

# Ezekiel Commentaries & Sermons

LAMENTATIONS

Michelangelo's Ezekiel on the Sistine Chapel

DANIEL

Click chart to enlarge

Click chart to enlarge  
Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission  
[Click Chart](#) from Charles Swindoll

## CHRONOLOGY OF EZEKIEL'S PROPHECIES

PROPHECY OF JUDGMENT <i>The LORD is not there</i>		PROPHECY OF RESTORATION The LORD is There
<b>FATE OF JUDAH</b> Before the Siege	<b>FOES OF JUDAH</b> During the Siege	<b>FUTURE OF JUDAH</b> After the Siege
593-588 BC	587-586	586-571
7 YEARS OF PROPHESYING HORROR & NO HOPE		15 YEARS OF PROPHESYING HOPE
<b>Ezekiel 1:1-3:27</b> Ezekiel Sees the Glory & Receives the Call	<b>Ezekiel 4:1-24:27</b> Judgments Against Judah	<b>Ezekiel 25:1-32:32</b> Judgments Against the Gloating Nations
		<b>Ezekiel 33:1-39:29</b> Restoration of Israel to the LORD
		<b>Ezekiel 40:1-48:35</b> Visions of the Temple Jehovah Shammah

**Outline of the Book of Ezekiel from Dr John MacArthur** - The book can be largely divided into sections about condemnation/retribution and then consolation/restoration. A more detailed look divides the book into 4 sections. First, are prophecies on the ruin of Jerusalem (Ezekiel 1:1–24:27). Second, are prophecies of retribution on nearby nations (Ezekiel 25:1–32:32), with a glimpse at God's future restoration of Israel (Ezekiel 28:25,26). Thirdly, there is a transition chapter (Ezekiel 33:1-33) which gives instruction concerning a last call for Israel to repent. Finally, the fourth division includes rich expectations involving God's future restoration of Israel (Ezekiel 34:1–48:35). ([Reference](#))

### I. Prophecies of Jerusalem's Ruin (Ezekiel 1:1–24:27)

#### A. Preparation and Commission of Ezekiel (Ezekiel 1:1–3:27)

1. Divine appearance to Ezekiel (Ezekiel 1:1–28)|
2. Divine assignment to Ezekiel (Ezekiel 2:1–3:27)

#### B. Proclamation of Jerusalem's Condemnation (Ezekiel 4:1–24:27)

1. Signs of coming judgment (Ezekiel 4:1–5:4)
2. Messages concerning judgment (Ezekiel 5:5–7:27)
3. Visions concerning abomination in the city and temple (Ezekiel 8:1–11:25)
4. Explanations of judgment (Ezekiel 12:1–24:27)

### II. Prophecies of Retribution to the Nations (Ezekiel 25:1–32:32)

- A. Ammon (Ezekiel 25:1–7)
- B. Moab (Ezekiel 25:8–11)
- C. Edom (Ezekiel 25:12–14)
- D. Philistia (Ezekiel 25:15–17)
- E. Tyre (Ezekiel 26:1–28:19)

F. Sidon (Ezekiel 28:20–24)  
Excursus: The Restoration of Israel (Ezekiel 28:25, 26)  
G. Egypt (Ezekiel 29:1–32:32)

### III. Provision for Israel's Repentance (Ezekiel 33:1–33)

### IV. Prophecies of Israel's Restoration (Ezekiel 34:1–48:35)

#### A. Regathering of Israel to the Land (Ezekiel 34:1–37:28)

1. Promise of a True Shepherd (Ezekiel 34:1–31)
2. Punishment of the nations (Ezekiel 35:1–36:7)
3. Purposes of restoration (Ezekiel 36:8–38)
4. Pictures of restoration—dry bones and two sticks (Ezekiel 37:1–28)

#### B. Removal of Israel's Enemies from the Land (Ezekiel 38:1–39:29)

1. Invasion of Gog to plunder Israel (Ezekiel 38:1–16)
2. Intervention of God to protect Israel (Ezekiel 38:17–39:29)

#### C. Reinstatement of True Worship in Israel (Ezekiel 40:1–46:24)

1. New temple (Ezekiel 40:1–43:12)
2. New worship (Ezekiel 43:13–46:24)

#### D. Redistribution of the Land in Israel (Ezekiel 47:1–48:35)

1. Position of the river (Ezekiel 47:1–12)
2. Portions for the tribes (Ezekiel 47:13–48:35)

## RESOURCES ON EZEKIEL

**Explanation** - The following list includes not only commentaries but other Christian works by well known evangelical writers. Most of the resources below are newer works (written after 1970) which previously were available only for purchase in book form or in a Bible computer program. The resources are made freely available by archive.org but have several caveats - (1) they do not allow copy and paste, (2) they can only be checked out for one hour (but can be checked out immediately when your hour expires giving you time to read or take notes on a lengthy section) and (3) they require creating an account which allows you to check out the books free of charge. To set up an account click [archive.org](https://www.archive.org) and then click the picture of the person in right upper corner and enter email and a password. That's all you have to do. Then you can read these more modern resources free of charge! I have read or used many of these resources but not all of them so ultimately you will need to be a Berean (Acts 17:11+) as you use them. I have also selected works that are conservative and Biblically sound. If you find one that you think does not meet those criteria please send an email at <https://www.preceptaustin.org/contact>. The resources are listed in alphabetical order by the author's last name and some include reviews of the particular resource.

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[KJV Bible Commentary on Ezekiel](#) - Hindson, Edward E; Kroll, Woodrow Michael. This is not a study Bible per se, but a one volume commentary with over 3000 pages of comments covering the entire OT/NT. There is no restriction on length of time one can use, but there is also a copy and paste function. These are excellent conservative comments that interpret Scripture from a literal perspective. [User reviews](#) - it generally gets 4/5 stars from users. Recommended.

[Ezekiel](#) by Enns, Paul

Rosscup - This is a brief work of only 144 pages, but it is thought provoking. Ellison views 28:11–19 (and Isaiah 14:4–23) as not speaking of the fall of Satan as many believe. He interprets the revolt of Gog in chapters 38–39 as occurring at the end of the millennium in Revelation 20:7–11, as does Erich Sauer in *From Eternity to Eternity* (p. 134). He also takes chapters 40–48 as allegory and rejects the view of a re-establishing of a literal temple and sacrifices during the millennium. Yet he devotes only eight pages to these nine chapters. Ellison is also contributor of I and II Kings and I and II Chronicles in the *New Bible Commentary*.

Cyril Barber - Builds upon a clear analysis of the text. Deals honestly with the complexity of this prophetic work. Provides one of the best introductory expositions available. Designed essentially for laypeople. Recommended.

[Wiersbe's Expository Outlines on the Old Testament](#) by Wiersbe, Warren W [113 ratings](#)

"Even the most difficult Scriptures come alive as Warren Wiersbe leads you book-by-book through the Old Testament and helps you to see the "big picture" of God's revelation. In this unique volume, you will find: • Introductions and/or outlines for every Old Testament book • Practical expositions of strategic chapters • Special studies on key topics, relating the Old Testament to the New Testament • Easy-to-understand expositions that are practical, preachable, and teachable If you have used Dr. Wiersbe's popular BE series, you know how simple and practical his Bible studies are, with outlines that almost teach themselves. If not, you can now discover a wonderful new resource. This work is a unique commentary on every book of the Old Testament. It contains new material not to be found in the BE series.

[With the Word](#) - Chapter by Chapter Commentary - Warren Wiersbe - [428 ratings](#) Provides good summary of each chapter.

[Believer's Bible Commentary](#) - OT and NT - MacDonald, William (1995) 2480 pages. Conservative. Literal. Often has very insightful comments. John MacArthur, says "Concise yet comprehensive - the most complete single-volume commentary I have seen." Warren Wiersbe adds "For the student who is serious about seeing Christ in the Word." One hour limit.

Rosscup - This work, originally issued in 1983, is conservative and premillennial, written to help teachers, preachers and people in every walk of life with different views, explanation and application. The 2-column format runs verse by verse for the most part, usually in a helpfully knowledgeable manner, and there are several special sections such as "Prayer" in Acts and "Legalism" in Galatians. The premillennial view is evident on Acts 1:6, 3:20, Romans 11:26, Galatians 6:16, Revelation 20, etc.

[Wycliffe Bible Commentary](#) - Charles Pfeiffer - 1560 pages (1962). [214 ratings](#) Less detailed than the KJV Bible Commentary. Conservative. Notes are generally verse by verse but brief.

Rosscup - Conservative and premillennial scholars here have been experts in their fields. The work contains brief introductions and attempts to give a verse-by-verse exposition, though it does skip over some verses. The treatments vary with the authors, but as a whole it is a fine one-volume commentary for pastors and students to use or give to a layman. Outstanding sections include, for example: Whitcomb on Ezra-Nehemiah-Esther; Culver on Daniel; Ladd on Acts; Harrison on Galatians; Johnson on I Corinthians; and Ryrie on the Johannine Epistles.

[HCSB Study Bible : Holman Christian Standard Bible](#) - General Editor Jeremy Royal Howard (2010) 2360 pages. Conservative. Good notes. Include Holman's excellent maps. Recommended.

[The David Jeremiah Study Bible](#) - (2013) 2208 pages. [2,272 ratings](#) - Conservative. Literal. Millennial.

[Logos.com](#) - "Drawing on more than 40 years of study, Dr. David Jeremiah has compiled a legacy resource that will make an eternal impact on generations to come. 8,000 study notes. Hundreds of enriching word studies"50+ Essentials of the Christian Faith" articles."

[Mark of the law](#) by Finegan, Jack, Related to the mark described in Ezekiel 9:4-6

J.Sidlow Baxter: Explore The Book - pdf [Vol. 4 Ezekiel to Malachi](#)

[Ezekiel, Daniel : a self-study guide](#) by Jensen, Irving

[A new heart : a commentary on the book of Ezekiel](#) by Vawter, Bruce (1991) 240 pages. [User reviews](#)

[Zondervan Illustrated Bible Backgrounds Commentary](#) - Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel

[Ezekiel. The Daily study Bible](#) - Peter Craigie. He is amillennial (Acts 17:11+).

[The Book of Ezekiel 1-24](#) by Block, Daniel Isaac (1997) 920 pages.

[The Book of Ezekiel 25-48](#) by Block, Daniel Isaac (1997) 864 pages.

**Cyril Barber** - An extensive introduction helps to orient readers to the times, object lessons, and message of the prophet. Of special interest are the literary features of the book that Block discusses with great skill. His treatment of each unit is accompanied by a fresh translation and technical notes. Special attention is paid to the rhetorical methods Ezekiel used to get his message across. Amillennial.

**James Rosscup** - Block's all-around attempt provides the best detailed study by an evangelical on chapters 1-24, nearly 900 pp. on the first vol. that give masterful attention to phrases, grammar, background, views, etc.

In vol. 2 the expertise continues to give much light, again with great detail on some issues and only brief comment on others. Premillennialists will be disappointed, even dismayed by what they feel is a departure from natural hermeneutics on some prophecies. Block keeps asserting a restoration of Israel to its own land (that should be Palestine), as in 36:24, 28; 37:14, 21, yet leaves readers without explanation of when in the prophetic picture. Then his comments on Ezek. 40–48 seem at times lost in a maze when he says what Ezekiel expects “lays the foundation for the Pauline spiritualization of the temple” fitting with the New Covenant, where Gentile communities may be transformed into the living temple of God (I Cor. 3:16–17) (II, 506). He sees fulfillment of Ezekiel’s river of 47:1–12 in Rev. 22:1, and in distinction to a natural hermeneutic justifies a non-literal view on the inadequate reasoning that Ezekiel saw this in a vision. He sees details as unrealistic for a natural situation, such as a stream flowing from a temple (II, 700–01). Did literal water then not flow out of a literal rock in Israel’s wilderness journey? So he sees vague generalized significance such as renewing people’s relationship with God (701), as in the river in Rev. 22:1. Somehow he sees Rev. 22 as “in perfect keeping with the historical interpretation of the text,” with no more curse (701), rather than recognizing a distinction between a future millennial temple with details fulfilled to Israel distinctively, and a later, eternal estate along some similar lines but then with ultimate realities. Though Block rejects such a perspective, one will find hermeneutics that is more natural and realistic in R. Alexander, Cooper, [Ezekiel](#) by Enns, Feinberg (his commentary, plus his chapter on the temple in *Prophecy in the Making*, ed. Carl F. H. Henry, Carol Stream, IL., Creation House, 1982), and Ezekiel notes in [The MacArthur Study Bible](#)

[By the river Chebar : historical, literary, and theological studies in the book of Ezekiel](#) by Block, Daniel Isaac (2013) 344 pages [7 ratings](#)

Once again Daniel Block has provided wise perspectives that enable us to 'see with our eyes, hear with our ears, and set our hearts' (Ezek 40:4) on many of the enigmas in the book of Ezekiel. --Mark J. Boda, McMaster Divinity College

Few scholars, whether evangelical or critical, Christian or Jewish, know the book of Ezekiel like Daniel Block. This collection of essays profoundly deepens and enriches our appreciation of the prophet's work and is an essential resource for all who study it. --Iain Duguid, Grove City College --Wipf and Stock Publishers

## OTHER RESOURCES STUDY BIBLES, ETC.

[The MacArthur study Bible](#) - John MacArthur. Brief but well done notes for conservative, literal perspective. [1,275 ratings](#)

[The King James Study Bible Second Edition](#) (2013) (Thomas Nelson) contributing editors (only first is listed) include Wayne A. Brindle. There is no restriction on length of time one can use, but there is no copy and paste function.

[Zondervan NIV Study Bible](#) - (2011) 2570 pages - Use this one if available as it has more notes than edition below. One hour limit

[NIV Study Bible](#) by Barker, Kenneth L; Burdick, Donald W (1995) 2250 pages. This is the first edition. This resource has been fully revised in 2020. One hour limit

[NKJV Study Bible: New King James Version Study Bible](#) (formerly "The Nelson Study Bible - NKJV") by Radmacher, Earl D; Allen, Ronald Barclay; House, H. Wayne (1997, 2007); [917 ratings](#) Very helpful notes. Conservative. **There is no restriction on length of time one can use**, but there is no copy and paste function.

[Life Application Study Bible: Old Testament and New Testament](#) New Living Translation. Has some very helpful notes especially with application of texts. [4,445 ratings](#) One hour limit

[ESV study Bible](#) - Excellent resource but not always literal in eschatology and the nation of Israel [6,004 ratings](#)

[Ryrie Study Bible](#) - Charles Ryrie (1978) 2142 pages. Conservative. [216 ratings](#)

[Ryrie Study Bible Expanded Edition](#) (1994) 2232 pages

[The Defender's Study Bible : King James Version](#) by Morris, Henry M. Excellent notes by well known creationist. [45 ratings](#)

[New Bible Commentary](#) - (1994) [See user reviews](#)

[Compact Bible commentary](#) by Radmacher, Earl D; Allen, Ronald Barclay; House, H Wayne, et al - 954 pages. [424 ratings](#) Multiple

contributors to the comments which are often verse by verse. The comments are brief but meaty and can really help your study through a given book. A sleeper in my opinion.

[The Experiencing God Study Bible: the Bible for knowing and doing the will of God](#) - Blackaby, Henry (1996) 1968 pages - CHECK THIS ONE! Each chapter begins with several questions under the title "PREPARE TO MEET GOD." Then you will find interesting symbols before many of the passages. The chapter ends with a "DID YOU NOTICE?" question. This might make a "dry chapter" jump off the page! Read some of the [48 ratings](#)

[Disciple's Study Bible: New international version 54 ratings](#) Not that helpful for verse by verse study. Focuses on application of Christian doctrines. 10,000 annotations; doctrinal summaries, "Life Helps" section relate doctrine to everyday discipleship.

[The Living Insights Study Bible : New International Version](#) - Charles Swindoll. Notes are good but somewhat sparse and not verse by verse.

[The Apologetics Study Bible Understand Why You Believe](#) by Norman Geisler

[NIV Archaeological Study Bible](#) (2005) 2360 pages [950 ratings](#) (See also [Archaeology and the Bible - OT and NT](#))

[NIV Cultural Backgrounds Study Bible. Bringing to Life the Ancient World of Scripture](#) Keener, Craig and Walton, John. Editors (2017)

[The Holman Illustrated Study Bible 120 ratings](#) Includes the excellent Holman maps but otherwise of little help in serious study.

[Zondervan King James Version Commentary](#) - New Testament

[NIV Celebrate Recovery Study Bible](#)

[Daily Study Bible for Women : New Living Translation](#)

[The Woman's Study Bible : the New King James Version](#)

[The Study Bible for Women : Holman Christian Standard Bible](#)

[Daily Study Bible for Men : New Living Translation](#)

[NIV Topical Study Bible : New International Version](#)

[The Hebrew-Greek key study Bible : New American standard study](#) by Strong, James, 1822-1894; Zodhiates, Spiros

[The New Inductive Study Bible : updated New American Standard Bible](#) - Introductions of each book give suggestions how to perform an inductive study on that specific book. Not strictly speaking a "study Bible" with notes but a Bible to help you study inductively. Has wide margins for making notes. This is one that works best in "paper," not digitally.

[Evangelical Commentary on the Bible](#) - Judges by Andrew Boling (20 pages); editor Walter Elwell (1989) 1239 pages. [User reviews](#). (See also Boling's [380 page commentary on Judges](#) the Anchor Bible Series)

[Halley's Bible Handbook](#) Henry H. Halley - (2000) 2720 pages (much larger than original edition in 1965 and no time limit on use). ([Halley's Bible handbook : an abbreviated Bible commentary - one hour limit](#) 1965 872 pages)

Rosscup - A much-used older evangelical handbook bringing together a brief commentary on Bible books, some key archaeological findings, historical background, maps, quotes, etc. It is helpful to a lay Bible teacher, Sunday School leader, or pastor looking for quick, pertinent information on a Bible book. This is the 72nd printing somewhat revised. Halley packed in much information. Unger's is better overall, but that is not to say that Halley's will not provide much help on basic information.

[The Shaw Pocket Bible Handbook](#) - Editor - Walter Elwell (1984) 408 pages.

"This hardback is small in size but packed full of content: Brief summaries of every book of the bible, cultural, archaeological and historical info, word definitions, pictures, maps and charts." Worth checking!

[The Lion Handbook to the Bible](#) - (1999) 822 pages. This resource is absolutely loaded with very nice color pictures and charts.

## EZEKIEL INDUCTIVE BIBLE STUDY

- [Ezekiel 1-32 - Part 1 - Then You Will Know that I Am the LORD](#)
- [Ezekiel 33-48 - Part 2 - When My Sanctuary is in Their Midst Forever](#)
- [Multiple aids to assist your inductive study of Ezekiel 1-32 from Louisiana Precept - Part 1 - Check these!](#)
- [Multiple aids to assist your inductive study of Ezekiel 33-48 from Louisiana Precept - Part 2 - Check these!](#)
- [Ezekiel for Children - 26 Page Pdf with lots of colorful pictures!](#) ([Index page - stories for Daniel, Jeremiah, Elijah, etc](#))

### Notes Corresponding to Lectures on Ezekiel

- [Ezekiel 1-3 Ezekiel's Commission and Yours!](#)
- [Ezekiel 4-7 Be sure, Your Sins will Find You Out](#)
- [Ezekiel 8-11 Are You Lonely for God?](#)
- [Ezekiel 12-14 Are YOU Ready for What's Coming?](#)
- [Ezekiel 15-16 What Does God Expect From His Own?](#)
- [Ezekiel 17-19 No excuses, No Explanations Just Do It Right!](#)
- [Ezekiel 20-21 I WILL Be King Over You](#)
- [Ezekiel 22-24 A Man to Build Up the Wall & Stand in the Gap](#)
- [Ezekiel 25-28 The Colossal Lie...The Disastrous Deception](#)
- [Ezekiel 29-32 Are You Leaning on a Reed?](#)
- [Ezekiel 33-34 For Want of a Watchman, a Shepherd](#)
- [Ezekiel 33-34 Repentance Leads to Life](#)
- [Ezekiel 35-36 An End is Coming. What Will it be Like?](#)
- [Ezekiel 35-36 God's Method of Rescue](#)
- [Ezekiel 37 Understanding Israel's History](#)
- [Ezekiel 37 How is Restoration like Resurrection?](#)
- [Ezekiel 38-39 Gog Gets His Due](#)
- [Ezekiel 40-43 God's Love Song for Israel](#)
- [Ezekiel 40-43 Architectural Lessons in Theology -- \[Click here for excellent schematic of Ezekiel's Temple\]\(#\)](#)
- [Ezekiel 44-46 Israel's Salvation](#)
- [Ezekiel 44-46 Comfort & Conviction- God's Consistency](#)
- [Ezekiel 47-48 The Lord IS There!](#)
- [Ezekiel 47-48 Sacrifices for Sin in the Future?](#)

## EZEKIEL COMMENTARY

### Verse by Verse

**Bruce Hurt, MD**

Note: This commentary adheres to a literal interpretation of the Scriptures, a belief that God is not yet finished with the nation of Israel, a belief in a literal return of Christ to literally reign and rule on the earth for 1000 years. Many of the older commentaries (pre-1900) tend to be non-literal on many of the prophetic promises to Israel so extreme caution is advised when reading anyone's comments (including mine!) Your watchword in prophetic passages should always be "Be a Berean!" (Acts 17:11- note)

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- [Ezekiel 1:1 Commentary](#)
  - [Ezekiel 1:2 Commentary](#)
  - [Ezekiel 1:3 Commentary](#)
  - [Ezekiel 1:4 Commentary](#)
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## THE GLORY OF THE LORD

Ezekiel 40-48 describes a temple which has been interpreted various ways but if interpreted literally represents the [Millennial Temple](#) (see Temple in center of diagram below) to which the glory of Jesus will return thus reversing the departure of His glory prior to the destruction of Solomon's Temple. See a depiction of the progressive Departure of the Glory of Jehovah from Solomon's Temple as described in Ezekiel. See also the related discussion on the "[Shekinah glory](#)" and [Tony Garland's excellent discussion of the Temple of God](#) in which he discusses all of the Jewish Temples from the first Temple (of Solomon), the Second Temple, the "Temple" of the Believer, the Tribulation Temple and the Temple in the Millennium in Ezekiel's vision (Ezekiel 40-48).

- **God's Glory Departs** - Ezekiel 11:23-note "And **the glory of the LORD** went up from the midst of the city, and stood over the mountain which is east of the city." This mountain is the [Mount of Olives](#) - the same mountain Jesus departed from as the resurrected God-Man and the same mountain to which He will return (Acts 1:9-11, Zech 14:4)! The glory of Jehovah is a description of our Lord Jesus Christ Who will return to rule and reign in Jerusalem as "King of kings and Lord of lords." (Rev 19:16-[note](#)) Glory, Glory! Hallelujah!
- **God's Glory Returns** - Ezekiel 43:4 "And **the glory of the LORD** came into the house (the [Millennial Temple](#)) by the way of

the gate facing toward the east (toward the [Mount of Olives](#))."

[Click to Enlarge](#)

## DANIEL WOODHEAD

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**Comment** - These sermons are from a literal perspective (millennium, literal nation of Israel, etc) and total almost 700 pages with numerous maps, diagrams and pictures to supplement the text, truly a magnum opus! The links below are to Pdf texts but you can also listen to the messages by clicking the [Sermonaudio link](#).

- [Ezekiel 1:1 - Intro to the Book of Ezekiel](#) - 21 pp
- [Ezekiel 1:1-14 The Living Creatures](#)
- [Ezekiel 1:15-28 The Living Creatures and the Shekinah Glory](#)
- [Ezekiel 2:1-10 God Speaks to Ezekiel](#)
- [Ezekiel 3:1-12 God Goes into Ezekiel](#)
- [Ezekiel 3:12-21 Ezekiel Israel's Watchman](#)
- [Ezekiel 3:22-4:8 God Conditions Ezekiel](#)
- [Ezekiel 4:4-17 God Conditions Ezekiel Part 2](#)
- [Ezekiel 5:1-12 God Humiliates Ezekiel](#)
- [Ezekiel 5:13-6:10 A Remnant Spared](#)
- [Ezekiel 6:11-14 Doom to Sinful Israel](#)
- [Ezekiel 7:14-27 Wealth Will Not Help in Judgment](#)
- [Ezekiel 8:1-15 The Wicked Jewish Leaders](#)
- [Ezekiel 8:16-9:6 Some are Anointed from Destruction](#)
- [Ezekiel 9:7-10:8 Burning Coals Cast on Jerusalem](#)
- [Ezekiel 10:18-19 Shekinah Glory Leaves Temple](#)
- [Ezekiel 11:1-13 God Identifies Ringleaders](#)
- [Ezekiel 11:14-25 First Mention of Promise to Restore](#)
- [Ezekiel 12:1-16 Zedekiah Runs Away](#)
- [Ezekiel 12:17-28 Judgment Will Not Be Delayed](#)
- [Ezekiel 13:1-16 The False Prophets](#)
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- [Ezekiel 16:23-34 The Queen Becomes a Harlot](#)
- [Ezekiel 16:39-52 The Convict Becomes a Proverb](#)
- [Ezekiel 16:53-53 Harlot Redeemed](#)
- [Ezekiel 17:1-10 The Parable of the Two Eagles](#)
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- [Ezekiel 20:32-38 Israel Home After Wrath & Before Wrath](#)
- [Ezekiel 20:33-38; 22:17-22 Biblical Prophecies of Jews Return](#) - audio
- [Ezekiel 20:39-49 The Millennial Mountain](#)
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- [Ezekiel 21:18-24 Nebuchadnezzar's Guidance](#)
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- [Ezekiel 47:13- 48:7 The Lord Divides the Land](#)
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- [The Government in the Kingdom](#)

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### Barnes' Notes on Ezekiel

Be A Berean (Acts 17:11-note): Does not always interpret the text literally. Amillennial

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## BIBLICAL ART

- [Various Images related to Ezekiel](#)
- [Pictures of Ezekiel - 102 images](#)
- [Ezekiel in Pictures - Pictures for every chapter - interesting!](#) - This is an excellent tool to help you memorize the major subjects of each chapter of the Book of Ezekiel, a book which (sadly) we almost never hear preached in modern pulpits (to the loss of modern saints who miss part of the "whole counsel" of God's Word in this powerfully picturesque prophecy!)

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- [Commentary on the Vision of Ezekiel, Introductory to His Prophecy - Professor Havernick \(Nov, 1848\)](#)
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Be A Berean (Acts 17:11-note): Does not always interpret the text literally.

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## ADAM CLARKE

### Ezekiel Commentary

Be A Berean (Acts 17:11-note): Does not always interpret the text literally. Amillennial

Here is an example of his interpretation of Ezekiel 43:7 on which he says "The tabernacle and temple were types of the incarnation of Jesus Christ." There is absolutely no justification for such an interpretation of a passage that can be interpreted literally. Be very cautious when reading Clarke's comments! See discussion of the abuse of [Typology](#).

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## THOMAS CONSTABLE

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Millennial. Literal Interpretation of the Scripture. Recommended Conservative Resource

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## DAVID COOPER

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## RON DANIEL

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Millennial. Literal Interpretation of the Scripture

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**DICTIONARY OF BIBLE THEMES**  
**(TOPICAL STUDY)**  
**MARTIN MANSER**  
**EZEKIEL**

**Note: This resource is useful to help you with topics covered by the passage you are studying.** Click the verse for the topics (examples listed for [Ezekiel 1:1](#) - click on "1443 revelation, OT" to see brief definition various aspects of revelation in the Old Testament with Scriptural examples. Then you can either click the arrow to advance to the next verse or you can go to the top of the page in the dropdown window (at top of page) and select the specific chapter/verse you would like to study.

**[Ezekiel 1:1](#)**

- [1443 revelation, OT](#)
- [1466 vision](#)
- [1469 visions](#)
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- [8422 equipping, spiritual](#)

**[Ezekiel 1:1-28](#)**

- [8474 seeing God](#)

**DAN DUNCAN**  
**Ezekiel Sermons**  
**Believers Chapel**  
**Audio Only**

- [Ezekiel Sermons Listed Below - select Dan Duncan, then for book select Ezekiel - audio only](#)
- Ezekiel 1:1-26 God's Glory
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## EXPLORE THE BIBLE

### Ezekiel Commentary

### Teacher Helps

- [Ezekiel 1:1-3; 1:28-2:5; 6:7-10 When Your World Crumbles](#)
- [Ezekiel 8:3b-4,10-12; 14:1-6 When Idols Destroy Your Life – Body and Soul](#)
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- [Ezekiel 43:1-12 Hope of New Worship](#)

## PATRICK FAIRBAIRN

### Ezekiel Commentary

### 1842

**Ligonier Ministry Critique by Keith Mathison:** Patrick Fairbairn was a prominent Scottish Presbyterian of the nineteenth century. He is most well-known for his books on the interpretation of prophecy and on typology. In this classic commentary, he puts his principles of interpretation to work, and the result is a commentary that should still be consulted today. As far as the cover art on this reprint is concerned, I have no comment. ([Top 5 Commentaries on the Book of Ezekiel](#))

**Rosscup** - This amillennial work is quite old but shows the student how a man of that persuasion dealt with the great prophetic portions like chaps. 34-48.

**Spurgeon** - This exposition has passed through three editions, and has gained for its author a high place among elucidators of difficult parts of Scripture. Dr. Fairbairn has a cool judgment and a warm heart; he has cast much light upon Ezekiel's wheels, and has evidently felt the touch of the live coal, which is better still.

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## ARNOLD FRUCHTENBAUM

### Israelology - Commentary on Israel

Literal Interpretation of the Scripture. Note: This resource is listed because it has numerous commentary notes that relate to the OT Prophetic Books

- [Israelology: Part 1 of 6 Introduction: Definition of Terms](#)
- [Israelology: Part 2 of 6 Israel Present \(Note: Article begins on Page 2\)](#)
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- [Israelology: Part 4 of 6 - Israel Future \(Part One\)](#)
- [Israelology: Part 5 of 6 - Israel Future \(Part Two\)](#)
- [Israelology: Part 6 of 6 Other Relevant Topics - Illustrations of Israel \(including marriage\)](#)

# Ezekiel Commentary

## Millennial

### Literal Interpretation of the Scripture

**James Gray (President of Moody Bible Institute 1904-1934) wrote:** "I know of no expounder of Holy Scripture on this side of the Atlantic in the same class as Mr. Gaebelein. His work on the Old Testament prophets especially is unique. To understand and expound them not for scholars but for the people, calls for a combination of gifts bestowed upon very few. Such a teacher must believe in the inerrancy of the autographs of Scripture. He must interpret it literally except where it clearly indicates to the contrary....He must know and rely upon the Holy Spirit as the Revealer of the truth whose record He has inspired....Mr. Gaebelein meets all these demands, for which we who reap the benefits give God the praise." ([Ref](#))

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## HOMER HEATER NOTES ON THE BOOK OF EZEKIEL

- [Notes on the Book of Ezekiel](#) - excerpt....

Ezekiel went in into exile with Jehoiachin in 597 B.C. Like Daniel a few years earlier, Ezekiel was a godly young man who followed the Law of Moses, including the dietary laws. His wife died in exile, and he was prohibited from mourning for her. Some critical scholars have tried to interpret his message in terms of his personality that exhibited such strange behavior. Childs says that this has met with little success. Ezekiel was probably twenty-five years old at the time of the exile (working on the supposition that the thirty years of Ezek 1:1 refers to his age). He lived in his own house in exile, at Tel Abib on the Great Canal (Ezek 3:15). The location, if the river Kebar can be identified with Babylonian *naru kabari*, was between Babylon and Nippur. He was therefore living in one of the Jewish colonies that the Babylonians had transplanted from Judah. ([Click for more detailed notes Chapter by Chapter](#))

## MATTHEW HENRY Ezekiel Commentary

Matthew Henry has wonderful devotional insights on many of the texts, but you must be aware that he (like most of the older commentaries - John Gill, et al) is **amillennial**. Furthermore, Henry is often non-literal and below just a few examples of his non-literal interpretative approach and his replacement of literal nation of Israel with the Church (see [replacement theology / supersessionism](#)):

**Comment on Ezekiel 35:1-15** (Notice he totally replaces the literal references to the nation of Israel and interprets it as related to the Church which is not even mentioned in the OT!) - "This chapter enlarges upon the former promise, concerning the destruction of the enemies of the **church**; the next chapter upon the latter promise, the replenishing of the **church** with blessings."

**Comment on Ezekiel 43** - "The prophet, having given us a view of **the mystical temple, the gospel-church**, as he received it from the Lord, that it might appear not to be erected in vain, comes to describe, in this and the next chapter, the worship that should be performed in it, but under the type of the Old-Testament services." Here Henry completely casts off a literal reading of the Scripture.

**Comment on Ezekiel 45** - "And all this seems to point at the new church-state that should be set up under the gospel."

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## A M HODGKIN

### Christ in All The Scriptures

### Christ in Ezekiel

Ezekiel -- The Lord set Jeremiah to be an iron pillar in the land of Judah. In the same way, He set Ezekiel for a pillar among his own captive people by the river Chebar, in the land of the Chaldeans, and told him that as an adamant, harder than flint, had He made his forehead (Eze 3:9). Strength characterized the ministry of the prophet whose name means "God will strengthen."

For a time, Jeremiah and Ezekiel were contemporary; for the latter began his prophecy in the fifth year of [Jehoiachin's] captivity and prosecuted it for twenty-two years at least [Jer 1:1-3] (Eze 1:1,2; 29:17). He took up the theme of Jeremiah, concerning the future of his people, and developed it.

#### **"A Sanctuary."**

Like Jeremiah, Ezekiel was a priest as well as a prophet, and in all probability the "thirtieth year," of which he speaks in the first verse, was the thirtieth year of his own age-- the age when the priests entered upon their sacred duties. God withdrew His presence from His sanctuary at Jerusalem, and His chosen people were henceforth represented by the captives in Babylon. To these He promised to be "as a little sanctuary" in the land of their captivity, indicating that He would not confine His glory to any particular spot. Ezekiel was called to be a sort of ministering priest to his people in this spiritual sanctuary.

#### **This book may be divided into three parts--**

Chapters 1 - 24. Testimonies from God against Israel in general and against Jerusalem in particular.

Chapters 25 - 32. Judgments denounced against surrounding nations.

Chapters 33 - 48. The subject of Israel is resumed, and their restoration and blessing foretold.

Ezekiel himself divides his prophecies into fourteen parts, which may be traced by his prefixing the date to each. The main object of his message seems to be to comfort the exiles in their desolation, to fortify them against the idolatry by which they were surrounded, and to inspire them with the glorious prospect the future held in store for them if, with true hearts, they would turn to their God.

[Ezekiel's] wealth of imagery imparts a singular beauty to his prophecies. They glow with life and action and brilliant coloring, and for this very reason are more difficult to understand. But with the assurance that "whatsoever things were written aforetime were written for our learning" [Rom 15:4], we may count on the Holy Spirit to unfold their teaching to our understanding.

#### **Vision of the Cherubim.**

Ezekiel stands out as a man entirely abandoned to God's use. To prepare him for service, the Lord granted him a double vision. In the vision of the cherubim, Ezekiel saw four living creatures which were absolutely at God's disposal. "They went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went" (Eze 1:12). Such unswerving following the Lord expected from His prophet, and such He expects from us. The lion, the strongest animal; the ox, the most enduring; the eagle, the highest soaring; man, made in the image of God -- these four bring before us the highest forms of natural life. These four living ones, with their wings and their wheels full of eyes, moving with the symmetry of one organism, and the rapidity of lightning in the midst of "the enfolding fire," give us a picture of God's will perfectly executed, as His redeemed saints will be enabled to fulfill it when they see Him as He is, and as they should aim at fulfilling it here below.

#### **Vision of the Lord.**

We have not far to seek to find "Christ in Ezekiel." The prophet beholds him, in vision, in the very first chapter. For surely the "Man" upon the throne [Eze 1:26] can be none other than the only-begotten Son, the representative of the invisible God. We recognize, in this vision, the prophetic announcement of the Holy Incarnation. The details of the vision seen by the captive on the banks of the

Chebar correspond minutely with the details of the vision of the captive in the isle called Patmos [Rev 1:9]. Over eighty points of contact may be found between the two books. As there is no doubt who is designated by John, we cannot but recognize, in the vision of Ezekiel, the Glory of God in the person of our Lord Jesus Christ.

Ezekiel saw "a throne as an appearance of a sapphire stone, and the likeness as the appearance of a Man above upon it." John saw "a throne set in heaven, and One sat on the throne" [Rev 4:2-4].

They both saw the rainbow, the token of the covenant;

They both saw "the terrible crystal" of the purity of God's presence, which nothing can evade. To Ezekiel, it appeared as a firmament; to John as a sea of glass.

They both had a vision of burning lamps of the fire of God's Spirit, and of the four living creatures, whose sound was as the sound of many waters (Eze 1:24; Rev 19:4-6).

To both was given, by the One encircled by the rainbow, the roll of a book, which he was commanded to eat, and then go and prophesy (Eze 1:28; 2:1,8-10; 3:1-4; Rev 10:1,2,8-11).

"This," said Ezekiel, "was the appearance of the likeness of the glory of the Lord" (Eze 1:28). When we read of the "glory of the Lord" in this book, we see in it the manifested presence of God as revealed in the Eternal Son, who, in the fullness of time, "became flesh, and dwelt amongst us, and we beheld His glory, the glory as of the only-begotten of the Father" [John 1:14].

The sight of Christ upon the Cross-- bearing our sin-- brings us salvation. The sight of Christ upon the Throne-- baptizing with the Holy Ghost-- sets us free for service. Ezekiel says that the Spirit entered into him, and that then he heard Him that spake unto him [Eze 2:1,2]. The personality of the Holy Spirit finds frequent expression in this book.

#### **A Man at God's Disposal.**

The Lord sent Ezekiel to be a prophet. Whether they accepted or rejected him, they could not but "know that there had been a prophet among them" [Eze 2:5]. Often, we read "the hand of the Lord was upon me," and often such words as "the Spirit took me up." Do we, as workers, know what it is to have the Lord's hand so strong upon us that His Spirit can take us up and wield us as He wills? Ezekiel was a faithful and obedient prophet; he spoke when the Lord opened his mouth, and was willing to be dumb when the Lord closed it, and therefore "they knew that it was the Word of the Lord."

Ezekiel was sent to his own people. It may be easier to some to go as a missionary to India or China than to speak the Lord's message to their own relations, or the members of their own church; but perhaps He is saying to them as He said to Ezekiel: "Thou art not sent to many people of a hard language, whose words thou canst not understand. . . go, get thee unto the children of thy people, and speak to them" (Eze 3:5,11). Ezekiel had to give the Lord's message to very difficult people: to the prophets, the elders, the shepherds, the princes; to Jerusalem and the land of Israel; to the leading heathen nations; to inanimate objects-- dry bones, fowls, beasts, forests.

#### **A Watchman.**

The Lord sent Ezekiel to be a watchman. He told him not to be afraid of the people, but to give them warning, and that if he did not do so, He would require their blood at his hands (chapters 3 and 33). These chapters set before us very plainly our personal responsibility in giving the Lord's message and warning men of sin. Paul was so faithful in doing this that he was able to say, "I am pure from the blood of all men" (Acts 20:26).

#### **A Sign.**

The Lord sent Ezekiel to be a sign. "Ezekiel is unto you a sign" (Eze 24:24; 4:3; 12:11). The portrayal of the imaginary siege of Jerusalem was no doubt exactly calculated to make the men of those times think; for God fits His signs to the times. In the British Museum, part of a similar tile of the same date may be seen, with a plan of Babylon drawn upon it. To be God's sign to the people, Ezekiel willingly sacrificed all his private interests. He was willing to lie in any position God told him; to smite with his hand or strike with his foot; to go forth into the plain, or shut himself up within his house; to sacrifice his personal appearance (5:1); to eat his food by weight, or move house at a day's notice. The severest test of all was when God took away the desire of his eyes [ie., his wife] and commanded him not to weep. He who wept by the grave of Lazarus understands the sorrow of our human hearts, and does not rebuke us for it. But He needed Ezekiel as a sign, and so He commanded him not to weep for his own private grief, but to weep betterly for the sins of his people (Eze 24:15-18; 21:6,7).

The Lord will not ask the same extraordinary things of us that He asked of Ezekiel, but the line [ie., the path] of following Him, who was despised and rejected of men, is certain to lie across the will of nature, right athwart the course of this world. Does the Lord find in us those who are absolutely pliant in His hands, as Ezekiel was? He is seeking such. "I sought for a man to stand in the gap

before Me for the land, that I should not destroy it; but I found none" (Eze 22:30; 13:5).

### **The Glory of the Lord.**

The Key-note of the book of Ezekiel is The Glory of the Lord, that is, His manifested presence. It occurs twelve times in the first eleven chapters. Then, there is a great gap, and we do not meet with it again till the forty-third chapter. The glory of the Lord was grieved away from the Temple at Jerusalem by the idolatry of the people, and not till the city had been overturned to the uttermost could the glory come back and take up its abode in the new Temple. The message was, "Ye have defiled My sanctuary"; therefore "I will make thee waste" [Eze 5:11]. Through several chapters, the prophet is commanded to declare the judgments that were coming on the land on account of the "detestable things" and "the abominations" which the people had introduced into the sanctuary. In the eighth chapter, Ezekiel is spiritually transported from the land of the Chaldeans to Jerusalem, and in a vision sees the four kinds of grievous idolatries which were practised in the courts of the Lord's house, even to the worshipping of the sun with their faces to the east and their backs to the sanctuary.

We see the glory of the Lord gradually removing. Grieved away from the inner sanctuary by the sin of idolatry, the brightness fills the court. Then it departed from the threshold and rested over the cherubim, those beings who perfectly fulfilled God's will and responded to His power. As the cherubim mounted [up] from the earth, the glory of the Lord abode above their free pinions [i.e., wings] and mounted [up] with them, forsaking the city and removing to the mountains [chapters 8 - 10]. In the same way, it is possible for a Christian so to provoke, resist, grieve, straiten, limit, vex, quench the Holy Spirit, that the heart may become like a ruined temple bereft of the glory.

There is many a blighted life from which the early glow has departed through simple disobedience-- refusing to give the Lord's message, it may be. "God can do so much with a spark, and it is dreadful when He cannot get a conductor of it" (Bramwell Booth). We grieve the Holy Spirit when we do not allow ourselves time for communion with God; we limit Him by doubting His power to cleanse and keep and fill. We vex the Holy Spirit by our rebellion, by not really saying in very truth "Thy will be done." And if rebellion is persisted in, the Holy Spirit may be quenched. [cp. Eph 4:30; Isa 50:2; 63:10; 1 The 5:19]

The spirit of worldliness is one of the chief idols that is grieving the Holy Spirit away from His temple. It is sapping the very life of the Church today. How much of the worldly spirit of utter selfishness there is in the business life, in the undue estimation of wealth and position, in love of display, and in friendships made with people of the world, forgetting that "whosoever will be a friend of the world is the enemy of God" [James 4:4]. Christians conform to the world's ways, and read the world's books, and dress in the world's fashions, instead of being a people separated unto the Lord. The real cure for this worldliness is such a vision of Christ Jesus as shall make the earthly lights pale before the splendor of it. If our hearts are satisfied with Him, the world will have no hold upon us. He said: "The Prince of this world cometh and hath nothing in Me" [John 14:30]. Are we able to say: "The world knoweth us not, because it knew Him not"? [1John 3:1].

### **Shepherds.**

Ezekiel 34 contains a warning to the false shepherds who feed themselves and feed not the flock. It closes with a most beautiful prophecy of Christ as the Good Shepherd, which our Lord evidently applies to Himself in the tenth chapter of John. His promise of searching out His sheep, and bringing them back to their own land, is primarily for the Jews; but Jesus Himself spoke of His "other sheep," which are not of the Jewish fold, which should also hear His voice, and that all should ultimately be gathered in one fold with one Shepherd [John 10:16].

### **A Clean Heart.**

Ezekiel 36 is also **first for Israel**, and points forward to the time of the restoration of God's chosen people, when they shall be gathered out of all the countries and brought into their own land, and there cleansed from all their iniquities, and become God's witnesses among the nations.

But it contains also a glorious picture of the Gospel and of Christ's power to cleanse and save to the uttermost. Verses 16-28 show the deep and universal defilement of sin and God's judgment of it. They show that there is nothing in us, as sinners, to commend us to God; that the salvation which is in Christ Jesus is all of His free grace and for the honor of His Holy Name, which we have profaned by our iniquities. The cleansing from all sin is promised, and with it, the corresponding promise of the new heart; that He will take away our stony heart, and give us a heart of flesh, and put His Spirit within us to enable us to walk so as to please Him.

### **Dry Bones.**

Ezekiel 37 again **refers primarily to the Jews**. "Son of man, these bones are the whole house of Israel." It is again a promise of salvation and restoration to God's chosen people. But it contains a beautiful Gospel picture of God's power to raise those who are dead in trespasses and sins. It corresponds with His words to Nicodemus about the necessity of the new birth, and the mighty action

of the Holy Spirit, coming unseen as the wind, to quicken the dead [Eph 2:1,2; John 3:3-8]. The chapter closes with the renewed promise of the future David to be the Shepherd-King of God's people.

### **Judgment.**

Ezek 38 and Ezek 39 contain an account of the judgment that the Lord will bring upon His people through the instrumentality of Gog and his northern army. This is thought to be the final terrible trial of the chosen people, known as the time of Jacob's trouble. In chapter 21, the Lord says He will send a sword against Jerusalem, and "I will overturn, overturn, overturn it: and it shall be no more, until He comes whose right it is; and I will give it Him" [Eze 21:27]. In chapter 22, after speaking of Israel's dispersion, He says He will gather them together into the midst of Jerusalem as they gather metal into the midst of a furnace to melt it, so will He gather His people and melt them in the fire of His wrath [Eze 22:15-22]. These terrible final judgments will be blessed to the conversion of the Jewish people and their restoration to the Divine favor.

### **The Temple.**

The last nine chapters contain Ezekiel's vision of the New Temple. This vision has never yet been fulfilled. The Temple built by Zerubbabel, and that by Herod, fell far short of the size of the New Temple of which Ezekiel was given the plan by the angel. "Just what the meaning of this vision is, it is by no means easy to determine. . . The new distribution of the land according to the twelve tribes and the prince and his portion, and the suburbs; the new city and the immense Temple area, -- all combine to point to a future re-establishment of Israel and to the millennial glory. It has never yet had its appropriate fulfilment. To spiritualize it, as some do, exhausting all its splendors and hopes in the Christian dispensation, is to mistake its meaning and [to] dwarf its magnificent proportions. For unmistakably, the vision has to do with Israel in the last and glorious days when all God hath promised for that people shall have its accomplishment." [Outline Studies in the Books of the Old Testament, p.274, Moorehead.]

When the Temple was complete [in his vision], Ezekiel saw the glory of the Lord returning by the way of the east gate-- the direction in which it had left the city-- and filling the house of the Lord [Eze 11:23; 43:2,4].

- - [The primary picture here is of the Lord Jesus Christ, who likewise departed in rejection via the Mount of Olives, but who someday will return to reign from the same direction (cp. the references above with Mat 26:27-31; Joh 14:28-31; 18:1; Zech 14:4; Rev 1:15; 14:2; 18:1; 19:1,6).

- - However, there are also lessons here which we may apply to the Christian life.] If we have grieved the Spirit of the Lord away from our hearts, we must expect His return by the way that He went. That is to say, we must come back to the very point where we failed, and confess that particular sin to the Lord, and obey Him on that point, before we can expect Him to return. "The Holy Ghost, whom God hath given to them that obey Him" [Acts 5:32]. In this chapter, we read of the glory definitely coming back, and taking up its abode in the Temple, and continuing to fill it. This is what God expects shall be the normal condition of every Christian. "Be filled with the Spirit" (Eph 5:18).....

### **Life.**

Throughout the Book of Ezekiel, we see Christ as the Giver of Life.

The cherubim, in the vision of the first chapter, were illustrations of the abundant life of His redeemed.

The Man clothed in linen, who is thought by many to be the Angel of the Covenant, our Great High Priest, set the mark of life upon God's faithful ones, that their lives should be spared in the destruction of the city (Eze 9:2).

His first word to the out-cast babe-- which represented Israel, and became "perfect through His comeliness," which He had put upon it-- was Live (Eze 16:6).

His word through the watchman was: "I have no pleasure in the death of the wicked. . . turn ye, turn ye, why will ye die, O house of Israel? (Ezekiel 33:11).

His care as a Shepherd is over the life of His sheep (Ezekiel 34).

He answered His own question, "Can these dry bones live?" with the words, "Behold, I will cause breath to enter into you, and ye shall live" (Ezek 37:3,5).

Finally, as we have seen, His promise was,

"Everything shall live whither the river cometh." [Ezek 47:9].

**"Son of Man."** [eg., Eze 2:1,3,6,8; etc.]

Throughout the book, God addresses Ezekiel as the "Son of man."

It is part of His wondrous grace that He has chosen man to be His messenger to his fellow-men, instead of choosing angels. The greatest exhibition of this grace is the fact that the Son of God became the Son of Man to fit Him to be God's messenger to us. "For verily, He took not on Him the nature of angels; but He took on Him the seed of Abraham"; in all things made like unto His brethren, that He might be able to succour [ie., to come to the aid of, to help] and to save us [Heb 2:16-18].

The book closes with the promise of God's continued presence. "The name of the city from that day shall be Jehovah-shammah, The Lord is there." [Eze 48:35; cp. Jer 3:17; Zech 2:10; Rev 21:3; 22:3] (**Ed: See more in depth discussion of Ezekiel 48:35 in the study of God's great Name [Jehovah Shammah - The LORD is There.](#)**)

## HYMNS Related to Ezekiel

[Ezekiel Hymns - Click for links to hymns listed below](#)

Ezekiel 1:10

From Out the Cloud of Amber Light

Ezekiel 3:11

Tell Me the Old, Old Story

Ezekiel 3:22

Psalm of the Valley

Ezekiel 11:19

Come, O Thou All Victorious Lord

Hearts of Stone, Relent, Relent

Jesus, Thou All Redeeming Lord

Take My Heart, O Father!

Ezekiel 16:60

Blessèd Savior, Who Hast Taught Me

Ezekiel 18:31

Get Right with God

O Turn Ye, for Why Will Ye Die

Sinners, Turn: Why Will You Die?

Ezekiel 33:3

Watchmen! Onward to Your Stations

Ezekiel 33:11

Would Jesus Have the Sinner Die?

Yea, as I Live, Jehovah Saith

Ezekiel 34:12

Long upon the Mountains

Ezekiel 34:26

Even Me

Father, Who on Man Dost Shower

O, Father, Thou Who Givest All

Oh, Revive Us by Thy Word

Showers of Blessing

Sing We the Glory of Our God

There Shall Be Showers of Blessing  
Thy Bounties, Gracious Lord

Ezekiel 36:2  
Is This the Kind Return?

Ezekiel 36:26  
Come, Holy Ghost, Our Souls Inspire  
Come, Holy Spirit, Calm My Mind  
Hear Us, O Savior!  
Holy, and True, and Righteous Lord  
Lord Proclaims His Grace Abroad, The  
Now Sweeping Down the Years untold  
O for a Glance of Heavenly Day  
Pour Thy Blessings, Lord, Like Showers

Ezekiel 36:27  
Spirit of God, That Moved of Old

Ezekiel 37:5  
Breathe on Me, Breath of God

Ezekiel 43:27  
My God, Accept My Heart This Day

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## **JAMIESON, FAUSSET, BROWN**

### **Ezekiel Commentary**

One of the best "older" pre-1900 commentaries (tends to present a more literal interpretation.)

[Ezekiel Commentary Unabridged Version](#)

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**Commentary on the Old Testament**  
**Ezekiel Commentary**

See caveat regarding this commentary

**Rosscup:** This is the best older, overall treatment of a critical nature on the Old Testament Hebrew text verse by verse and is a good standard work...Sometimes it is evangelical, at other times liberal ideas enter.

- [Ezekiel 1](#)
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**PAUL KRETZMANN**  
**Ezekiel Commentary**  
**Lutheran Theologian**

[Seems to be millennial](#)

- [Ezekiel 1](#)
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- [Ezekiel 6](#)
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- [Ezekiel 48](#)

**DAVID LEGGE**  
**Ezekiel Sermons**  
**Audio and Transcripts**

Literal Perspective. Note that Pastor Legge is one of the few pastors I can find that have undertaken the daunting challenge of preaching through the entire book of Ezekiel. In fact many modern pastors have never preached even one sermon from this book.

- Ezekiel 1:1-3: [The Man And The Message](#)
- Ezekiel 1:1-28: [Visualizing The Invisible](#)
- Ezekiel 2-3: [The Preparation Of The Preacher](#)
- Ezekiel 4-5: [Signs Of Judgement](#)
- Ezekiel 6-7: [The End Is Here!](#)
- Ezekiel 8-9: [A Journey Of Judgement To The House Of God](#)
- Ezekiel 10-11: [Glory - Past, Absent And Future](#)
- Ezekiel 12-13: [The Signs And Blunders Movement](#)
- Ezekiel 14: [Strange Answers To Strange Prayers](#)
- Ezekiel 15-16: [A Vine, A Wife, Two Eagles And A Twig - Part 1](#)
- Ezekiel 16-17: [A Vine, A Wife, Two Eagles And A Twig - Part 2](#)
- Ezekiel 18-19: [The Administration Of God's Government](#)
- Ezekiel 20: [The Road Of Rebellion](#)
- Ezekiel 21-22: [No Man For The Hour](#)
- Ezekiel 23: [Double Trouble - Two Harlot Sisters](#)

- Ezekiel 24: [When The Cost Comes Home](#)
- Ezekiel 25-32: [God's Judgement Of The Gentile World](#)
- Ezekiel 28:11-19: [Lucifer's Life Story](#)
- Ezekiel 33-34: [Watchmen And Shepherds](#)
- Ezekiel 35-37: [The Valley Of Dry Bones](#)
- Ezekiel 38-39: [Northern Invaders](#)
- Ezekiel 40-43:12: [The Millennial Temple](#)
- Ezekiel 43:13-46:24: [Temple Worship In The Millennium](#)
- Ezekiel 47-48: [The Millennial Holy Land](#)

## ALAN MACRAE

### Ezekiel Commentary

Lectures given at Biblical Theological Seminary. Audio Only

- [Lecture 1](#)
- [Lecture 2](#)
- [Lecture 3](#)
- [Lecture 4](#)
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- [Lecture 13](#)
- [Lecture 14](#)
- [Lecture 15](#)

## J VERNON MCGEE

### Ezekiel Commentary

Mp3's - Millennial. Literal Interpretation of the Scripture

- [Ezekiel - Intro](#)
- [Ezekiel - Ministry](#)
- [Ezekiel 1 Intro](#)
- [Ezekiel 1:1-3 Commentary](#)
- [Ezekiel 1:4 Commentary](#)
- [Ezekiel 1:5-14 Commentary](#)
- [Ezekiel 1:15-28 Commentary](#)
- [Ezekiel 2:1 Commentary](#)
- [Ezekiel 2:2 Commentary](#)
- [Ezekiel 2:3-10 Commentary](#)
- [Ezekiel 3:1-14 Commentary](#)
- [Ezekiel 3:15-19 Commentary](#)
- [Ezekiel 3:20-22 Commentary](#)
- [Ezekiel 3:23-27 Commentary](#)
- [Ezekiel 4 Commentary](#)
- [Ezekiel 5 Commentary](#)
- [Ezekiel 6 Commentary](#)

- [Ezekiel 6:1 Commentary](#)
- [Ezekiel 6:2-7 Commentary](#)
- [Ezekiel 6:8-14 Commentary](#)
- [Ezekiel 7:1-9 Commentary](#)
- [Ezekiel 7:10-27 Commentary](#)
- [Ezekiel 8 Intro Commentary](#)
- [Ezekiel 8:1-4 Commentary](#)
- [Ezekiel 8:5-15 Commentary](#)
- [Ezekiel 8:16-18 Commentary](#)
- [Ezekiel 9:1-8 Commentary](#)
- [Ezekiel 9:9-11 Commentary](#)
- [Ezekiel 10 Intro Commentary](#)
- [Ezekiel 10:1-3 Commentary](#)
- [Ezekiel 10:4-22 Commentary](#)
- [Ezekiel 11 Commentary](#)
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- [Ezekiel 14:12-23 Commentary](#)
- [Ezekiel 15 Commentary](#)
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- [Ezekiel 16:53-63 Commentary](#)
- [Ezekiel 17 Commentary](#)
- [Ezekiel 18 Commentary](#)
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- [Ezekiel 20 Intro Commentary](#)
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- [Ezekiel 22 Intro Commentary](#)
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- [Ezekiel 23:12-49 Commentary](#)
- [Ezekiel 24:1-14 Commentary](#)
- [Ezekiel 24:15-27 Commentary](#)
- [Ezekiel 25 Intro Commentary](#)
- [Ezekiel 25:3-17 Commentary](#)
- [Ezekiel 26:1-6 Commentary](#)
- [Ezekiel 26:7-21 Commentary](#)
- [Ezekiel 27:1-24 Commentary](#)
- [Ezekiel 27:25-36 Commentary](#)
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- [Ezekiel 30:1-11 Commentary](#)
- [Ezekiel 30:12-26 Commentary](#)
- [Ezekiel 31 Intro Commentary](#)

- [Ezekiel 31:2-14 Commentary](#)
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- [Ezekiel 37 Intro Commentary](#)
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- [Ezekiel 40 Intro Commentary](#)
- [Ezekiel 40-42 Commentary](#)
- [Ezekiel 43 Commentary](#)
- [Ezekiel 44-46 Commentary](#)
- [Ezekiel 47-48 Commentary](#)

**F B MEYER**  
**Ezekiel Commentaries**  
**Our Daily Homily**

- Ezekiel 1:19
- Ezekiel 2:6
- Ezekiel 3:1
- Ezekiel 4:14
- Ezekiel 5:9
- Ezekiel 6:9
- Ezekiel 7:19
- Ezekiel 8:12
- Ezekiel 9:6
- Ezekiel 10:18
- Ezekiel 11:16
- Ezekiel 12:25,28
- Ezekiel 13:2
- Ezekiel 14:22
- Ezekiel 15:2
- Ezekiel 16:14

- Ezekiel 17:23
- Ezekiel 18:4
- Ezekiel 19:1, 14
- Ezekiel 20:32
- Ezekiel 21:27
- Ezekiel 22:15
- Ezekiel 23:22
- Ezekiel 24:18
- Ezekiel 25:8, 9
- Ezekiel 26:21
- Ezekiel 27:26
- Ezekiel 28:12
- Ezekiel 29:20
- Ezekiel 30:25
- Ezekiel 31:17
- Ezekiel 32:1, 17
- Ezekiel 33:33
- Ezekiel 34:15
- Ezekiel 35:10
- Ezekiel 36:8
- Ezekiel 37:4, 9
- Ezekiel 38:3
- Ezekiel 39:25
- Ezekiel 40:4
- Ezekiel 41:1
- Ezekiel 42:13
- Ezekiel 43:2-7
- Ezekiel 44:28
- Ezekiel 45:20
- Ezekiel 46:10
- Ezekiel 47:9
- Ezekiel 48:35

## MISCELLANEOUS RESOURCES

### Ezekiel Commentaries, Sermons, Devotionals

Note: This list is for your convenience but I strongly encourage you to read these as good Bereans (Acts 17:11) for many of these works have an emphasis on application rather than careful observation and accurate interpretation!

#### ON PRECEPTAUSTIN SITE

- Overview of the Book of Ezekiel - Major Divisions
- Timeline of Ezekiel: Establish the Historical Context
- Introduction to the Inductive Study of Ezekiel
- Departure of the Glory of Jehovah from Solomon's Temple
- God's Plan for Jerusalem: Five Prophetic Mountain Peaks

#### BEST COMMENTARIES

- [Ezekiel - The Top Five Commentaries - Ligonier - Keith Mathison](#) - Be a Berean for the recommendations are very biased as they are **all amillennial** and often interpret **prophetic passages from a non-literal perspective**! (See James Rosscup's comments below on Block, Duguid, Allen)
- [Best Commentaries on Ezekiel - Tim Challies](#) - Be a Berean for the recommendations are very biased as they are all amillennial and often interpret prophetic passages from a non-literal perspective! (See Rosscup's comments below on Block,



- **Below are several representative well written critiques on Ezekiel Commentaries from Dr. Jim Rosscup's excellent book - [Commentaries For Biblical Expositors](#).** It is interesting how Rosscup's opinions are considerably at variance with the recommendations of Mathison and Challies, who both exclude any works with a hint of millennial discussion. E.g., they both rate Block's work number one but his treatment of prophetic sections is far from literal.
- **Alexander, Ralph. Ezekiel. Chicago: Moody Press, 1976.** In the Everyman's Bible Commentary series, this work by the former Associate Professor of Old Testament Languages and Exegesis at Western Conservative Baptist Seminary is a very well studied, helpful survey. Alexander is keenly aware of interpretive problems and engages them discerningly even if briefly due to his limited space. His outlook is premillennial and dispensational. The discussion of views in Ezekiel 38–39 is one of the especially helpful sections.
- **Allen, Leslie C. Ezekiel 1–19 and Ezekiel 20–48 (WBC). 2 vols. Dallas: Word Books, 1990–1994.** One finds the expected WBC fulness of exegetical inquiry (technical notes, verse comments, general summary explanation) and a phenomenal bibliography most pertinent to scholars, as well as numerous opinions of a redactor arranging material. Passages about future blessing for Israel regathered to its land are discussed in details, yet shrouded in haze with no commitment to a clear perspective that conveys light. One is left without help on when all the aspects could convincingly be fulfilled to make good sense of prophecy (cf. 36:24ff.; 37:1–14). In the latter passage, a tiny ray of light appears in a brief reference to the Apostle Paul's belief in an eschatological consummation for the Israelite people, yet this is vaguely seen as an incorporation into the community of faith, "life from the dead" (Rom. 11:15) (II, 188). Seeing Ezekiel 40–48 realized in a future time strikes the author as "a desperate expedient that sincerely attempts to preserve belief in an inerrant prophecy" (II, 214). The WBC writer has no light on how the section can have meaningful fulfillment, and is tossed at sea, seeing the details as never implemented and yet not to be realized. In such a view, what does an expositor have to say that can allow Scripture to have a meaningful purpose, if it runs into this kind of frustration? Does God not know how to lead a prophet to make sense?
- **Block, Daniel I. The Book of Ezekiel (NICOT). 2 vols. Grand Rapids: Eerdmans, 1998.** Block's all-around attempt provides the best detailed study by an evangelical on chapters 1–24, nearly 900 pp. on the first vol. that give masterful attention to phrases, grammar, background, views, etc. In vol. 2 the expertise continues to give much light, again with great detail on some issues and only brief comment on others. Premillennialists will be disappointed, even dismayed by what they feel is a departure from natural hermeneutics on some prophecies. Block keeps asserting a restoration of Israel to its own land (that should be Palestine), as in Ezek 36:24, 28; 37:14, 21, yet leaves readers without explanation of when in the prophetic picture. Then his comments on Ezek. 40–48 seem at times lost in a maze when he says what Ezekiel expects "lays the foundation for the Pauline spiritualization of the temple" fitting with the New Covenant, where Gentile communities may be transformed into the living temple of God (1Cor. 3:16–17) (II, 506). He sees fulfillment of Ezekiel's river of Ezek 47:1–12 in Rev. 22:1, and in distinction to a natural hermeneutic justifies a non-literal view on the inadequate reasoning that Ezekiel saw this in a vision. He sees details as unrealistic for a natural situation, such as a stream flowing from a temple (II, 700–01). **Did literal water then not flow out of a literal rock in Israel's wilderness journey?** So he sees vague generalized significance such as renewing people's relationship with God (701), as in the river in Rev. 22:1. Somehow he sees Rev. 22 as "in perfect keeping with the historical interpretation of the text," with no more curse (701), rather than recognizing a distinction between a future millennial temple with details fulfilled to Israel distinctively, and a later, eternal estate along some similar lines but then with ultimate realities. **Though Block rejects such a perspective, one will find hermeneutics that is more natural and realistic in R. Alexander, Cooper, Enns, Feinberg (his commentary, plus his chapter on the temple in Prophecy in the Making, ed. Carl F. H. Henry, Carol Steam, IL., Creation House, 1982), and Ezekiel notes in The MacArthur Study Bible.**
- **Brownlee, W. H. and Leslie C. Allen. Ezekiel. 2 volumes (Word Biblical Commentary). Dallas, TX: Word Books, 1986–90. 301 pp.** Brownlee prepared notes on Chapters 1–19, then died. Allen and Gerald Keown took the material, finished it, and Allen did the second volume covering the rest of the book. One will, in Chapters 1–19, find strange opinions in place of a sane explanation of the text (cf. on Ezek 1:3; 2:9–3:2; 4:4, etc.). Generally he does not manipulate texts but sometimes he does. More often he is careful and reliable on detail of the text, philology, etc. But he strains to contend for his error that Ezekiel is in Gilgal, Jordan Valley, not in Babylonia. Seeing Ezekiel 26 fulfilled by Alexander the Great, Brownlee construes matters to have references to Alexander taken as glosses, redacted later, so the passage is not miraculous prophecy (p. xxxvii). The introduction overall reveals a scholar given to radical critical theory. Allen seeks a line between older, higher critical treatment and a newer literary method. He sees most of the book as from Ezekiel but feels that others redacted the text later. At many points he shows a good amount of light on passages. He sees the King of Tyre and not Satan in Ezek 28:11–19. The dispensational approach to prophecies is untenable to him. The two sticks passage is realized in the church, he says, and he is vague about Chapters 40–48, not helpful, viewing a dispensational, futurist explanation as "desperate." **The work is, overall,**

a disappointment.

- **Cooke, George A. A Critical and Exegetical Commentary on the Book of Ezekiel (ICC). 2 volumes. London: T. & T. Clark, 1936.** A helpful work in philological detail and some problem verses because it presents material on possible interpretations. It is confused on much of the prophetic material.
- **Cooper, Lamar E. Ezekiel (New American Commentary). Nashville: Broadman & Holman, 1994. A premillennial, dispensational conviction orientates Cooper's view of prophecy here, and guides in his attempt to show how it fits with the rest of Scripture best (49).** A good chart of dates in the book and chronology of key dates in exile and restoration appear (54–55). These precede the well-organized, lucid commentary. Views of some texts are quite sketchy, or details bypassed (cf. lying on the sides, 4:4–8; those spared in relation to both righteous and wicked dying in 21:3–4; God finding no man in 22:30; generalizing the “king” in 28:11–19). Cooper deals concisely with several texts where he sees fulfillment in a future kingdom (Ezek. 36, 37). Seeing “Gog” as a symbol of a future Babylon will be odd even to many dispensationalists. Cooper gives a good, brief survey of main views on chaps. 40–48, and seeks to reason why he favors a description of future literal millennial worship in an Israel-centered situation. Yet one can wonder amid such contention for literality in details why a literal flow of a river and a symbolical flow are mingled confusingly in Ezek. 47 (409–11), and why Cooper says that Ezekiel and John (Rev. 22) describe “the same area” (410). Despite these misleading words, he later apparently sees these as different areas—**Ezekiel's on earth during the millennium, and John's in the heavenly city after the millennium**(413–14).
- **Duguid, Iain. Ezekiel (NIV Application Commentary). Grand Rapids: Zondervan, 1999.** - An associate professor of OT, Westminster Theological Seminary (Calif.), did these 568 pp. combining explanation with application. **He is amillennial on long-range prophecy.** Some remarks cause more problems than they resolve, an example being in the forty days/years lying down (Ezek. 4) somehow representing the exile which was 70 years (90). Death for the disobedient in Chap. 18 seems to be “death” in exile (237), but the righteous being spared is not reconciled with the righteous marked for safety in Chap. 9, yet righteous along with wicked going down before the invader in 21:3, 4. One is left unsure how certain descriptions in Chap. 28 can reasonably fit Tyre's king, i.e. being in “Eden” and being an “anointed cherub.” Seeming outright acknowledgment of “future” restoration for Israel (it sounds literal, 414–15) poses a question not answered about when/how. The commentary elsewhere puts it not in a future millennium but in the new heavens and new earth (409). What of Ezek 36:38? Duguid sees no literal future of the details in Chaps. 40–48 but symbolic ideas, “a view of heaven from halfway there” (479), Christ Himself as the new temple, the many details of sacrifice speaking only of His sacrifice (481–83). Some will herald this, but others will feel that the commentator makes claims he could not reasonably justify with a natural hermeneutic.
- **Dyer, Charles. “Ezekiel,” in Bible Knowledge Commentary, ed. John F. Walvoord and Roy B. Zuck. Volume I. Wheaton: Victor Books, 1983.** - Dyer surveys well, mixing synopsis with detail, hitting problem areas competently and offering considerable help on much in the book from a conservative, dispensational stance. He is often quite worthwhile in passages about a future for Israel, on history, background, and theology. Even some dispensationalists will disagree with his case for the northern invader of Ezekiel 38 coming within the tribulation period, and his reasoning which is not always well-informed about other views and how they can answer him (cf. Alexander on Ezekiel, for example). Much in Chapters 40ff. is helpful, and he has some well-done charts of the temple, altar, division of the land to portions of Israel, etc.
- **Enns, Paul. Ezekiel (Bible Study Commentary). Grand Rapids: Zondervan, 1986. 199 pp.** As in his books in this series on Joshua, Judges and Ruth, Enns provides an excellent survey as a conservative, here developing a dispensational stance for a future for Israel in the land of Palestine. He explains many details well, provides good synopses of sections, and often supplies reasons for his views. He believes the invader in Ezekiel 38 comes in the middle of the tribulation period, as J. Dwight Pentecost argues in Things to Come. Good argumentation is used for seeing the temple in Ezekiel 40ff. as literal in Palestine after the Second Advent. He handles verses in an attempt to answer criticism on a dispensational view, gives good charts on temple, altar, land area, etc. and distinguishes the river in Chapter 47 from that in the New Jerusalem (p. 194).
- **Feinberg, Charles L. The Prophecy of Ezekiel. Chicago: Moody Press, 1969.** This treatment of the book is very helpful from the premillennial dispensational viewpoint. The author grapples with most of the problems and is lucid in his development of the argument. The fact that he has a consistent system of prophecy relating to the Messiah and his kingdom, whereas many commentators do not, really shows up in his insistence on a literal understanding of chaps. 40–48. In addition to this commentary, one should also read his paper delivered at the Jerusalem Conference on Biblical Prophecy, 1971, “The Rebuilding of the Temple”, printed in Prophecy in the Making, Editor Carl F. H. Henry, published by Creation House, Carol Stream, Illinois.

- **Keil, C. F. The Prophecies of Ezekiel. 2 volumes. Grand Rapids: Eerdmans, 1950.** Valuable from the standpoint of the Hebrew text. Deals with problems verse-by-verse. Usually very helpful from an **amillennial** viewpoint.
- **Price, Randall. The Coming Last Days Temple. Eugene, OR: Harvest House Publishers, 1999.** One meets with a 732-pp. pb by a Ph. D in mid-East studies, University of Texas in relation to Ezekiel 40–48 (cf. also Huling). Price refers to sentiments to rebuild a temple, and argues for a future literal rebuilt structure in the tribulation period before Christ's Second Advent, also one in the millennium connected with an Israelite regathering to Palestine. Part of the argument focuses on the motif for such a temple, the history of the interest, problems that need to be overcome, and how animal sacrifices as in Ezek. 40–46 can be meaningful. Price does not favor the more usual dispensational view that the sacrifices are "memorial" in retrospection to Christ's cross, rather he argues that the literal offerings make an atonement related to cleansing ritual uncleanness so that sinful worshippers can approach the present, holy God (554–55). He never seems to show convincingly why Christ's sacrifice would not suffice, or prove persuasively that his theory has to be necessary under the New Covenant in which believers are freed from all things (Acts 13:38–39). His logic is that Christ's literal presence among His people requires animal sacrifices; one wonders, if so, why God's intimate presence would be approachable in the eternal state (Rev. 22:3–5) on the basis of Christ's one sacrifice, not needing animal offerings. Much of the rationale will not prove enough of what needs proving even to normal dispensationalists, as well as to others (cf. 554–57). Price also teamed with Thomas Ice to write another book, Ready to Rebuild: The Imminent Plan to Rebuild the Last Days Temple (Harvest House, 1992). A further work is by J. W. Schmitt and J. C. Laney, Messiah's Coming Temple. Ezekiel's Prophetic Vision of the Future Temple (Grand Rapids: Kregel, 1997). This latter book argues for a literal realization of details in Ezek. 40–48 in relation to a literal regathering of Israel, and defends the view in comparison with other views (a mere ideal, allegorical fulfillment today or in the New Jerusalem, etc.). Schmitt and Laney answer objections to such a view, and reason its plausibility (as do Alexander, Cooper, Enns, Feinberg, etc.).
- **Tatford, Frederick. Dead Bones Live: An Exposition of the Prophecy of Ezekiel. Eastbourne, Sussex: Prophetic Witness Publishing House, 1977.** A prolific writer (ca. 50 titles) on a lay-person's level, who has specialized in prophetic books, authored this premillennial study. He argues for connecting the Palestinian invader of chapters 38, 39 with the Gog-Magog battle (Revelation 20) at the climax of the millennium, a thousand years after the Second Advent. He sees a physical return of Jews to Palestine, and sees Ezekiel 37 as predicting both this and a spiritual revitalizing of the nation. The temple of chapters 40–46 is, to him, a literal structure of the future millennium with animal sacrifices literally offered as "visible reminders" of Christ's death for atonement (p. 258). The work is 275 pp.
- **Moody Bible Commentary** is a new resource (2014) which I highly recommend as it adheres to a literal interpretation of the Scripture and does not replace Israel with the Church as shown by the following comments on Ezekiel 11:18-20 -

"When the Jewish people come back to the land at the end of days, they will remove all its detestable things and all... **abominations** (cf. Ezek 11:21). The land will be purged of idolatry, and the people purified to the Lord. He will **give them one heart and put a new spirit within them... and give them a heart of flesh**. This is a picture of the New Covenant described by Jeremiah (cf. comments on Jeremiah 31:31-34), not anything that occurred at the return from Babylon. God's purpose in giving Israel **one heart** and a **new spirit** is so they will **walk in My statutes and keep My ordinances**. **The Jewish people are always His people, whether in faith or disbelief, obedient or in sin** (cf. Romans 11:1, 27-28). Though Hosea described a time when God called Israel "not My people" (Hos 1:9), that is not to say God fully cast off Israel. As Hosea said, for "the LORD loves the sons of Israel though they turn to other gods" (Hos 3:1). For a fuller discussion of Israel's status in unbelief, see Hos 3:1-5. When the Jewish people are faithful to the Lord, however, they will have a spiritual experience that matches their national relationship with the Lord and **they will be My people, and I shall be their God** (cf. Ezek 14:11; 36:28; 37:23, 27; Hos 2:23). The New Covenant (cf. Jeremiah 31:31) was inaugurated with the death and resurrection of Messiah Jesus (cf. Mt 26:28; Mk 14:24; Luke 22:20; Hebrews 8:6-13; 9:15; 10:14-16; 12:24). **But the ultimate fulfillment of physical and spiritual blessings awaits Israel's national recognition of her Messiah Jesus when they call upon Him at His return** (cf. Zech 12:10). **The Church today is participating in the spiritual aspects (not the physical or national benefits) of the New Covenant, having been grafted into the New Covenant** (see comments at Romans 11:17-24). By faith in Jesus all who believe in Him are redeemed and indwelt by His Spirit (Romans 8:9), but **these blessings to the Church (made up of both non-Jewish and Jewish believers in Messiah Jesus, Eph 2:11-22) have not superseded God's promises to Israel** (Romans 11:27-29). ([The Moody Bible Commentary](#) - highly recommended conservative, literal resource)(Editorial note: Some comments are highlighted in Green Font for emphasis)

#### CYRIL BARBER - Ezekiel recommendations from "The Minister's Library, Volume 2"...

- Alexander, Ralph. Ezekiel. Everyman's Bible Commentary. Chicago: Moody Press, 1976. Designed for laypeople, this able

work admirably combines learning and devotion. Alexander sheds light on the scope of the prophet's message and does so in a way that brings into focus the purpose of God for His people.

- Fairbairn, Patrick. *An Exposition of Ezekiel*. Minneapolis: Klock & Klock Christian Publishers, 1979. Makes judicious use of the Hebrew text but not at the expense of the English reader. Provides a timely exposition that is devotional as well as historical and practical. Recommended. Amillennial.
- Hengstenberg, Ernst Wilhelm. *The Prophecies of the Prophet Ezekiel*. Translated by A. C. Murphy and J. G. Murphy. Minneapolis: James & Klock Publishing Company, 1976. A capable exposition by an evangelical Lutheran of a generation past. Reprinted from the 1879 edition. Amillennial.
- Wevers, John W. *Ezekiel*. *New Century Bible Commentary*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982. Based on the text of the RSV, this work reveals how often the translators amended the MT **Disappointing**.

#### CYRIL BARBER - Ezekiel recommendations from "The Minister's Library, Volume 3"

- Allen, Leslie C. *Ezekiel 1--19*. Dallas, TX: Word Books, 1994. Follows the usual format of this series. The "Comments" are particularly full and helpful. Throughout his exegesis of the text, Allen gives evidence of a remarkable knowledge of the structure of Ezekiel's prophecy. This work will long be a standard. It replaces Brownlee's commentary in this series.
- Allen, Leslie C. *Ezekiel 20--48*. *Word Biblical Commentary*. Dallas, TX: Word Publishers, 1990. A work of exemplary scholarship. Gives evidence of the writer's vast reading and thorough familiarity with the latest critical theories.
- Blenkinsopp, Joseph. *Ezekiel. Interpretation, a Bible Commentary for Teaching and Preaching*. Louisville, KY: John Knox Press, 1990. Blenkinsopp introduces his work as follows: "It is important to bear in mind that the prophet, unlike the mystic, is addressing a quite specific historical situation . . . . To approach a prophetic book with the idea that it will impart 'timeless truths' is to risk serious misunderstanding. The prophet's message is in time and must be understood within the constraints and challenges posed by the historical situation in which it was uttered. Our task, then, is to inquire how a word spoken in that situation can apply to our quite different situation." Of practical value to preachers.
- Block, Daniel I. *The Book of Ezekiel, Chapters 1—24*. *New International Commentary on the Old Testament*. Grand Rapids: Eerdmans, 1997. An extensive introduction helps to orient readers to the times, object lessons, and message of the prophet. Of special interest are the literary features of the book that Block discusses with great skill. His treatment of each unit is accompanied by a fresh translation and technical notes. Special attention is paid to the rhetorical methods Ezekiel used to get his message across. Amillennial.
- Block, Daniel I. *The Minister's Library Vol. 3 Previous | Next Copyright 2009 36 The Book of Ezekiel, Chapters 25—48*. *New International Commentary on the Old Testament*. Grand Rapids: Eerdmans, 1997. Completes Block's two-volume study. Seeks to answer questions that contemporary readers bring to the text by examining the language and message of this OT prophet. Shows how ancient wisdom is still much needed today.
- Brownlee, William H. *Ezekiel 1--19*. *Word Biblical Commentary*. Waco, TX: Word Books, 1986. A scholarly treatment which is of particular value for its use of extra-biblical material to highlight or explain the text. Uses freedom in amending the MT. The discussion of critical issues is particularly full.
- Calvin, John. *Ezekiel I*. Translated by D. Foxgroven and D. Martin. *Calvin's Old Testament Commentaries*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1994. Steeped in devotion, pastors and students and lay readers will welcome these reprints. Each volume breathes the air of authenticity and manifests a power and wisdom that is seldom found in modern treatises. In this volume, each chapter concludes with a prayer. These are significant not only as models of devotion, but as valuable glimpses of Calvin's inner life. Amillennial.
- Enns, Paul P. *Ezekiel*. *Bible Study Commentary*. Grand Rapids: Lamplighter Books, 1986. Builds upon a clear analysis of the text. Deals honestly with the complexity of this prophetic work. Provides one of the best introductory expositions available. Designed essentially for laypeople. Recommended.
- Fairbairn, Patrick. *Commentary on Ezekiel*. Grand Rapids: Kregel Publications, 1989. Fairbairn sets aside the historical and literary interpretation in favor of a typology that can be applied to Christians. Peter M. Masters says of this unique work, "In this commentary, Fairbairn provides a translation, a detailed interpretation, and an abundance of technical justification for his conclusions, which are accommodated in lengthy footnotes in order to keep the main interpretation readable. His treatment of the opening vision--the four living creatures and the four wheels--secures the reader's immediate respect and enthusiasm. Fairbairn's strong prose (there are many marvelously warm descriptive passages) couples with the logical way he unravels his view, always conveys the divine meaning and purpose of Ezekiel's imagery. . . . Irrespective, however, of the user's millennial views, Fairbairn's masterly interpretive descriptions will prove of incalculable help." *The Minister's Library Vol. 3 Previous | Next Copyright 2009 37*
- Gowan, Donald E. *Ezekiel*. *Knox Preaching Guides*. Atlanta: John Knox Press, 1985. A topical (and partially thematic) approach to Ezekiel's prophecies. Too brief to be of lasting significance.
- Greenhill, William. *An Exposition of Ezekiel*. Carlisle, PA: Banner of Truth Trust, 1994. First published in five volumes between

1645-1667, and reprinted in one volume in 1827. Spurgeon said of this series of sermons, "We always get something out of Greenhill whenever we refer to him. He had not, of course, the critical skill of the present day, but his spiritual insight was keen. He rather commented on a passage than expounded it."

- Schmitt, John W., and J. Carl Laney. *The Messiah's Coming Temple: Ezekiel's Prophetic Vision of the Future Temple*. Grand Rapids: Kregel, 1997. "Together [the authors] address the most crucial questions Christians ask concerning the future Temple, presenting in a reliable way the Temple's biblical importance and prophetic significance.... May all who long for the days of the Messiah and the culmination of God's purpose through Him on earth be stimulated to greater expectation through this book!"—J. Randall Price.
- Vawter, Bruce, and Leslie J. Hoppe. *Ezekiel: A New Heart*. International Theological Commentary. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991. This commentary, begun by Vawter, was completed by Hoppe after Vawter's death. It is a theological interpretation of the Book of Ezekiel. Written originally to a group of people wrenched from their homeland by the Babylonians, and now living in exile, Ezekiel wrote to remind them of God's fidelity in spite of their infidelity. While he defends the destruction of Jerusalem as God's judgment on an unfaithful Judah, He promises a new experience of His presence that will be accompanied by a "new heart" and a fresh start.

## W J BEECHER

- [The Prophets and the Promise - 433 Page Book \(13 hits for Ezekiel - use Control + F to search this book\)](#)

## KENNETH BOA

- [Ezekiel Overview - audio](#)

## THOMAS BROOKS

- [Ezekiel 20:43 Loathsome Thoughts](#)

## JONATHAN EDWARDS

- [Ezekiel 22:14 Imagine yourself to be cast into a fiery oven!](#)

## CHARLES FEINBERG

- [The Commanding Importance of the Prophetic Scriptures](#)

## ARNOLD FRUCHTENBAUM

- [Israelology: Part 5 of 6 - Israel Future \(Millennial Temple\)](#)
- [Israelology: Part 6 of 6 - Illustrations of Israel \(including marriage\) \(see page 7\)](#)

## DUANE A. GARRETT

- [Ezekiel, Theology of \(Baker's Evangelical Dictionary of Biblical Theology\)](#)

## GENE GETZ - brief videos extracting principles from the respective chapter

- Ezekiel 1:1-3; Age and Experience: When we are selecting those who are to lead and shepherd the church at the highest levels of leadership, we should consider chronological age. [Video](#)
- Ezekiel 1:4-28; God's Holiness: To be effective witnesses, we must grow consistently in our experiential knowledge of God's awesome majesty and holiness. [Video](#)
- Ezekiel 2:1-7; Persistent Preaching: Pastors and teachers are to be faithful in telling all people know that Jesus Christ died to deliver us from God's judgment on sin. [Video](#)
- Ezekiel 2:8-3:11; Internalizing God's Word: Before we can proclaim and teach God's Word with conviction and passion, we must internalize God's truth in our own lives. [Video](#)
- Ezekiel 3:12-21; Sharing Christ Faithfully: As Christians, we have the awesome responsibility to be witnesses in this world. [Video](#)
- Ezekiel 3:22-27; Cautious Communication: In terms of communicating God's truth, we should watch our words carefully when



people want to engage in unprofitable communication. [Video](#)

- Ezekiel 4:1-5:6; God's Discipline: As Christians, we must not conform to this world or we will eventually be disciplined by the Lord Jesus Christ. [Video](#)
- Ezekiel 5:7-7:27; The One, True God: We are to avoid any form of idolatry, acknowledging that there is only one God. [Video](#)
- Ezekiel; Principle #9; Ezk. 8:1-13; p. 1082
- Qualified Spiritual Leaders: All spiritual leaders in the church are to be faithful in teaching the Word of God and in modeling godliness to the total congregation. [Video](#)
- Ezekiel 11:22-25; Idolatrous Activities: We are to keep idolatry from becoming a part of our lives, so that God does not remove His presence and power from our churches. [Video](#)
- Ezekiel 12:21-28; The Second Coming: We must never interpret the delay regarding Christ's return to bring judgment on earth as an indication that this doctrine is untrue. [Video](#)
- Ezekiel 13:1-23; False Prophets: We must be on guard against false prophets who will proclaim that all is well even though God's judgment may be near. [Video](#)
- Ezekiel 14:1-11; A Form of Godliness: To avoid any form of idolatry, we must have pure hearts that reflect Christ's love and righteousness. [Video](#)
- Ezekiel 14:12-23; Remaining Faithful: Even though the world will continue to deteriorate and become hostile to God's message of truth and holiness, we are to continue to live righteous and godly lives. [Video](#)
- Ezekiel 16:1-63; Christ's Bride: As a church, we are to be transformed into the image of the Lord Jesus Christ, reflecting more and more the fruit of the Holy Spirit in all of our relationships. [Video](#)
- Ezekiel 17:1-24; Trusting Christ Daily: To love God and one another, we must draw strength from our Savior, Jesus Christ. [Video](#)
- Ezekiel 18:1-32; Personal Accountability: Though we may be affected by our parent's sins, each one of us is responsible and accountable to God for our own attitudes and actions. [Video](#)
- Ezekiel 19:1-14; Bearing Much Fruit: As branches connected to the true vine, Jesus Christ, we should allow the vineyard keeper, God, to transform our lives and make us productive. [Video](#)
- Ezekiel 20:1-44; Honoring God's Name: As those who call ourselves Christians or Christ followers, we should live upright and godly lives in order to honor and glorify God's name. [Video](#)
- Ezekiel 20:45-22:12; Always Remembering God: When studying the specific sins the Holy Spirit has enumerated in Scripture, we must remember that they emerge because of a foundational sin--forgetting God and who He is. [Video](#)
- Ezekiel 22:13-31; God's Patience: We are to live virtuous lives in our culture, trusting God to delay His judgment because of the church's righteous presence. [Video](#)
- Ezekiel 23:1-49; Overcoming Temptation: When tempted to do evil, we must be committed to choosing God's way of escape so that we will not walk the same sinful paths of those who've gone before us. [Video](#)
- Ezekiel 24:1-14; Do Not Murder: We should use every legitimate channel to speak out against taking innocent lives. [Video](#)
- Ezekiel 24:15-27; God's Ultimate Purposes: In times of personal tragedy, we must draw on God's supernatural strength to understand His purpose in our lives and to experience His love and grace more deeply. [Video](#)
- Ezekiel 25:1-11; Making Right Choices: We are to make right decisions, understanding that wrong choices can lead to serious if not lethal consequences. [Video](#)
- Ezekiel 25:12-17; Avoiding Vengeance: We are never to allow jealousy and bitterness to take root in our hearts. [Video](#)
- Ezekiel 26:1-28:19; Satanic Influence: We are to pray regularly for those who rule the countries of the world, asking God specifically that they'll not be deceived by Satan. [Video](#)
- Ezekiel 28:20-32:32; Lord of Lords: We are to demonstrate with our attitudes and actions that God and God alone is the one true God. [Video](#)
- Ezekiel 33:1-29; Misinterpreting Scripture: We must not allow our personal and subjective agendas to cause us to misinterpret God's Word. [Video](#)
- Ezekiel 33:30-33; Hearing and Doing: We should not only listen to God's message in Scripture but practice His truth in our daily lives. [Video](#)
- Ezekiel 34:1-31; Being Faithful Shepherds: All spiritual leaders should imitate the humble, servant spirit demonstrated by the Lord Jesus Christ. [Video](#)
- Ezekiel 37:1-28; New Life in Christ: When we experience the new birth, we are to live in the reality that in God's sight we have died with Christ and are resurrected to live a new life that is everlasting. [Video](#)
- Ezekiel 38:1-39:29; Being Prepared: In view of all we know about the coming judgments on earth, we should live holy and godly lives in order to be ready for Christ's return. [Video](#)
- Ezekiel 40:1-4; A Holy Sanctuary: Since believers are God's living temple, we should offer our lives as living sacrifices that please God and His Son Jesus Christ. [Video](#)
- Ezekiel 40:5-37; Measuring God's Temple Today: As members of God's holy and living temple today, we are to participate in building up this temple, measuring spiritual growth by the character of Jesus Christ. [Video](#)

- Ezekiel 43:1-44:5; Reflecting God's Glory: As God's living temple today, we are to reflect His presence and glory to the watching world. [Video](#)
- Ezekiel 45:9-12; Honesty and Integrity: As members of local communities of faith, we are to demonstrate Christ's righteousness by the way we treat both fellow believers and unbelievers. [Video](#)
- Ezekiel 46:1-24; Remembering Christ's Sacrifice: As God's people today, we are to remember the Lord's sacrifice on the cross regularly through participation in Holy Communion. [Video](#)
- Ezekiel 47:1-12; The Water of Life: As Christ-followers, we are to convey the message to the world that God and His Son are the very source of the truth that can meet our spiritual needs. [Video](#)
- Ezekiel 47:13-48:29; God's Promises: We are to trust in God's promises, realizing that He cannot lie. [Video](#)
- Ezekiel 48:35; The Eternal City: Whether Jew or Gentile, if we are true Christ-followers, we are to look forward with eager anticipation to living eternally in the New Jerusalem. [Video](#)

## GRACEGEMS

- [Ezekiel 6:5 False Religion and Its Doom](#)

## JAMES GRAY

- [Ezekiel - Synthetic Bible Studies](#)

## EDWARD GRIFFIN

- [Ezekiel 33:7, 11 My God! the eternal pit has closed upon them forever!](#)

## GREG HERRICK

- [Conceptions of Davidic Hope in Ezekiel, Zechariah, Haggai, and the Chronicles](#)

## J. HAMPTON KEATHLEY, III

- [The Major Prophets](#)

## INTERESTING FACTS

- [Interesting Facts About Ezekiel](#)

## WOODROW KROLL

- [Waiting on God](#)

## DICTIONARY ARTICLES

- [Ezekiel, Theology of - Baker's Evangelical Dictionary of Biblical Theology](#)
- [Ezekiel - International Standard Bible Encyclopedia](#)
- [Ezekiel - 1911 Encyclopedia Britannica](#)
- [Ezekiel - Kitto's Popular Cyclopedia of Biblical Literature](#)
- [Ezekiel - The 1901 Jewish Encyclopedia - Bible Encyclopedia](#)
- [Ezekiel - Cyclopedia of Biblical, Theological and Ecclesiastical Literature](#)
- [Ezekiel, Book Of - Cyclopedia of Biblical, Theological and Ecclesiastical Literature](#)
- [Ezekiel - Fausset's Bible Dictionary](#)
- [Ezekiel - Holman Bible Dictionary](#)
- [Ezekiel - Bridgeway Bible Dictionary](#)
- [Ezekiel - Hastings' Dictionary of the Bible](#)

## DAVID MALICK

- [An Introduction to the Book of Ezekiel](#)

- [An Argument of the Book of Ezekiel](#)
- [Selected Bibliography of the Book of Ezekiel](#)

## JOHN MACARTHUR

- [Ezekiel - Excellent Book Introduction - Includes Outline, Interpretation Difficulties](#)

**Excerpt** - Ezekiel also stresses sinfulness in Israel (Ezek 2:3–7; 8:9,10) and other nations (throughout chaps. 25–32). He deals with the necessity of God's wrath to deal with sin (Ezek 7:1–8; 15:8); God's frustration of man's devices to escape from besieged Jerusalem (Ezek 12:1–13; cf. Jer. 39:4–7); and God's grace pledged in the Abrahamic Covenant (Gen. 12:1–3) being fulfilled by restoring Abraham's people to the land of the covenant (chaps. 34,36–48; cf. Gen. 12:7). God promises to preserve a remnant of Israelites through whom He will fulfill His restoration promises and keep His inviolate Word.

**Interpretive Challenges** Ezekiel uses extensive symbolic language, as did Isaiah and Jeremiah. This raises the question as to whether certain portions of Ezekiel's writings are to be taken literally or figuratively, e.g., being bound with ropes, Ezek 3:25; whether the prophet was taken bodily to Jerusalem, Ezek 8:1–3; how individual judgment can be worked out in chap. 18 when the wicked elude death in Ezek 14:22,23 and some of the godly die in an invasion, Ezek 21:3,4; how God would permit a faithful prophet's wife to die (Ezek 24:15–27); when some of the judgments on other nations will occur (chaps. 25–32); whether the temple in chaps. 40–46 will be a literal one and in what form; and how promises of Israel's future relate to God's program with the church.

## BILL MCRAE

- [Ezekiel Overview - audio](#)

## RICHARD MAYHUE

- [The Prophet's Watchword: Day of the LORD](#)

## J VERNON MCGEE

- [Ezekiel - Notes and Outlines](#)

## MIDDLETOWN BIBLE

- [Ezekiel, Daniel](#)

## WILLIAM G MOOREHEAD

- [Ezekiel - Outline Studies](#)

## G CAMPBELL MORGAN

- [Ezekiel - Living Messages](#)

## WILLIAM W. ORR

- [Ezekiel - Key to Ezekiel](#)

## MYER PEARLMAN

- [Ezekiel - Through the Bible Book by Book](#)

## RAY STEDMAN

- [Overview: Ezekiel: Wheels, Bones, and Restoration](#)



## RAY STEDMAN

- [Overview: God Rules: Ezekiel](#)

**Ray Stedman** - "There is no question but what Ezekiel is the most colorful and unpredictable of the prophets. One writer calls him "the wildest man in the Bible." To this unusual young man is granted weird and wonderful visions of the majesty and mystery of God; nothing of a similar nature is found anywhere else in the Bible. He is shown the glory of the Lord in such cosmic proportions that language fails to describe it accurately, and he resorts to strange and even bizarre symbolism to depict what he sees. Further he is given strange assignments by the Lord to act out, in bizarre fashion, the messages he is asked to convey to the people."

## WILLIAM BACON STEVENS

- [Ezekiel 18:4 God's Ownership of Souls](#)

## CHARLES SWINDOLL

- [Book of Ezekiel Overview - Insight for Living Ministries](#)

**Excerpt** - Why is Ezekiel so important? The book of Ezekiel pronounces judgment on both Israel and surrounding nations, but it also provides a vision of the future millennial kingdom that complements and adds to the vision of other Old and New Testament texts. Not only does the book present a striking picture of the resurrection and restoration of God's people (Ezekiel 37), it also offers readers a picture of the reconstructed temple in Jerusalem, complete with the return of God's glory to His dwelling place (40:1–48:35). This latter section of Ezekiel's prophecy looks forward to the people's worship after Christ's return in the end times, when He will rule Israel and the nations from His throne in Jerusalem during His **thousand year reign**.

## SWORD AND FAMINE AND WILD BEASTS AND PLAGUE!

- [Ezekiel 14:21 - Comments from Multiple Commentators](#)

## PAUL TANNER

- [Rethinking Ezekiel's Invasion by Gog](#)
- Related resource: Onsite verse by verse exposition of Ezekiel 38 Commentary and Ezekiel 39 Commentary

## THOUGHTS ON IDOLATRY

- [Ezekiel 14:3, 20:16](#)
- [Ezekiel 14:3, 6-7](#)
- [Ezekiel 20:6](#) - Alexander Smellie

## JAMES VAN DINE

- [Ezekiel Overview - well done - 22 pages](#)

## DANIEL B. WALLACE

- [Who is Ezekiel's Daniel?](#)

## JOHN WALVOORD

- [The Work of the Preincarnate Son of God - The Old Testament Theophanies](#)

**Walvoord** - It is safe to assume that every visible manifestation of God in bodily form in the Old Testament is to be identified with the Lord Jesus Christ. The prince of the host of Jehovah (Josh 5:13-15), the appearance of the likeness of the glory of Jehovah of Ezekiel (Ezek 1:1-28), and other similar appearances are easiest explained as theophanies of Christ.

## JOHN WHITCOMB

- [Ezekiel 40 thru 48 and Millennial Sacrifices \(Another source\)](#)
- [Interesting compilation of diagrams on Millennial Temple](#)

## ANDY WOODS

- [Introduction to Ezekiel - 2007 - literal interpretation of the text -excellent](#)

# EZEKIEL SERMONS AND COMMENTARIES

## JOHN CALVIN

- Cyril Barber's critique (from above) - Steeped in devotion, pastors and students and lay readers will welcome these reprints. Each volume breathes the air of authenticity and manifests a power and wisdom that is seldom found in modern treatises. In this volume, each chapter concludes with a prayer. These are significant not only as models of devotion, but as valuable glimpses of Calvin's inner life. Amillennial.
- [Ezekiel Commentary - Chapters 1-12](#)  
**Sample of [one of Calvin's prayers](#)** - Grant, Almighty God, since thou didst bless thy people with the continued grace of thy Spirit when it was cast out of its inheritance, and didst raise up a Prophet even from the lowest depths, who should recall it to life when it was all but despaired of — O grant, that although the Church in these days is miserably afflicted by thy hand, we may not be destitute of thy consolation, but show us, through thy pity, that life may be looked for even in the midst of death; so that we may bear all thy chastisements patiently, until thou shalt show thyself our reconciled Father, and thus at length we may be gathered into that happy kingdom, where we shall enjoy our full felicity, in Jesus Christ our Lord. — Amen.
- [Ezekiel Commentary - Chapters 13-20](#)  
Sample of [one of Calvin's prayers after his lecture on Ezek 13:1-9](#) - Grant, Almighty God, since we are so torpid in our vices that excitements are daily necessary to rouse us up, first, that our destined pastors may faithfully call us to repentance; then, that we in our turn may be so attentive to their exhortations, and so suffer ourselves to be condemned, that we may be our own judges: Grant also, that when you chastise us severely, the taste of thy paternal goodness may never be so lost to us, so that a way may always be open to us to seek reconciliation in Jesus Christ our Lord. — Amen.
- [Alternate Source - Archived by Chapter](#) - But note that this source DOES NOT include Calvin's prayers as does the previous source. Otherwise the content appears to be identical (except the absence of his prayers).

## CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES

- [Ezekiel Commentary](#)

## RICH CATHERS - Ezekiel Sermon Notes - below are links to transcripts ([click here for audios](#))

- [Ezekiel 1-2](#)
- [Ezekiel 3-4](#)
- [Ezekiel 5-7](#)
- [Ezekiel 8-11](#)
- [Ezekiel 12-13](#)
- [Ezekiel 14-16](#)
- [Ezekiel 17-19](#)
- [Ezekiel 20-21](#)
- [Ezekiel 22-24](#)
- [Ezekiel 25-27](#)
- [Ezekiel 28-30](#)
- [Ezekiel 31-33](#)
- [Ezekiel 34-36](#)
- [Ezekiel 37-39](#)

- [Ezekiel 40-44](#)
- [Ezekiel 45-48](#)

## DAVID COLBURN

- [Ezekiel 1–19 \(Warning to and Judgment of Jerusalem\)](#)
- [Ezekiel 20-35 \(Israel's Rebellion, Prophecy, and Lament\)](#)
- [Ezekiel 36-48 \(Israel's Rebellion, Prophecy, and Lament\)](#)

**Description:** A Chronological Daily Bible Study of the Old Testament - 7-Day Sections with a Summary-Commentary, Discussion Questions, and a Practical Daily Application

## JAMES COOMBS

- [Is Israel's Restoration Still a Sign of the Lord's Return and Can We Still Accept 1948 as a Fulfillment of Ezekiel 36, 37?](#)

## HENRY COWLES

- [Ezekiel Notes](#)

**Spurgeon** - In his own way this author is one of the most instructive of American writers; he is clear and definite, and leaves his meaning impressed upon the mind. His scholarship is respectable.

## I DOLPHIN

**Description:** Literal Interpretation, Millennial, Does not replace Israel with the Church.

- [Ezekiel Table of Contents](#)
- [Ezekiel 1-3 The Calling of the Prophet Ezekiel](#)
- [Ezekiel 4-5 Ezekiel's Strange Behavior](#)
- [Ezekiel 6-7 Ruthless Judgment is Coming](#)
- [Ezekiel 8-11 Ezekiel "visits" Jerusalem](#)
- [Ezekiel 12-13 Pack Your Baggage, Ezekiel](#)
- [Ezekiel 13-15 False Prophets and Elders Under Scrutiny](#)
- [Ezekiel 16 Jerusalem: An Adulterous Woman](#)
- [Ezekiel 16-19 Sour Grapes](#)
- [Ezekiel 20-22 Israel: A Case History](#)
- [Ezekiel 23-24 The Story of Two Sisters](#)
- [Ezekiel 25-28 God Judges the Nations, Part I](#)
- [Ezekiel 29-32 God Judges the Nations, Part II - Egypt](#)
- [Ezekiel 33-34 Meanwhile, Back in Jerusalem-Israel's Glorious Future Announced](#)
- [Ezekiel 36-39 The Restoration of Israel and the End Time](#)
- [Ezekiel 40-48 Earth's Golden Age: The Millennium](#)

## JOHN DAY

- [Ezekiel and the Heart of Idolatry](#)

## JOHN DUMMELOW

- [Ezekiel Commentary](#)

## EASY ENGLISH

- [Ezekiel: Prophet in Babylon with a message for Jerusalem](#)
- [Ezekiel - EasyEnglish documents](#)
- [Ezekiel chapters 1 to 24 Commentary in easy English](#)
- [Ezekiel chapters 25-33 Commentary in easy English.](#)
- [Ezekiel's Last Vision - 40-48 in easy English](#)

## EXPOSITOR'S BIBLE COMMENTARY

- [Ezekiel Commentary](#)

**PHILIP GOODMAN**

- Ezekiel 38 and Psalm 83: Relationship and Timing

**GOSPEL COALITION**

- [Ezekiel Sermons - Most are Mp3](#)

## ROBERT GROMACKI

- A Response to Marvin Rosenthal's Interpretation of 1 Thessalonians 3:13

**MARK HITCHCOCK**

- When Will the Battle of Gog and Magog Occur?

## HOLMAN CHRISTIAN STUDY BIBLE - BORROW

[Ezekiel Commentary Notes - Holman Christian Study Bible](#) - Brief, well done, conservative comments. Below are some sample excerpts:

**Ezekiel 11:19** - The heart of stone is that of the unregenerate, those who refuse to submit to the will of God (Zech 7:12). The stony heart is another way of referring to the "hardhearted" (Ezek 2:4; 3:7). The radical spiritual transformation of the people and the associated physical blessings promised in this and other prophecies of the new covenant (Ezekiel 34:20-31; 36:24-38; 37:15-28; Jer 31:31-34) will take place in the future Messianic Age (**Ed**: Aka the "**Millennium**").

**Ezekiel 11:20** The restoration of Israel's relationship with God (they will be My people, and I will be their God) will fulfill the goal of the first exodus (Ex 6:7; cp. Gen 17:7-8; 2 Co 6:16; Rev 21:3).

**Ezekiel 18:31** - What had been promised earlier in the book (Ezek 11:19) is viewed now as attainable but not inevitable. Later in the book of Ezekiel 36:26-27 the people of Israel are promised a new heart and a new spirit. In this verse the people are commanded to obtain these new qualities. In similar fashion, Dt 10:16 commands God's people to circumcise the whole heart, which Dt 30:6 says is accomplished by the Lord. This same tension between human obligation and divine grant is also found in the NT (Php 2:12, 13).

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**Ezekiel 34:25 "I will make a covenant of peace with them"** - The archetype for this **covenant of peace** is the covenant with Noah in which the Lord swore after the flood to never again destroy all living things by water (Gen 9:8-17). This covenant should be equated with the new covenant relationship, which will provide peace (Nu 25:12; Jos 9:15; 10:1; Ps 29:11; 85:8; Isa 54:10). Because of sin, man lost peace with God (Gen 3:15; 4:8), but peace was available through the Mosaic covenant as a result of obedience (Lev 26:6). The **covenant of peace** looks forward to the blessings Israel will experience in the **Millennium**. But even now peace may be experienced through relationship with Christ. It is only in Christ, the one true son of David, that this prophecy is fulfilled. Some of the benefits have begun already, such as the peace that surpasses understanding (Php 4:7; cp. Jn 14:27). Other benefits await full implementation at the time when **Messiah** (the promised Davidic king) comes again. The language used to describe **Israel's future restoration** (live securely in the wilderness and sleep in the forest) is cast in the language of the exodus, suggesting that the restoration of Israel will be a new exodus, reminiscent of the nation's earlier deliverance from Egyptian bondage.

**Ezekiel 36:23** The ultimate purpose of God's plans with Israel was that Israel and the whole world would know the true God.

**Ezekiel 36:25** Once the Israelites have arrived in the land, God will sprinkle them with clean water so they will be clean. This figurative language is based on water purification practices when the priest threw water on persons or objects to cleanse them of impurity (Nu 19:13,20). Sprinkling with water or blood symbolized the cleansing that comes through forgiveness (Ex 12:22; Lv 14:4-7; Ps 51:7; 1Co 6:11). The first order of business for the Israelites when they return to their homeland will be to pay attention to their spiritual condition (Ps 119:9; Isa 4:4; Zech 13:1; Heb 10:22). The Lord Himself will sprinkle His people with clean water. On sprinkling with water as a ritual act of cleansing, see Ex 30:19-20; Lv 14:51; Num 19:18; cp. Zech 13:1; Heb 10:22-note. The most significant use of water as a cleansing agent occurred during the biblical flood. God inundated the earth to remove the impurities and wickedness that had been caused by man.

**Ezekiel 36:26** The statement I will give you a new heart and put a new spirit within you reflects the teaching of Dt 30:6-8—that the Lord will circumcise the hearts of His people so they may live in obedience. This radical new creation (Ezek 11:19; 18:31; Jer 31:31-34) was necessary to break the people's bondage to the cycle of sin and retribution emphasized in Ezekiel 20. Regeneration is a secret act of God by which He imparts new spiritual life to dead hearts. This is sometimes called being "born again" (Jn 3:3-8). Texts which address regeneration include Eph 2:5; Col 2:13; James 1:17-18; 1Pe 1:3. More than any other prophet, Ezekiel emphasizes the Holy Spirit's role in regeneration.

**Ezekiel 36:27** When God places His Spirit in His people, they will be able to follow His decrees and keep His laws. Thus, the people will be transformed, never again to profane God's holy name. This work of the Spirit is attested in many passages of Scripture (Ezek 11:19-20; 18:31; 37:14; 39:29; Joel 2:28-29; Acts 2:17-18; 2Co 3:16-18; Gal 5:16-26). This work of God to transform lives through the implementation of a new heart and a new spirit is referred to in NT as the "new birth" or being "born again."

## DAVID HOLWICK

- [Ezekiel 1:22-28 Really Seeing God](#)
- [Ezekiel 3:17-27 Should We Scold?](#)
- [Ezekiel 8:4-12 Creepy Crawly Christians](#)
- [Ezekiel 18:1-13 Bad Times and Good People?](#)

- [Ezekiel 18:2-4 The Blame Game](#)
- [Ezekiel 18:23-32 It's Up To Me](#)
- [Ezekiel 21:21 The Fork in the Road](#)
- [Ezekiel 22:26-30 Standing in the Gap](#)
- [Ezekiel 24:15-27 When the Bottom Falls Out](#)
- [Ezekiel 33:1-13 I Am Watching You](#)
- [Ezekiel 33:11-16 Making Amends](#)
- [Ezekiel 34:22-31 Showers of Blessings](#)
- [Ezekiel 36:24-28 Petrified or Purified?](#)
- [Ezekiel 36:25-27 Quality Control](#)
- [Ezekiel 37:1-5 Dem Dry Bones](#)
- [Ezekiel 37:1-6 Frankengod](#)
- [Ezekiel 37:1-14 Revival in the Church](#)
- [Ezekiel 37:21-24 The Restoration of the Jews](#)
- [Ezekiel 39:1-6 Gog and Magog](#)
- [Ezekiel 43:1-12 Future Worship](#)
- [Ezekiel 47:1-12 Deep and Wide](#)

#### **EDWARD HUGHES**

- [Ezekiel for Children - color pictures!](#)

#### **WILLIAM KELLY**

- [Notes on Ezekiel](#)

#### **STEVE KRELOFF**

- [Ezekiel Sermons - 8 messages from Jewish believer](#)

#### **ALLAN MACRAE**

- [The Key to Ezekiel's First Thirty Chapters](#)

#### **MONERGISM**

- [MP3s by Chapter - Ezekiel](#)

#### **D L MOODY - Notes from His Bible**

Ezekiel 5:5. The Rabbis said that Jerusalem was the actual center of the earth, and in the church of the Holy Sepulcher is a large stone that marks the exact center.

Ezekiel 11:16. Israel, though dispersed, would find God even among the heathen.

Ezekiel 17:24. Some Christians are a "comfort" to the worldly.

Ezekiel 33:3. Four trumpet calls:—

1. Beware. Ezekiel 3:3; Num. 10:5.
2. Be glad. Nu. 10:10.
3. Be useful. Rev 8:6.
4. Be ready. Ezekiel 7:14; 1 Cor. 15:52.

Ezekiel 34:10–29. Notice the "I will's" of the Lord God on behalf of his sheep.

The Shepherd and the sheep:—

1. Ezekiel 34:11. I will search them and seek them out.
2. Ezekiel 34:12. I will deliver them.
3. Ezekiel 34:13. I will bring them out.

4. Ezekiel 34:13. I will gather them together.
5. Ezekiel 34:13. I will bring them in.
6. Ezekiel 34:14. I will feed them.
7. Ezekiel 34:15. I will cause them to lie down.
8. Ezekiel 34:16. I will bind up the broken.
9. Ezekiel 34:16. I will strengthen the sick.

Ezekiel 34:14. There are a good many lean sheep in God's fold, but none in his pasture.

Ezekiel 37:2. Many a preacher fails because he does not visit his people and find out their actual condition.

Survey the ground where sin and death reign.

Ezekiel 37:4. Preaching to dry bones!

Ezekiel 37:9. Preaching to the wind!

## JOHN PIPER

- [Ezekiel's Wife: Desiring God](#)

## PREACHER'S HOMILETICAL COMMENTARY

- [Ezekiel - Homiletical Commentary](#) - Interesting resource - includes short exposition, homilies (whole and excerpts), illustrations and "Germ thoughts" for preaching - not always literal interpretation so Be a Berean! ([Sample illustrations](#))

## RBC BOOKLET

- [Knowing God Through Ezekiel - 33 page booklet - excellent introduction](#) - supplement your read through the Bible program with this little booklet and you have a better grasp of this often neglected book.

## ROBERT RAYBURN - be aware he is amillennial and lumps the restoration of Israel with the church in the eschatological passages.

Why is it included? The preaching is well done, so this gives one a good perspective of a non-literal interpretation of Ezekiel. E.g., here is a quote that explains Ezekiel's Temple vision in Ezekiel 40-48 - "As with the temple itself, there are features of these regulations that suggest that what we are being given here is an idealized picture of the future, **not a literal** description of future events in a future temple." In [another place](#) Rayburn says **"Let's put it plainly, you and I here in Tacoma, Washington in the year of our Lord 2008 who believe in Jesus Christ, we are, according to the teaching of the Bible, the Israelites returning to the Promised Land."** This is an astonishing statement but is exemplary of the genre of fruit that will grow in the soil of non-literal interpretation! As a reminder, when one begins to interpret the Scriptures in a non-literal manner, they open themselves up to a veritable "prophetic pandora's" box. Thus, once one accepts this mode of interpretation the variations are limitless. This is one reason there are so many different interpretations of the Revelation. I would strongly suggest you take some time and read this short, albeit informative article on the various [Systems of Interpretation](#). I should give "full disclosure," regarding my mode of interpretation which is to read the text literally and interpret it literally where it is not clearly metaphorical language as determined by the context. I am not a dispensationalist!

- [Studies in Ezekiel No. 1](#) Intro
- [Studies in Ezekiel No. 2](#) Ezekiel 1:1-28
- [Studies in Ezekiel No. 3](#) Ezekiel 2:1-3:27
- [Studies in Ezekiel No. 4](#) Ezekiel 2:1-3:27 (2)
- [Studies in Ezekiel No. 5](#) Ezekiel 4:1-5:17
- [Studies in Ezekiel No. 6](#) Ezekiel 6:1-14
- [Studies in Ezekiel No. 7](#) Ezekiel 7:1-27
- [Studies in Ezekiel No. 8](#) Ezekiel 8:1-9:11
- [Studies in Ezekiel No. 9](#) Ezekiel 10:1-11:25
- [Studies in Ezekiel No. 10](#) Ezekiel 12:1-28
- [Studies in Ezekiel No. 11](#) Ezekiel 13:1-23

- [Studies in Ezekiel No. 12](#) Ezekiel 14:1-23
- [Studies in Ezekiel No. 13](#) Ezekiel 15:1-16:63
- [Studies in Ezekiel No. 14](#) Ezekiel 17:1-24
- [Studies in Ezekiel No. 15](#) Ezekiel 18:1-32
- [Studies in Ezekiel No. 16](#) Ezekiel 19:1-14
- [Studies in Ezekiel No. 17](#) Ezekiel 20:1-44
- [Studies in Ezekiel No. 18](#) Ezekiel 20:45-21:32
- [Studies in Ezekiel No. 19](#) Ezekiel 22:1-31
- [Studies in Ezekiel No. 20](#) Ezekiel 23:1-49
- [Studies in Ezekiel No. 21](#) Ezekiel 24:1-27
- [Studies in Ezekiel No. 22](#) Ezekiel 25:1-17
- [Studies in Ezekiel No. 23](#) Ezekiel 26:1-27:36
- [Studies in Ezekiel No. 24](#) Ezekiel 28:1-26
- [Studies in Ezekiel No. 25](#) Ezekiel 29:32
- [Studies in Ezekiel No. 26](#) Ezekiel 33:1-33
- [Studies in Ezekiel No. 27](#) Ezekiel 34:1-31
- [Studies in Ezekiel No. 28](#) Ezekiel 35:1-36:38
- [Studies in Ezekiel No. 29](#) Ezekiel 37:1-14
- [Studies in Ezekiel No. 30](#) Ezekiel 37:15-28
- [Studies in Ezekiel No. 31](#) Ezekiel 38:1-39:29
- [Studies in Ezekiel No. 32](#) Ezekiel 40:1-42:20
- [Studies in Ezekiel No. 33](#) Ezekiel 43:1-12
- [Studies in Ezekiel No. 34](#) Ezekiel 43:13-46:24
- [Studies in Ezekiel No. 35](#) Ezekiel 47:1-12
- [Studies in Ezekiel No. 36](#) Ezekiel 47:13-48:35

## REFORMATION STUDY BIBLE

[Ezekiel - Reformation Study Bible](#) - This resource is not always literal in its interpretation and is also amillennial. However some notes at least seem suggest a slightly more literal interpretation as for example the note on Ezekiel 37:25-28

**"forever ... forevermore.** The repetition of "forever" (Ezek 37:25, 26, 28) indicates that the reunification in view is eschatological, that is, an event to occur in **the last days.**" (Bolding added)

However another note on Ezekiel 37:28 clearly "skips" the [Millennium](#) -

**"37:28 sanctuary is in their midst forevermore.** Ezekiel looks for a renewed city of God (chs. 40–48). More than six hundred years later John had a similar vision (Rev. 21), but of a city that needed no temple building (Rev. 21:22)."

If one interprets the text literally Ezekiel 40-48 is not a reference to a heavenly temple but an earthly temple in the [Millennium](#) which precedes heaven, whereas John is clearly referring to heaven in Revelation 21-22.

It is interesting that the Reformation study notes make no comment on Ezekiel 39:28 which reads

"Then (When? When Messiah defeats all enemies of God and Israel) they (Who is they? In context a literal reading has to refer to the literal nation of Israel composed of a saved remnant of Jews - Ro 11:25-28) who will know that I am the LORD their God because I made them go into exile among the nations, and then gathered them again to **their own land** (Whose land? Israel's land. The Church is not mentioned.); and I will leave none of them there any longer."

In sum, the Reformation Study Bible links are included because they have useful information on many notes. The caveat is that one needs to be a Berean (Acts 17:11-[note](#)) and be aware of a certain degree of non-literal interpretative bias in notes which are clearly eschatological and would therefore appear to apply to the literal nation of Israel.

- [Ezek 1:1](#)
- [Ezek 1:4–3:15](#)
- [Ezek 1:4](#)
- [Ezek 1:5](#)

- [Ezek 1:10](#)
- [Ezek 1:13–14](#)
- [Ezek 1:24](#)
- [Ezek 1:27](#)
- [Ezek 1:28](#)
- [Ezek 2:1–8](#)
- [Ezek 2:1](#)
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- [Ezek 46:16–18](#)
- [Ezek 46:16](#)
- [Ezek 46:17](#)
- [Ezek 46:20](#)
- [Ezek 47:1–2](#)

- [Ezek 47:3–12](#)
- [Ezek 47:10](#)
- [Ezek 47:11](#)
- [Ezek 47:13](#)
- [Ezek 47:14](#)
- [Ezek 47:15](#)
- [Ezek 48:1–29](#)
- [Ezek 48:8–22](#)
- [Ezek 48:11](#)
- [Ezek 48:30–35](#)
- [Ezek 48:35](#)

## SPEAKER'S COMMENTARY

- [Speakers Commentary - Ezekiel Introduction](#)
- [Speakers Commentary - and other prophetic books](#)
- [Speakers Commentary - Ezekiel 1](#)
- [Speakers Commentary - Ezekiel 3](#)
- [Speakers Commentary - Ezekiel 11](#)
- [Speakers Commentary - Ezekiel 18](#)
- [Speakers Commentary - Ezekiel 21](#)
- [Speakers Commentary - Ezekiel 33](#)
- [Speakers Commentary - Ezekiel 38](#)
- [Speakers Commentary - Ezekiel 40](#)
- [Speakers Commentary - Schematic of Temple](#)
- [Speakers Commentary - Ezekiel 48](#)

## BOB UTLEY

- [Ezekiel Commentary](#) - some nice features but not always literal interpretation. Utley is amillennial (He makes no mention whatsoever of the possibility that the Temple in Ezekiel 40-48 could be the "Millennial Temple."). So while he has some interesting insights if you adhere to a literal interpretation of Scripture, you need to Be a Berean with this commentary. Below are some excerpts from his comments on Ezekiel. Note the one where he "replaces" Israel with the church but then qualifies it with the statement that "there may be a place" for Israel in end-time events. Caveat Emptor! See article on [What is replacement theology / supersessionism?](#)

**Utley writes** - "This is not to imply that God has totally rejected the Jews (cf. Romans 9–11). There may be a place and purpose for end-time, believing Israel (cf. Zech. 12:10)....Although I believe that God will use national Israel in some way in the end-time setting (cf. Romans 9–11), I do believe that the Church is spiritual Israel (**Ed:** See [Israel of God](#))!...**This has surely affected the way I understand Ezekiel.** But before you say to yourself, "aha!" let me remind you that you, too, are [pre-suppositional](#). (**Ed:** I would argue literal interpretation is hardly pre-suppositional! It is literal! Utley interprets the prophecies of Messiah literally but morphs to non-literal in prophecies such as Ezekiel's.) We are all trying to understand the individual books of the Bible and then put them together into a perspective that embraces all of God's revelation. And, it is not easy!"

**Here is an example of Utley's non-literal approach** In Ezekiel 43:7 Yahweh says

"Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die."

This sounds like a very literal statement from Jehovah Himself and yet here is Utley's comment "**Obviously** this is metaphorical of power and majesty and not meant to be turned into God, the eternal Spirit, actually sitting on a chair/throne!"

**Contrast Utley's non-literal interpretation with the literal interpretations below:**

**John MacArthur's literal interpretation of Ezek 43:7** - "The King of Glory (Ps 24:7–10) claims the millennial temple as His place to dwell. Cf. 1Ch 29:23; Zec 6:13. There will be human, unresurrected

people in the kingdom, who entered when Christ returned and destroyed all the wicked. They will worship at this actual temple." (The MacArthur Study Bible)

**Dr Charles Dyer's literal interpretation** says "God said the new temple is to be the place of His throne...the place...where He will live among the Israelites forever (Ezek 43:7; cf. Ezek 43:9). The temple will serve as God's earthly dwelling place among His people." (Bible Knowledge Commentary)

**Moody Bible Commentary's literal interpretation** of Ezekiel 43:6-8 - The one speaking from the temple was the Lord Himself. He is identified by the personal pronouns: this is the place of My throne (cf. Isa 6:1; Jr 3:17) and the place of the soles of My feet (cf. 1 Ch 28:2; Ps 99:5; 132:7; Isa 60:13), where I will dwell among the sons of Israel forever (Ezek 43:7, 9; Ps 132:13-14). Using these anthropomorphic images, the Lord declared this temple to be His earthly dwelling place among His people, until the establishment of the new heaven and the new earth (cf. Rev 21:22). Israel would never again defile His holy name (cf. Ezek 20:39; 39:7) by the harlotry of idol worship, spiritual adultery, and religious prostitution in the temple (2 Ki 23:4-20).

**Preacher's Outline and Sermon Bible** on Ezekiel 43:7 - The new temple will be the place of God's throne: He will dwell & rule from there as both Priest & King, Zec. 6:9-13; 37:26-28

**Wycliffe Bible Commentary** on Ezekiel 43:7 - The Jerusalem Temple is here represented as the throne of God (see also Jer 3:17; 14:21; 17:12. For heaven as God's throne, see Isa 66:1; Ps 2:4; 11:4; Mt 5:34; 23:22). Ezekiel pictures heaven come down to earth (cf. 37:26-28).

**DAVID THOMPSON - 52 expositions - approximately 400 pages of material**

- [Click for conservative, literal interpretation of the entire book of Ezekiel](#)

**W. T. P. WOLSTON**

- [Ezekiel Overview](#)

## EZEKIEL BY CHAPTER AND VERSE

**MULTIPLE DEVOTIONALS**

- Ezekiel 1 Devotionals

**ON SITE**

- Ezekiel 1:1
- Ezekiel 1:2
- Ezekiel 1:3
- Ezekiel 1:4
- Ezekiel 1:5
- Ezekiel 1:6
- Ezekiel 1:7
- Ezekiel 1:8
- Ezekiel 1:9
- Ezekiel 1:10
- Ezekiel 1:11
- Ezekiel 1:12
- Ezekiel 1:13
- Ezekiel 1:14

**RICK EZELL**

- [Ezekiel 1-3 When God Wakes You Up](#) - excerpt...

Often we think that ministry requires a calling and the marketplace is choosing a career. But that is not true. It is quite possible to turn a ministry into a career that focuses on advancement and achievement. On the other hand, it is quite possible to make a business a calling that is truly done to serve God and others.

In the eleventh century, King Henry III of Bavaria grew tired of court life and the pressures of being a monarch. He made application to Prior Richard at a local monastery, asking to be accepted as a contemplative and spend the rest of his life in the monastery.

"Your Majesty," said Prior Richard, "do you understand that the pledge here is one of obedience? That will be hard, because you have been a king."

"I understand," said Henry. "The rest of my life I will be obedient to you, as Christ leads you."

"Then I will tell you what to do," said Prior Richard. "Go back to your throne and serve faithfully in the place where God has put you."

When King Henry died, a statement was written: "The king learned to rule by being obedient."

Conclusion: Ezekiel was obedient to the call of God upon his life. Are you being obedient to the call of God upon your life? God can turn your career into a calling. Sometimes the end of a career is the beginning of a calling. At other times, God chooses to take people out of the security of their careers and call them into a Christian ministry. Since everyone has one, what is your mission from God?

Is God trying to break through to you? Is he waking you up to a specific calling? Do you need to humble yourself before God? Get in a posture to really hear from God? Or maybe you have heard from God, you know the call of God upon your life, but you have failed to put it into action. Do you need to get serious about God's wake up call for you?

## I DOLPHIN

- [Ezekiel 1-3 The Calling of the Prophet Ezekiel](#)

## DANIEL FREDERICKS

- [Ezekiel 1-3 Diglossia, Revelation and Ezekiel's Inaugural Rite](#)

## F B MEYER

- [Ezekiel 1 "Through the Bible" Commentary](#)

## JAMES NISBET

- [Ezekiel 1 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## IMANUEL CHRISTIAN

- [Ezekiel 1-24: The Holiness & Judgment of God](#)

## MARK DEVER

- [A Vision of God Ezekiel 1:1–20](#)

## THE CHARIOTEERS

- [Ezekiel 1 Song - "Ezekiel Saw the Wheel"!](#) - You will be tapping your feet!

## NOMEN NESICIO

- [Ezekiel 1 - 6 minute youtube Video animation! Interesting!](#)

## **STEVE ZEISLER**

- [Ezekiel 1-3: Awakened from Isolation](#)

## **ROBERT MORGAN**

- Ezekiel 1:28b-2:3a Falling Down, Standing Up, Going On
- Ezekiel 1-3 Don't Hang Up

## **ON SITE**

- Ezekiel 1:15
- Ezekiel 1:16
- Ezekiel 1:17
- Ezekiel 1:18
- Ezekiel 1:19
- Ezekiel 1:20
- Ezekiel 1:21
- Ezekiel 1:22
- Ezekiel 1:23
- Ezekiel 1:24
- Ezekiel 1:25
- Ezekiel 1:26
- Ezekiel 1:27
- Ezekiel 1:28

## **G CARNAGEY**

- [Ezekiel \(et al Prophets\) - Anatomy of an Oracle](#)

## **HENRY MORRIS**

- [Ezekiel 1:22-23 The Third Firmament](#)

## **J HAMPTON KEATHLEY III**

- [Appendix 1: Thoughts on Ezekiel 2:8; 3:1-3, 14](#)

## **F B MEYER**

- [Ezekiel 2 "Through the Bible" Commentary](#)

## **CHARLES SIMEON**

- [Ezekiel 2:4 Commission given to Ministers](#)

## **JAMES NISBET**

- [Ezekiel 2 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 2 Devotionals

## **F B MEYER**

- [Ezekiel 3 "Through the Bible" Commentary](#)

## **JAMES NISBET**

- [Ezekiel 3 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## **W T P WOLSTON**

- [Ezekiel 4:1-11 Ezekiel's 40 Days -Israel's End; Or Guilt, Grace, And Glory](#)

## **I DOLPHIN**

- [Ezekiel 4-5 Ezekiel's Strange Behavior](#)

## **CLARENCE BOUWMAN**

- [Ezekiel 6:7b](#)

## **SCOTT MEADOWS**

- [Ezekiel 7:8-9 Of Spiritual Disaster: The End](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 4 Devotionals
- Ezekiel 5 Devotionals
- Ezekiel 6 Devotionals
- Ezekiel 7 Devotionals
- Ezekiel 8 Devotionals
- Ezekiel 9 Devotionals
- Ezekiel 10 Devotionals
- Ezekiel 11 Devotionals
- Ezekiel 12 Devotionals
- Ezekiel 13 Devotionals

## **JAMES NISBET**

- [Ezekiel 8 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 9 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 11 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 12 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## **I DOLPHIN**

- [Ezekiel 6-7 Ruthless Judgment is Coming](#)
- [Ezekiel 8-11 Ezekiel "visits" Jerusalem](#)
- [Ezekiel 12-13 Pack Your Baggage, Ezekiel](#)
- [Ezekiel 13-15 False Prophets and Elders Under Scrutiny](#)

## **MICHAEL LOPP**

- [Ezekiel 8 - The Fire of God's Jealousy Kindled](#)
- [Ezekiel 9-11 The God Which the Fall of Jerusalem Reveals](#)

## **ROCK DILLAMAN**

- [Ezekiel 8:12 The Room of Imagery](#)

## **ALEXANDER MACLAREN**

- [Ezekiel 8:12 Chambers of Imagery](#)
- [Ezekiel 12:27 A Common Mistake and Lame Excuse](#)

#### THOMAS WATSON

- [Ezekiel 11:19 Only the blood of Christ can soften it!](#)

#### F B MEYER

- [Ezekiel 11 "Through the Bible" Commentary](#)

#### FRANKLIN L KIRKSEY

- [Ezekiel 13:10 Whitewash](#)
- [Ezekiel 14:12-20 The Destiny of Nations](#)

#### CHRIS BENFIELD

- [Ezekiel 13:1-15 A White-washed Wall](#)

#### DAVE WILKERSON

- [Ezekiel 13:1: Pillow Prophets!](#)  
[Ezekiel 14:1: Stumbling Block of Iniquity](#)

#### JAMES NISBET

- [Ezekiel 13 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 14 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

#### MULTIPLE DEVOTIONALS

- Ezekiel 14 Devotionals

#### F B MEYER

- [Ezekiel 14 "Through the Bible" Commentary](#)

#### STEPHEN COLE

- [Ezekiel 14:12-20 The Man Who Had Connections With God](#) - excerpt...  
Have you ever had connections that got you special treatment? Everyone else was waiting in a long line, when your connection took you to the front of the line. No one else could get tickets to the sold-out event, but your connection got you the best seats in the house. There were 50 applicants for the job, but your connection made sure your resume got special consideration. When my uncle was an enlisted man in the Air Force, he knew a colonel who went to his church. One day at the base, the colonel saw my uncle in the enlisted men's mess line and came over and invited him to join him at the officer's mess. He even carried my uncle's tray through the line! The other enlisted men thought, "Wow! That guy must have something on the 'old man'!" He had connections! As they say, "It's not what you know; it's who you know, that counts!" If you need connections, the best connection of all is to have connections with God. If you can get through to God so that you get special consideration from Him—that's going straight to the top! He's what you might call, The Ultimate Connection.....

The president of a large city bank was seen standing in front of the automatic teller one day while it performed a transaction rather slowly. After a brief wait, he was heard to say, "Come on— it's me!" Being the president of a bank doesn't give you special connections with the ATM! But being a righteous person does give you connections with God. If we're righteous people—declared righteous by faith in Christ, and living righteously by walking with Him—then we can intercede on behalf of a lost an



## **MULTIPLE DEVOTIONALS**

- Ezekiel 15 Devotionals

## **JONATHAN EDWARDS**

- [Ezekiel 15:2-4: Wicked Men Useful in Their Destruction Only](#)

## **I DOLPHIN**

- [Ezekiel 16 Jerusalem: An Adulterous Woman](#)
- [Ezekiel 16-19 Sour Grapes](#)

## **JAMES NISBET**

- [Ezekiel 16 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## **HENRY MAHAN**

- [Ezekiel 16:1-14 From Nothing to Everything](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 16 Devotionals

## **C H SPURGEON**

- [Ezekiel 16 Expository Comments](#)

## **ROBERT NEIGHBOUR**

- [Ezekiel 16:1-17 A Story of Redemption](#)

## **ALAN CARR**

- [Ezekiel 16:1-14 The Glory Of Grace](#)

## **JAMES HASTINGS**

- [Ezekiel 18:4, 27 The Death of the Soul \(~18 pages\)](#)

## **E A JOHNSTON**

- [Ezekiel 18:4 Sin: Poison In The Blood And Poison To The Soul](#)
- [Ezekiel 18:4 A Mountain of Sins](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 17 Devotionals
- Ezekiel 18 Devotionals
- Ezekiel 19 Devotionals

## **JAMES J BARKER**

- [Ezekiel 18 - God Judges Sin](#)

## **F B MEYER**

- [Ezekiel 18 "Through the Bible" Commentary](#)

#### JAMES NISBET

- [Ezekiel 18 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

#### JONATHAN EDWARDS

- [Ezekiel 19:12 God's Awful Judgment in the Breaking and Withering of the Strong Rods of a Community](#)

#### I DOLPHIN

- [Ezekiel 20-22 Israel: A Case History](#)
- [Ezekiel 23-24 The Story of Two Sisters](#)
- [Ezekiel 25-28 God Judges the Nations, Part I](#)
- [Ezekiel 29-32 God Judges the Nations, Part II - Egypt](#)

#### MULTIPLE DEVOTIONALS

- Ezekiel 20 Devotionals
- Ezekiel 21 Devotionals
- Ezekiel 22 Devotionals

#### S LEWIS JOHNSON

- Ezekiel 20, Matthew 25 [Preparation for the Kingdom](#)
- Ezekiel 28:1-19 [War in Heaven \(Who Sinned First?\)](#)
- Ezekiel 34:23-24 [The Kingdom: Delights, Dilemma](#)

#### JAMES NISBET

- [Ezekiel 20 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 22 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

#### HENRY T MAHAN

- [Ezekiel 21:8-10 When Lights Go Out On the Road to Hell](#)

#### MICHAEL BARRETT

- [Ezekiel 22 - A Nation in Danger](#)

#### SAMMY BURGESS

- [Ezekiel 22:23-30 The Search Is Still On For One Man](#)

#### JONATHAN EDWARDS

- [Ezekiel 22:14: The Future Punishment of the Wicked](#)

#### ALAN CARR

- [Ezekiel 22:18-22 The Joy Of Living In God's Furnace](#)

#### J. MIKE MINNIX

- [Ezekiel 22:30 Standing in the Gap](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 23 Devotionals

## **I DOLPHIN**

- [Ezekiel 23-24 The Story of Two Sisters](#)

## **JONATHAN EDWARDS**

- [Ezekiel 23:37-39: A Warning To Professors](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 24 Devotionals

## **JAMES NISBET**

- [Ezekiel 24 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## **MULTIPLE DEVOTIONALS**

- Ezekiel 25 Devotionals
- Ezekiel 26 Devotionals
- Ezekiel 27 Devotionals
- Ezekiel 28 Devotionals
- Ezekiel 29 Devotionals
- Ezekiel 30 Devotionals
- Ezekiel 31 Devotionals
- Ezekiel 32 Devotionals
- Ezekiel 33 Devotionals
- Ezekiel 34 Devotionals

## **THOMAS RENZ**

- [Ezekiel 26 - Proclaiming the Future: History and Theology in Prophecies Against Tyre](#)

## **JAMES NISBET**

- [Ezekiel 26 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 27 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 28 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## **TONY GARLAND**

- [Ezekiel 28 Is Satan in Isaiah and Ezekiel?](#)
- [Ezekiel 38 and the Rapture](#)

## **BOB DEFFINBAUGH**

- [Ezekiel 28:11-17 The Hope of Heaven: Paradise Lost \(Genesis 2-3\)](#)

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- Ezekiel 28:1-19 [War in Heaven \(Who Sinned First?\)](#)
- Ezekiel 34:23-24 [The Kingdom: Delights, Dilemma](#)

## ROBERT NEIGHBOUR

- [Ezekiel 28:11-26 God's Description of Satan](#)
- [Ezekiel 33:1-13 The Judgments of God](#)
- [Ezekiel 34:1-15 A Prophecy Against the Shepherds](#)

## JOHN WHITCOMB

- [Ezekiel 29:12-14 God's People and the Future of Egypt](#)

## E A JOHNSON

- [Ezekiel 31:16 Five Reasons God Will Send You To Hell](#)

## I DOLPHIN

- [Ezekiel 33-34 Meanwhile, Back in Jerusalem-Israel's Glorious Future Announced](#)
- [Ezekiel 36-39 The Restoration of Israel and the End Time](#)

## JAMES NISBET

- [Ezekiel 31 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 32 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)
- [Ezekiel 33 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## EVAN ROBERTS

- [Ezekiel 32:30 The Prayer-Ministry of Evan Roberts](#)

## MICHAEL LOPP

- [Ezekiel 33 The Heart of Spiritual Renewal](#)
- [Ezekiel 34 Under New Management](#)

## SCOTT MARKLE

- [Ezekiel 33:1-16 I Have Set Thee A Watchman \(Part 1\)](#) [\(Part 2\)](#) [\(Part 3\)](#) [\(Part 4\)](#) [\(Part 5\)](#)

## ERIC RICHARDS

- [Ezekiel 33:1-20 Turn Ye From Your Evil Ways](#)

## HORATIUS BONAR

- [Ezekiel 33:6-7 The Watchman](#) (**Read** Ezekiel 33:6-7) Bonar's introductory comment "Some one, then, must undertake the ungracious task of probing and laying bare the evils of the age; for men must not be allowed to congratulate themselves that all is well. If others will not, **he** ("The Watchman") **will**." Bonar's comment begs the question - "Will I be that watchman?" "Will you, beloved of the Lord?" May our Father grant us His Spirit's grace and power to work while it is still day, to Redeem the Time for the days are evil, doing so all for the glory of the Lord Jesus Christ. Amen.

## ARCHIBALD G BROWN

- [Ezekiel 33:11 Why God to Hell?](#)

## SAMUEL DAVIES

- [Ezekiel 33:8 The Certainty of Death](#)

## ROY FISH

- [Ezekiel 33:3 Blood on our Hands](#)

## JAMES HASTINGS

- [Ezekiel 33:11 God and the Sinner \(~18 pages\)](#)

## DON ROBINSON

- [Ezekiel 33:11 Why will ye die?](#)
- [Ezekiel 33:11-12 Choose Repentance over Guilt](#)

## FRANKLIN L KIRKSEY

- [Ezekiel 33:30-33 Beware of Loving it Without Living It!](#)

## F B MEYER

- [Ezekiel 33 "Through the Bible" Commentary](#)
- [Ezekiel 34 "Through the Bible" Commentary](#)

## SEAN E HARRIS

- [Ezekiel 34 Shepherds must Shepherd God's Sheep Well](#)

## S LEWIS JOHNSON

- Ezekiel 20, Matthew 25 [Preparation for the Kingdom](#)
- Ezekiel 28:1-19 [War in Heaven \(Who Sinned First?\)](#)
- Ezekiel 34:23-24 [The Kingdom: Delights, Dilemma](#)

## CHRIS BENFIELD

- [Ezekiel 34:11-16 The Good Shepherd](#)

## WIL POUNDS

- [Ezekiel 34:1-25 Shepherds: True and False](#)

## JAMES NISBET

- [Ezekiel 34 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## FUNERAL MESSAGE

- [Ezekiel 34 God—A Shepherd to Israel](#)

## IMANUEL CHRISTIAN

- [Ezekiel 25-48: The Victorious & Abundant Life through the Knowledge of God](#)

## C H SPURGEON

- [Ezekiel 33 Expository Comments](#)
- [Ezekiel 34 Expository Comments](#)
- [Ezekiel 36 Expository Comments](#)

- [Ezekiel 37 Expository Comments](#)

## F B MEYER

- [Ezekiel 37 "Through the Bible" Commentary](#)

## MULTIPLE DEVOTIONALS

- Ezekiel 35 Devotionals
- Ezekiel 36 Devotionals

## CHARLES SIMEON

- [Ezekiel 36:24-28 Out-Pouring of the Spirit on the Jews](#)

**Excerpts from preceding sermon** given (1759-1836) - Take, for example, the passage before us. It is delivered to the Jews in their present dispersed state: and it provides for them all the blessings which they stand in need of, both in this world and in the world to come. Let us consider these promises, I. As delivered more immediately to the Jewish people—Whatever reference these promises might have to the period of their return from Babylon, it is manifest that they did not receive at that time a full accomplishment; and, consequently, that **we must look forward to the future restoration of the Jews as the period fixed for their final completion. The Jews are destined to be restored to their own land**—Of this, I conceive, there can be no reasonable doubt. The prophets speak so fully and so plainly on this subject, that we must divest language of all force and certainty before we can set aside the hope of their restoration to their own land. Whether that event shall precede or follow their conversion, I presume not to determine. It should seem, from the writings of Moses, that the conversion of some, at least, will precede their return to Palestine: “When thou shalt return unto the Lord thy God, and obey his voice, then the Lord thy God will turn thy captivity [Note: Deuteronomy 30:1-3.]” The Prophet Jeremiah, on the other hand, represents both events as simultaneous: “They shall come with weeping; and with supplications will I lead them [Note: Jeremiah 31:8-9.]” But in the passage before us, the prophet speaks of their conversion as subsequent to their restoration: “I will bring you into your own land: then will I sprinkle clean water upon you, and ye shall be clean.” All of these testimonies doubtless are true; and they are easily reconciled, by only referring them to the different stages of their conversion, as viewed in its commencement, its progress, and its consummation. But, whatever be determined with respect to this, their future restoration to the land of their fathers is as certain as any event which yet remains to be fulfilled. It is, however, not to this, but to the conversion of their souls, that I would chiefly draw your attention—[This is indisputably promised to them in the words of my text. And it is surprising how universally this view of the passage has been overlooked by the Christian world. There are few passages of Holy Scripture that are more frequently cited by the preachers of the everlasting Gospel than this: but, as though we were determined to rob the Jews of their interest in them, we have always omitted the first and last verses of the text, and applied the remainder altogether to ourselves: thus cutting off, as it were, the head and the feet, which marked the promise as belonging to the Jews, that we might seize upon the body as our own exclusive property. It is surprising that benevolence, which certainly is characteristic of the Christian world, should never have led us to contemplate and delight in the prospects here set forth for the comfort of God’s ancient people. But we have been as unmindful of their spiritual interests as if no such promise had been ever made to them, yea, and as if no such people existed in the world. And this is the more remarkable, because the same connexion between their conversion to God and their restoration to their own land is generally marked in the prophetic writings, and especially in places where these peculiar promises are made to them [Note: See Ezekiel 11:17-20 and Jeremiah 32:37-39.]. But it is certain that God will bestow upon them all the blessings which are here specified; sanctifying them wholly to himself, and making them, as in the days of old, his own peculiar people. The gift of God’s Holy Spirit was declared, upon the day of Pentecost, to be reserved, not for the Jews of that day only, but “for them, and for their children, and for all that were afar off, even as many as the Lord their God should call [Note: Acts 2:39.]”

## PHIL JOHNSON

- [Ezekiel 36:25-28 A Text For Nicodemus](#)

## JAMES NISBET

- [Ezekiel 36 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## WILLIAM COWPER OLNEY HYMNS

Ezekiel 36:25ff **The Covenant**

The Lord proclaims His grace abroad!  
 “Behold, I change your hearts of stone;  
 Each shall renounce his idol-god,  
 And serve, henceforth, the Lord alone.

“My grace, a flowing stream, proceeds  
 To wash your filthiness away;  
 Ye shall abhor your former deeds,  
 And learn my statutes to obey.

“My truth the great design ensures,  
 I give myself away to you;  
 You shall be mine, I will be yours,  
 Your God unalterably true.

“Yet not unsought, or unimplored,  
 The plenteous grace I shall confer;  
 No—your whole hearts shall seek the Lord,  
 I’ll put a praying spirit there.

“From the first breath of life divine  
 Down to the last expiring hour,  
 The gracious work shall all be mine,  
 Begun and ended in my power.”

## GENE BROOKS

- [Ezekiel 36:24-38 Restoration, Renewal, Revival](#)

## ALEXANDER MACLAREN

- [Ezekiel 36:25-38 A Holy Nation](#)
- [Ezekiel 37:1-14 The Dry Bones and the Spirit of Life](#)

## JAMES HASTINGS

- [Ezekiel 36:26 A New Heart \(~19 pages\)](#)

## WIL POUNDS

- [Ezekiel 36:22-32 A New Heart and a New Spirit](#)

## IAN R K PAISLEY

- [Ezekiel 37:1-10 Valley of Dry Bones](#)

## SAMMY BURGESS

- [Ezekiel 37:1-14 When God Invades The Boneyard](#)

## ERIC RICHARDS

- [Ezekiel 37:15-28 Two Sticks](#)

#### MERRILL F UNGER

- [Ezekiel 37 - Ezekiel's Vision of Israel's Restoration—Part 1](#)
- [Ezekiel 37 - Ezekiel's Vision of Israel's Restoration—Part 2](#)
- [Ezekiel 37 - Ezekiel's Vision of Israel's Restoration Part 3](#)

#### CHARLES SIMEON

- [Ezekiel 37:1-6 Universal Restoration of the Jews](#)

**Excerpts from preceding sermon** given (1759-1836) - WHILST the Jews at large, and the generality of Christians also, believe that the dispersed of Israel will one day be restored to their own land, there is an assured expectation, both amongst the one and the other, that **the Messiah will in due time reign over the face of the whole earth**. But, whilst this blessed event is expected by all, there lurks in the minds of the generality a persuasion, that in the present state of the Jews their conversion to Christ is impracticable; and that, whenever it shall be effected, it will be by some miraculous interposition, like that which took place at their deliverance from Egypt: and hence all attempts to convert them to Christianity are thought nugatory at least, if not presumptuous. In opposition to these discouraging apprehensions, which would paralyze all exertions in their behalf, I have selected this portion of Holy Writ, which meets the objections in the fullest possible manner, and shows, beyond all doubt, that we are bound to use the means which God has appointed for their conversion, and that in the diligent use of those means we may reasonably hope for God's blessing on our labours.

#### MULTIPLE DEVOTIONALS

- Ezekiel 37 Devotionals

#### JAMES NISBET

- [Ezekiel 37 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

#### DAN DIFELICE

- [Ezekiel 37 Video - Dry Bones!](#)

#### MICHAEL CARD

- [Ezekiel 37 Song - "Valley of Dry Bones!"](#)

#### TWILA PARIS

- [Ezekiel 37 Song - "Days of Elijah"](#)

*And these are the days of Ezekiel  
The dry bones becoming as flesh*

#### JAMES HASTINGS

- [Ezekiel 37:3 Life from the Dead \(~21 pages\)](#)

#### DANIEL C SNADDON

- [Ezekiel 37:10 Israel's Place in History](#)

#### JAMES SMITH



- [Ezekiel 37:1-2 The Dry Bones!](#)

#### ALAN CARR

- [Ezekiel 37:1-14 Mission Impossible: Reaching Out To The Dead](#)
- [Ezekiel 37:1-28 Valley of Dry Bones](#)

#### JACK KELLY

- [The Battle of Ezekiel 38-39 - Part 1](#)
- [The Battle of Ezekiel 38-39 - Part 2](#)
- [The Battle of Ezekiel 38-39 - Part 3](#)
- [The Battle of Ezekiel 38-39 - Part 4](#)

#### JOHN C WHITCOMB

- [Ezekiel 38:2 Gog from Magog: A Study in Prophetic Chronology](#)

#### DAVID SEIFERT

- [Ezekiel 38-39 The Gathering Storm Over Israel](#)

#### JOHN BARNETT

- [Ezekiel 38, Daniel 9 - Russian Invasion](#)

#### MULTIPLE DEVOTIONALS

- Ezekiel 38 Devotionals
- Ezekiel 39 Devotionals
- Ezekiel 40 Devotionals

#### RANDALL PRICE

- [Ezekiel 40-48 - Ezekiel's Prophecy of the Temple](#)

#### JOHN WHITCOMB

- [Ezekiel 40-48 The Millennial Temple \(An Exercise in Literal Interpretation\)](#)

#### DOUGLAS SALYER

- [Ezekiel 40-48 Ezekiel's Temple](#)

#### DWIGHT PENTECOST

- [Worship in the Millennium - some pages are missing but still interesting insights](#)

#### JOHN WHITCOMB

- [Ezekiel 40:1-48:35 Christ's Atonement and Animal Sacrifices in Israel](#)
- [Ezekiel 45:17; Hebrews 10:4, 11 Animal Sacrifices in Israel - Past and Future](#)

#### HOWARD MCNALLY

- [Ezekiel 40:1-48:35 The Millennial Temple](#)

#### BOB BOLENDER

- [Ezekiel 40-48 Memorials and Shadows - Animal Sacrifices of the Millennium](#)

**WAYNE O'DONNELL** - literal approach with interesting diagrams of the Temple architecture.

- [Ezekiel 40-48 Tour of the Future Temple - Part 1 \(13 pages\)](#)
- [Ezekiel 40-48 Tour of the Future Temple - Part 2 \(13 pages\)](#)
- [Ezekiel 40-48 Tour of the Future Temple - Part 3 \(10 pages\)](#)

**JOHN WALVOORD**

- Ezekiel 40:1-46:24 - [The Millennial Temple \(scroll down\)](#) - In Ezekiel 40:1-46:24 the millennial temple is described, a huge building rich in spiritual meaning. The spiritual significance of the millennial temple will differ from the importance of the temple under the Mosaic Law, but it will provide a means of worship of God, including animal sacrifices. Though animal sacrifices in themselves do not provide any relief from sin, as was true in the Old Testament, millennial sacrifices will look back to the cross even as sacrifices in the Mosaic period looked forward to the cross. Though some have opposed the idea of animal sacrifices in the Millennium on the ground that Christ's sacrifice was sufficient, there does not seem to be any other suitable explanation of the details of the millennial kingdom and the details of the sacrificial system in the millennial kingdom as provided in Ezekiel. During the present age the Lord's Supper is the scriptural reminder of the sacrifice of Christ.

**TONY GARLAND**

- [Ezekiel 40-48 Ezekiel's Temple: Premillennial Achilles' Heel?](#)
- [Millennial Sacrifices](#)
- [The Predicted Millennial Temple](#) - excerpt - There is overwhelming scriptural evidence predicting a Temple during the Millennial Kingdom on earth (Isa. Isa. 2:3; Isa. 56:6-7; Isa. 60:13; Eze. Eze. 40:1-Eze. 47:1; Dan. Dan. 9:24; Joel Joel 3:18; Hag. Hag. 2:7-9; Zec. Zec. 6:12-15; Zec. 8:20-23). Most interpreters do not deny these passages. However, most spiritualize them because they are unable to reconcile a future earthly kingdom, complete with Temple, with a theology which believes that the Church has replaced Israel as the "New Israel" and that the spiritual Temple of the Believer has forever replaced any need for a physical Temple. Even though the level of detail given concerning the Temple (Eze. Eze. 40:1-Eze. 47:1) is impossible to explain allegorically or to reliably attach spiritual significance to, most commentators attempt to do just this. They reject the Golden Rule of Interpretation in favor of a completely spiritual/figurative interpretation. This inability to accept the statements of Scripture concerning the details of the Millennial Temple has led to a variety of interpretations:

Several non-literal interpretations have been advanced by interpreters regarding the millennial temple of Ezekiel. These are: First view— The vision was given by God for the benefit of post-exilic Jews to help them remember Solomon's temple design when they restore the old temple. Second view— Here is an ideal blueprint of what should have been built by the Jewish remnant after their return from the Babylonian captivity. Third view— The prophecy is a grand, complicated symbol of the Christian church. This is the standard amillennial position. As Milton Terry says, "this vision of restored and perfected temple, service, and land symbolizes the perfected kingdom of God and his Messiah." Fourth view— The glorious descriptions found in this prophecy will surely be fulfilled at the millennium, but do not fuss over the how of fulfillment. This is the covenant premillennial position which refuses to go into details.<sup>1</sup>

Those who seek to dismiss Ezekiel's description of the Millennial Temple as being non-literal, are inconsistent because similar descriptions elsewhere in Ezekiel are manifestly literal:

The Millennial Temple is not the only temple that Ezekiel describes. In [Ezek 8:1-11:1], he describes the departure of the [Shekinah glory](#) from Israel from the First Temple. All agree that his description of the Temple and the events that happen there are very literal. In [Eze. Eze. 40:1-Eze. 48:1], Ezekiel describes the future return of the Shekinah Glory into the Fourth Temple. If what he said about the First Temple was literal, then what he says about the Fourth Temple should also be taken literally. (Arnold G. Fruchtenbaum, *The Footsteps of Messiah*, rev ed. Tustin, CA: Ariel Ministries, 2003, 461)

**I DOLPHIN**

- [Ezekiel 40-48 Earth's Golden Age: The Millennium](#)

**MULTIPLE DEVOTIONALS**

- Ezekiel 41 Devotionals

- Ezekiel 42 Devotionals
- Ezekiel 43 Devotionals
- Ezekiel 44 Devotionals
- Ezekiel 45 Devotionals
- Ezekiel 46 Devotionals
- Ezekiel 47 Devotionals

## ALAN CARR

- [Ezekiel 47:1-12 Getting In Over Your Head](#)
- [Ezekiel 47:1-12 At the Mercy of the River](#)

## JAMES NISBET

- [Ezekiel 47 Church Pulpit Commentary \(Works by various Anglican pastors\)](#)

## MIDDLETOWN BIBLE

- [Ezekiel 47 The Millennial River \(excellent \*\*diagram\*\* of what this might look like\)](#)
- Millennium 1
- Millennium 2
- Millennium 3
- [Millennial Temple Diagrams](#)

## ALEXANDER MACLAREN

- [Ezekiel 47:1 The River of Life](#)

## CHRIS BENFIELD

- [Ezekiel 47:1-12 Getting in the Deep Water](#)

## MULTIPLE DEVOTIONALS

- Ezekiel 48 Devotionals

## WILLIAM COWPER OLNEY HYMNS

### Ezekiel 48:35 Jehovah-Shammah

As birds their infant brood protect,  
And spread their wings to shelter them,  
Thus saith the Lord to His elect,  
“So will I guard Jerusalem.”

And what then is Jerusalem,  
This darling object of His care'  
Where is its worth in God's esteem'  
Who built it? who inhabits there'

Jehovah founded it in blood,  
The blood of His incarnate Son;  
There dwell the saints, once foes to God,  
The sinners whom He calls His own.

There, though besieged on every side  
Yet much beloved, and guarded well,  
From age to age they have defied

The utmost force of earth and hell.

Let earth repent, and hell despair,  
This city has a sure defence;  
Her name is call'd, "The Lord is there,"  
And who has power to drive Him thence'

#### DON ROBINSON

- [Ezekiel 48:35 The Names of God - Jehovah-Shammah](#)

#### ON SITE

- Ezekiel 48:35 The God Who is There Jehovah Shammah - In Depth Study

#### BRIAN BILL

- [Ezekiel 48:35 The God Who is There Jehovah Shammah](#)

### HENRY MORRIS

#### Ezekiel Commentary Notes

#### Defender's Study Bible

Excellent, conservative, literal study Bible notes from a leading creationist commentator, Dr Henry Morris. The notes are based on the KJV translation.

- **Ezekiel 1 Study Notes**
  - Ezekiel 1:1 [thirtieth year among the captives Chebar](#)
  - Ezekiel 1:5 [living creatures](#)
  - Ezekiel 1:10 [face of a man](#)
  - Ezekiel 1:20 [in the wheels](#)
  - Ezekiel 1:22 [the firmament](#)
  - Ezekiel 1:26 [appearance of a man](#)
  - Ezekiel 1:28 [the bow fell upon my face](#)
- **Ezekiel 2 Study Notes**
  - Ezekiel 2:1 [Son of man](#)
  - Ezekiel 2:7 [thou shalt speak my words](#)
- **Ezekiel 3 Study Notes**
  - Ezekiel 3:2 [eat that roll](#)
  - Ezekiel 3:4 [unto the house of Israel](#)
  - Ezekiel 3:9 [adamant](#)
  - Ezekiel 3:14 [the spirit lifted me up](#)
  - Ezekiel 3:18 [require at thine hand](#)
  - Ezekiel 3:23 [glory of the LORD](#)
- **Ezekiel 4 Study Notes**
  - Ezekiel 4:2 [lay siege](#)
  - Ezekiel 4:6 [forty days](#)
  - Ezekiel 4:10 [twenty shekels](#)
  - Ezekiel 4:15 [cow's dung](#)
- **Ezekiel 5 Study Notes**
  - Ezekiel 5:1 [divide the hair](#)
  - Ezekiel 5:3 [few in number](#)
  - Ezekiel 5:5 [midst of the nations](#)
  - Ezekiel 5:10 [eat the sons](#)
  - Ezekiel 5:14 [reproach among the nations](#)

- **Ezekiel 6 Study Notes**

- Ezekiel 6:3 [to the mountains](#)
- Ezekiel 6:4 [altars shall be desolate](#)
- Ezekiel 6:6 [high places shall be desolate](#)
- Ezekiel 6:7 [ye shall know that I am the LORD](#)

- **Ezekiel 7 Study Notes**

- Ezekiel 7:2 [four corners of the land](#)
- Ezekiel 7:14 [blown the trumpet](#)
- Ezekiel 7:24 [the worst of the heathen](#)

- **Ezekiel 8 Study Notes**

- Ezekiel 8:3 [to Jerusalem](#)
- Ezekiel 8:5 [image of jealousy](#)
- Ezekiel 8:10 [abominable beasts](#)
- Ezekiel 8:14 [weeping for Tammuz](#)
- Ezekiel 8:16 [worshipped the sun](#)

- **Ezekiel 9 Study Notes**

- Ezekiel 9:2 [six men](#)
- Ezekiel 9:3 [gone up](#)
- Ezekiel 9:6 [the mark](#) [begin at my sanctuary](#)

- **Ezekiel 10 Study Notes**

- Ezekiel 10:11 [turned not as they went](#)
- Ezekiel 10:15 [living creature](#)
- Ezekiel 10:18 [the LORD departed](#)

- **Ezekiel 11 Study Notes**

- Ezekiel 11:1 [the spirit lifted me up princes of the people](#)
- Ezekiel 11:3 [the caldron](#)
- Ezekiel 11:13 [Pelatiah the son of Benaiah died](#)
- Ezekiel 11:16 [as a little sanctuary](#)
- Ezekiel 11:17 [scattered](#)
- Ezekiel 11:19 [new spirit](#)
- Ezekiel 11:23 [the mountain](#)

- **Ezekiel 12 Study Notes**

- Ezekiel 12:4 [as stuff for removing](#)
- Ezekiel 12:12 [the prince that is among them](#)
- Ezekiel 12:13 [shall he not see it](#)
- Ezekiel 12:15 [among the nations](#)
- Ezekiel 12:24 [no more any vain vision](#)
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- **Ezekiel 13 Study Notes**

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- **Ezekiel 14 Study Notes**

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- **Ezekiel 15 Study Notes**

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- **Ezekiel 16 Study Notes**

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- Ezekiel 16:8 [spread my skirt over thee](#)
- Ezekiel 16:15 [playedst the harlot](#)
- Ezekiel 16:20 [these hast thou sacrificed](#)
- Ezekiel 16:29 [unto Chaldea](#)
- Ezekiel 16:41 [cease from playing the harlot](#)

- Ezekiel 16:49 [thy sister Sodom](#)
- Ezekiel 16:60 [I will remember my covenant](#)
- **Ezekiel 17 Study Notes**
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- Ezekiel 17:4 [city of merchants](#)
- Ezekiel 17:6 [vine of low stature](#)
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- Ezekiel 18:4 [the soul that sinneth](#)
- Ezekiel 18:20 [bear the iniquity](#)
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## NET NOTE

### On Ezekiel

are quite technical, one can glean some useful insights, so it is worth checking.

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Be A Berean (Acts 17:11-note): Does not always interpret the text literally, (in his own words) at times looks for a "deeper inner meaning," and finally is amillennial ([Comments on Rev 20](#)).

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Be A Berean (Acts 17:11-note): Does not always interpret the text literally, e.g., here are his comments on 1000 years in Revelation 20 - "whether these thousand years signify that certain space of time, or a long time, I cannot say; only it is probable, that if it signifies an uncertain, indefinite time."

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Be A Berean (Acts 17:11-note): Does not always interpret the text literally, often replaces promises to Israel as now given to the church and finally is amillennial ([Comments from Pulpit Commentary on Rev 20](#)).

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## Ezekiel Devotions

### Radio Bible Class

- [Knowing God Through Ezekiel - — 33 page booklet - good introduction](#)
- Click for All Devotionals on One page
- [Ezekiel 1:1-5, 22-28: Just Imagine](#)
- [Ezekiel 2:1-3:4: Social Stomachs](#)
- [Ezekiel 3:1: Eating Words](#)
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- [Ezekiel 43:2 Seeing God's Glory](#)

## PASTOR LIFE

### SERMONS

### BOOK OF EZEKIEL

- [Ezekiel 13:10 Whitewash](#) - Franklin L. Kirksey - frequent illustrations - excerpt...

Rev. Peter Jeffrey, served as pastor of Bethlehem "Sandfields", Aberavon, Port Talbot Wales (1986-1994) a church once served by his mentor, Dr. D. Martyn Lloyd-Jones, shares, "When I was a boy, I lived the first ten years of my life in a decaying old terraced house. We had two rooms upstairs and two down, but could only use one up and one down because the other two were too damp. The back yard was three metres square, with high walls all around. The walls, like the house, were crumbling and decaying. To keep the back looking tidy, the walls had to be white-washed every year. When it was done it looked lovely, but we knew it only covered up the decaying walls." [1]....

Dr. Charles Lee Feinberg (1909-1995) explains, "This chapter may profitably be compared with Jeremiah 23." [3] Rev. Matthew Henry (1662-1714), the famous Puritan commentator of the 17th century, divides Ezekiel 13 in the following way, "Heavy judgments against lying prophets. (Ezek 13:1-9) The insufficiency of their work. (Ezek 13:10-16) Woes against false prophetesses. (Ezek 13:17-23)" [4]

Rev. Matthew Henry comments on Ezek 13:1-9: "Where God gives a warrant to do any thing, he gives wisdom. What they delivered was not what they had seen or heard, as that is which the ministers of Christ deliver. They were not praying prophets, had no intercourse with Heaven; they contrived how to please people, not how to do them good; they stood not against sin. They flattered people into vain hopes. Such widen the breach, by causing men to think themselves deserving of eternal life, when the wrath of God abides upon them."[5]....

When I think about the techniques of these false prophets, the term "whitewash" comes to mind. Peter Jeffrey describes their techniques in Windows of Truth, "They do a whitewash job, because they always bypass the question of God's holiness and man's sin."[8],,,,

When I think about the tenets of these false prophets, the term "brainwash" comes to mind. From the same dictionary cited earlier, "brainwash" means, "To alter the convictions, beliefs, etc., of my means of brainwashing." "Brainwashing" means, "The systematic alteration of personal convictions, beliefs, habits, and attitudes by means of intensive, coercive indoctrination." [14] Someone simply put it this way, "To brainwash is persuasion by propaganda or salesmanship."....

When I hear the term "whitewash," I think about The Adventures of Tom Sawyer written by Samuel Langhorne Clemens (1835-1910) aka Mark Twain in 1876. Someone shares the following, "After playing hooky from school on Friday and dirtying his clothes in a fight, Tom is made to whitewash the fence as punishment on Saturday. At first, Tom is disappointed by having to forfeit his day off. However, he soon cleverly persuades his friends to trade him small treasures for the privilege of doing his work." [15]

"'Proper prep work is essential for any painting project and for painting over natural wood surfaces it is crucial,' said [Jennifer] McSharry [of Kurt Dwyer Painting in Quincy, Massachusetts]. 'In order to paint any surface it must be clean, dull, and dry. That is the standard, so before a can of paint is opened, all surfaces should be thoroughly cleaned to remove contaminants like, built up dirt, grime, grease, body oils, etc. Dirtex is great for cleaning surfaces,' she said." [16]

Are you washed white in the blood of the Lamb, the Lord Jesus Christ, or are you merely whitewashed? May we faithfully warn men and women, boys and girls of the danger of false prophets, who attempt to brainwash their listeners with a message of hogwash; and may their unsuspecting hearers never settle for mere whitewash.

- [Ezekiel 14:12-20 The Destiny of Nations](#) - Franklin L. Kirksey - excerpt...

Dr. J. Harold Smith (1910-2001) preached his signature message all over the country titled "God's Three Deadlines." In fact, you can hear him preach this message at the [following website](#)

- [Ezekiel 22:23-30 The Search Is Still On For One Man](#) - Sammy Burgess - excerpt...

In our text we don't find that it was a Prophet seeking out a man. We don't find in this verse that a (team of people) - (a committee) sought for a man. IT WAS THE LORD THAT WAS LOOKING FOR A MAN. IT WAS THE LORD THAT HAD TO GO FROM PLACE TO PLACE, FROM PERSON TO PERSON, LOOKING FOR ONE MAN!

I want you to listen carefully to this preacher. God has not sent me here to get on to you. God has not sent me here to make you feel guilty. God has sent me here to tell you that He is still looking for some people to do His Work. God has sent me here to let you know that He still wants His Work to go on. MY ASSIGNMENT FOR THIS HOUR IS TO TELL YOU THAT SOME OF THE HEDGE IS DOWN!

D.L. Moody said: "The world has yet to see what God can do "in" and "through" and "with" and "for" a man. By the Grace of God, I will be that man."

A Survey was taken several years ago that said that out of 100 people, 23 don't have a clue what they want. 67 know what they want but don't know how to get it. 10 know what they want and how to get it, but 8 out of those 10 are unwilling to pay the price to do something. SO ONLY 2 OUT OF ONE HUNDRED REACH THEIR GOAL.

I tend to believe that this is true with most Churches. Out of every one hundred Churches, you might find 2 that are stretching, sacrificing, and serving to their potential. And the reason why very few Churches are making a difference and are not living up to their full potential is because there is a Pastor who has become satisfied and has lost interest in being his best; and he has a Church that is filled with satisfied people who just don't seem to care.

I. How Amazing That God Would Use A Man!

II. How Alarming That God Would Have To Look For A Person!.....

Prior to 1965, the state of Louisiana designed and built its flood protection through its levee boards. After Hurricane Betsy,

Congress gave control of the flood protection to the US Army Corps of Engineers in the Act which called for a flood protection system to protect south Louisiana from the worst storms characteristic of the region. The Corps began developing the storm model in 1959, called the Standard Project Hurricane (SPH). This model was not subsequently adjusted, despite the National Oceanic and Atmospheric Administration (the successor agency to the Weather Bureau) recommending increasing the strength of the model: the Corps did not change its construction plans. The local levee boards retained the role of maintenance once the projects were complete. When authorized, this mandate was projected to take 13 years to complete. When Katrina struck in 2005, the project was between 60-90% complete and the projected date of completion was estimated to be 2015. SOME OF THE LEVEES WERE WEAK! The levees were not built for a "Hurricane Katrina". However, I wonder; could some have survived the floods; could some have been saved if those levees were not weak? Could some of the 1700 plus who lost their lives survived if the levees were strong and built for a hurricane force such as 'Hurricane Katrina'? We will never know. YOU CAN'T STOP HURRICANES FROM COMING! BUT YOU CAN BUILD A HEDGE AROUND YOUR HOME; AROUND YOUR LIFE; AROUND THIS CHURCH AND KEEP LIVES FROM BEING DESTROYED! GOD ONLY NEEDS ONE PERSON!

- [Ezekiel 22:30 Standing in the Gap](#) - J. Mike Minnix - excerpt...

#### WHAT WE SING,

#### WHAT WE MEAN

I Surrender All	I Surrender Some
There Shall Be Showers of Blessings	There Shall Be Sprinkles Blessings
Fill My Cup, Lord	Fill My Spoon, Lord
Oh, How I Love Jesus	Oh, How I Like Jesus
He's Everything To Me	He's Quite A Bit To Me
I Love To Tell The Story	I Love To Talk About Telling The Story
Take My Life And Let It Be	Take My Life Then Let Me Be
It Is No Secret What God Can Do	It Is My Secret What God Can Do
There Is Sunshine In My Soul Today	There Is Scattered Cloudiness in My Soul Today
We Are One In The Spirit	We Are One In The Bond Of Our Denomination
Onward Christian Soldiers	Onward Christian Reserves
Where He Leads Me I Will Follow	Where He Leads Me I Will Consider Following
Just As I Am	Just As I Pretend To Be
Stand Up, Stand Up For Jesus	Stand Up, Stand Up (But Keep Your Arms Down) for Jesus
When The Saints Go Marching In	When The Saints Go Sneaking In.....

Have you noticed? Some people will just not be stopped. They have accomplished much despite adversity. They refuse to listen to their fears. Nothing anyone says or does holds them back. As Ted Engstrom insightfully writes in his book "Pursuit of Excellence:

Cripple him, and you have a Sir Walter Scott. Lock him in a prison cell, and you have a John Bunyan. Bury him in the snows of Valley Forge, and you have a George Washington. Raise him in abject poverty and you have an Abraham Lincoln. Strike him down with infantile paralysis, and he becomes Franklin Roosevelt. Burn him so severely that the doctors say he'll never walk again, and you have a Glenn Cunningham -- who set the world's one-mile record in 1934. Deafen him and you have a Ludwig von Beethoven. Have him or her born black in a society filled with racial discrimination, and you have a Booker T. Washington, a Marian Anderson, a George Washington Carver.... Call him a slow learner, "retarded," and write him off as uneducable, and you have an Albert Einstein.

"If you do not stand for something, you will fall for anything."

Commencement speaker in Michigan: "My advice to young people who are going out into the world today - don't go!"

God is looking for Christians, including and especially young Christians, who will go out into this world and make a difference. He is searching for someone to "make up the gap." Will you answer His call?



- [Ezekiel 33:3 Blood on our Hands](#) - Roy Fish - excerpt...

I am far from being what I ought to be as a witness for our Lord. Late one evening, I was exhausted from a teaching session of three hours. I had told the Lord earlier in the day that I was available to Him if He wanted to use me to touch someone's life. It was after midnight when, on an elevator, I ran into Tony. My desire was to get to my room as quickly as possible and get to bed. But the Lord reminded me of my commitment to Him to be available. On the elevator, I sensed the Lord saying to me, "My child, did you really mean it when you told me you were at my disposal? Are you available to me for this situation?" I responded, "Lord, I am tired. It's almost one o'clock in the morning, and I want to go to bed. And to be honest, Lord, I couldn't care less. But, grudgingly, I make myself available to you."

Tony was reading a newspaper. Before I stepped off the elevator, I took a Billy Graham tract out of my pocket and said to Tony as I stepped off the elevator, Excuse me, sir, but here is some good news you won't read in today's newspaper." I shoved the pamphlet into his hand. He took it, turned it over and saw the name Billy Graham. I didn't know, but the Holy Spirit knew that Tony Maringo, born in Turkey, fluent in eleven languages, worker in the United Nations with Dag Hammarskjöld, had once attended a Billy Graham crusade. At that crusade, God had spoken to his heart about becoming a Christian. He left that crusade service lost, but hungry to know more. When he saw Mr. Graham's name on that pamphlet, the hunger in his heart was revived, and in the early morning, on the fourth floor of that hotel, Tony invited Christ into his heart. I received a phone call from a pastor on Long Island shortly after that, telling me that Tony had come forward in a revival service in his church, confessing Christ as his Savior.

Being consistent in our availability and witness! This is the way to keep blood off of our hands.

- [Ezekiel 33:30-33 Beware of Loving it Without Living It!](#) - Franklin L. Kirksey

In a message titled "Pastoral Leadership in a Postmodern World", Dr. James Merritt shares, "Once when Billy Sunday [1862-1935] preached a hard message on sin somebody said 'Billy, you gotta quit preaching that way. You're rubbing the fur on the cat the wrong way.' Billy Sunday said, 'The old cat's headed toward hell. If she'll turn around, I'll rub her the right way.'"[1]

Dr. Adrian Rogers (1931-2005) tells, "The great Southern Baptist preacher Dr. R.G. Lee [1886-1978] once preached a sermon against sin. He didn't pull any punches, but preached as hard as God gave him liberty to preach. At the end of the sermon a lady – terribly offended by the sermon – came up to Dr. Lee and said 'I didn't appreciate that sermon one little bit'. Dr. Lee replied, 'The devil didn't either. So classify yourself.'"[2]

A pastor shares, "I quoted the first line of a poem: 'I'd rather see a sermon than hear one any day!' and an impatient, 8-year-old boy sitting on the front row with his parents spontaneously shouted 'YES!'"

Like it or not, preaching is part of the warp and woof of the fabric of the life of believers down through the ages. The practice of preaching began with Noah, "a preacher of righteousness" (2 Peter 2:5). In An Exposition of the Old and New, Dr. John Gill (1697-1771), cites a work ascribed to R. Eliezer ben Hyrcanus (80-118 C.E.), titled Pirke R. Eliezer or Chapters of Rabbi Eliezer. Rabbi Eliezer shares an excerpt of Noah's message according to Jewish tradition: "Be ye turned from your evil ways and works, lest the waters of the flood come upon you, and cut off all the seed of the children of men." [3] Sadly, no one outside Noah's immediate family believed.

- [Ezekiel 37:1-14 When God Invades The Boneyard](#) - Sammy Burgess - excerpt...

There are people who actually have trouble with some of the miracles in the Bible. They believe that some of the miracles did not really (literally) happen. They treat these miracles as some good story to tell, but in reality, they just don't believe that they actually took place.

I heard about a little boy who came home from Sunday School one day. His mother asked him, "Son, what did the teacher teach you in Sunday School this morning?"

The little boy said, "We were taught the story of how Moses led the Children of Israel out of the land of Egypt and into the Promise Land."

The mother told him that she would like to hear the story herself. The little boy said, "All right, I will since you want me to. Mom, it is such a simple story ... That night Moses got on the radio and he told all the Israelites that they were going to come out of Egypt; They were going to get out that night when the signal was given. So they sent some flares up in the sky as a signal and all the Israelites began their journey out of Egypt. They got in their armor cars and headed out across the desert there. They had airplanes to give them cover, to give them protection. When they came to the Red Sea, there seemed no way to get across and Pharaoh was coming behind them with his tanks. So Moses had to come up with an idea. Moses built a 'pontoon bridge. When he finished, they started across that bridge. When they got on the other side, Pharaoh and his tanks were following them and crossing that 'pontoon bridge.' Moses turned to his people and commanded them that they blow up the

bridge. The people obeyed and all the Egyptians drown in the sea. When the bridge covered the last soldier, Moses and his people were safe.”

The Mother looked at her son with a puzzled look and said, “Son, did your teacher really tell you that story that way?”

The little boy said, “Well, not exactly mother. If I told this story to you the way my teacher told it to me - you would never believe it.”.....

Years ago in the Civil War battle over on Kennesaw Mountain a 20-year-old Union captain was terribly wounded. He lay bleeding upon the battlefield with his chest “blown open.” A medic stopped, saw his condition, bent down to try to detect a heartbeat and concluded that the young officer was dead. That battlefield, marked by heaps of bleeding flesh, was another valley of death.

The wounded captain had been left for the night in a pool of blood with no bedding but the ground, no roof but the canopy of heaven, no pitying eyes but the stars, no sound but the call of a nightingale, no companions but his fallen comrades, and no hope but the power of prayer.

Back in a New England village the young soldier had a mother and father who were devout Christians. They believed in the power of prayer and had been interceding for their son all through the months of fighting.

He went to Yale University and had his faith challenged and destroyed. He became a rebel and was known and registered as an infidel. There were those who would have rejoiced if the battlefield had claimed his life. That body, however weak and wounded, held on tenaciously to the slightest remnant of life. A myriad of thoughts marched through his brain in dramatic succession that night on the battleground.

The instruction and admonition which he had received from his godly parents came back to him. That battlefield suddenly became an altar and that young man was saved by the power of a sovereign God. In the midst of a theater of death, God breathed into him the breath of life.

At the breaking of dawn the next morning a platoon of soldiers came to retrieve the dead and found the captain still breathing. They took him to a hospital. As soon as he was able to make a request, he called for a chaplain and told him of his conversion and of his intention to be a committed Christian.

Everyone thought the bleeding soldier had been mortally wounded. The medic had left him for dead. The stretcher bearer gave him no hope of survival. His comrades thought him to be no longer among the living.

However, God, in His grace and power, saw fit to lay His hands upon that boy who had been shredded by shrapnel. Jesus, the One who walked in Galilee, took a stroll through that battlefield that night and entered the heart of a boy whose only hope was in God. That which was accomplished on that field of battle was of God - a divine performance.

By the way, who was that bleeding boy and whatever became of him? He was ordained to the gospel ministry in 1879. He served as pastor of the Grace Baptist Church in Philadelphia and later founded the Baptist Temple, developing it into one of the most important churches in America. He started a night school for young preachers which subsequently became Temple University. This man also founded Samaritan Hospital in 1891. He wrote 20 books which have been widely read and marvelously influential.

Because of the life of this man, Russell Herman Conwell, thousands of souls have been saved and many more have been enriched because of his invaluable contribution to this land we love. When you speak of divine performance, you are speaking of a blessed, beneficial intervention of God. What Russell Conwell did for the cause of Christ and the good of man resulted from the touch of God upon a life that appeared to be no more than a corpse in a field of death.

Perhaps you need the touch of God upon your life. Perhaps you need to experience the divine inspiration that occurs when God breathes into you His quickening power. He can enliven you to be a part of a mighty spiritual army. He can quicken you so that you can become a vibrant, vital soldier of the cross.

I BELIEVE THAT GOD NEEDS TO INVADE THIS PLACE RIGHT NOW! We have heard His Word. We believe His Word. Lets respond to Him and ask Him to invade this place like He has never invaded it before.

- [Ezekiel 37:1-14 The Greatest Need In The Church](#) - J. Gerald Harris - excerpt....

It has been said that there will be no survival without revival. America has the appearance of prosperity and success, but the political; the military; the financial; the moral and the spiritual infrastructure of this country is growing weaker every day. And our hope is not on Wall Street, and it is not in Washington. It is in God. We need revival.

Too many churches are content with the status quo, which is marked by a general deadness that is occasionally interrupted by some kind of spiritual shock treatment that produces an occasional spark of life. I for one am not about to be content with anything that resembles death when God is in the business of reviving the dead. In our text we're going to discover how the breath of God transformed a desolate bone yard into a dynamic battalion of marching men.....

Sometimes you'll have a church meeting where there are just a lot of empty pews. Sometimes you will have a church meeting where the pews are just full of a lot of empty people. In either case, there is a deadness that prevails. May God forbid that kind of death ever prevailing in our church. May God forever deliver us from being bone- yard Baptists. Far too many churches are characterized by the pitiable and repulsive spectacle of bones that have been dried and bleached by years of exposure to worldly compromise and spiritual draught.

## PENINSULA BIBLE CHURCH SERMONS ON EZEKIEL

<a href="#">Overflowing</a>	Ezekiel 47:1-12	Taylor, Paul
<a href="#">Visions of Glory</a>	Ezekiel 43:1-11	Grant, Scott
<a href="#">Coming Together As One</a>	Ezekiel 37:15-28	Taylor, Paul
<a href="#">Bones of Hope</a>	Ezekiel 37:1-14	Grant, Scott
<a href="#">New Heart</a>	Ezekiel 36:16-38	Grant, Scott
<a href="#">Abusive Shepherds and Fat Sheep</a>	Ezekiel 34:1-31	Taylor, Paul
<a href="#">Turning Point</a>	Ezekiel 33:1-33	Grant, Scott
<a href="#">Payback Time</a>	Ezekiel 25:1-7, 28:24-26	Taylor, Paul
That's Not Fair!	Ezekiel 18:1-32	Grant, Scott
<a href="#">See For Yourself</a>	Ezekiel 12:1-28	Taylor, Paul
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<a href="#">The End</a>	Ezekiel 7:1-9	Grant, Scott
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<a href="#">Making Sense of It All</a>	Ezekiel 1:1-28	Taylor, Paul
<a href="#">Awakened from Isolation</a>	Ezekiel 1:1-28, 2:1-10, 3:1-27	Zeisler, Steve
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- The Power Behind the Throne—Ezekiel 28:11–19
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- Will There Be Peace in the Middle East?—Ezekiel 38:1–23
- A River of Revival—Ezekiel 47:1–12
- How to Turn Your Desert into a Garden—Ezekiel 47:1–12
- Rivers of Revival—Ezekiel 47:1–12
- Rivers of Revival—Ezekiel 47:1–12

## C I SCOFIELD

### Ezekiel Notes

Not all chapters have notes and those that do are brief. Literal Interpretation

- [Ezekiel 1](#)
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## CHARLES SIMEON

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## CHUCK SMITH

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### Calvary Chapel

Literal Interpretation

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- [Ezekiel 36-39 Commentary](#)
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#### THE FOLLOWING ARE SERMON NOTES IN OUTLINE FORM

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- [Sermon Notes for Ezekiel 3:15](#)
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**BELOW ARE ARE THE TITLES CORRESPONDING TO THE SERMON NOTES LISTED ABOVE**

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- Ezekiel 3:17-21 Delivering our Souls
- Ezekiel 6:9 God's Broken Heart
- Ezekiel 8 To Each His Own
- Ezekiel 8:7-12 Redecorating
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- Ezekiel 48:35 The LORD is There (Jehovah Shammah)

# All of Spurgeon's Sermons

## Ezekiel

- [Ezekiel 1:15-19: God's Providence](#)
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- [Ezekiel 47:8 The Modern Dead Sea and the Living Waters](#)
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- [Ezekiel 48:35: Jehovah-Shammah: A Glorious Name for the New Year](#)

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- Ezekiel 11:16: God is a Sanctuary
- Ezekiel 15:2: God's People, God's Vine
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**DAVID THOMPSON**  
**Exposition of Ezekiel**

Conservative, literal interpretation

These have both audio and pd. Scroll down page for **RED** "PDF-TEXT" Logo and click "**View PDF**"

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**TODAY IN THE WORD**  
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**Moody Bible Institute**

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## JOHN TRAPP COMMENTARY

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**PAUL VAN GORDER**

**Ezekiel**

**The Old Testament Presents... Reflections of Christ**

#### EZEKIEL

During the time between the surrender of Jerusalem by the worthless king Jehoiachin [Jeconiah], and its destruction under Zedekiah, many of the nobles of Judah were taken as captives to Babylon. The prophet Jeremiah remained in the city until its overthrow. He sent a message to the captives, recorded in the 29th chapter of his prophecy, warning them against the delusion of believing that they would soon return from their exile. Among those captives was a young man by the name of Ezekiel, a member of the priestly line who also became a prophet. His name means "God shall strengthen" or "strength of God." Like Jeremiah, his prophecy was principally concerned with Judah and Jerusalem, though it did extend to "the house of Israel."

A new generation had been born during the exile, and Ezekiel brought to them a testimony of the judgment that would fall upon their beloved city. He also presented the reason for that judgment.

Like Isaiah before him, Ezekiel was granted a vision of God. Isaiah's experience focused upon the holiness of God; Ezekiel's centered not only upon holiness, but also upon God's glory.

Except for Revelation, no book in the divine library contains so many symbols. Ezekiel said that while he was a captive by the river Chebar, "...the heavens were opened, and I saw visions of God" (Ezek 1:1).

## OUTLINE OF THE BOOK--

### Ezekiel's Vision and Commission (Ezek 1-3)

This records the prophet's initial vision of the cherubim and the glory of God, and his commission as a watchman over Israel.

### Visions of Judgment (4-11)

The prophet receives a series of strange signs and visions that reveal the wickedness of the people and the coming judgment. The glory of God is seen departing from the temple.

### Visions of Captivity (12-24)

Ezekiel is transported in the Spirit to [Jerusalem], where he receives further signs and visions of reproof and impending doom. He gives news of the homeland to the exiles.

### Judgment on Gentile Nations (25-32)

The sentence of judgment is pronounced upon seven Gentile powers.

### Desolation and Restoration Prophesied (33-37)

Ezekiel hears of Jerusalem's fall. A long desolation upon Palestine is predicted, and the literal restoration of Israel is promised at the return of Christ, the true Shepherd.

### Invasion from the North (38,39)

After the restoration, a northern confederation, headed by Russia, will camp in the mountains of Judea and be destroyed by the Lord.

### Glory Returns to Israel (40-48)

With the enemies of Israel crushed and the nation spiritually reborn, the glory of God returns. The temple is rebuilt, and God's anointed Ruler is worshiped as King over all the earth. The holy city is named Jehovah-Shammah, "The Lord is there" (48:35).

We will now consider several of the key passages of Ezekiel, centering our attention upon the reflections of Christ that occur throughout the book.

## EZEKIEL'S COMMISSION (chapter 1)

In vision, the prophet saw the cherubim, who "had the likeness of a man" (v.5). Each had four faces: the face of a lion, an ox, a man, and an eagle. Wherever cherubim are mentioned in the Bible, they are either guarding or declaring the holiness of God. And where but in the person of the Lord Jesus Christ is the holiness of God more fully displayed and declared?

He is the lion, the King who has the right to reign [Gen 49:9,10].

Like the beast of servitude, the ox, He is the Servant of Jehovah. He said that He did not come to be ministered to, but to serve, and to "give His life a ransom for many" (Mat 20:28).

He is the Word made flesh, dwelling among us (John 1:14). He is therefore, the perfect man.

Beyond that, He soars higher than any other, and like the eagle, He can look directly into the face of God with unblinking eye. This is because He is more than perfect man; He is God manifest in the flesh. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Ezekiel's vision of the Lord prepared him for his ministry. Throughout the book, this phrase appears repeatedly: "The word of the Lord came unto me." This was his authority, and its recurrence may form the divisions of the book. Another phrase that occurs frequently is: "They shall know that I am Jehovah."

## GOD'S DECREE (Ezek 21:27)

The Lord pronounced these solemn words recorded in Ezekiel:

I will overturn, overturn, overturn it,

and it shall be no more, until He comes whose right it is;

and I will give it Him. (Ezek 21:27)

This prophecy was uttered 600 years before Christ came. It is preceded by these awesome words of God: "Remove the diadem, and take off the crown" (v.26). From the deliverance of this prophecy until now, the world has gone through a process of overturning, of the removing of diadems, and of kingdoms falling. Jerusalem, the crossroads of the world, has been at the center of anarchy, change, confusion, and misrule. What has been true of Jerusalem has also been true of the whole world. Not a government in all the world has the slightest assurance that it will remain for many more years. The "overturning" has entered every realm of life-- not only the political, but the ecclesiastical, the social, and the economic as well. Yes, world conditions today paint a dark picture indeed! Even so, a few Bible scholars are teaching that through the good offices of the church a spiritual millenium is coming. Never!

#### THE REIGN OF THE RIGHTFUL KING--

The 'overturning' will continue until the coming of the One "whose right it is" to reign (Ezek 21:27). And who is that? Jesus Christ, God's anointed Ruler. He is the anointed One, earth's Redeemer and Israel's Messiah. The promise of God the Father is, "...and I will give it Him" (v.27). This is what the world needs today. Until the Prince of Peace comes, the governments of this earth will be characterized by instability and unrest.

With this truth in his heart, and with the stability of the throne of God before his eyes, Ezekiel was ready for an unfolding of the future. He saw it as few have ever been permitted to see it.

Ezekiel 37 records a great vision. The Spirit of God put the prophet in a valley that was full of dry bones. There came a great shaking, and the bones began to come together. Flesh and skin then appeared upon them, but no life was in them. Ezekiel watched as, at the command of the Lord God, breath came into the assembled bodies from the four winds, and they came to life. They rose to their feet as a great army of men.

God Himself interpreted the vision for Ezekiel. He identified the bones as "the whole house of Israel" (Ezek 37:11). He then told Ezekiel to say on His behalf,

Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves,

And shall put My Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord.

(Ezek 37:12-14)

God gave further information to the listening prophet in verse 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." The kingdom will be united in the endtime. Ezek 37 closes with this promise of Jehovah: "And the nations shall know that I, the Lord, do sanctify Israel, when My sanctuary shall be in the midst of them forevermore" (v.28). Who is this One in the midst of restored and resurrected Israel? It is none other than Jehovah, the Lord Jesus Christ.

Ezek 40 through Ezek 48 describe a scene never before witnessed upon this earth. What is it? The magnificent millennial temple.

The prophecy of Ezekiel closes with the presence of the Lord (the Lord Jesus Christ) reigning and ruling in Jerusalem. "...and the name of the city from that day shall be, The Lord is there" (Ezek 48:35). [cp. Rev 21:3; 22:3]