

# EMBASSY COLLEGE



ανηρ ὃς εμπροσθεν μου γεγονεν, οὐκ πρωτος  
μου η̄ν. **31**καγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα  
φανερωθῆ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ  
ἐν ὕδατι βαπτίζων. **32**Καὶ ἐμαρτύρησεν  
Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα.



## SYLLABUS AND STUDY GUIDE B

### Major Prophets I & II

OT205 & OT411

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# Table of Contents

Outline of the Book of Ezekiel . . . . .	2
Chapter One . . . . .	4
Chapter Two . . . . .	9
Chapter Three . . . . .	11
Chapter Four . . . . .	16
Chapter Five . . . . .	20
Chapter Six . . . . .	27
Chapter Seven . . . . .	29
Chapter Eight . . . . .	31
Chapter Nine . . . . .	35
Chapter Ten . . . . .	38
Chapter Eleven . . . . .	40
Chapter Twelve . . . . .	42
Chapter Thirteen . . . . .	45

# Outline of the Book of Ezekiel

## **Part One: The Commission of Ezekiel (1:1-3:27)**

- I. Ezekiel Sees the Glory of God 1:1-28
- II. Ezekiel Is Commissioned to the Word of God 2:1-3:27

## **Part Two: Judgment on Judah (4:1-24:27)**

- I. Four Signs of Coming Judgment 4:1-5:17
  - A. Sign of the Clay Tablet 4:1-3
  - B. Sign of Ezekiel's Lying on His Side 4:4-8
  - C. Sign of the Defiled Bread 4:9-17
  - D. Sign of the Razor and Hair 5:1-4
  - E. Explanation of the Signs 5:5-17
- II. Two Messages of Coming Judgment 6:1-7:27
  - A. Destruction Because of Idolatry 6:1-14
  - B. Description of the Babylonian Conquest 7:1-27
- III. Four-part Vision of Coming Judgment 8:1-11:25
  - A. Vision of the Glory of God 8:1-4
  - B. Vision of the Abominations in the Temple 8:5-18
  - C. Vision of the Slaying in Jerusalem 9:1-11
  - D. Departure of the Glory of God to the Threshold 10:1-8
  - E. Vision of the Wheels and Cherubim 10:9-22
  - F. Vision of the Twenty-five Wicked Rulers 11:1-12
  - G. Promise of the Restoration of the Remnant 11:13-21
  - H. Departure of the Glory of God from the Mount of Olives 11:22-25
- IV. Signs, Parables, and Messages of Judgment 12:1-24:27
  - A. Sign of Judah's Captivity 12:1-16
  - B. Sign of Trembling 12:17-28
  - C. Message against the False Prophets 13:1-23
  - D. Message against the Elders 14:1-23
  - E. Parable of the Vine 15:1-8
  - F. Parable of Israel's Marriage 16:1-63
  - G. Parable of the Two Eagles 17:1-24
  - H. Message of Personal Judgment for Personal Sin 18:1-32

- I. Lament for the Princes of Israel 19:1-9
- J. Parable of the Withered Vine 19:10-14
- K. Message of Judgment on Jerusalem 20:1-24:27

**Part Three: Judgment on Gentiles (25:1-32:32)**

- I. Judgment on Ammon 25:1-7
- II. Judgment on Moab 25:8-11
- III. Judgment on Edom 25:12-14
- IV. Judgment on Philistia 25:15-17
- V. Judgment on Tyre 26:1-28:19
- VI. Judgment on Sidon 28:20-26
- VII. Judgment on Egypt 29:1-32:32

**Part Four: Restoration of Israel (33:1-48:35)**

- I. The Return of Israel to the Land 33:1-39:29
  - A. The Appointment of Ezekiel as Watchman 33:1-33
  - B. The Message to the Shepherds 34:1-31
  - C. The Judgment of Edom 35:1-15
  - D. The Prophecies Concerning Israel 36:1-37:28
  - E. Prophecies Concerning Gog and Magog 38:1-39:29
- II. The Restoration of Israel In the Kingdom 40:1-48:35
  - A. The New Temple 40:1-43:27
  - B. The New Worship 44:1-46:24
  - C. The New Land 47:1-48:35

# **Chapter One**

## **“The Prophet’s Call”**

### **Ezekiel 1:1-3:27**

#### **I. The Context of the Prophet’s Call (Ezekiel 1:1-28)**

The Book of Ezekiel comprises two portions: chapters 1-24, a series of messages delivered before the fall of Jerusalem, the general burden of which is “doom”; chapters 25-48, delivered after its fall, with the underlying theme of “hope.” The book is more appropriately studied under four headings:

Chapters 1-24— Prophecies of Judgment on Judah and Jerusalem

Chapters 25-32— Prophecies Against Surrounding Nations

Chapters 33-39— Prophecies of the Restoration of Israel

Chapters 40-48— The New Temple and the New Law for the Redeemed

#### **A. Historical Facts ( Ezekiel 1:1-3)**

[In the thirtieth year.] Since the time of Origen (185-254) this time note has been held to be a reference to the prophet’s own age, the age when priests began their ministry (<Num. 4:3-4>).

The fourth (month) was mid-June to mid-July, reckoning from the first month, mid-March to mid-April.

The river Chebar ([Ke-bar]) or [Nehar-Kebar] An artificial watercourse of the Euphrates.

[King Jehoiachin.] The eighteenth, and next to the last, king of Judah, was the son of the petty tyrant, Jehoiakim, and grandson of the godly Josiah. Enthroned by Pharaoh-necho of Egypt, he reigned only three months, when he was deported to Babylon by Nebuchadnezzar in the year 597, along with the upper classes (<2 Kin. 24:8-16>). He was released by Amel Marduk (Evil Merodach), son of Nebuchadnezzar in 560, the thirty-seventh year of his exile (<2 Kin. 25:27>). “The Jehoiachin tablets,” published in 1939, refer to “Yaukin” and his sons as receiving rations (Albright, BA, V (Dec. 1942), pp. 49-55). Jeremiah (<Jer. 22:20-30>) and <Ezekiel 19:5-9>

appear sympathetic toward him. His grandson Zerubbabel was in the Messianic line (cf. <Matt. 1:11-12; Ezr. 3:8; 1 Chr. 3:17-19>).

The fifth year of King Jehoiachin's captivity (June-July, 592). Ezekiel was the first prophet to date his messages chronologically.

[Ezekiel] ([Yehezqe'l], "God strengthens") the priest. Nothing is known of his father Buzi. Other prophets with priestly background were: Samuel (<1 Chr. 6:28; 1 Sam. 7:9; 11:14; 16:2> ff.); <Jeremiah 1:1>; Zechariah (<Zech. 1:7; Neh. 12:4,16; Ezr. 5:1>).

## **B . Heavenly Features (Ezekiel 1:4-28)**

It was essential for Ezekiel to have a picture of God's awesome greatness before he could minister and confront an apostate people.

Ezekiel's call came in the form of a theophany, a manifestation of God in the midst of a storm. His vision is described in much greater detail than the theophanies of Moses (<Exo. 33; 24:9> ff.), (<Amos 7:15>), Isaiah (ch. 6), Jeremiah (<Jer. 1:4-10>), or Daniel (<Dan. 7:9> ff.). He starts from below, describing first the four living beings with the four wings and the four faces, combining human and animal forms to make the throne-car (vv. 4-14), then the wheels within wheels enabling the chariot to move in all four directions without turning (vv. 15-21), and lastly the crystal platform on which was the likeness of a throne, where was seated the likeness of one like fire encircled with rainbow glory (vv. 22-28).

## **II. The Character of the Prophet's Call (Ezekiel 2:1-3:27)**

### **A. Called to Be a Prophet (Ezekiel 2:1-10)**

In chapters 2 and 3, the prophet is commissioned to be a fearless messenger to a rebellious people (<Ezek. 2:1-7>), is commanded to assimilate as his own God's word or message (<2:8-3:3>), is endowed with courage to speak to a calloused Israel (<3:4-9>), is impelled on a mission to the exiles at Tel-abib (<3:10-15>), is charged with the responsibility of a watchman (<3:16-21>), and is placed under a restraint of silence and seclusion (<3:22-27>).

### **B. Called to Be a Watchman (Ezekiel 3:16-27)**

[I have made thee a watchman;] i.e., one spying, or a sentinel (cf. <Jer. 6:17; Isa. 57:10>). The prophet's call to be a pastor, a watchman for the souls of individuals as well as for the nation, is more fully expounded in <Ezek. 18:1-32> and <33:1-20>. In the present paragraph four cases are considered:

the habitual sinner who is not warned (v. 18);

the sinner who is warned but does not repent (v. 19);

the righteous man who apostatizes but is not warned (v. 20);

the righteous man who is warned and remains righteous (v. 21).

Ezekiel is accountable for the faithful deliverance of God's message, not for its success or failure (vv. 17-19). Die (v. 18) and live (v. 21) do not come up to the highest NT sense, but refer respectively (1) to perishing in the destruction of the state and being excluded from the restored kingdom of God, and (2) to being preserved and entering into the blessedness of the kingdom.

### **Conclusion (Ezekiel 3:1-15) :**

[Eat this roll, and go speak.] God's messenger must first inwardly appropriate God's truth himself, before he "speaks" it to others (note, <Ezek. 2:8>).

[It was in my mouth as honey for sweetness]—<Ps. 19: 10; 119:103; Rev. 10:9>, where, as here, <Ezek. 3:14>, the "sweetness" is followed by "bitterness,"—the former being due to the