. Use the At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1

God showed His glory to Ezekiel as the foundation for this prophecy book

Ezekiel 2–3, Ezekiel sent and appointed

Ezekiel 4–5, Signs to the exiles about Jerusalem

Ezekiel 6–7, Judgment coming on Israel’s land

Ezekiel 8–11, Visions of Jerusalem

Ezekiel 12–14, Judgment on Jerusalem

12 Sign of exile; God’s Word no longer delayed

13 Word against false prophets in Jerusalem

14 Elders in Babylon, idolatrous hearts—Repent / 4 severe judgments on Jerusalem

Do chapters 15 and 16 also fit into the segment about judgment on Jerusalem?

Yes, they do.

Ezekiel 15

What is this chapter about?

It’s another picture or illustration of Jerusalem; here it’s a vine.

The wood from a vine is not better than any other wood; nothing can be made from it. And when it’s burned, it’s still good for nothing. God says that as the vine is given for fire, so are the inhabitants of Jerusalem. This is another comparison about Jerusalem’s coming judgment because of their unfaithfulness, 14:13 and 21.

The Lord will be known when He brings about His words.

How do Isaiah 5 and Jeremiah 2 compare with this picture?

The house of Israel and the men of Judah were called God's vineyard, His delightful plant / pleasant planting by Isaiah. The comparison was that God planted and cared for His vine, but it only produced worthless / wild grapes. So He'll remove His care for it and consume it, lay it waste.

Jeremiah called it a choice vine, faithful / pure seed that turned into a degenerate shoot of a foreign / wild vine.

Ask what your group noted on their At a Glance chart as a possible theme for this chapter.

Jerusalem given to fire

EZEKIEL 16

Verses 1-22

What are these verses about? Tell your group to look at their map as a visual aid.

The Lord told Ezekiel to make Jerusalem's abominations known, known to the exiles who had formerly lived in Jerusalem.

He began with Jerusalem's origin in the land of Canaan. That's Jerusalem's geographical location.

Father an Amorite and mother a Hittite

Genesis 10:15-16; 15:18-21; Exodus 3:8

Jebusites and Amorites descended from Canaan and were part of that land.

The Hittites were also part of the nations who lived in the land of Canaan.

From Jerusalem's birth it was abhorred by all except God who called it to live.

As it grew up, God took Jerusalem as His own. This story is like a love story between a woman who grew up and a man who saw her when she was ready to be married.

God spread His skirt / corner of his garment over her and covered her nakedness. He entered into a covenant with her and she became His.

You might use a simple timeline as a visual aid as your group discusses what they learned in their study. See the end of this lesson's guide for an example.

How does this relate to the history of Israel in Days Four and Five?

God made a covenant with Abraham and his descendants through Isaac and Jacob, Israel, to make them a great nation and give them the land of Canaan.

David became the king of Israel. He conquered Jebus and made Jerusalem the main city of Israel. It's called the city of David and Zion.

God chose Zion as the place for His habitation on earth. Solomon, David's son and also a king of Israel, built the temple of God in Jerusalem. That's the temple of Ezekiel's time.

The ark of the covenant was in the house, temple. That was the old covenant of the Law, which Israel broke and was suffering the consequences of when Ezekiel spoke in Babylon.

What was the next event in Jerusalem's history in Ezekiel 16?

God washed, anointed, clothed, adorned, and fed so that Jerusalem became beautiful and advanced to royalty. Her fame went to the nations because of God's splendor.

How does 2 Chronicles 8–9 compare with this description?

Ezekiel 16:9-14 might picture Jerusalem at the time of Solomon's reign as king.

What happened at that time?

What does 1 Kings 11:1-13 say? How does it relate to the following verses in Ezekiel?

Solomon loved and married many foreign women, and they turned his heart away from the Lord. Because of that, the Lord tore the kingdom from his son; the kingdom of Israel was divided in 931 B.C.

Ezekiel described it as Jerusalem trusting in her beauty and playing the harlot / whore because of her fame. She took the things God gave her and made idols out of the silver and gold.

There were even times when Jerusalem sacrificed her children to idols, gods from other nations initiated by Solomon's wives.

Verses 23-43

What happened in these verses?

High places were built for various idols on the hills and mountains, streets and squares of Jerusalem. You might ask how this compares with Ezekiel 6 and 7.

But they also turned to other nations in harlotry / whoredom.

The Egyptians

The Assyrians

The Chaldeans, Babylonians

2 Kings 16:1-20

King Ahaz of Judah sought help from the Assyrians during his reign.

Their conduct was so bad that even the Philistines were ashamed of how lewd it was.

God referred to Jerusalem as an adulterous wife, different from harlots / prostitutes in that she gave the money and gifts, not the lovers.

Therefore, He said they would be the ones He'd use to bring judgment on her. Then she'll stop being the harlot / whore.

Jerusalem enraged Him because she didn't remember what He'd done for her. Relate this to the Lord's vineyard.

Verses 44-63

What is this about?

He restates Jerusalem's mother was a Hittite and her father an Amorite—referring to the geographical location.

Then He says her older sister is Samaria to the north, and her younger sister is Sodom to the south. Both were cities, one north and one south of where Jerusalem is on a map.

Samaria was the capital city of the northern kingdom of Israel, known for evil and idolatrous kings, then destroyed. Sodom was also known and destroyed for its evil.

But the main point is that Jerusalem was worse than both of them. She made them appear righteous in comparison.

Ask your group what they learned about these cities as they looked at the cross-references in the lesson.

Sodom

Genesis describes the men of Sodom as wicked exceedingly, homosexuality included. There were not even ten righteous in the whole city, so God destroyed it—as He was about to do to Jerusalem.

Samaria

There was a house for the idol Baal which Ahab the king of Israel built in Samaria.

Because of repeated idolatry, Samaria was captured and people of other nations were sent there to live among the remaining few Israelites. And they brought more idols there.

How does Ezekiel 16 end?

In spite of all this, God said He would restore the captivity of Sodom, Samaria, and even Jerusalem.

NOTE: Nothing else is said about Sodom's restoration from captivity. So don't let your group get into a discussion of that and lose time.

Although in verses 8, 59-60 the inhabitants of Jerusalem broke the covenant God made with them in their youth, God said He'll establish an everlasting covenant with them. It's a covenant of forgiveness / atonement.

These two covenants might refer to the Law—old covenant—and the new covenant of salvation.

Ask what your group noted as a theme for Ezekiel 16 on their At a Glance charts.

Jerusalem's harlotry / whoredom; restoration

How does this relate to the church and the New Testament references at the end of the lesson?

Ephesians 5:25-32

The relationship of Christ Jesus and the church is like that of husband and wife.

His desire is to present her to Himself holy and blameless. He does that by sanctifying her, making her holy, cleansing her with the washing of water with the Word.

Help your group understand that this happens as they study the Bible.

Both Revelation 19:7-9 and 2 Corinthians 11:2-3 also use the parallel of husband and wife referring to Christ and His bride. He is jealous for her as the Lord God was for Israel.

James 4:4

Friendship with the world is adultery—hostility toward God, and makes you His enemy.

Ask your group how they plan to live based on this study.

EZEKIEL PART 1
LEADER GUIDE
Lesson 6

Lesson emphasis:

- Ezekiel 17–19

REVIEW

To begin this discussion, ask your group about the segments in Ezekiel 1–16 and the flow of thought. Use the At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1–3

God showed His glory to Ezekiel as the foundation for this prophecy book.

Ezekiel sent to rebellious Israel’s exiles; appointed as a watchman to warn.

Ezekiel 1:2 5th year, 5th day, 4th month of Jehoiachin’s exile, 592 B.C.

Ezekiel 4–5, Signs to the exiles about Jerusalem’s coming desolation

Ezekiel 6–7, Judgment coming on Israel’s land

Ezekiel 8:1 states the time as 6th year, 5th day, 6th month, 591 B.C.

Ezekiel 8–11, Visions of Jerusalem

Ezekiel 12–16, Judgment on Jerusalem

Do chapters 17–19 fit with the segment about judgment on Jerusalem? Are there signs or pictures about this judgment in Ezekiel 17–19?

Yes

There is a parable or riddle, a proverb, and a lamentation concerning judgment on Jerusalem.

EZEKIEL 17

What is this chapter about?

It’s a riddle and a parable about two great eagles—Babylon and Egypt.

The interpretation is given in verses 11-21.

Verses 1-21

Ask for details from Jeremiah 37:1-10 and 2 Chronicles 36:13 to go along with the facts of Ezekiel 17:1-21. “The Rulers and Prophets of Ezekiel’s Time” is a good visual aid.

What happened?

Nebuchadnezzar king of Babylon went to Jerusalem and took Jehoiachin, Coniah, king of Judah captive to Babylon. He made his uncle Zedekiah the new king of Judah. Zedekiah entered into a covenant, swore an oath by God, to serve Nebuchadnezzar.

Zedekiah rebelled against Nebuchadnezzar, broke the covenant, and sent to Pharaoh Hophra of Egypt for help against Babylon. Relate this to Ezekiel 16:26-29; instead of turning to the Lord, Judah's kings turned to other nations for help.

There was a temporary break in the siege when Egypt came to Jerusalem, but it didn't last, and Egypt's army returned home. Babylon came back to Jerusalem.

The Lord said Zedekiah would not succeed in this.

NOTE: The time of this parable was shortly before Zedekiah broke his covenant with Nebuchadnezzar.

Ezekiel was in Babylon, and the Lord was telling him what was going on in Jerusalem and what was going to happen shortly, Ezekiel 12:25-28.

He prophesied that Zedekiah was to die in Babylon. God called him into account for breaking the covenant. He judged him as unfaithful.

Who or what are verses 22-24 about?

Since the top young twigs of the tree represented the king in Jerusalem according to verses 4 and 12, it seems logical to interpret verses 22-23 to be about a king as well.

Zedekiah was the last king who sat on the throne of David, so this is a future king. This is prophecy about Jesus, the coming King of Israel.

God spoke it and He will perform it, just as He did the rest of this chapter.

Ask what your group recorded as a theme of Ezekiel 17 on their At a Glance chart.

Parable of eagles; King Zedekiah to Babylon

EZEKIEL 18

What are the main points of this chapter?

The proverb about the children's teeth set on edge by their fathers eating sour grapes was no longer to be used in Israel.

Compare this with what Jeremiah was telling the people left in Jerusalem.

It was the same proverb the people of Judah used in both Babylon and Jerusalem.

What did the Lord say about that proverb in Ezekiel 18?

The proverb was not going to be used anymore.
The soul who sins will die for his own unrighteousness, not his father's.

God takes no pleasure in the death of the wicked.
He calls the wicked to repent and turn, repent / turn, and live; make a new heart for themselves and a new spirit. Relate this to Ezekiel 11:19.

Israel said the Lord's way was not right.
Therefore, He was about to judge each of them according to their conduct / ways.

NOTE: Don't introduce this into the discussion, but just be aware that someone might bring up Exodus 20:4-6 which says the Lord visits the fathers' iniquity on the children to the 3rd and 4th generations of those who hate Him. This does not contradict Ezekiel 18.

What is needed for a new heart and spirit?

Repentance

How is righteousness described in this chapter?

Practice justice
Not eat at the mountain shrines, idolatry
Not defile neighbor's wife

Not oppress anyone or rob, but give bread to the hungry and cover the naked
Restore a debtor's pledge, not take interest
Walk in God's statutes and ordinances

This has been repeated in Ezekiel 5 and 11. God's desire is that His people walk in His statutes and ordinances, but they rejected them.

NOTE: In the Law, God clearly stated His statutes and ordinances for Israel. The things He describes as righteousness in Ezekiel 18 are part of the statutes and ordinances.

Give time for your group to discuss this description of righteousness and how it relates to now and to their lives.

What is a possible theme for this chapter?

Righteous live, wicked die

EZEKIEL 19

What is this chapter?

It's a lamentation for the princes of Israel in Jerusalem.

Ask your group to compare 2 Kings 23:31–25:7 with Ezekiel 19 for the main points. Use "The Rulers and Prophets of Ezekiel's Time" as a visual aid.

Verses 1-5a tell about Jehoahaz, son of Josiah, who was king of Judah for three months. Pharaoh Neco took him to Egypt where he died. This compares with Ezekiel 19:3-4.

Neco then made Jehoahaz's brother Eliakim king of Judah, and he reigned as King Jehoiakim for eleven years in Jerusalem. During his reign, Babylon became more dominant than Egypt. Jehoiakim died and his son became king.

Ezekiel 19:5b-9 tells about Jehoiachin, the next king of Judah who reigned three months in Jerusalem. He was taken to Babylon in the second siege against Jerusalem in 597 B.C.

Nebuchadnezzar then made another of Josiah's sons, Mattaniah, Jehoiachin's uncle, king of Judah and named him Zedekiah. He reigned for eleven years in Jerusalem, and was the last king of Judah. He was not a strong king, and verse 14 might refer to him.

NOTE: Ezekiel 19 describes only Jehoahaz and Jehoiachin and not Jehoiakim, probably because these two were taken into exile, just as Ezekiel 12 and 17 prophesy of Zedekiah.

Verses 10-13 tell about the exile and might refer to Zedekiah specifically.

Ezekiel 19 is a lamentation because there was no strong branch / stem, no scepter to rule in Jerusalem.

Ask what your group noted as a possible theme on their At a Glance chart.

Lamentation for princes of Israel

You can end this discussion by asking your group what they've learned from these chapters in Ezekiel that affects their lives.

EZEKIEL PART 1
LEADER GUIDE
Lesson 7

Lesson emphasis:

- Ezekiel 20–21

REVIEW

To begin this discussion, ask your group about the segments in Ezekiel 1–19 and the flow of thought. Use the At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1–3

God showed His glory to Ezekiel as the foundation for this prophecy book.
Ezekiel sent to rebellious Israel's exiles; appointed as a watchman to warn.
Ezekiel 1:2 5th year on 5th day of 4th month of Jehoiachin's exile, 592 B.C.

Ezekiel 4–5

Signs to the exiles about Jerusalem's coming siege, judgment, scattering

Ezekiel 6–7

To the mountains and land of Israel, the end is coming

Ezekiel 8–11

Visions of Jerusalem—abominations / God's glory departed
Ezekiel 8:1 6th year on 5th day of 6th month, 591 B.C.

Ezekiel 12–19

Judgment on Jerusalem, no longer delayed

EZEKIEL 20

How does this chapter begin?

In the 7th year of King Jehoiachin's exile in Babylon, about 590 B.C., some of Israel's elders who were exiles in Babylon came to Ezekiel to inquire of the Lord.

You might ask your group about previous mentions of the elders in exile.

Ezekiel 8:1, the elders were sitting with Ezekiel when he had the visions about the abominations in Jerusalem, in which elders there participated.

Ezekiel 14:1, the elders came to Ezekiel. The Lord told him they had idols in their hearts.

Verses 1-32

What are these verses about?

The Lord refused to be inquired of by them. Verses 1-32 explain why He said that.

It's a brief history of Israel—
what the Lord did
and what they did,
their fathers' abominations, verses 4-29
and their own, verses 30-32.

God:

made Himself known to His people Israel in Egypt; I am the Lord
also promised to bring them to the glory of all lands
gave statutes and Sabbaths in the wilderness
then brought them into their land

Israel:

rebelled and didn't forsake the idols of Egypt
rebelled in the wilderness and rejected His ordinances / rules
profaned His Sabbaths
even their children in the wilderness rebelled in the same way
practiced idolatry / whoring even in their land

What is the repetition about in verses 9, 14, and 22?

At each place, God resolved to pour out His anger on them, but then acted for His name's sake and didn't.

He didn't want His name profaned in the nations' sight.

But Ezekiel was telling the people that the Lord was about to pour out His anger on them, regardless of what the nations saw.

NOTE: There might be questions about verse 25. Israel rejected God's statutes (verse 24), so it seems He gave them over to the statutes and ordinances of the nations surrounding them. The very things they were doing, verse 32.

Verses 33-44

What are these verses about?

God said He will be king over Israel, but it will be when His wrath is poured out.

When He brings them from the peoples and gathers them from where He scattered them

When He brings them into the wilderness of the peoples and judges them

When He brings them into covenant and purges the rebels from them

It's when they will know He is the Lord.

Later, they'll listen to Him and profane His holy name no longer with idols. They'll all serve Him on His holy mountain.

He'll prove Himself holy among them in the sight of all the nations.

Verse 43 speaks of them regretting their sins.

When He has dealt with them for His name's sake, then they'll know that He is the Lord. It will be the time when He sanctifies Israel, makes them holy.

This speaks of time yet future. It's the time of Ezekiel 16:62-63 and 17:22-24.

Verses 45-49

What was the Lord's word which came to Ezekiel?

Tell your group to look at the map "Israel and the Nations" as a visual aid.

It's a prophecy against the south, the Negev. The Lord will send a fire to consume. Verse 49 is the response to this by the elders, verse 1. They said Ezekiel spoke in parables, but the Lord made clear that He spoke about judgment.

Nebuchadnezzar fulfilled this when the Babylonian army came. He burned, but also killed the people. This is like the messages directed to the mountains of Israel and the land in Ezekiel 6-7; the land was desolated, and the people were killed.

Ask what they noted as a possible theme for this chapter on their At a Glance chart.

To the elders—abominations of the fathers

EZEKIEL 21

Verses 1-7

How does this chapter continue the flow of thought begun in 20:45?

You might ask about each time "the word of the Lord came" to Ezekiel.

Not only fire, but God was about to send His sword against the land of Israel.

The prophecy was against the sanctuaries, holy places, and the land.
The sword's destruction was to be from south to north, Negev to Jerusalem.

God was against the land of His people Israel. He said the same thing in Ezekiel 13:8 and 20 about the false prophets in the land. In Ezekiel 20, He told the elders in exile that He would not be inquired of by them. It was time for judgment, not pity, not inquiring.

How was Ezekiel to show this news?

Groan with a breaking heart and bitter grief so that the exiles would ask why.
Then his answer was the news of this coming judgment. It was a sure thing.

Verses 8-17

What are these verses about? What was the Lord's word?

Ezekiel was to cry out and wail because the sword for slaughter was against God's people. The Lord's wrath would be appeased by the slaughter.

God's sword
 sharp and polished
 against His people
 against Israel's officials

NOTE: The NASB and ESV translate verse 13 quite differently.

The NASB "what if even the rod which despises will be no more?" can refer to the king of Judah, the rod referring to the scepter, indicating rule. So what if the king of Judah who despised correction in the previous two sieges will be no more? There was no king over Judah or Israel after 586 B.C.

The ESV asks "what could it do if you despise the rod?" By grammar, following the pronouns, the "it" refers to the sword asking how can it (the sword) correct you since you despised the rod (of correction), the previous two sieges? The expected answer is that it can't. In other words, this siege is judgment, not corrective.

What are verses 14-17 about?

The sword for the slain doubled for the 3rd time might refer to the 3rd siege about to come on Jerusalem by Babylon.

Verses 18-23

What was the Lord's word?

There were two ways for the sword of the king of Babylon to come.

Nebuchadnezzar used divination to determine which place he would strike first—
Rabbah or Jerusalem.

To Rabbah, at that time the capital city of Ammon

To Judah and fortified Jerusalem

He would go to Jerusalem first.

Verses 24-27

Who are these verses about?

The prince of Israel, Zedekiah at that time.

Remove the turban; this is probably not a reference to the priest.
The context is about the king and not priest.

Take off the crown, a reference to the prince of Israel at the time

It's not the same any longer; exalt the low and abase the high.

Zedekiah was the last king of Judah. There has been no other legitimate king there.
There will be no more until He comes whose right it is. The king's crown will be given to
Jesus when He comes.

Verses 28-32

How does this chapter end?

Ezekiel prophesied Babylon's sword against Ammon in 582-581 B.C.

*NOTE: Some in your group might read that Rabbah had rebelled against Nebuchadnezzar, as
Jerusalem's king had done.⁵*

Nebuchadnezzar had to decide which city he would attack first. God's choice was
Jerusalem. Nebuchadnezzar used divination to decide, but it was God's decision.

At this point ask what your group noted as a theme of Ezekiel 21 on the At a Glance chart.

Lord's sword against Jerusalem and Ammon

To end your discussion, ask what your group learned about God's sovereignty from the cross-
references they studied in Day Five.

⁵John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An
Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-c1985). 1:1268.

As a visual aid, you can briefly list the main points about the Lord.

How does Jeremiah 27:1-7 relate to Ezekiel 21:18-32?

During Zedekiah's reign as the last king of Judah, Jeremiah gave God's word in Jerusalem at about the same time as Ezekiel spoke to the exiles in Babylon.

Ammon was one of the nations the Lord gave to Nebuchadnezzar.

The Lord of hosts, God of Israel, is creator and ruler of all. All nations and rulers are under His control.

What does Daniel 4 say about Nebuchadnezzar and the Lord?

The Lord Most High is ruler over the realm / kingdom of mankind / men and gives rule to whomever He wishes. Nebuchadnezzar himself wrote that, probably much later than the events of Ezekiel. He recognized God gave him all that he had.

The King of heaven humbled proud Nebuchadnezzar.

Give time for your group to discuss application related to Daniel 4, especially verses 34-37.

Ask what they learned about Cyrus.

Isaiah 44:24–45:7

When Assyria was the dominant world power, before Nebuchadnezzar ruled Babylon, God named Cyrus the future king of Persia. Cyrus was to perform God's purposes like Nebuchadnezzar did.

Verse 25 mentions diviners as fools. Relate this to Ezekiel 21:21-23.

Give time to discuss application relevant to what this passage says about the Lord.

According to 2 Chronicles 36:22-23, what did Cyrus do?

He fulfilled the Lord's word through Jeremiah about returning to the land after 70 years of captivity.

God stirred his spirit to proclaim that He's the Lord God of heaven. Compare this with Nebuchadnezzar's statement that He's the King of heaven. God appointed Cyrus to rebuild the temple in Jerusalem after Nebuchadnezzar destroyed it.

You might direct your group to look at what you've listed about the Lord and close your discussion with praising Him for who He is.

EZEKIEL PART 1
LEADER GUIDE
Lesson 8

Lesson emphasis:

- Ezekiel 22–24

REVIEW

To begin this discussion, ask your group about the segments in Ezekiel 1–21 and the flow of thought. Use the At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1–3

God showed His glory to Ezekiel as the foundation for this prophecy book.

Ezekiel sent to rebellious Israel's exiles; appointed as a watchman to warn.

Ezekiel 1:2 5th year on 5th day of 4th month of Jehoiachin's exile, 592 B.C.

Ezekiel 4–7

Signs and warnings to the exiles about Jerusalem's coming siege, judgment, scattering

Ezekiel 8–11

Visions of Jerusalem—abominations / God's glory departed

Ezekiel 8:1 6th year on 5th day of 6th month, 591 B.C.

Ezekiel 12–19

Judgment on Jerusalem, no longer delayed

Ezekiel 20–21

God refused to be inquired of by the elders in exile.

With wrath He'll be king over Israel.

He also spoke of the time when He'll make them holy, and they'll know He is the Lord.

He's sending His sword in Babylon's hand against Jerusalem.

His sword will go against Ammon after Jerusalem.

Ezekiel 20:1 7th year, the 10th day of the 5th month, 590 B.C.

Are Ezekiel 22–23 also about judgment coming on Jerusalem?

The segment of Ezekiel 12–23 is about the coming judgment on Jerusalem.

EZEKIEL 22

Verses 1-5

How does this chapter begin?

The Lord told Ezekiel to judge the bloody city, Jerusalem, by making her know all her abominations. Relate this to Ezekiel 20:4.

Jerusalem

- Shed blood in her midst—so that her time will come
- Made idols—for defilement

Because of shedding blood and making idols they brought judgment on themselves.

Verses 6-12

Who did what in these verses?

The rulers / princes and slanderous men in Jerusalem

Oppression
Despised the holy
Profaned the Sabbath
Lewdness and adultery
Bribes

Ask your group how this relates to their society. Is it deserving judgment? How are they to live in it? How did Ezekiel live in exile, knowing what was to come? Give time for application discussion.

How do verses 13-16 fit with verses 1-12?

Because of shedding blood and defilement God was to deal with Jerusalem.

Can a heart / courage endure? Can hands be strong when the Lord God deals with sin?

In verse 14, what He said will be done.

He'll scatter the people of Jerusalem and remove the uncleanness from His city which they have defiled with bloodshed.

Then there is the main repeated statement in Ezekiel—you will know that I am the Lord. This statement usually has to do with judgment.

What is the illustration in verses 17-22? What is the meaning?

Those in Jerusalem had become the impurities of the silver and not the pure silver.

As silver is melted in the furnace, Jerusalem was soon to be melted in the Lord's furnace of judgment. Then they would know He had poured out His wrath on them.

Why did this happen to all the people? Who / what are verses 23-31 about?

Prophets

Priests

Princes

People

All were devouring lives and/or profaning the holy.

There was no man to build up the wall with truth and stand in the gap / breach for those in Jerusalem like Moses did in the wilderness, Exodus 32:11-14 and Psalm 106:19-23. There was not one to intercede before the Lord.

Their deserved punishment was their own way coming on them.
God's indignation was poured out on them.

Ask your group what they noted on their At a Glance chart as a possible theme for this chapter.

Judge the bloody city

EZEKIEL 23

Who is this chapter about? What's the message of this word coming from the Lord?

2 sisters: Oholah—Samaria; and Oholibah—Jerusalem

They were harlots from the time of Israel in Egypt to the present day.
Relate this to Ezekiel 20:4-14.

Their harlotry was in the form of idolatry and seeking other nations instead of the Lord.

Tell your group to look at the map to see where these cities were. They should also look at the lists they made about the two sisters.

Ask what they learned about the two.

Samaria—the capital city of the northern kingdom of Israel
Never forsook her harlotries / whoring from the time of Egypt

Went after the Assyrians and was defiled with their idols

So the Lord gave her to the Assyrians, and they executed judgments on her.
Verse 33 says that Samaria drank the cup of horror and desolation.

NOTE: Some in your group might know Assyria took Samaria and the rest of the kingdom of Israel captive in 733 and 722 B.C. about 130 years before Ezekiel. It was the end of that kingdom.

Jerusalem

Saw what happened to Samaria but became more corrupt than her sister had been
Went after the Assyrians and the Chaldeans, Babylonians
Forgot the Lord, cast Him behind her back

Because of that God brought nations from every side against Jerusalem.
God gave the judgment to those nations to judge Jerusalem according to their customs.

The reference to the righteous men in verse 45 might mean God's true prophet, verse 36 and 20:4; 22:2.

He said He would make Jerusalem's lewdness and harlotry cease.
In that judgment and cleansing, they would know that He is the Lord God.

What is a theme for Ezekiel 23?

Harlots / whores—Oholah and Oholibah

EZEKIEL 24

Verses 1-5

How does this chapter begin? When did this word come to Ezekiel from the Lord?

9th year of King Jehoiachin's exile, on the 10th day of the 10th month—588 B.C.
That day Babylon laid siege to Jerusalem, and the Lord told Ezekiel, who was in Babylon.

All the Lord had said was being performed.

He told a parable to the exiles; boil the pot vigorously. Compare this with 11:3-12.

Verses 6-14

What are these verses about?

Woe to the bloody city, the pot

The parable continues with more details of boiling the flesh and burning the bones, even melting the rust from the pot.

God said that He would have cleansed them, but they would not be cleansed until He spent His wrath on them.

His judgment had begun. It was according to their ways and deeds.

No relenting / No going back

No pity / No sparing

No sorrow / No relenting

Verses 15-24

What happened in these verses and why?

As he had been before, Ezekiel was a sign to the exiles.

The Lord took from him the desire of his eyes, his wife.

And he was not to mourn or weep, only groan silently.

The people asked what it meant, and he told them.

They loved the temple, the sanctuary in Jerusalem; they trusted in it. Perhaps they thought God would never destroy His temple, and there was still hope for their soon return.

They were not to mourn when Jerusalem and the temple were destroyed in only two years from then.

Verses 25-27

How does this chapter end?

The Lord told Ezekiel that when He destroyed Jerusalem, those who escaped / a fugitive would come to him with the information. Then Ezekiel would not be mute any longer.

This was the sign first told to Ezekiel in 3:26-27.

He was only able to say the Lord's words to the rebellious exiles. He could not rebuke them during the years before Jerusalem's destruction. The Lord Himself sent His words to them telling of coming judgment, and Ezekiel was only the watchman to warn them.

When it happened, they'd know that He is the Lord.

What significant event happened in Ezekiel 24? How did it affect Ezekiel’s messages?

The siege against Jerusalem started; the judgment began.
Ezekiel’s message about coming judgment on Jerusalem ended.

Tell your group to look at their At a Glance chart. What is a theme for Ezekiel 24?

Siege on Jerusalem this day—parable of pot; Ezekiel’s wife died

Ask your group what application there is for today from this lesson.

EZEKIEL PART 1
LEADER GUIDE
Lesson 9

Lesson emphasis:

- Ezekiel 25–28
- Prophecies against nations, especially Tyre

REVIEW

To begin this discussion, ask your group about the segments in Ezekiel 1–20:44 and the flow of thought. Use the At a Glance chart as a visual aid for this part of the discussion.

Ezekiel 1–3

God showed His glory to Ezekiel as the foundation for this prophecy book
5th year on 5th day of 4th month of Jehoiachin’s exile, 592 B.C.

Ezekiel was sent to rebellious Israel’s exiles; appointed as a watchman to warn

Ezekiel 4–24 is a main segment of prophecies warning the exiles about the coming siege and destruction of Jerusalem—the siege of Ezekiel 24:1-2.

Ezekiel 8:1, 6th year on 5th day of 6th month, 591 B.C.

Ezekiel 20:1, 7th year, the 10th day of the 5th month, 590 B.C.

Ezekiel 24:1-2, 9th year, 10th day of the 10th month, 588 B.C.
Babylon laid siege to Jerusalem

EZEKIEL 25

Verses 1-7

Who is this prophecy against and why?

Ammon

Because they said “Aha!” when Nebuchadnezzar’s sword went against God’s sanctuary, Jerusalem, and the people of Judah. They were glad for Judah’s judgment.

Relate this to Ezekiel 21:18-22, 28-32. God sent Babylon against Jerusalem first, but said Ammon was also going to be judged by God’s sword.

NOTE: Second Kings 24:2 says Ammon, and other nations mentioned in Ezekiel 25, went against King Jehoiakim of Judah after the first siege against Jerusalem by Nebuchadnezzar in 605 B.C.

Use the map as a visual aid for this discussion.

What does the prophecy say?

The sons of the east—Babylon was east of Ammon—would come against them.

Ammon was to be given as spoil to the nations.

God was going to cut them off from the peoples and make them perish.
He said He would destroy them, and in that they would know He is the Lord.

According to the cross-references, who were the sons of Ammon?

Genesis 19:29-38

Abraham's nephew Lot had two daughters. After they escaped Sodom with their father, they seduced him and gave birth to his sons. One was named Ben-ammi, and the other was Moab.

Ben-ammi was the father of the sons of Ammon.

Moab and Ammon are part of the modern country of Jordan.

NOTE: Lot was Abraham's nephew. Abraham was Isaac's father, who was Jacob's father. Jacob's name was changed to Israel, and his descendants became the nation of Israel.

Verses 8-11

Who does this prophecy begin with?

Both Moab and Seir said Judah was like all the nations.

What did the Lord say about Moab?

Almost the same as He said about Ammon, his brother; he'll be given to sons of the east. Moab and Seir said Judah was like the rest of the nations, denying its special relationship to God.

Verses 12-14

Who is this prophecy about and why?

Seir is the place where Edom lived. It makes up the southern part of modern Jordan.

Edom took vengeance against Judah at some point in time.

So God would lay it waste with a sword. Compare this with God’s sword which Nebuchadnezzar used to destroy Judah and Ammon and Moab.

At some point, Israel will take vengeance on Edom. This might have been 164 B.C. when the Israelite Maccabees subjugated Edom or in 126 B.C. when John Hyrcanus led Israel against Edom. But a time in the future might also be in view.

Who was Edom? Ask your group what they learned from the cross-references.

Genesis 32:3

Jacob and Esau were brothers.

Esau’s descendants were the nation of Edom.

Verses 15-17

Who is in this prophecy?

The Philistines—descendants of Ham, Genesis 10:1 6, 13-14—were also to receive God’s vengeance with His wrath.

Why?

The prophecy about each of these nations tells why they’ll be judged or receive God’s wrath. The word “because” is used repeatedly in this chapter.

The Philistines did as Edom had done; they’d taken vengeance on Judah. So again the Lord was to do to a nation as it had done.

Ask your group where these nations are geographically in relation to Israel.

Tell your group to look at their At a Glance chart and ask what they noted as a possible theme for this chapter.

Prophecy against Ammon, Moab, Edom, and Philistines

Give time for them to discuss what they know of the relationship of these places with Israel today.

EZEKIEL 26

How does this chapter begin?

11th year 1st of the month, 586 B.C.
The year of Jerusalem's destruction

Who are Ezekiel 26–28 about?

Tyre and its leaders

According to chapter 26, why was God against Tyre, and what was to happen to it?

When Jerusalem, the gateway / gate of the people, fell, Tyre was glad.

NOTE: That was probably a reference to the caravan trade route which opened to Tyre at Jerusalem's fall.

But the Lord said He would bring many nations against Tyre. She would be their spoil, instead of Jerusalem hers.

As the sea brings up its waves, so the nations would come against Tyre.

Two of them were:

Babylon, a siege from 585 to 573-572 B.C.

Greece, led by Alexander the Great in 332 B.C.

Then she would know that He is the Lord.

The first was Nebuchadnezzar. There would be a siege like against Jerusalem.

At this point in time, the fall of Jerusalem had ended the terrible two-year siege against it.

There is a short lamentation in this chapter. Tyre was a great city at that time.

But its destruction was sure to come.

What is a theme for Ezekiel 26?

Prophecy against Tyre

EZEKIEL 27

What is this chapter?

The whole chapter is a lamentation over Tyre.

Ask your group for the main points. Direct their attention to their map as a visual aid.

Tyre said it was perfect in beauty.
It's likened to a ship in this chapter.

Tyre was a trade city, the Mediterranean commercial center.

Its sailors / mariners and pilots would wail at its fall and lament over it.
Verse 26 might be a reference to Nebuchadnezzar as the east wind that broke / wrecked the ship.

The inhabitants of the coast, around Tyre, were appalled and horribly afraid (ESV—the hair of their kings bristled with horror). If Tyre, the great city, could fall, they could, too.

Give some time for your group to discuss any other points they might bring up from their study.

God is sovereign over nations
His prophecies are fulfilled. What He says will take place; He performs His Word.

What is a theme for Ezekiel 27?

Lamentation over Tyre

EZEKIEL 28

As your group discusses what they learned from studying this chapter, direct them to the lists they made about the leader / prince of Tyre and the king of Tyre.

Verses 1-10

Who is this about?

The leader / prince of Tyre, a man

His heart was lifted up to make it like God's—he wanted to be greater than he was.
As was not uncommon among pagan kings at the time, he claimed to be a god.

He was a wise man who increased the trade and riches of Tyre.

God said his death was to be by the hand of strangers / foreigners, the most ruthless of the nations. That was a description of Nebuchadnezzar's army.

God would bring him down from his exalted position to the pit, death with the uncircumcised.

Verses 11-19

What is the description of the king of Tyre?

This one was in Eden, the garden of God, and on His holy mountain.
He had the seal / signet of perfection, full of wisdom and perfect in beauty.

He was the anointed cherub—living beings according to Ezekiel—who covers / guards,
created by God.

He was blameless until unrighteousness and violence filled him. His heart was lifted up /
proud.

He corrupted His wisdom.
He sinned and was cast from God’s holy mountain.
God will destroy him with fire, and he’ll cease to be forever (ESV—shall be no more
forever).

Compare the cross-references with this description in Ezekiel 28.

Daniel 10

A vision, a message of great conflict, war, a vision of spiritual beings

Michael was called a “prince,” one of the chief princes and Daniel’s prince, the prince of
Daniel’s people Israel. Michael is an angelic being.

There was also a “prince” of the kingdom of Persia. The vision was during the earthly
reign of Cyrus king of Persia. The “prince” of Persia had withstood the man dressed in
linen for 21 days, the length of time Daniel was mourning and fasting.

Michael helped the man in linen against the “prince” of Persia.

So the man in linen came to Daniel to tell him what would happen to his people Israel, in
the latter days. When he left Daniel, he said that he would fight the “prince” of Persia
and the “prince” of Greece was about to come. The Greeks were the ones who defeated
the Persians.

Revelation 12:7-10

There will be a war in heaven at a specific time in the future. Michael, Israel’s prince,
and his angels war with the devil and his angels, demons.

From these passages and Ezekiel 28, many think there are spiritual beings over earthly
kingdoms and /or kings.

At this point, you might ask your group if they think the king of Tyre is the devil. They need to discuss their thoughts based on what they studied that is clearly stated in the Bible.

Ezekiel 28:13 says he was in Eden.

Genesis 3 says the serpent, the devil, was in Eden.

Condemnation resulted for the devil because of his conceit.

This also compares with the description of the king of Tyre.

Revelation 20 and Matthew 25

The devil's end will be the eternal fire, prepared for him and his angels.

Ezekiel 28 says fire consumed or will consume the king of Tyre.

Ask your group if they understand why some think Ezekiel 28:11-19 is about the devil, whether or not they agree with it. Understanding why brothers interpret certain passages of Scripture the way they do can help with unity in the body. Disagreement is normal, as long as it doesn't cause division.

Verses 20-24

Who is this prophecy about?

Sidon

Where is Sidon? Use the map.

North of Tyre

Both Tyre and Sidon are in modern Lebanon.

What does the prophecy say?

Sidon was part of the nations around Israel which were briars or thorns.

God would be glorified in the midst of Sidon when He executes judgments in her. They they'll know that He is the Lord when the sword of judgment comes.

Verse 24 is a good summary about the nations that are around Israel. They scorned (ESV—treated with contempt) Israel, but no more.

Verses 25-26

Who is this about and when?

At a point in the future when God gathers Israel to their land and they live there securely, He'll execute judgments on all who live around them. All who have gone against them in some way will then know that He is the Lord.

How does this compare with Genesis 12:3?

God will curse those who curse Abraham’s descendants—Israel

Ask about a chapter theme for this chapter.

Leader / prince of Tyre; Sidon

You might end by asking your group what they learned about God, especially from “Then ‘You’ Will Know That I Am the LORD.”

EZEKIEL PART 1
LEADER GUIDE
Lesson 10

Lesson emphasis:

- Ezekiel 29–32
- Prophecies against Egypt

REVIEW

To begin this discussion, ask your group about the segments in Ezekiel 1–28. Use the At a Glance chart and “The Timing of Ezekiel 29–32” chart as visual aids.

Ezekiel 1–3

God showed His glory to Ezekiel as the foundation for this prophecy book
5th year on 5th day of 4th month of Jehoiachin’s exile, 592 B.C.

Ezekiel was sent to rebellious Israel’s exiles; appointed as a watchman to warn

Ezekiel 4–24 is a main segment of prophecies warning the exiles about the coming siege and destruction of Jerusalem—the siege of Ezekiel 24:1-2.

Ezekiel 8:1, 6th year on 5th day of 6th month—591 B.C.

Ezekiel 20:1, 7th year, the 10th day of the 5th month—590 B.C.

Ezekiel 24:1-2, 9th year, 10th day of the 10th month—588 B.C.
Babylon laid siege to Jerusalem

Ezekiel 25–32 is a segment about judgment on the nations around Israel
Ezekiel 26:1, 11th year on 1st of month—586 B.C.

What is the segment of Ezekiel 29–32 about?

These chapters are prophecies against Pharaoh and Egypt.

Use the map as a visual aid to see where the places are in Ezekiel 25–32.
Ask where the nations of these chapters are located in relationship to Israel.

EZEKIEL 29

How does this chapter begin? Tell your group to look at the timeline and “God’s Messages Regarding Egypt and Their Timings” as visual aids for this discussion.

10th year, 10th month, 12th day—587 B.C.

Compare this with the last time reference in 26:1.

The Lord’s word in Ezekiel 29 came before His word to Ezekiel in 26:1 about Tyre.

What are the main points in verses 1-16?

A prophecy against Pharaoh and all Egypt

Pharaoh is likened to a great monster / dragon in the Nile River.

Verses 6 and 7 speak of Egypt being a staff of reed to Israel.

At this point, you can direct your group to look at their timeline “The Rulers and Prophets of Ezekiel” as another good visual aid.

Pharaoh Hophra ruled Egypt from 589 to 570 B.C.

NOTE: Pharaoh Hophra was the one who came to Jerusalem’s aid in Jeremiah 37. Some in your group might remember studying this in Lesson 6. Pharaoh Hophra’s army temporarily stopped the siege against Jerusalem that the Chaldeans (Babylonians) had begun.

But the Lord told Jeremiah to tell the king of Judah, Zedekiah, that Egypt would return to their land and the Chaldeans would return to the siege.

Ezekiel prophesied 29:6-7 during that two-year siege which ended in Jerusalem’s destruction.

Lead your discussion back to Ezekiel 29:8.

Hophra’s destruction is prophesied by a sword God will bring against him.
Then all Egypt will know that He is the Lord.

The land will be desolate 40 years, and the Egyptians scattered for that time.
At the end of 40 years, God will gather the Egyptians back to their land.

The lowest of the kingdoms
Never again lifted up / exalted above the nations

So small, not rule over the nations
Never again be Israel's confidence / reliance, as when they turned to Egypt
instead of God

Verses 17-21

When was this prophecy given? What did the Lord say?

17 years later in 570 B.C.

Compare this with the timeline, "The Rulers and Prophets of Ezekiel." That was the last year of Pharaoh Hophra's reign over Egypt.

Nebuchadnezzar didn't get much spoil from the long time, about 13 years, his army labored to take Tyre. Relate this to what Tyre was like from the descriptions in Ezekiel 26–27.

So the Lord told Ezekiel He would give Nebuchadnezzar the spoils of Egypt. When it says Nebuchadnezzar acted / worked for Him, it means the Lord used him to accomplish His Word.

Ask your group what they learned about God performing His Word.

What is verse 21 about?

"On that day" seems to refer to the time when Nebuchadnezzar took Egypt.

God will open Ezekiel's mouth at that time.

Ezekiel 24:27 is another mention of God opening Ezekiel's mouth, his not being mute.

On that day a horn will sprout for or from the house of Israel.

(ESV—God will cause a horn to spring up for)

NOTE: Commentators are divided about what that means so watch your time here and don't lose it to speculation.

Ask your group what they noted on their At a Glance chart as a possible theme for this chapter.

Prophecy against Pharaoh and Egypt

EZEKIEL 30

How does this chapter begin?

There is no time reference, but it's another word from the Lord. Since it says the word of the Lord came "again," it's probably the same time as the prophecy in 29:17-21.

What are verses 1-19 about? Use the map as a visual aid.

The Lord told Ezekiel to wail. The day was near for a sword on Egypt. The day of the Lord was near for Egypt. Verses 1-9 might refer to future events.

Verse 5 says all the nations in league with Egypt would fall by the sword, battle. These places are widespread from Egypt.

According to verse 9, when it happens messengers will go in ships to frighten secure Ethiopia (ESV—terrify the unsuspecting people of Cush). According to the map, the ships will go down the Red Sea from Egypt.

What do verses 10-12 say and how does it compare with verses 1-9?

If verses 1-9 refer to the future day of the Lord, then verses 10-12 show a foreshadowing of the devastation or destruction of Egypt.

Verse 10 says the Lord will also bring an end to Egypt's hordes (ESV—put an end to the wealth of Egypt) by Nebuchadnezzar.

Again Nebuchadnezzar's Babylon was referred to by God as the most ruthless of the nations. He would put an end to Egypt's pride of power / proud might.

Verses 13-18 speak of places within Egypt.

God was to execute His judgments on Egypt, pour out His wrath.

Verses 20-26

What is the time reference and its significance?

11th year, 1st month, 7th day—586 B.C.

NOTE: In Ezekiel 29–32, the time references are not chronological as they were in Ezekiel 1–28.

This word from the Lord took place between the one of 29:1-16, about 3 months later, and the one beginning in 29:17, 16 years later.

It was the time of Jeremiah 37, when Pharaoh Hophra helped Jerusalem during the siege by Babylon.

Ezekiel 30:21 might be a reference to this time when one arm is broken. The two will be broken when Babylon destroys Egypt later.

As the Lord said several times in Ezekiel, “I am against...,” so He said about Pharaoh.

The scattering of Egypt is again mentioned in this word. God’s sword against Pharaoh of Egypt was in Nebuchadnezzar’s hand.

Egypt will know that He’s the Lord when this prophecy is fulfilled.

What is a possible theme for Ezekiel 30? Tell your group to look at their At a Glance chart.

Sword against Egypt

EZEKIEL 31

What is the time?

11th year, 3rd month, 1st day—less than 2 months after the last word in 30:20-26

It was still during the time of Babylon’s siege against Jerusalem.

What’s the prophecy about?

It’s to Pharaoh, but about Assyria.

Assyria was likened to a great cedar tree in Lebanon. All the great nations lived under its shade; it was during Assyria’s greatness as a nation. Its greatness came from God.

The last verse of the chapter then asked if Pharaoh was equal to the greatness of Assyria. God brought it down, and will also do the same to Pharaoh.

The Lord used Nebuchadnezzar’s Babylonian army to bring down Assyria and would do the same with Pharaoh and Egypt.

Ask about a theme for chapter 31.

Egypt brought down like Assyria

At this point, you can ask what your group learned from the historical sketch on Assyria and Babylon in the lesson.

Use the time line as a visual aid for this part of the discussion.

671 and 667 B.C. Assyria invaded Egypt
Nahum prophesied concerning Nineveh, the capital of Assyria.

Assyria declined, and in 609 Pharaoh Neco opposed Babylon and briefly controlled Judah.
He killed King Josiah of Judah in 609, and Judah's people made Josiah's son
Jehoahaz king.

Neco imprisoned Jehoahaz king of Judah, then took him to Egypt and left his
brother Eliakim—Jehoiakim—as king of Judah.

605 B.C. Battle of Carchemish
Pharaoh Neco went to help Assyria and both were defeated by Babylon.

And then Nebuchadnezzar besieged Jerusalem.

EZEKIEL 32

What is the time at the beginning of this word from the Lord?

12th year, 12th month, 1st day—585 B.C.
It was 1 year and 9 months after the word in chapter 31.

What are verses 2-10 about?

It begins with a lamentation over Pharaoh king of Egypt.

At that time Pharaoh was Hophra.

Many peoples will be appalled at the destruction, and their kings will be horribly afraid
(ESV—the hair of their kings shall bristle with horror).

This seems to indicate that other nations and /or kings are afraid and appalled
because if the great nations fall, then they can.

Verses 11-16

What or who are these verses about?

The Lord said the sword of Babylon will come on Pharaoh, Egypt.
This is a lamentation which will be chanted when destruction comes.

Verses 17-32

When was the time of this word?

12th year on the 15th of the month; probably the same month as verse 1.
That makes this 2 weeks later.

What is this about?

Wail for the hordes / multitude of Egypt who will go down to the pit, Sheol—the place of the dead.

All the uncircumcised slain by the sword

Assyria

Elam

Meshech, Tubal

Edom

The chiefs / princes of the north and the Sidonians

And Pharaoh will join them

What is a possible theme for Ezekiel 32?

Babylon's sword will destroy Egypt

According to Jeremiah 42–44, what happened to Pharaoh Hophra?

What did some of the survivors of Jerusalem do after its fall?

The Lord told the survivors, through Jeremiah, not to go to Egypt.
They had been allies at times before and during the siege.

He told them not to be afraid of the king of Babylon.
But if they went to Egypt, they would not survive there.

They didn't listen to God's prophet and went to Egypt.
While there, they worshiped idols.

Then the Lord said Nebuchadnezzar would come to take Egypt.
He gave Pharaoh Hophra to Nebuchadnezzar as He had given Zedekiah to him.

What does Isaiah 19 say about Egypt and Assyria?

At some time in the future, Judah will cause terror to those in Egypt.
Egyptians will swear to the Lord of hosts, and there will be an altar to Him in Egypt.

He'll send them a Savior to deliver them.

There will be a highway from Egypt to Assyria, and they'll worship the Lord together with Israel—the three a blessing in the midst of the earth.

At this point, you can ask your group what they learned from the end of the lesson about Jehoiachin in 2 Kings 25:27-30.

In the 37th year of his exile, Evil-merodach the king of Babylon then, released him from prison, elevated him and set him above the rest of the exiled kings in Babylon. Jehoiachin ate at the king's table for the rest of his life.

To end this discussion, you might ask your group what they learned from Ezekiel 1–32 about:

The Lord

Ezekiel's example as a watchman and spokesman for the Lord

God's word, His prophecies

Nations that come against Israel

Encourage them to complete the study of Ezekiel with Part 2.