

**A LOOK AT THE BOOK  
EZEKIEL  
"YOU SHALL KNOW THAT I AM THE LORD!"**

Ralph Porter

George Barna and others have done considerable research which demonstrates that there is little difference between the lifestyle of our pagan culture and that of those who claim to be Christians today.

Why has our lifestyle become so conformed to that of the world around us?

One of the primary motives of this similarity is that we have bought into a false concept of Who God is.

When our concept of God weakens, our lifestyle weakens along with it!

***A cheap view of God produces a cheap lifestyle!***

The same problem was true in Israel in Ezekiel's day!

Even though they had a visible manifestation of God present with them to remind them of His glory for nearly a thousand years, they had begun to take Him for granted.

They were so used to having God around that they didn't give Him His rightful importance.

God sent Ezekiel to warn them of the danger of this attitude.

After the judgment came, he was there to remind them again of God's love and promises.

When they see what God has done, the whole world will realize Who God is!

Ezekiel should serve to remind *US* of just how great our God is, and how important it is that we trust Him and obey Him daily.

**AUTHOR AND DATE**

Internal testimony and tradition credit the book to Ezekiel, son of Buzi, who ministered in the 6<sup>th</sup> century B.C.

Nothing more is known concerning Buzi.

Ezekiel was one of the few prophets who combined the office of priest and prophet.

Therefore, he paid special attention to the details concerning the temple and the priestly character of Messiah.

The first event of Ezekiel's life recorded in Scripture is the captivity of 598 B.C.

The first captivity and deportation had occurred in 586 B.C.

It was in this second deportation that Ezekiel, together with Jehoiachin, king of Judah, and other priests and leaders from among the people, was taken to Babylon.

This event was so important to him that he dates the other events of his life from it.

The Babylonians placed him in Tel Aviv, a concentration camp southeast of Babylon, designed to hold those who had been removed from Jerusalem.

This deportation occurred eleven years before the destruction of Jerusalem.

When Ezekiel arrived in Babylon, Daniel had already been there nine years and was already famous throughout the land (14:14, 20).

Conditions in Tel Aviv were pleasant for the Israelites.

They were permitted to own their own homes (3:24).

They were engaged in business, even to the point of controlling a large portion of the economy.

Their leaders were able to meet together (8:1; 14:1; 20:1).

The conditions were so good that many did not wish to return when the captivity was over.

In the fifth year of his captivity, 593 B.C., Ezekiel saw a vision of the glory of the Lord.

It was at this time that God called him for a special ministry to the exiles in Babylon.

He was then thirty years old.

He was called to announce judgment on Jerusalem during the period preceding the fall of Jerusalem, and to correct the false hope of the exiles that God would not allow Jerusalem to fall, and that they would return soon.

God hardened him so that he could stand in the midst of rejection and opposition (3:8-9).

While in exile he married, and was apparently happily married.

The day that the siege of Jerusalem began, God took his wife's life, as an object lesson of the destruction of Jerusalem.

He was instructed not to weep, as a symbol that none would mourn the destruction of Jerusalem.

After its destruction, Ezekiel was given a ministry of comforting the exiles with the hope that God would restore Israel.

Concerning the later events in Ezekiel's life, nothing is recorded.

It appears that he died in exile, as no reference is made to him after the captivity period.

Tradition says that he was slain by another man in exile, because Ezekiel rebuked him for idolatry.

A summary statement of the life of Ezekiel may be found in the meaning of His name: "strengthened by God."

If ever a man's life bore testimony to this fact, it is the life of Ezekiel, the prophet-priest of God to the exiles.

His call to minister among the exiles in Babylon was received in 593 B.C.

His last dated prophecy was given 22 years later in 571 B.C.

The specific messages occurred at different times within this period.

## **BACKGROUND**

Deuteronomy 28:1, 15

Nearly a thousand years had passed since Moses issued these words.

The history of Israel since that time had been filled with disobedience to God's commands.

God sent repeated warnings to the people through His prophets.

In spite of their warnings, the people persisted in sin and idolatry.

The people developed a hard attitude toward the message of the prophets.

They were warned of coming judgment until they lost their fear of it.

Now the judgment was about to come at last.

Preliminary judgment has already come as a sign of what is yet to come.

Ezekiel will see the fulfillment of the words of the previous prophets and will announce the judgment to those in exile in Babylon.

Previous to the ministry of Ezekiel, the northern kingdom, Israel, had been taken captive by Assyria in 722 B.C.

The Chaldeans defeated Assyria and established their own empire.

In 605 B.C., Nebuchadnezzar launched his first campaign against Jerusalem.

He made Jehoiakim subservient to himself and took captive certain young men of noble birth, of whom Daniel was one (Dan. 1:1-7).

Within three years, Jehoiakim revolted against Nebuchadnezzar.

In 598 B.C., during the reign of Jehoiachin, Nebuchadnezzar again took control of Jerusalem.

At this time he took the king and most of the significant people back to Babylon.

He left Zedekiah as a vassal king over the insignificant people left behind.

Ezekiel was taken captive in the 2<sup>nd</sup> deportation to Babylonia in 598 B.C. with Jehoiachin.

He wrote the first 32 chapters as a pre-exilic book, before the fall of Jerusalem in 586 B.C.

The people left behind in Jerusalem thought God was punishing those taken captive.

*They were left behind because "they were especially pleasing to God."*

This fallacy was reenforced by the false prophets among them.

All were sure God would never let HIS chosen city fall!

In reality, God took the remnant to Babylon to preserve them—those left behind would die there.

It was against this backdrop that the prophet was called to minister.

He was to announce the impending destruction of Jerusalem.

The emphasis of this prophecy is from the perspective of the captivity.

He uses the pre-exilic focus as part of his attempt to comfort them by explaining again why they are in the captivity.

He then proclaimed a message of future restoration under the leadership of their Messiah.

## **PURPOSE AND THEME**

For generations the people have defiled the name of Yahweh.

Ezekiel's message is that:

**God is about to glorify His name** which Israel has ignored and cheapened.

He tells them how He is going to teach them Who He is.

Repeated theme: *"And you shall know that I am the Lord!"*

The book foretells the means by which this will be accomplished.

God will defeat His people, destroy His city, and send them into captivity.

Following this judgment, He will restore them again.

**They will learn Who He is** because of all that He is going to do in their presence, both in judging them, as well as in restoring them.

*God is going to have His day!*

Prior to the destruction of the city,

the purpose is to call the people to repentance,  
therefore he uses a message of coming judgment.

Following that judgment,  
the purpose is to encourage the people,  
therefore he uses a message of coming restoration.

Both aspects reveal God's holiness, His love, and His mercy.

Both aspects reveal the totality of Who God is.

The entire program revealed demonstrates God's sovereign control over His people and over the nations of the world.

## **ORGANIZATION**

The book divides into two major sections.

Both sections result in the knowledge and glory of the Lord.

The book hinges on 33:21—the fall of Jerusalem.

### **Prophecies *before* the fall of Jerusalem 1-32**

Judgment is about to come.

Primarily against Israel, but the surrounding nations will also receive God's correction.

Concerning the prophet 1-3

Prophecies of judgment against Jerusalem 4-24

Prophecies of judgment against the nations 25-32

### **Prophecies *after* the fall of Jerusalem 33-48**

Restoration and millennial blessings to be received by Israel.

Prophecies concerning their restoration 33-39

Prophecies concerning the millennium 40-48

The result of BOTH sections is that *ISRAEL AND THE NATIONS WILL KNOW THAT YAHWEH IS LORD!* 33:29; 39:28; 48:35

## **ARGUMENT**

### **PROPHECIES BEFORE THE FALL OF JERUSALEM 1-32**

#### **CONCERNING THE PROPHET HIMSELF 1-3**

The prophet begins with information concerning his own preparation and call.

### **His historical context 1:1-3**

### **His vision of the Lord 1:4-28**

Ezekiel comes face to face with the glory of God that has been defiled by God's people.

What is it? 1:28

*"This was the appearance of the likeness of the glory of the Lord."*

The vision caused him to fall before it.

He sees what the people need to see: just how great the Lord really is!

### **His commission 2-3**

The commission to go as a prophet to Israel 2:1-3a

The rebellion against God's Word 2:3b-7

God does not expect them to respond to the message, but they will be judged for rejecting the message of His prophet.

The appropriation of the message 2:8-3:3 (Compare Rev. 10:9-10)

In preparation for his position, Ezekiel is told to eat a scroll on which are written words of judgment and woe.

The eating of the scroll signifies Ezekiel's appropriation of God's message.

The hardness of heart 3:4-9

God describes the hardness of Israel, which is supposed to be His people.

He equips Ezekiel by hardening him also.

The preparation for the job 3:10-15

God empowers him for the job he is to do.

The responsibility of a watchman 3:16-21

He is reminded of a watchman's responsibility and the guiltiness which is his if he doesn't deliver the warning.

He is responsible to sound the alarm—what they do with it is their responsibility.

God tells him up front that they won't listen to him.

God will hold him accountable for his assigned task, but not for their response.

The silence of the spokesman 3:22-27

His mouth is going to be sealed except when God tells him to speak.

They will not receive a message from God when *they* want to hear it.  
God will determine the time to speak to them.

Once again Ezekiel is reminded of the rebellion in the hearts of the people and told not to look for results from his ministry.  
He is responsible to warn them—not to make them move.

### **What lessons do we learn from this introductory message concerning Ezekiel?**

#### **AGAINST JERUSALEM 4-24**

After establishing the source and authority of his message, the prophet begins to announce the judgment which is about to come upon Jerusalem.

#### **Four signs of coming judgment 4-5:4**

City on a tile 4:1-3

Ezekiel sets up a little model camp there and then destroys it.  
That is what God is going to do to Jerusalem.  
God is going to destroy Jerusalem.

Prophet on his side 4:4-8

Ezekiel lies on his left side for 390 days and on his right side for forty days.  
Each day represents one year.  
The sign represents the attack against Jerusalem.

God will judge Israel for 390 years for the sin of Israel (N) and 40 for the sin of Judah.

Defiled bread 4:9-17

Ezekiel was to take several types of grain, put them into one vessel, and make bread of it.

Food and water are rationed, which announces coming famine and thirst.

The sign is a graphic picture of the effects of the Babylonian invasion on the people.

The use of dung to bake the bread is a picture of their inability to get firewood from outside the city and demonstrates the extent of the defilement.

Shaved head and divided hair 5:1-4

Ezekiel is to take a razor and shave both his head and his beard.  
He divides the hair into three parts.

The razor is a picture of Nebuchadnezzar.

The three parts represent what will happen to Israel.

Some will burn.

Some will be slain by the sword.

Some will be scattered.

#### **Three explanatory messages 5:5-7:27**

## Explanation of the four signs 5:5-17

Interprets the last sign, but serves as a commentary on all four.

Because of Israel's rebellion and disobedience, God is about to bring severe judgment on them.

## Cause of judgment 6

Begins and ends with an announcement of judgment.

1<sup>st</sup> announces the destruction of the city 1-7

2<sup>nd</sup> emphasizes the death of many individuals 11-14

In both cases the cause is idolatry.

In the middle God promises to preserve a remnant (8-10) because He wants them to know that He still loves them and still has plans to bless them in the future.

## Description of judgment 7

Seems to imply the response of the people to the prophet's message.

They have become hardened to the prophets because of the long delay in the judgment.

Ezekiel announces that the day of judgment has come.

This is their last chance to repent.

He then describes again in detail what they can expect to happen, to strengthen the urgency of his appeal.

## **Four visions concerning abominations 8-11**

Actually this is all one vision which points to four aspects of the same condition.

Their abominations have become so gross in God's sight, that He must leave the city—the glory is about to depart!

Shows the contrast between the glory of God and the defilement of His name by the people.

## Vision of the abomination in the temple 8

1-4 reveals the glory of God

5-18 reveals the defilement of the temple—goes from bad to worse:

An image in the north gate provokes God to jealousy 5-6

Pictures on the inside temple walls of beasts and idols 7-10

70 elders inside offering incense to the paintings, claiming "God is dead" 11-12

Men at the temple door worshipping the sun 15-16

God declares that their idolatry has provoked Him to judge the house of Judah 17-18

## Vision of the man with the inkhorn 9

God calls for those who have charge over the city to come with their weapons.

One of the men is sent with an inkhorn to mark the forehead of all who mourn because of the abomination which has taken place.

The others are sent out to slay all those who are not marked.

*Message:* though God is about to destroy the city, a remnant will be preserved.

**The glory of the Lord moves from its position by the ark to the threshold of the temple.**

Vision of the coals of fire 10

The man clothed in linen is commanded to reach into the wheels described as those seen by the river Chebar, take coals of fire, and spread them throughout the city.

*Message:* from the same glory of the Lord that they have defiled, judgment is going to come.

**The glory of the Lord moves from the Holy of holies to the east gate of the Lord's house.**

Vision of the judgment 11

Depicts the judgment of the leaders of the city.  
God sends Ezekiel to prophesy against the city.

When he is through, Pelatiah, one of those who led the people in their sin, dies.

Ezekiel fears that the result of his prophecy will be the extermination of the people.

God promises to preserve a remnant.

**The glory of the Lord is seen departing from the city and standing on the Mount of Olives—it is understood that it leaves from there.**

### **Symbols and messages announcing judgment 12-19**

A series of announcement and predictions concerning the coming judgment follows in 12-24.

First Ezekiel uses signs, messages and parables to announce the judgment.

Two signs 12:1-20

Sign of the removal of the prophet's possessions 12:1-16

God instructs Ezekiel to pack his bags and move to another place In sight of the people.

*Message:* God is going to send them into exile.

He represents the prince in particular, whose face would be covered so he might not see the ground and who, though he would die in exile, would never *see* Babylonia (that is, Zedekiah).

Sign of trembling 12:17-20

The people would eat trembling, as the prophet had eaten.  
The land would be desolate and waste.  
*Soon!* (Not as far off as many thought)

Five messages 12:21-14:23

A proverb rejected 12:21-25

*"The days are long and every vision fails."*

Don't misinterpret the delay. God doesn't forget.  
The judgment is sure; 1000 years are like a day to God (2 Pet. 3:3-9)!  
Time is only an issue from a human perspective; not to God.

*"The days draw near as well as the fulfillment of every vision."*

A saying denied 12:26-28

*"The vision he sees is for many years from now; he prophesies of times far off."*

The delay is over.  
This generation will see its fulfillment.  
It's imminent!

Message against the false prophets 13

They are lying. God hasn't spoken to them.  
They promise what they desire.  
God is against them. He will destroy all they have.

Message against the elders 14:1-11

The elders come to Ezekiel for advice.  
He condemns them for their idolatry and exhorts them to repent.  
Any who refuse will be judged.

If they seek out a prophet, God will deal with them personally.  
If the prophet doesn't condemn them, both the prophet and the elders will be judged by God.

Message concerning the impossibility of salvation for this generation 14:12-23

They will not be delivered, regardless of who intercedes for them.  
Nevertheless, there will be a remnant preserved through the judgment.

Three parables 15-17

Parable of the vine 15

The vine is only good for bearing fruit.  
It can't perform any work.  
God planted Israel as a vine to bear fruit.  
Since it has not produced fruit, it is worthless.  
God is going to cut it down, and use it as fuel for a fire.

## Parable of Israel's marriage 16

Israel is like an abandoned child whom God cleansed and raised to marriageable age. He then took responsibility for her and married her, raising her to a royal state.

After God had done all this for her, she became a prostitute, and made idols of the jewels He had given to her.  
She turned to everyone but Him, committing fornication with Egypt, Assyria, and Chaldea.

Therefore, she must be punished as an adulterous wife.

Nevertheless, afterwards God will restore her and reestablish His marriage covenant with her, because He still loves her.

## Parable of two eagles 17

Israel is like a cedar whose high twigs (= royal house) were taken by an eagle (Babylon) who protected and cared for them.  
The king tried to ally himself with a second eagle (Egypt).

Israel is no more faithful to its human commitments than it is in its commitment to God.

Because of Israel's unfaithfulness, the king of Babylon will come against them and destroy them, and kill their king.

This is a divine judgment, because of their unfaithfulness to the Lord.  
Nevertheless, God will preserve the highest twig, which He will later restore.

## Principle of divine dealing 18

They were repeating a popular parable:

*"The fathers have eaten sour grapes and the children's teeth are set on edge."*

They think that God is judging the children for the sins of their fathers.

They don't even recognize their own sin.

### **God's principle:**

**The sinner will die for his own sin and the righteous will live.**

No one will be judged for his father's sin, nor will any remain unjudged because of his father's righteousness.

If anyone repents of their former lifestyle and adopts another, the reward will be reversed also (either direction).

Based on this principle, God urges them to repent.

Because they will not turn back from their sin, they will be judged.

## Lament for princes 19

Jehoahaz 19:1-4

Jehoiachin 19:5-9

Zedekiah 19:10-14

## Predictions concerning the judgment 20-24

Following the general announcement of the coming judgment (12-19), Ezekiel presents a series of specific predictions concerning that judgment (20-24).

Review of God's past dealings 20:1-32

Some elders come to inquire of the Lord before Ezekiel.

The Lord refuses to reveal anything to them, because the people don't really want to obey Him 20:1-4

The reason given to the elders is based on Israel's rebellion throughout her entire history.

In every important period of God's dealing with her, she has rebelled against Him.

In Egypt 20:5-9

In the wilderness 20:10-17

In the border of Canaan 20:18-26

In each of these cases, God forgave her, not for her sake, but *for His name's sake!*

In Ezekiel's time 20:27-32

Now they *still* rebel.

God is no longer going to spare them.

It is His name they are desecrating.

Revelation of God's future dealings 20:33-44

Judgment to eliminate the rebellious 33-39

Restoration because of His name 40-44

Description of judgments 20:45-21:32

Figure of a fire in a dry forest 20:45-49

Figure of a sharpened sword 21:1-32

Cause of judgments 22

Basic causes: bloodshed and idolatry (1-5)

Parable of two sisters 23

Two adulterous sisters:

Oholah = Samaria (Israel (N.)) with Assyria => taken captive by Assyria

Oholibah = Jerusalem (Judah) with all the nations => taken captive by Babylonia

Final results: Like any harlot, they will be stoned, and their sons slain.

Final message of judgment 24

Delivered on the very day that the king of Babylon approached the city to destroy it.

Parable: the boiling pot into which flesh is placed 24:1-14

All flesh will be destroyed.

The final result is purification, but not until God's anger is fully manifested.

Sign: the death of Ezekiel's wife 24:15-27

Instruction not to lament her death 15-18

Explanation of the sign 19-23

Sign of Ezekiel's silence 24-27

God's final word had been spoken; there would be no further word!

***What lessons do we learn for our lives today from these words of judgment pronounced against Jerusalem?***

## **AGAINST THE PAGAN NATIONS 25-32**

Simultaneous with the judgments against Jerusalem, Ezekiel presents a summary of the Babylonian invasion of the region.

TWO nations are the special focus of attention: Tyre and Egypt.

### **Against surrounding nations that despise Israel (AND her God!) 25-28**

Against Ammon 25:1-7

Against Moab 25:8-11

Against Edom 25:12-14

Against Philistia 25:15-17

Against Tyre **26-28:19**

"King of Tyre" receives descriptions which no man could ever fulfill.

Therefore it is assumed that this is a reference to Satan, as the power behind the throne.

Satan's great fault was his pride.

Nowhere in Scripture is the description of a man so close to that of Satan himself, as is the prince of Tyre—except for the Antichrist.

"Prince" is commonly used of a king throughout Ezekiel.

The "Prince of Tyre" is clearly human.

This prince operates as an instrument in the hands of the king.

The king is puffed up with pride and his desire is to keep God from putting His Son on the throne.

The king wants to be like God.

The prince, and Tyre itself, appear to be instruments of Satan, intent on accomplishing his purpose.

Against Sidon 28:20-23

Resultant peace for Jerusalem 28:24-26

## **Against Egypt in whom Israel trusted 29-32**

Judah didn't have to trust God as long as Egypt was there to help them.

Egypt had distracted Israel from following her God for generations.

Although they had been the most significant of the nations, they would become the least.

Downfall of the nation 29

Description of the judgment 30

Comparison of Assyria with Egypt 31

Lament over Egypt 32

### ***What lessons do we learn from the judgment of the nations?***

## **PROPHECIES AFTER THE FALL OF JERUSALEM 33-48**

The book begins with the presence of the Glory of the Lord, views His departure, and closes with the promise of His presence in the restored millennial kingdom.

Two major themes arise following the fall of Jerusalem:

1. The restoration to the land in general 33-39
2. The millennial kingdom and its specific conditions 40-48

## **CONCERNING RESTORATION 33-39**

### **Appointment of the watchman 33**

This time Ezekiel is to speak as the spokesman for the fulfillment of God's promise of *blessing* for Israel.

Divine commission 1-9

The new commission begins where the old one ended.

As a watchman, Ezekiel was responsible to warn people concerning the coming judgment.

He faithfully fulfilled that assignment, right up to the end.

But his work isn't over yet.

The new commission is given in preparation for the fall of Jerusalem, and the starting of a new epoch, and a new role of encouraging the people to trust God to fulfill His promises for the future.

Divine message 10-20

Now Ezekiel is to repeat again the message that God is faithful in His dealings with His people.

He has to remind them of the rest of the story: the principles of God's judgment.

The implication of this message is that now the people need to repent.

Divine opening of the mouth 21-33

Announcement of the fall of Jerusalem 21

His mouth opened 22

The remnant's pride 23-24

The remnant's sin 25-26

The remnant's judgment 27-29

The remnant's stubbornness 30-32

The responsibility of God's spokesman 33

They *still* aren't going to listen!

He is still to warn them.

When the judgment comes, they will know that God has spoken.

### **Shepherds in Israel 34**

False shepherds 1-10

They were looking for personal profit, not for the welfare of the people.

True shepherds 11-31

God Himself is going to take their place, because the leaders of the people have not been faithful in administering their stewardship.

Their gathering and judgment 11-22

The naming of David as true and faithful shepherd 23-24

The peace treaty 25-31

### **Prophecies concerning Edom 35**

Promise of judgment 1-9

Cause of judgment 10-15

The cause of the judgment is their hatred and desire to eliminate Israel and the God of Israel.

This attitude is still visible as one part of the Arab-Israeli conflict today!

### **Prophecies concerning Israel 36-37**

Judgment of the nations 36:1-7

Prosperity of the land 36:8-15

Sin of the people 36:16-21

Cleansing of the nation 36:22-38

God will regather them, cleanse them, and give them a new heart.

Then He will be able to bless them.

**The vision of the bones** demonstrates graphically how God is going to restore the national life of Israel 1-14

He is going to take the old scattered bones, which are devoid of life.  
He is going to bring them together, and restore them to life.

**The sign of the two sticks** that are united in one demonstrates that the nation which has been divided in two will be united again. 15-28

### **Prophecies concerning Gog and Magog 38-39**

The people have been restored to the land again.  
They are sitting in an unwalled city.  
They are secure.  
They are probably confident of their protection under a peace treaty (Dan. 9:27).

In that secure context, God is going to bring together the last oppressors of Israel for a final conflict.

#### **Invasion 38:1-16**

God unites the nations of the north (Russia and friends (Iraq, Iran, others?)) together with those of the south (Egypt, Arabs, others ???) in a great alliance against Israel.

They unite to attack the nation that has been reunited from out of all the nations of the world and is sitting confident and secure in cities without walls—without protection!  
38:8

They attack with great power, thinking this will be their chance to take Israel by surprise and walk away with rich spoils from a defenseless victim.

[Some contemporary problems blocking this scenario:

1. Russia's current weakened role in modern political scene.
2. Israel is far from "secure in unwalled villages."
3. Surprise attack—the attack is totally unexpected!

How do we get there from here?

When God's time is right for this attack, He'll have all the pieces in place! ]

#### **Judgment 38:17-39:29**

When they strike, God will work in a way that will distinguish Him from all the pagan gods of the nations.

All will be able to see the difference and recognize that He is God! 38:16

God will supernaturally destroy the attacking nations with all their mighty power. 38:17-23

He will lead them to the mountains of Israel, where they will be destroyed.  
This will end their rebellion, and their countries will be destroyed. 39:1-8

Those who live in the cities of Israel will go out to where God has caused the destruction and clean up the remains. 39:9-16

God invites the beasts to come out and enjoy a great banquet from the remains of those who fall in the confrontation. 39:17-21

From this day forward, Israel recognizes Yahweh as her God. 39:20-22

Even the pagan nations come to realize God's purposes in Israel's suffering. 39:23-24

Israel will be reestablished in the land again, and will enjoy the right relationship with her God. 39:25-29

## **CONCERNING THE MILLENNIUM 40-48**

Immediately following the period of preparation for the restoration, the prophet begins to describe the conditions during the millennium.

The worship system is totally renovated.

Some of the same elements are repeated.

Other elements are absent, because they are no longer useful.

### **Visions of the restored temple 40-42**

The description of the temple would be a real comfort to those who had seen the destruction of the old temple.

The temple is totally different than the one they had known and than any temple ever built.

It is built in order to facilitate *millennial worship*.

### **Return of the glory of the Lord 43:1-12**

Once the Glory of the Lord returns, the promise is given that it will never again depart—because the nation will never again profane the name of the Lord.

### **Ordinances concerning worship 43:13-46:24**

The sacrifices and offerings are present as a *REMINDER* of what Christ accomplished through His death.

The system is totally different than the Levitical system.

Some of the most important elements in the old system are absent.

No ark of the covenant

No mercy seat

No Day of Atonement

The altar of burnt offering is central—*the memorial!*

Altar of burnt offering 43:13-27

Regulations concerning ministers 44

Division of the land 45:1-17

The old inheritance boundaries are changed.

Offerings and sacrifices 45:18-46:24

## **Vision of the land 47-48**

River from the temple 47:1-12

Borders of the land 47:13-23

Divisions of the land 48:1-29

Gates of the city 48:30-35a

Description of the city 48:35b

The main characteristic is what was missing in the rest of the book:

**THE PRESENCE OF YAHWEH!**

The result of the events described in the book is also the theme of the book:

***"THEY SHALL KNOW THAT I AM THE LORD!"***

***What lessons do we learn that relate to our lives today from the restoration promises given to Israel following the destruction of Jerusalem?***