

EZEKIEL

Three Bible Class Lessons

Series Theme

“Ezekiel: Seeing God’s Glory in a Time of Crisis”

The Three Lessons

Lesson 1 — Ezekiel: The Man, the Times, and the Call of God

Ezekiel 1–3

Lesson 2 — “They Shall Know That I Am the LORD”

Ezekiel 8–11; 18; 20; 24

Lesson 3 — Hope, Restoration, and the Shepherd of God’s People

Ezekiel 34–37; 40–48

INTRODUCTION

Nations and People Under God's Condemnation in Ezekiel

The book of Ezekiel records God's judgments against His own people, Israel and Judah, as well as the surrounding nations. The Lord condemned them for idolatry, rebellion, violence, pride, injustice, and hostility toward His people.

For Bible class purposes, it is helpful to distinguish the nations specifically judged in Ezekiel 25–32 from the people of Israel and Judah condemned for their own sins throughout the book.

I. The Nations Condemned in Ezekiel 25–32

These are the principal subjects of the judgment oracles in those chapters. Ezekiel 35 separately revisits Edom, also called Mount Seir.

1. **Ammon** — Ezekiel 25:1–7

- A. Reason for judgment: The Ammonites rejoiced over the desecration of God's sanctuary, the desolation of Israel, and the captivity of Judah.
- B. Sentence: God would deliver them to the people of the east and make their land a possession.

2. **Moab and Seir** — Ezekiel 25:8–11

- A. Reason for judgment: They declared that Judah was like all other nations, showing contempt for God's people and their special standing.
- B. Sentence: God would execute judgments upon Moab.

3. **Edom** — Ezekiel 25:12–14; 35:1–15
 - A. Reason for judgment: Edom acted vengefully against Judah and Israel and sought revenge.
 - B. Sentence: God would lay Edom waste and execute vengeance through His people Israel.
4. **The Philistines** — Ezekiel 25:15–17
 - A. Reason for judgment: They acted with spite and vengeance, seeking to destroy Judah.
 - B. Sentence: God would execute great vengeance upon them.
5. **Tyre** — Ezekiel 26:1–28:19
 - A. Reason for judgment: Tyre rejoiced at Jerusalem's fall because it expected to profit from the city's destruction (26:2). Its ruler also exalted himself in pride (28:2–6).
 - B. Sentence: Tyre would be destroyed, its wealth plundered, and its city brought down.
6. **Sidon** — Ezekiel 28:20–24
 - C. Reason for judgment: Sidon would be a source of judgment and a sign to Israel that God was holy.
 - D. Sentence: God would send pestilence and bloodshed upon Sidon.
7. **Egypt and Pharaoh** — Ezekiel 29:1–32:32
 - E. Reason for judgment: Pharaoh arrogantly claimed the Nile as his own creation (29:3, 9), and Egypt had been an unreliable support to Israel (29:6–7).
 - F. Sentence: Egypt would be humbled, Pharaoh's power broken, and the land made desolate. Egypt would be scattered among the nations.

II. Other Nations and Peoples Judged Later in Ezekiel

1. **Mount Seir (Edom)** — Ezekiel 35:1–15
 - A. Hatred of Israel, bloodshed, and a desire to possess Israel's land.
2. **Gog and his allied nations** — Ezekiel 38:1–39:29
 - A. An invading force comes against God's restored people; God intervenes and destroys the attackers.
3. **The nations witnessing God's judgment** — Ezekiel 38:23; 39:21–23
 - A. They would see God's power and learn that He had judged Israel for its iniquity and vindicated His holiness.
4. **Gog's allies** include Persia, Ethiopia (Cush), Libya (Put), Gomer, and the house of Togarmah — (Ezekiel 38:2–6).

- A. The exact identification of Gog and some of these ancient peoples with modern nations is debated, so they should not automatically be equated with particular modern countries.

III. The People of Israel and Judah Under God's Condemnation

God's judgment was not limited to foreign nations. Ezekiel repeatedly condemns His own people for violating His covenant.

1. **The rebellious house of Israel** — Ezekiel 2:3–8
 - A. Their sins: Rebellion against God and refusal to listen to Him.
2. **Jerusalem and its inhabitants** — Ezekiel 5:5–12; 22:1–16
 - A. Their sins: Idolatry, violence, bloodshed, and profaning holy things.
3. **The elders of Israel** — Ezekiel 8:1–18; 14:1–8
 - A. Their sins: Idolatry and setting up idols in their hearts.
4. **False prophet** — Ezekiel 13:1–23
 - A. Their sins: — Speaking false visions, misleading the people, and proclaiming peace when there was no peace.
5. **False prophetesses** — Ezekiel 13:17–23
 - A. Their sins: Deceiving God's people through falsehoods and spiritual manipulation.
6. **The princes and rulers of Israel** — Ezekiel 22:6–12, 25–29
 - A. Their sins: Oppression, greed, exploitation, and shedding innocent blood.
7. **The priest** — Ezekiel 22:26
 - A. Their sins: Violating God's law, profaning holy things, and failing to distinguish between holy and common.
8. **The shepherds of Israel** — Ezekiel 34:1–10
 - A. Their sins: Feeding themselves instead of the flock, neglecting the weak, and ruling harshly.
9. **The people practicing idolatry and injustice** — Ezekiel 18:5–13; 22:1–12
 - A. Their sins: Violence, adultery, oppression, and other violations of God's commandments.

IV. The Underlying Reason for God's Condemnation

1. Ezekiel repeatedly identifies several causes of divine judgment:
 - A. **Idolatry** — Ezekiel 6:1–14; 8:1–18.
 - B. **Rebellion against God's commandments** — Ezekiel 5:5–7.
 - C. **Bloodshed and violence** — Ezekiel 7:23; 22:1–12.

- D. **Pride and arrogance** — Ezekiel 28:1–10.
- E. **Rejoicing over the downfall of God's people** — Ezekiel 25:3, 6; 26:2.
- F. **Corrupt spiritual leadership** — Ezekiel 13:1–16; 34:1–10.
- G. **Social injustice and oppression** — Ezekiel 22:6–12, 29.
- H. **Refusal to repent** — Ezekiel 18:30–32.

Ezekiel also emphasizes that God takes no pleasure in the death of the wicked. He calls people to repent and live (Ezekiel 18:23, 30–32; 33:11).

Important point: God's condemnation of the surrounding nations did not mean that Israel was innocent. God judged foreign nations for their sins and judged Israel for its own covenant unfaithfulness. His holiness and justice applied to both.

LESSON ONE

Ezekiel: The Man, the Times, and the Call of God

Primary Text

Ezekiel 1–3

Central Thought

Even when God's people are surrounded by crisis, God remains on His throne, His Word remains true, and His servants remain responsible to proclaim it.

Lesson Objectives

By the end of the lesson, students should understand:

2. Who Ezekiel was and when he prophesied.
3. Why Ezekiel's ministry occurred during one of the darkest periods in Judah's history.
4. The significance of Ezekiel's vision of God's glory.
5. What God expected Ezekiel to do as His prophet.
6. The meaning and application of the watchman principle.

I. THE HISTORICAL SETTING — EZEKIEL IN EXILE

Before studying Ezekiel's visions, we need to understand **where Ezekiel was and what was happening to God's people.**

1. Ezekiel was a priest and among the Jewish captives in Babylon.
2. Notice how the book begins:

- A. *"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God."* — **Ezekiel 1:1**, ^{AKJV}
- 3. Jerusalem had not yet been completely destroyed when Ezekiel began his prophetic ministry. Nebuchadnezzar had already carried many Jews into captivity.
 - A. This is important.
 - B. The people might have **thought**, "**Jerusalem is still standing. God will surely protect His city.**"
- 4. But God was teaching them otherwise.
 - A. The problem wasn't Babylon and its armies.
 - B. The fundamental problem was **Judah's rebellion against God.**

II. The Larger Historical Picture

- 1. The northern kingdom of Israel had already fallen to Assyria.
- 2. Judah continued for another period of time, but eventually its rebellion brought Babylon against Jerusalem.
- 3. Ezekiel therefore ministered during the period leading up to and immediately following the destruction of Jerusalem.
- 4. His message wasn't primarily: "Everything is going to be fine."
- 5. His message was: **God is still God, and His people must understand why judgment is coming.**

III. Why would people in captivity need to be reminded that God was still in control?

- 1. Possible answers:
 - A. They were defeated.
 - B. Their nation had been devastated.
 - C. They were living in a foreign country.
 - D. Jerusalem appeared to have been abandoned.
 - E. Their circumstances could make them question God's power.
- 2. That leads directly into Ezekiel's first great vision.

IV. EZEKIEL SEES THE GLORY OF GOD — Ezekiel 1:1-3

- 1. Ezekiel says: ***"I saw visions of God."***
- 2. Then he describes an extraordinary vision.

- A. There were four living creatures.
 - B. There were wheels.
 - C. There was movement.
 - D. There was brightness.
 - E. There was fire.
 - F. There was something resembling a throne.
 - G. And above the throne was the appearance of a man.
3. The details can become overwhelming.
4. We shouldn't make the mistake of thinking that we have to identify every tiny detail before we can understand the message.
5. The major point is much clearer — **God Is Ever Present**
- A. Ezekiel is in Babylon — God's temple is in Jerusalem.
 - B. The Jews might have thought: “**God's presence is confined to Jerusalem.**”
 - C. But Ezekiel sees the glory of God in **Babylon**.
 - D. That is one of the great lessons of the book. — **God is not limited geographically.**
 - E. God wasn't defeated because His people were defeated.
 - F. God hadn't ceased to exist because Jerusalem was falling.
 - G. God remained sovereign.
6. The climax comes when Ezekiel sees the throne. - Ezekiel 1:26-28
- A. *“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone...” — Ezekiel 1:26*
 - B. And then: *“And when I saw it, I fell on my face, and I heard a voice of one that spoke.” — Ezekiel 1:28*
7. Notice the progression:
- A. **Vision → God's glory → Ezekiel falls down → God speaks.**
 - B. A genuine recognition of God's glory produces humility.

Application

- 1. We live in a world where people often want God to fit into their expectations.
- 2. But Ezekiel begins with the opposite: **God is greater than Ezekiel's circumstances.**
- 3. When life appears chaotic, God isn't confused.
- 4. When nations rise and fall, God remains sovereign.

5. When God's people experience difficulty, God hasn't surrendered His throne.

V. “SON OF MAN, STAND UPON YOUR FEET” — Ezekiel 2

1. After Ezekiel falls before God's glory, God speaks to him.
 - A. “And he said to me, Son of man, stand upon your feet, and I will speak to you.”
— **Ezekiel 2:1**
2. The expression “**son of man**” is used repeatedly throughout Ezekiel.
 - A. It emphasizes Ezekiel's humanity.
 - B. God is God and Ezekiel is man.
 - C. Yet God chooses to use this man as His messenger.
3. What Kind of People Will Ezekiel Preach To?
 - A. God says — “*And he said to me, Son of man, I send you to the children of Israel, to a rebellious nation that has rebelled against me...*” — **Ezekiel 2:3**
 - B. And verse 5 says — “And they, whether they will hear, or whether they will forbear... shall know that there has been a prophet among them.”
4. Notice something important.
 - A. God doesn't tell Ezekiel “**Make them listen.**”
 - B. He tells him “**Give them my message.**”
5. Their response belongs to them.
6. Ezekiel's responsibility is faithfulness to God as His messenger.

VI. EAT THE SCROLL — EZEKIEL MUST INTERNALIZE GOD'S WORD — Ezekiel 2:8–3:3

1. God gives Ezekiel a scroll.
 - A. It contains: “*lamentations, and mourning, and woe.*”
 - B. Ezekiel is told to eat it.
2. **Read Ezekiel 3:1–3.** The symbolism is powerful.
 - A. Before Ezekiel can faithfully deliver God's message, God's Word must become part of him.
 - B. The prophet cannot simply be a messenger who mechanically repeats words.
 - C. He must receive God's Word.

Application

1. There is an important principle here for Bible teachers.

2. We shouldn't merely **know verses**.
3. We should allow God's Word to shape us.
4. A teacher cannot effectively teach what he refuses to take seriously himself.
5. The Word must first affect the teacher.
6. Then the teacher can teach others.

VII. THE WATCHMAN — Ezekiel 3:16–21

1. This is one of the most important passages for understanding Ezekiel.
2. Read Ezekiel 3:17:
 - A. “Son of man, I have made you a watchman to the house of Israel: therefore hear the word at my mouth, and give them warning from me.”
3. A watchman had a responsibility.
 - A. He was supposed to see danger coming and warn the people.
 - B. If he saw the enemy coming and failed to warn them, he was accountable.
4. Notice the Responsibility
 - A. God says — *“If the wicked man turn not from his wickedness... he shall die in his iniquity; but you have delivered your soul.”* — Ezekiel 3:19
 - B. The prophet **cannot force repentance**. But he must **give the warning**.
 - C. This principle appears again in Ezekiel 33.
 - D. **God's people have a responsibility to faithfully communicate God's truth.**
 - E. We cannot make another person obey.
 - F. We can teach, we can warn, we can encourage, and we can live faithfully as examples.
 - G. But ultimately, each person is responsible for his own response to God's Word.

VIII. LESSON SUMMARY

1. God is still on His throne.
 - A. Ezekiel's circumstances were terrible.
 - B. God wasn't dethroned .
2. God's Word remains true.
 - A. The people might reject it.
 - B. That doesn't change its truth.
3. God's servant must be faithful.

- A. Ezekiel's success wasn't measured by how many people applauded him.
- B. His responsibility was to deliver God's message.

Discussion Questions

1. Why was Ezekiel's vision of God's glory especially important while he was in Babylon?
2. Why do you think God called Ezekiel a “son of man”?
3. What does the watchman principle teach us about responsibility?
4. Why might people reject a message even when it is true?
5. How can we remain faithful when people don't respond favorably to God's Word?

Closing Thought

Ezekiel teaches us that difficult circumstances do not change God's sovereignty, and opposition does not relieve God's servants of their responsibility to proclaim His Word.

LESSON TWO

“They Shall Know That I Am the LORD”

Primary Texts

Ezekiel 8–11; 18; 20; 24

Central Thought

God's judgment against Jerusalem was not arbitrary; it was the righteous response of a holy God to persistent rebellion.

Lesson Objectives

1. Students should understand:
2. Why Jerusalem was judged.
3. The seriousness of idolatry.
4. Why God's glory departed from Jerusalem.
5. The importance of individual responsibility.
6. The recurring expression, “**They shall know that I am the LORD.**”

I. THE PROBLEM WAS SPIRITUAL, NOT POLITICAL

1. When Jerusalem eventually fell, someone might have asked: “**Why did God al-**

low this?”

2. Ezekiel answers that question repeatedly.
 3. The Babylonians were the instrument God used, but Babylon wasn't the ultimate explanation.
 4. Judah had rebelled against God.
 5. The book repeatedly exposes their idolatry and disobedience.
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II. THE ABOMINATIONS IN JERUSALEM SHOWN TO EZEKIEL— Ezekiel 8

1. **Ezekiel 8:5–6** — God says: *“Son of man, lift up your eyes now the way toward the north.”*
 - A. Ezekiel sees an image provoking God's jealousy.
 - B. Then God shows him additional abominations.
 2. Ezekiel sees **seventy elders of Israel worshiping images**. — **Ezekiel 8:12:**
 - A. *“Then he said to me, Son of man, have you seen what the ancients of the house of Israel do in the dark...?”*
 3. They thought they were hidden. They were not.
 4. Women **mourning for Tammuz**
 - A. Then Ezekiel sees women participating in pagan religious practices.
 5. Men **worshiping the sun**
 - A. Finally, he sees men with their backs toward God's temple, worshiping the sun.
 - B. The progression is horrifying.
 6. The temple that was supposed to be associated with the worship of Jehovah had become contaminated by idolatry.
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III. GOD SEES WHAT PEOPLE THINK IS HIDDEN

1. This is one of the practical lessons from Ezekiel 8.
 - A. The elders say: *“The LORD sees us not; the LORD has forsaken the earth.”*
 - B. They were wrong on both counts.
 - C. God saw them.
 2. And God had not forsaken the earth.
 3. Their sin was not hidden from Him.
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Application

1. People sometimes behave differently depending upon who is watching.
2. But God doesn't merely see public behavior. He sees the heart.
3. There is a lesson for Christians:
 - A. **Faithfulness must exist when nobody else is watching.**
 - B. Our relationship with God cannot be built merely around public religion.

IV. THE GLORY OF GOD DEPARTS FROM JERUSALEM — Ezekiel 10–11

1. Now we come to one of the saddest scenes in Ezekiel.
2. God's glory had been associated with His presence among His people.
3. But because of their rebellion, God's glory begins to depart.
 - A. **Ezekiel 10:18:** *"Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubim."*
 - B. And eventually: *"And the glory of the LORD went up from the midst of the city..."* — **Ezekiel 11:23**
4. Think about what this means.
 - A. The people trusted in the temple.
 - B. They may have thought: **"We have the temple, therefore nothing can happen to us."**
5. But having a temple did not excuse rebellion.
6. Religious symbols cannot substitute for obedience.

V. INDIVIDUAL RESPONSIBILITY — Ezekiel 18

1. Ezekiel 18 addresses an important question.
2. The people had a proverb:
 - A. "The fathers have eaten sour grapes, and the children's teeth are set on edge."
— Ezekiel 18:2
3. They were blaming previous generations.
 - A. But God says: *"Behold, all souls are mine..."* — Ezekiel 18:4
 - B. Then: *"The soul that sins, it shall die."* — Ezekiel 18:4
4. This chapter emphasizes personal responsibility.
 - C. **Ezekiel 18:20** — *"The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son..."*

5. This does not mean that our actions have no effect upon others. They obviously do.
 - A. Parents influence children.
 - B. Leaders influence congregations.
 - C. Society influences individuals.
6. But God does not condemn a person simply because somebody else sinned.
 - A. Each person is accountable for his own response to God.

VI. GOD DOES NOT DELIGHT IN THE DEATH OF THE WICKED — Ezekiel 18:21–32

1. This is a beautiful balance to the judgment passages.
 - A. **Ezekiel 18:23** — *“Have I any pleasure at all that the wicked should die? says the Lord GOD: and not that he should return from his ways, and live?”*
 - B. And again: **Ezekiel 18:32** — *“For I have no pleasure in the death of him that dies, says the Lord GOD: why turn yourselves, and live you.”*
2. God's judgment wasn't because God enjoyed destroying people.
 - A. Judgment was the consequence of rebellion.
 - B. God wanted repentance.

VII. “THEY SHALL KNOW THAT I AM THE LORD” — Ezekiel 20 and throughout Ezekiel

1. One expression appears again and again — **“They shall know that I am the LORD.”**
 - A. Why? Because Judah had forgotten who God was.
2. They needed to learn:
 - A. God is holy.
 - B. God keeps His promises.
 - C. God sees sin.
 - D. God judges rebellion.
 - E. God shows mercy.
 - F. God remains sovereign.
3. The destruction of Jerusalem would demonstrate God's holiness and faithfulness.

Discussion Questions

1. What does Ezekiel 8 teach about the danger of hidden sin?
 2. Why did the Jews mistakenly believe Jerusalem could not fall?
 3. What does Ezekiel 18 teach about individual responsibility?
 4. Does God's judgment mean that God enjoys punishing sinners? Why not?
 5. What does *"They shall know that I am the LORD"* mean in the context of Ezekiel?
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LESSON TWO SUMMARY

1. The central lesson is:
 - B. **God's patience must never be mistaken for approval.**
 2. Judah had received warning after warning.
 3. God was not unjust when judgment came.
 4. And yet God's desire was still repentance.
 5. This gives us a sobering but encouraging truth:
 - A. **God is both holy enough to judge sin and merciful enough to call sinners to repentance.**
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LESSON THREE

Hope, Restoration, and the Shepherd of God's People

Primary Texts

Ezekiel 34–37; 40–48

Central Thought

The God who judges His people for their rebellion is also the God who promises restoration, righteous shepherding, new life, and His continuing presence.

I. FALSE SHEPHERDS — Ezekiel 34:1–10

1. After spending so much time hearing about judgment, Ezekiel's message begins to turn toward hope.
 2. God addresses the shepherds of Israel. These were Israel's leaders.
 - A. **Ezekiel 34:2** — *"Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"*
 3. The leaders had exploited God's people.
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4. Instead of caring for the flock, they cared for themselves.
 - A. Verse 4 says: — *“The diseased have you not strengthened, neither have you healed that which was sick...”*
5. God holds leaders accountable for how they treat people under their influence.

Application

1. Leadership in God's people is not about status. It is about service.
2. A shepherd who uses the flock for himself has completely misunderstood the nature of leadership.

II. GOD HIMSELF WILL SHEPHERD HIS PEOPLE — Ezekiel 34:11–16

1. Now comes a remarkable promise.
 - A. *“For thus says the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.”* — **Ezekiel 34:11**
2. God says He will:
 - A. Seek the lost,
 - B. Bring them back,
 - C. Feed them,
 - D. Bind up the injured,
 - E. Strengthen the sick.
3. **Ezekiel 34:16** — *“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick...”*
 - A. This language points forward to the great shepherd imagery we find in the New Testament.
 - B. Jesus said: — *“I am the good shepherd: the good shepherd gives his life for the sheep.”* — **John 10:11**^{AKJV}
4. Ezekiel's shepherd prophecy provides important background for understanding that imagery.

III. THE VALLEY OF DRY BONES — Ezekiel 37:1–14

1. This is probably the most famous vision in Ezekiel.
 - A. Read **Ezekiel 37:1–3**.
2. Ezekiel sees a valley filled with dry bones.
 - B. God asks: — “Son of man, can these bones live?”

- C. Ezekiel wisely responds: — “O Lord GOD, you know.”
- 3. God tells him to prophesy to the bones.
 - A. The bones come together.
 - B. Sinews appear.
 - C. Flesh appears.
 - D. Skin covers them.
 - E. Then breath enters them.
 - F. And they live.

IV. WHAT DO THE BONES REPRESENT?

- 1. God explains the vision.
 - A. **Ezekiel 37:11:** — *“Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off.”*
 - B. The people saw themselves as dead.
 - C. Their nation had been destroyed.
 - D. Their hope seemed gone.
- 2. God's message was: — **Your situation is not beyond My power.**
 - A. **Verse 12:** — *“Therefore prophesy and say to them, Thus says the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves...”*
- 3. God promises restoration.

V. A CAUTION ABOUT EZEKIEL 37

- 1. This passage is sometimes immediately identified as a prophecy about the bodily resurrection at the end of time.
- 2. But we should pay close attention to God's own explanation.
 - A. The bones represent: — “The whole house of Israel.”
 - B. The immediate context concerns Israel's restoration from its apparently hopeless condition.
 - C. Therefore, the primary meaning of the vision is **restoration of Israel**, not a detailed description of the final resurrection.
- 3. That does not mean the passage has no relationship to the broader biblical teaching about resurrection.
 - A. The imagery certainly demonstrates God's power to bring life where there ap-

pears to be death.

4. But we should let Ezekiel explain Ezekiel.

VI. GOD'S SPIRIT AND LIFE — Ezekiel 37:14

1. God says: *“And shall put my spirit in you, and you shall live...”*
 - A. The important idea is that restoration comes from God.
 - B. The people cannot resurrect themselves.
 - C. God brings life.
2. This is a powerful biblical principle:
 - A. **Human beings cannot save themselves by their own power.**
 - B. God must provide the means of salvation and restoration.

VII. THE TWO STICKS — Ezekiel 37:15–28

1. God tells Ezekiel to take two sticks.
 - A. One represents Judah.
 - B. The other represents Joseph/Ephraim.
 - C. God joins them together.
2. **Ezekiel 37:22** — *“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all...”*
 - A. The divided people would be united.
3. And then comes another important promise:
 - A. *“And David my servant shall be king over them...”* — **Ezekiel 37:24**
 - B. David had already died.
 - C. So this is looking forward to a Davidic ruler.
 - D. The New Testament identifies Jesus as the promised descendant of David.
4. Thus Ezekiel's restoration promises ultimately contribute to the biblical picture of the coming Messiah and His kingdom.

VIII. “THE LORD IS THERE” — Ezekiel 40–48

1. The book ends with a tremendous statement.
2. Ezekiel receives a vision involving a temple, land, worship, and God's presence.
3. The final words of the book are:
 - A. *“And the name of the city from that day shall be, THE LORD IS THERE.”*

— **Ezekiel 48:35**

4. Think about how appropriate this is.
 - A. At the beginning of the book, Ezekiel sees God's glory.
 - B. In the middle of the book, God's glory departs from Jerusalem because of Israel's sin.
 - C. At the end, the book closes with: — **THE LORD IS THERE.**
5. That gives the book a remarkable progression:
 - A. **Glory revealed → sin exposed → judgment executed → restoration promised → God's presence emphasized.**

IX. WHAT DOES EZEKIEL TEACH US?

Bring the entire three-lesson series together.

1. God is sovereign.
 - A. Ezekiel begins with God on the throne.
 - B. Circumstances doesn't change God's authority.
 2. Sin has consequences.
 - A. Judah did not fall because God was weak.
 - B. Judah fell because God's people rebelled against Him.
 3. God sees what people cannot see.
 - A. Hidden sin is not hidden from God.
 4. Every person is responsible.
 - A. **Ezekiel 18** reminds us that we cannot blame others for our own rebellion.
 5. God wants repentance.
 - A. God says — *“Turn yourselves, and live you.”* — **Ezekiel 18:32**
 6. God cares about how His people are shepherded.
 - A. **Ezekiel 34** condemns leaders who exploit God's people.
 7. God can bring life out of hopeless circumstances.
 - A. The dry bones demonstrate God's power to restore what appears hopeless.
 8. God's ultimate purpose is that people know Him.
 - A. Again and again: — **“They shall know that I am the LORD.”**
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FINAL CLASS DISCUSSION

1. What characteristic of God is emphasized most strongly in Ezekiel?

1. Possible answers:

- A. Holiness
- B. Sovereignty
- C. Justice
- D. Mercy
- E. Faithfulness

2. Why was the destruction of Jerusalem not evidence that God had failed?

- 1. What can Christians learn from Ezekiel's faithfulness as a watchman?
- 2. What does Ezekiel teach about personal responsibility?
- 3. What can we learn from God's condemnation of Israel's shepherds?
- 4. What does the dry-bones vision teach us about God's ability to restore hope?
- 5. Why is the final statement, "THE LORD IS THERE," such an appropriate conclusion to the book?

THREE-LESSON SERIES AT A GLANCE

Lesson	Chapters	Major Theme	Key Passage
1. The Man, the Times, and the Call	1–3	God's glory and the prophet's responsibility	Ezekiel 3:17
2. They Shall Know That I Am the LORD	8–11; 18; 20; 24	Sin, judgment, and personal responsibility	Ezekiel 18:20
3. Hope, Restoration, and the Shepherd	34–37; 40–48	Restoration, hope, and God's presence	Ezekiel 48:35

THE BIG PICTURE OF EZEKIEL

The entire book can be remembered with four movements:

GOD'S GLORY



ISRAEL'S REBELLION



GOD'S JUDGMENT



GOD'S RESTORATION

1. And the book begins with **God's glory** and ends with: **"THE LORD IS THERE."**
2. That is the central encouragement of Ezekiel:
 - A. **Even when God's people are surrounded by judgment, captivity, failure, and uncertainty, God has not surrendered His throne, His Word has not failed, and His purposes will ultimately stand.**