

“SPACESHIPS, ET’S, FUNKY BREAD, MILLENNIAL MANIA & RUSSIA”: An Introduction to Ezekiel *Cloyce Sutton II*

Introduction:

- I. I recently saw a self-published mini-commentary on Revelation. The first subtitle said it was a 5-minute guide to totally understanding Revelation. The second subtitle said that Revelation was “The easiest Bible book to understand.” The third subtitle really sealed it: “Ezekiel decodes Revelation.”
- II. So if Revelation is the easiest book in the Bible; and if Ezekiel helps us understand Revelation; and a 5-minute mini-commentary is available; then why do we need conferences like these?
- III. The answer is that Ezekiel (and Revelation, for that matter) is a hard book. I don’t think there’s anything easy about it. Which may explain why there’s so much neglect of this great book among Christians: We tend to avoid hard things. And in local churches, especially smaller ones, there’s often nobody brave enough or foolish enough or well-read enough to tackle it.
- IV. We’re not alone. Ancient Judaism forbid the public reading of the opening chapter, and forbid the personal study of the beginning and ending of the book by anyone under the age of 30! The Talmud even told of a child who read a copy of the book at his teacher’s house, and apprehended the meaning of the Hebrew word *chasal* (Ezk 1.27), which is the substance of which the divine figure is made. Instantly, fire came forth from off the page and consumed the lad.
- V. Our task in this conference is to humbly open the pages of this weighty book and try to grasp the essence of its message. This presentation will serve as a starting point.
- VI. Contents:
 - A. Ezekiel the Prophet
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Body:

- I. **Ezekiel the Prophet**
 - A. Biography.
 1. Despite the fact that the entire prophecy of Ezekiel is a narrative cast in the first person singular, we know almost nothing about Ezekiel. Even what can be inferred from his prophecy leaves us with little more than the bare facts.
 - a. “But in spite of the autobiographic form, one wonders if the real Ezekiel is ever exposed.” (Block, *The Book of Ezekiel: Chapters 1-24*, p. 27)

2. His life:
 - a. The name “Ezekiel” (y^echezq’el [יְחֶזְקֵאל]) means “God strengthens.”
 - b. Assuming that the “thirtieth year” of Ezk 1.1 is a reference to his age, Ezekiel was born in 623 BC. (See below under “Historical Setting of Ezekiel: Chronology of Ezekiel’s Milieu.”)
 - 1) He was a younger contemporary of Jeremiah by about twenty years; an older contemporary of Daniel by about four or five years.
 - 2) He was born just before the discovery of the “book of the Law” during the reign of Josiah (622 BC; 2 Ki 22.3ff; 2 Ch 34.8-21).
 - c. He was a priest (Ezk 1.3), the son of Buzi, who himself would have been a priest. He grew up during Josiah’s religious revival, which would also have been a thriving period for the priesthood.
 - 1) Since he was 30 at the time of his call, and already living in Babylon (Ezk 1.1-3), he would not have had the opportunity to fully serve as a priest. Priests began fulltime service in the temple at age 30 (Nu 4.3; 1 Ch 23.3).
 - 2) It’s possible that he at least received training while still in Jerusalem, since that took place between the ages of 20-25 (1 Ch 23.24-32; Nu 8.24).
 - d. He grew up in Jerusalem, so he knew the city, temple, and the priesthood. He would have been in his early teens when King Josiah died (609 BC; 2 Ki 23.28ff; 2 Ch 35.20-27). He would have seen the spiritual demise of the city under the successors of Josiah.
 - e. About five years after Josiah’s death (605/4 BC), Jeremiah wrote the first copy of his scroll, which was destroyed by King Jehoiakim. Ezekiel was in his late teens.
 - f. He was 25 (598/7 BC) when he and 10,000 others were exiled with King Jehoiachin (Ezk 1.1-3; cf. 2 Ki 24.10-16). This was seven or eight years after Daniel and his friends were deported to Babylon (605 BC; Da 1.1-2).
 - g. In exile he lived in a house in a community called Tel-Abib (“mound of grain”) along the River Chebar. This was near Nippur, somewhere southeast of Babylon. (Ezk 1.1; 3.15; 8.1).
 - h. In his fifth year of exile (593/2 BC), he was called to be a prophet (Ezk 1.1-3).
 - i. At some point he was married. His wife died in the ninth year of his exile, when he was about 34 (Ezk 24.1-2, 15-18).
 - j. His last dated prophecy was in 571 BC (Ezk 29.17), giving him 22 years of ministry. Ten years later (651 BC), Jehoiachin was released from prison at age 55 by the Babylonian king Evil-Merodach (2 Ki 25.27; Jer 52.31). Whether or not Ezekiel lived to see that, we don’t know.

B. Biblical Prophecy.

1. W. VanGemeren defines a prophet of God as, “an Israelite, called by God, and empowered by the Spirit, who serves as God’s spokesperson, who has received authority and a revelation from God, who is a good shepherd over God’s flock, who demonstrates God’s Word and mission by signs.” (Cooper, Sr., p. 28)
2. **Prophets were designated** in a variety of ways:
 - a. Spokesman [*navi’* (נביא)] (1 Sa 9.9; 1 Ki 1.8)
 - b. Seer [*ro’eh* (ראה)] (1 Sa 9.9; 1 Ch 29.29; 2 Ch 16.7)

- c. Visionary [*chozeh* (חֹזֶה)] (2 Sa 24.11; 2 Ki 17.13;; Mic 3.7)
 - d. Man of God [*'ish 'elohim* (אִישׁ אֱלֹהִים)] (1 Ki 13.1-2)
 - e. Servant of YHWH [*'ebed-yhwh* (עֶבֶד-יְהוָה)] (Da 9.11; Am 3.7)
 - f. Messenger of YHWH [*mal'akh-yhwh* (מַלְאָךְ-יְהוָה)] (Mal 2.7; 3.1)
3. Biblical prophets and prophecy stood in contrast to various forms of divination practiced by the surrounding nations (Dt 18.9-14).
- a. Such things as child sacrifice; divination; witchcraft; interpreting omens; sorcery; spells; mediums; spiritists; calling up the dead (v 10f) were all forbidden on the grounds that they were pagan in origin (v 9, 14), they were unholy (v 9, 12), and they were human attempts at discerning the will of God (v 14, 15, 18).
 - b. By contrast, Israel must rely on God-given prophets like Moses, who were Israelites (v 15, 18); who were appointed by God like Moses (v 15, 16, 18; cf. 14.14); and who spoke only as God guided them (v 18-19).
 - c. A prophet's message must meet certain criteria:
 - 1) He could not speak by his own authority (v 20)
 - 2) He could not speak in the name of another god (v 20)
 - 3) His predictions must be fulfilled (v 22)
 - 4) His predictions could not contradict previous revelation (Dt 13.1ff)
4. By its nature, prophecy was intended to be enigmatic and symbolic (Nu 12.5-8). While Ezekiel's visions and actions might seem extreme to many, they were well within the intended design of biblical prophecy.

C. Ezekiel as a Prophet.

1. He was one of about two dozen men and women in the OT designated as a prophet(ess) of God. He was one of three men (Jeremiah, Ezekiel, and Daniel) singled out for this ministry at the time of the fall of Jerusalem, and during the onset of exile.
2. Ezekiel in particular had a variety of roles: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 46)
 - a. Messenger of YHWH (1.1-28a; 1.28b-3.15)
 - b. Watchman (3.16-21; 6.1-14; 7.1-27; 33.1-9)
 - c. True prophet (12.21-28; 13.1-23; 14.1-11; 22.23-31)
 - d. Message incarnate (3.22-27; 24.15-27; 33.21-22; 33.30-33)
 - e. Visionary (8.1-10.22; 11.22-25; 43.1-14)
 - f. Dramatist (4.1-5.17; 12.1-20; 21.18-27; 37.15-28)
 - g. Spinner of parables & riddles (17.1-24; 19.1-14; 20.45-21.17; 22.17-22)
 - h. Debater (11.1-13, 14-21; 18.1-32; 24.1-14; 33.10-20; 33.23-29)
 - i. Prosecutor (14.12-15.8; 16.1-63; 20.1-44; 22.1-16; 23.1-49)
 - j. Judge of the nations (25.1-17; 26.1-21; 27.1-36; 28.20-23; 30.1-19; 32.17-32)
 - k. Conscience of kings (28.1-10, 11-19; 29.1-16, 17-21; 30.20-26; 31.1-18; 32.1-16)
 - l. Pastor (34.1-31)

- m. Herald of good news (6.8-10; 11.14-21; 16.60-63; 28.24-26; 35.1-36.15; 36.16-38; 37.1-14)
- n. Apocalypticist (38.1-39.29)
- o. New Moses (40.1-48.35)
3. Unique aspects of Ezekiel's ministry.
- a. Ezekiel as "son of man":
- 1) The phrase "son of man" is the Hebrew expression *ben 'adam* (בן אדם), occurring 105x in the OT; the plural form occurs 41x in the OT.
 - a) Ezekiel uses the singular 92x (2.1, 3, 6, 8; 3.1, 3, 4, 10, 17, 25; 4.1, 16; 5.1; 6.2; 7.2; 8.5, 6, 8, 12, 15, 17; 11.2, 4, 15; 12.2, 9, 18, 22, 27; 13.2, 17; 14.3, 13; 15.2; 16.2; 17.2; 20.3, 4, 27, 46; 21.2, 6, 9, 12, 14, 19, 28; 22.2, 18, 24; 23.2, 36; 24.2, 16, 25; 25.2; 26.2; 27.2; 28.2, 12, 21; 29.2, 18; 30.2, 21; 31.2; 32.2, 18; 33.2, 7, 10, 12, 24, 30; 34.2; 35.2; 36.1, 17; 37.3, 9, 11, 16; 38.2, 14; 39.1, 17; 40.4; 43.7, 10, 18; 44.5; 47.6)
 - b) With the exception of Da 7.13 (see below) the singular form always describes a human being.
 - c) In Da 7.13, a human-like figure appears before the Ancient of Days (YHWH on his throne). It appears to be a metaphor for divine exaltation and glory.
 - 2) The analogous NT expression is *huios anthropos* (ἕλιος ἀνθρώπος), occurring 81x; the plural form occurs 2x.
 - 3) The phrase "son of..." may carry at least two meanings:
 - a) A male descendent, whether immediate [e.g. "David son of Jesse," (1 Ch 29.26); "Solomon son of David," (2 Ch 13.6)], or remote ["Joseph, son of David," (Mt 1.20)]
 - b) The character or nature of someone: James and John (sons of Zebedee) were also "sons of thunder" (Mk 3.17), meaning they had thunderous tempers; Barnabas as the "son of encouragement" (Ac 4.36), meaning he was an encouraging person); see also, 1 Th 5.5; 2 Th 2.3.
 - c) Thus, "son of man" denotes someone whose nature is that of a man; i.e., a human.
 1. Even in Da 7.13, Daniel sees one "like a son of man," indicating someone with human form, someone apparently human.
 2. Yet he also comes in the clouds; approaches the Ancient of Days and is led before him; receives authority, glory, power, worship, and everlasting dominion.
 - 4) As applied to Jesus:
 - a) In the gospels, the phrase occurs over 70x; outside the gospels, it occurs only 4x.
 - b) In every occurrence (except Lk 24.7; Jn 2.34) it occurs on Jesus' lips; even the two exceptions are being used by others about Jesus, repeating what they had heard of him. It's Jesus most common self-designation.
 - c) Why did Jesus use it?

1. It was ambiguous. It could refer to an exalted figure like Da 7.13, or a human figure, or even a prophet (like Ezekiel, or even Daniel, cf. Da 8.17).
 2. In most places he used it to point to his divine exaltation (cf. Mt 24.27, 30, 37, 39, 44; 25.31).
 3. In some places he used it to point to his human nature (cf. Mt 8.20; Heb 2.8).
 4. In some places it's the equivalent of "I" or "I, myself" (cf. Lk 6.22; 12.8; Mk 8.27).
- b. His relationship to Jeremiah and Daniel:
- 1) Like Jeremiah and Daniel, Ezekiel's ministry spans the fall of Jerusalem and the early part of the Babylonian exile.
 - 2) Like Daniel, Ezekiel spent his entire ministry outside Palestine.
 - 3) Like Jeremiah, Ezekiel was both a prophet and a priest (Jer 1.1-3; Ezk 1.1-3).
 - 4) Like Jeremiah, Ezekiel shows a definite shift away from poetry to prose as the primary vehicle of his prophecy. Several reasons are possible: prose may have corresponded with their particular spiritual gifts; it may have been a better literary medium for expository-type prophecy; it may have been the result of their training as priests. (Alter, p. 137; Block, *The Book of Ezekiel: Chapters 1-24*, p. 22)
- c. His emotions:
- 1) Despite the fantastic nature of his visions, and the extremely odd prophetic actions, his prophecy is emotionally flat.
 - 2) He rarely expresses emotion. In only six places does he express his feelings, each time beginning with the phrase, "And I said..." (4.14; 9.8; 11.13; 20.49; 24.20; 37.3).
- d. His actions:
- 1) Other prophets occasionally used actions to reinforce their messages:
 - a) The anonymous prophet who disguised himself before Ahab (1 Ki 20)
 - b) Hosea's marriage to a prostitute (Hos 1)
 - c) Isaiah's three-year "nakedness" (Is 20)
 - d) Jeremiah's rotting sash (Jer 13)
 - e) Jeremiah's wearing an ox yoke (Jere 27-28)
 - f) Jeremiah's real estate transaction (Jer 32)
 - g) Jeremiah's wine test for the Rechabites (Jer 35)
 - 2) Ezekiel is called a "sign" or "portent" (*mophet* [מֹפֶת]) four times by YHWH (12.6, 11; 24.24, 27)
 - 3) Ezekiel's symbolic acts include:
 - a) Eating a scroll (2.8-3.3)
 - b) Muteness (3.26; 24.27)

1. In the same way that priests represented the people before God in sacrifice, prophets often represented the people before God in prayer (cf. Gn 18.23-33; 20.7; Ex 32.11-14; Nu 12.10-13; Is 37.21; Jer 10.23-1.14; 14.11-5.1).
2. It may be that his muteness conveyed that God was unwilling to hear his prayers on behalf of the sinful nation; intercession was useless. (Longman & Dillard, p. 364)
 - c) Brick map of Jerusalem (Ezk 4.1-3)
 - d) Lying on his right and left sides (4.4-8)
 - e) Eating survival rations (4.9-17)
 - f) Shaving his head (5.1-12)
 - g) Digging through a wall and carrying baggage (12.1-12)
 - h) Marking the route for the king of Babylon (21.18-23)
 - i) Not mourning his wife's death (24.15-24)
- 4) "While prophets were known often to act and speak erratically for rhetorical purposes, Ezekiel is in a class of his own. The concentration of so many bizarre features in one individual is without precedent: his muteness; lying bound and naked; digging holes in the walls of houses; emotional paralysis in the face of his wife's death; 'spiritual' travels; images of strange creatures, of eyes, and of creeping things; hearing voices and the sounds of water; withdrawal symptoms; fascination with feces and blood; wild literary imagination; pornographic imagery; unreal if not surreal understanding of Israel's past; and the list goes on." (Block, *The Book of Ezekiel: Chapters 1-24*, p. 10)
- 5) His bizarre actions underscored the depth of his commitment to YHWH and to YHWH's people.
 - a) "What other prophets spoke of, Ezekiel suffers. He is a man totally possessed by the Spirit of YHWH, called, equipped, and gripped by the hand of God. Ezekiel is a *mopet*, 'sign, portent' (12.6, 11; 24.24, 27), carrying in his body the oracles he proclaims and redefining the adage, 'The medium is the message.' Furthermore, he is a profound theologian, exposing the delusions of his audience and reintroducing them to the God of Israel." (Block, *The Book of Ezekiel: Chapters 1-24*, p. 10)
 - b) "The prophet so identified with the fate of his people as vicariously to take their suffering on himself and to dramatize their fate in his own agony. Rather than find his behavior peculiar or appalling, we ought to see in it the depths of his commitment to God and to his people and to appreciate the way in which the prophet was bearing the shame that so often accompanied proclaiming God's word." (Longman & Dillard, p. 362)
4. Ezekiel's Response to His Calling.
 - a. D. Block raises the possibility that one of the reasons for the extreme visions and actions was that Ezekiel was reluctant to accept his commission. Eventually he does accept his role, but one wonders if the Lord's extreme actions toward and

expectations of Ezekiel were necessary to elicit the appropriate response. Texts like Ezk 4.14; 9.8; 11.13; 20.49 might lend support to this thesis.

- b. "...few scholars have contemplated the possibility of a reluctant or even rebellious prophet. However, reading his prophecies, particularly the account of his call to ministry, leaves one with nagging questions about his disposition toward his calling, especially at the beginning of his ministry. Why is the theophanic prelude to his commissioning so overwhelming (1.4-28)? Why does the diving Spirit (*ruach*) need to enter him and set him on his feet before he will listen to the voice of YHWH after he has been commanded to stand up (2.1-2)? Why does YHWH warn him not to be rebellious like the rest of his compatriots (2.8)? Why does YHWH need to command Ezekiel three times to eat the scroll? For that matter, why does YHWH feed the prophet the scroll himself (2.8-3.3)? Why does YHWH deliver two, in many respects redundant, commissioning speeches to Ezk (2.3-7; 3.4-11)? Why does the prophet emerge from the commissioning embittered in the rage of his spirit (*mar bahamat ruhi*), necessitating the strong hand of God upon him (3.14)? When he returns to the exiles, why does he sit among them for seven days in a state of shock or emotional desolation (3.15)? When YHWH finally breaks the silence, why does he deliver such a stern warning to Ezekiel against noncompliance with the prophetic charge (3.16-21)? Why are such severe restrictions placed on the prophet's movements: he is to shut himself up in his house; others will find him; YHWH will tie his tongue (3.24-27)? Why is the prophet explicitly forbidden to defend or mediate for his people (3.27)? Why do the Spirit and the hand of YHWH play such a dominant role at the time of his call and throughout his prophetic ministry? The coming of the Spirit upon him is particularly reminiscent of the Spirit's activity in the book of Judges, when men were ill disposed toward doing the will of God.

"One should not be surprised if Ezekiel was tempted to rebel against his prophetic calling. Although the priesthood would not become a primary target of his pronouncements, Ezekiel 22.26 explicitly denounces the priests for dereliction of their professional duty. One should not be surprised if Ezekiel, a member of the priestly class (1.3), was infected with the same spiritual malady that plagued the group as a whole. His contemporary, Jeremiah, also of priestly descent, provides the classic example of resistance to the call to prophetic ministry (Jer 1). In the face of these considerations, Ezekiel's effectiveness as a prophet says less about him as a person than about YHWH, who is able to take the most unlikely vessel and transform it into an agent of his glory. As in the days of the judges, candidates for divine service are few and unpolished spiritually. But in the hand of YHWH, and under the control of his Spirit, even a man like Ezekiel may become a vehicle of divine revelation." (Block, *The Book of Ezekiel: Chapters 1-24*, pp. 11-12)

II. Historical Setting of Ezekiel

A. Chronology in Ezekiel.

1. Synchronisms in the major prophets:
 - a. **Isaiah:** 12 synchronisms in 12 verses (1.1; 6.1; 7.1, 8; 14.28; 16.14; 20.1; 21.16; 32.10; 36.1; 37.30; 38.5)
 - b. **Jeremiah:** 40 synchronisms in 35 verses (1.2, 3; 3.6; 25.1 [2x]; 25.3 [2x]; 26.1; 27.1; 28.1 [2x], 3, 11, 16, 17; 32.1 [2x]; 35.1; 36.1, 2, 9, 22; 37.1; 39.1, 2; 41.1; 45.1; 46.2; 49.34; 51.59; 52.1, 4, 5, 6, 12, 28, 29, 30, 31 [2x])

- c. **Ezekiel:** 16 synchronisms in 15 verses (1.1, 2; 3.16; 8.1; 20.1; 24.1; 26.1; 29.1, 17; 30.20; 31.1; 32.1, 17; 33.21; 40.1 [2x])
- d. **Daniel:** 12 synchronisms in 12 verses (1.1, 5, 21; 2.1; 4.29; 6.28; 7.1; 8.1; 9.1, 2; 10.1, 4)

2. Synchronisms in Ezekiel:

- a. The dates in Ezekiel: (Longman & Dillard, p. 357)

Ref	Y-M-D	Julian	Event
1.1	30/4/5	July 31, 593	Call narrative
1.2	5/4(?) /5	July 31, 593	Call narrative
8.1	6/6/5	Sep 17, 592	Vision of events in Jerusalem
20.1	7/5/10	Aug 14, 591	Elders come to inquire
24.1	9/10/10	Jan 15, 588	Siege of Jerusalem begins
26.1	11/?/1	Apr 587-Apr 586	Oracle against Tyre
29.1	10/10/12	Jan 7, 587	Oracle against Egypt
29.17	27/1/1	Apr 26, 571	Egypt instead of Tyre
30.20	11/1/7	Apr 29, 587	Oracle against Pharaoh
31.1	11/3/1	June 21, 587	Oracle against Pharaoh
32.1	12/12/1	Mar 3, 585	Oracle against Pharaoh
32.17	12/?/15	Apr 586-Apr 585	Oracle against Egypt
33.21	12/10/5	Jan 8, 585	Escapee from Jerusalem arrives
40.1	25/1/10	Apr 28, 573	Vison of Restored Jerusalem

- b. Nature of synchronisms in Ezekiel.

- 1) While Ezekiel has fewer synchronisms than Jeremiah, his are more precise.
- 2) Ezekiel uses chronology to shape his written prophecy. It's chronological from beginning to end, with two exceptions (29.17; 33.21). However, they are arranged topically within the series of oracles to Egypt and Pharaoh.
- 3) The first and last synchronisms (1.1-2; 40.1) are double-date formulas, which provide a framework for the entire prophecy. (Tuell S. , p. 2)
- 4) All dates include the year, month and day. The exceptions are 1.2; 26.1; 32.17, which have only the year and the day, meaning they could have fallen anytime within the given year.
 - a) Jeremiah's synchronisms are usually given only by year, and occasionally by month.
 - b) Zechariah (1.7; 7.1; cf. 1.1) and Haggai (1.1, 15a, 15b; 2.10, 20) are the only other literary prophets to use days in their synchronisms. Some

think this was due to the influence of Ezekiel. (Block, *The Book of Ezekiel: Chapters 1-24*, p. 26)

5) Two dates (3.16; 40.1) are retrospective, referring back to a previous event.

c. Function of synchronisms in Ezekiel.

1) Authentication: They serve as reminders of when he received the oracles, and as verification of later fulfillments. In several places, they end with an assurance of God acting upon his word – “I am YHWH, I have spoken, and I will execute [my word]” (Ezk 18.24; 22.14; 36.36; 37.14; cf. 12.25, 28). (Block, *The Book of Ezekiel: Chapters 1-24*, p. 27)

2) The passage of time: “Like a prisoner marking off the days of his incarceration, Ezekiel carefully tracked the years of his exile. He spent his entire prophetic career as an exile in Babylon, speaking to exiles...” (Tuell S., p. 2)

B. Chronology of Ezekiel’s Milieu (*Italicized dates are from Ezekiel*):

1. 931 BC: death of Solomon (1 Ki 11.41ff; 2 Ch 9.29ff)
2. 721 BC: fall of Samaria (2 Ki 17)
3. 648 BC: Josiah born
4. 643 BC?: Jeremiah born
5. 640 BC: Josiah enthroned, age 8 (2 Ki 22.1f; 2 Ch 34.1f)
6. 634 BC: Eliakim born to Josiah, age 14
7. 632 BC: Josiah seeks God, age 16 (2 Ch 34.3a); Jehoahaz born
8. 628 BC: Josiah turns from idols, age 20 (2 Ch 34.3b)
9. 626 BC: Chaldeans under Nabopolassar declare independence from Assyria
10. *623 BC: Ezekiel born (Ezk 1.1)*
11. 622 BC: Book of Law found (2 Ki 22.3ff; 2 Ch 34.8-21)
12. 619 BC?: Daniel born
13. 616 BC: Jehoiachin born
14. 614 BC: Asshur falls
15. 612 BC: Nineveh falls (Nah 1.1-8)
16. 609 BC: Medes and Chaldeans take Haran
17. 609 BC: Josiah dies, age 39, attempting to stop Egyptians from aiding Assyrians (2 Ki 23.28ff; 2 Ch 35.20-27)
18. 609 BC: Jehoahaz (Shallum) son of Josiah enthroned & deposed 3 months later by Pharaoh Neco II, then exiled to Egypt (2 Ki 23.31-34; 2 Ch 36.1ff); Eliakim (Jehoiakim) son of Josiah enthroned (2 Ki 23.34-37; 2 Ch 36.4-8)
19. 605 BC: Nebuchadnezzar defeats Egypt at Carchemish, drives them to Egypt; Nebuchadnezzar becomes king
20. 605 BC: Nebuchadnezzar subjugates Jehoiakim (2 Ki 24.1; 2 Ch 36.4), threatens or exiles him to Babylon (2 Ch 36.6); forces Judah to pay tribute (2 Ch 36.7); some young nobles taken to Babylon (Da 1.1f)

21. 598 BC: Jehoiachin (son of Jehoiakim) enthroned by Nebuchadnezzar, then deposed 3 months later (2 Ki 24.8-12, 15; 2 Ch 36.9f)
22. 598/7 BC: deportation #1 (2 Ki 24.13-17; Jer 52.28)
23. 597 BC: Mattaniah (Zedekiah) son of Josiah enthroned by Nebuchadnezzar (2 Ki 24.18ff; 2 Ch 36.11f), later rebels (2 Ch 36.13f), which brings the final assault on Jerusalem
24. 593 BC: *Ezekiel called (Ezk 1.2); receives his first vision*
25. 592 BC: *Ezekiel's vision of events in Jerusalem (Ezk 8.1)*
26. 591 BC: *Elders inquire of Ezekiel (Ezk 20.1)*
27. 588 BC: *Siege of Jerusalem begins (Ezk 24.1); Ezekiel's wife dies*
28. 587 BC: *Ezekiel's oracle against Egypt (Ezk 29.1)*
29. 587 BC: *Ezekiel's oracle against Pharaoh (Ezk 30.20)*
30. 587 BC: *Ezekiel's oracle against Pharaoh (Ezk 31.1)*
31. 587 BC: Jerusalem falls; deportation #2 (2 Ki 25; 2 Ch 36.15-21; Jer 52.29)
32. 587/6 BC: *Ezekiel's oracle against Tyre (26.1)*
33. 586 BC?: Gedaliah appointed by Nebuchadnezzar as governor of Judah (2 Ki 25.22-24)
34. 586/5 BC: *Ezekiel's oracle against Egypt (32.17)*
35. 585 BC: *Escapee from Jerusalem arrives (33.21)*
36. 585 BC: *Ezekiel's oracle against Pharaoh (32.1)*
37. 582 BC?: Gedaliah murdered; deportation #3 (2 Ki 25.25f; 2 Ki 52.30)
38. 573 BC: *Vision of restored Jerusalem (Ezk 40.1)*
39. 571 BC: *Ezekiel's oracle of Egypt being given to Nebuchadnezzar (Ezk 29.17)*
40. 561 BC: Jehoiachin released at age 55 by Evil-Merodach (2 Ki 25.27; Jer 52.31)
41. 538 BC: first Return from exile under Zerubbabel (2 Ch 36.22f; Ezr 1-2)
42. 536 BC: temple rebuilding begun, stopped (Ezr 3-4)
43. 516 BC: temple finished (Ezr 5-6)
44. 458 BC: second return under Ezra (Ezr 7)
45. 445 BC: third return under Nehemiah (Neh 1)

C. Historical Setting.

1. The people of Judah (including the prophets Jeremiah, Ezekiel, and Daniel) lived through one of the most turbulent geo-political eras in ancient history. Those events powerfully impacted the nation, and help us better understand the work and messages of her prophets.
2. The Fall of Assyria.
 - a. Assyria was an old kingdom, dating to the early second millennium BC. Ezekiel was born near the end of this empire.
 - b. Some important rulers include: (Walton, 64; Nagle, 39f)

- 1) Tiglath-pileser I (1115-1076 BC) extended Assyrian control westward to Lebanon.
 - 2) Assurnasipal I (883-859 BC) conducted expeditions south and west, exerted Assyrian control, collected tributes, and plundered those who resisted. He also built a new palace at Nimrud.
 - 3) Shalmaneser III (859-823 BC) established control of areas in the west, including Israel. However, the empire began to decline in his era.
 - 4) Tiglath Pileser III (744-727 BC) was an able administrator, and strengthened Assyria's grip as far west as the Mediterranean Sea. Established a well-defined foreign policy, implemented tributes from vassal states, and severely punished rebel states.
 - 5) Shalmaneser V (727-722 BC) destroyed Samaria.
 - 6) Ashurbanipal (669-633 BC) was the last great king of Assyria. Prior to his accession, Sennacherib (704-681 BC) temporarily squashed widespread rebellion. By Ashurbanipal's time, the kingdom was growing restless. After his death, Babylon revolted under Nabopolassar, and with the help of the Medes overthrew the Assyrians.
3. Rise of the Chaldeans. (Walton, 68f; Nagle, 41ff)
- a. Nabopolassar (625-605 BC) established the "Neo-Babylonian" or "Chaldean" empire. He was able to unite with the Medes to overthrow Assyrian rule. With his son Nebuchadnezzar, he led a series of stunning defeats over Assyria: the fall of Nineveh (612 BC); the fall of Haran (610 BC); and the fall of Carchemish (605 BC). Initially, he didn't seek to control an empire, but rather to develop their immediate holdings.
 - b. Nebuchadnezzar (605-562) was the central figure in the fall of Judah and Jerusalem. He appears in 2 Ki 24-25; Daniel; and in several places in Jeremiah. While the Medes extended their power into Asia Minor, Babylon sought control of Syria and Palestine. Upon his father's death in 605 BC, Nebuchadnezzar returned to Babylon to secure his throne, but returned about 18 months later, in 604 BC. He suffered a defeat at the hands of the Egyptians in 601 BC, but returned to gain control in about 598/7 BC.
 - c. Evil-Merodach (562-560 BC) granted a reprieve to Jehoiachin in Babylon (Jer 52.31-34).
 - d. Neriglissar (650-556 BC) was one of the officials present with Nebuchadnezzar when Jerusalem was sacked (Jer 39.3, 13). He eventually became king.
4. The Egyptians.
- a. By the time Assyria fell, Egypt was on the verge of irrelevance. They held sway over Judah after the death of Josiah, but only for a short time. They were defeated by Nebuchadnezzar at Carchemish, and things were never again the same.
 - b. Pharaoh Necho II (610-595 BC) killed Josiah, when he tried to prevent the Egyptians from aiding the Assyrians (1 Ki 23.28ff). He defeated the Babylonians in 601 BC, driving them out of Palestine, but was driven back to Egypt within two years (598/7 BC).
 - c. Pharaoh Hophra (589-570 BC) was Pharaoh when Jerusalem fell. He continued to allow refugees from Judah to enter Egypt. Jeremiah predicted his death at the hands of his enemies (Jer 44.30).

D. Ancient Near Eastern Setting.

1. The Book of Ezekiel clearly belongs in an Ancient Near Eastern (ANE) setting in the early to middle half of the sixth century BC. It is clearly set in Babylon.
2. ANE Provenance.
 - a. Ezekiel's portrayals of false worship are consistent with ANE idolatry. (Hess, p. 579)
 - 1) Incense altars (6.4-6) were commonplace in Canaanite religion.
 - 2) The aberrant temple practices described in chapter 8 were commonplace in pagan Near Eastern religion.
 - 3) Animal worship (8.9-11) may have originated in Egypt, but became commonplace in Canaanite religion. El was represented by a bull. Baal was represented as a calf. Astarte was a lion.
 - 4) Sun worship was condemned in the Law (cf. Dt 4.19; 17.3), yet was still present in the time of Josiah (2 Ki 23.5, 11). One ritual associated with sun worship was the "Opening of the Mouth" ritual in which an idol is transformed into the living deity it represents. In Ezekiel, the prophet seems to turn that on its head by becoming a mouthpiece for YHWH to condemn those who worship any forms of idols.
 - 5) Consulting the liver (Ezk 21.21) was a form of divination called hepatoscopy. It was practiced by Babylonians, Greeks, Romans, and other ancient cultures. All such practices were forbidden to Israelites (Dt 18.9-14). (Killen, p. 780b)
 - b. Literary features in Ezekiel are consistent with ANE literature. (Hess, p. 578)
 - 1) A commonplace theme in ANE literature was the "divine abandonment" motif, wherein a deity abandons his subjects or his chief city. OT prophets occasionally satirize this (Is 46.1-2; Jer 48.7). Other OT texts express concern that YHWH has abandoned his people, or they worry that the enemies of Israel will think that (Mic 7.10; Jl 2.17; Ps 42.3, 10; 79.10; 115.2). In Ezekiel, YHWH's abandonment of the temple and city employ this motif (Ezk 10.18-19; 11.22-23). It serves as both a fulfillment and reversal of the Solomonic blessing given at the dedication of the temple (2 Ch 5.13-14; 7.19-22). (Block, *By The River Chebar*, pp. 73-99; LaSor, Hubbard, & Bush, p. 470)
 - 2) In the ANE, dirges for fallen cities were commonplace. They extend for a millennium before the time of Ezekiel, and for several hundred years afterward. A famous example from the early 2nd millennium BC was a dirge for the fall of Ur. Ezekiel's dirges resemble this, but are tailored to his exilic Israelite audience. (Hess, p. 578)
 - 3) The cherubim of Ezk 28.14 are similar in appearance to the *karibu* in Assyrian and Akkadian texts. (Cornfeld & Freedman, p. 179)
 - 4) Worship of Tammuz (Ezk 8.14). Tammuz is the Semitic name of the older Sumerian god known as Dumuzi, who negotiated with the underworld deity to arrange for the release of his beloved. However, the bargain required Dumuzi to spend six months of each year in the underworld. During this time the earth went into mourning so that there was no rain upon the land. This was the summer, when vegetation died and the end was near. Only when Dumuzi was released did the rainy season begin again, and the crops were renewed. Dumuzi eventually became Tammuzi, who was popular and actively worshiped. It was also popular in Egypt and the Greco-Roman

world, where it became the myth of Adonis & Persephone. Long afterward, Christians throughout the Mediterranean world fought this myth & its attendant practices. (Hess, p. 578)

- 5) The name “Daniel” occurs at Ezk 14.14, 20; 28.3. Scholars are divided over whether this is the biblical Daniel or someone else. In some texts, the name here is spelled differently than the name of the prophet (Dan’el [דנאל] versus Daniel [דניאל]). (Hess, p. 579; Cornfeld & Freedman, p. 183)
 - a) If it’s the same person as the OT prophet, it indicates that Ezekiel either knew Daniel or at least knew of him. It also indicates the degree to which people and events were known, even in the exile. It also corresponds with the chronology and geographical setting of both books.
 - b) If it’s a different person, it may represent a Sumerian legend from Ugarit in the 13th cen. BC. This would be problematic, because it raises the question of whether or not Jews in exile would have even known who he was, or whether this mythic character could be put on a moral par with Noah and Job. Nonetheless, if this is the intended reference, it represents a definite link to the ANE literary culture.
 - c. The geo-political landscape in Ezekiel accurately reflects the ANE situation of that era. (Hess, pp. 579-80)
 - 1) Ezekiel’s portrayal of Tyre is consistent with its economic wealth & pride, its desire for acquisition. It is portrayed, fittingly, as a sinking ship, laden with goods from trading with the world’s greatest ports (chp 26-27); the lament for the king of Tyre (28.1-19) incorporates imagery from ancient Canaanite mythic poetry and from the serpent (28.12-16 = the representative of all pride and sin, understood as Satan) in the garden of Eden (cf Gn 3). It applies these to the description of the king of Tyre, who would have been Itho-baal III (per Josephus). Nebuchadnezzar laid siege to Tyre for 13 years and defeated it. Ezekiel may include later attacks by Alexander the Great and others, in his description of Tyre’s fall. The fortress remained until the Muslims drove out the Crusaders in the 13th cen. AD, after which, it was reduced to a village.
 - 2) Ezekiel’s characterization of Egypt and Pharaoh Hophra shows that it remained weak, awaiting Nebuchadnezzar’s attack on the country. It anticipated subsequent attacks by the Persians, Alexander, the Romans & the Muslim invaders. It never returned to its former power and glory.
 - 3) Edom (chp 35) became desolate and waste (contrasting God’s blessings on Judah). In the final decades prior to the fall of Jerusalem, Edom had encroached into the southern part of Judah, plundering the land. Evidence for this was in the form of forts, cult centers and texts. A fitting reversal of fortune would befall them.
3. Babylonian Provenance.
- a. Place names are consistent with a Babylonian provenance.
 - 1) Cities:
 - a) “Tel-Abib,” Ezekiel’s location in Babylon (3.15) has two possible meanings:

1. In Hebrew, it means “hill of grain” (Kohlenberger III & Mounce, n.p.)
 - a. “Abib” (אַבִּיב) refers to a head of grain (Ex 9.31; Lv 2.14), but also corresponded to the name of the first month of the Hebrew calendar, which was near the time of the barley harvest (Ex 13.4; 23.15; 34.18; Dt 16.1).

2. In Babylonian, it may mean “hill of the storm god” (Howie, p. 203b)

- b) “Tel” (תל) is the Hebrew word for a mound or ruin, and corresponds to the Babylonian word “til.”
 1. It refers to a mound or hill created by the ruins of a city (Dt 13.16; Jos 8.28; 11.13; Jer 30.18; 49.2).
 2. In addition to Tel-Abib, the OT records two other Babylonian sites occupied by Jews: Tel-Melah (“mound of salt”) and Tel-Harsha (“mound of a craftsman”). See Ezr 2.59; Neh 7.61. (Kohlenberger III & Mounce, n.p.)
 3. This suggests that Israelites were allowed or encouraged to settle at the sites of abandoned cities or villages. (Taylor, p. 22)

2) Rivers:

- a) The “River Chebar” (Ezk 1.1, 3; 3.15; etc.) was the Babylonian *Naru Kabari*, an irrigation canal that originate from the Euphrates above Babylon and ran 60 miles southeast to the city of Nippur, rejoining the Euphrates below Ur. It irrigated the alluvial plain between the Euphrates and Tigris Rivers. (Archer, p. 377)
- b) Another such river or canal is the River Ahava (Ezr 8.15, 21, 31), which flowed into the Euphrates, apparently at some distance northwest of Babylon.

b. Writing practices are consistent with a Babylonian provenance.

- 1) Ezekiel is instructed to inscribe a map of the city of Jerusalem on a brick or tablet (4.1).
- 2) This is consistent with typical writing materials and practices in Babylon, as evidenced by a similar map found in the ruins of nearby Nippur. (Rea, p. 581)

c. Construction practices are consistent with a Babylonian provenance.

- 1) Ezekiel is instructed to dig a hole through the wall of his house (12.5). This makes sense with the type of mud brick or adobe houses common in Babylon. In Palestine, the houses were made of stone. (Rea, p. 581)

d. Literary features are consistent with a Babylonian provenance.

- 1) Ezekiel has a number of parallels with the Babylonian poem of Erra, written about 150 years before the fall of Jerusalem. It describes the fall of the city of Babylon, and the departure of her deities from the city, and their later return, with the subsequent restoration of worship. See above under “ANE Provenance.” (Hess, p. 578)

III. Social and Religious Setting of Ezekiel

A. Social and Cultural Life in Exile.

1. Geography & Exile.

- a. At the onset of the Babylonian exile, Jews were located primarily in three places: Judah, Egypt, and Babylon.
- 1) In Judah, after the fall of Jerusalem in 586, virtually all the remaining people who weren't taken in 597 BC were deported to Babylon (cf. 2 Ki 25.11; 2 Ch 36.20; Jer 52.15)
 - 2) Many of the remnant in Judah fled to Egypt after the death of Gedaliah, the governor installed by Babylon (cf. 2 Ki 25.25f; Jer 41.1-2). This included Jeremiah, although he was taken against his will (Jer 43). Colonies were established in Pathros, Migdol, Tahpanhes, and Memphis. As early as the time of Manasseh, there was a colony on the island of Elaphantine in the Nile River. (Block, *The Book of Ezekiel: Chapters 1-24*, p. 5)
 - 3) Only the poorest of the land remained in Judah to tend the vineyards and olive groves. Those who remained suffered from depression, poverty, lethargy, and spiritual indifference. Those who emerged as leaders exhibited the same spiritual problems as their predecessors (cf. Ezk 11.14-16). They lacked a sense of spiritual heritage and compassion for their exiled relatives. (Block, *The Book of Ezekiel: Chapters 1-24*, p. 5)
- b. Ezekiel's primary audience was the community in exile in Babylon.

2. Culture Shock.

- a. Babylonian exile was a jarring and unprecedented experience for the Israelites. Virtually everything changed: location, climate, geography, food, language, government, architecture, literature, clothing, and religion.
- 1) Geographically they went from a close, hilly, rocky terrain to the wide open, flat, sandy terrain of Mesopotamia.
 - 2) The climate was hotter and drier than in Palestine, with even less rainfall.
 - 3) Houses were made from mud brick and adobe, rather than with stones. Architecture in Babylon was orderly, symmetrical, intricate, and grandiose.
 - 4) They had to learn new agricultural methods: different crops, different growing seasons, different techniques, etc.
 - 5) They encountered new clothing, new language, new laws, and new religion.
- b. The lifestyle in exile was generally good.
- 1) "The Babylonians were not bent on punishing conquered people, but merely were taking steps to prevent revolutions. The more cruel Assyrians carried out a policy of displacing populations, breaking up and scattering them, and leaving them to lose their national identity through intermarriage and other forms of absorption. By contrast the Babylonians deported peoples in small groups and let them preserve their national identities. (Hence Judeans [or Jews] could return from exile, whereas the ten 'Lost Tribes' had become absorbed.) Jeremiah had advised a policy of 'business as usual' in captivity (Jeremiah 29.4-7), and this apparently was followed by the exiles. They built houses, planted vineyards, pursued tier crafts, and grew to like their new existence." (LaSor, Hubbard, & Bush, p. 463)
 - 2) Some Jews simply traded one form of slavery for another.
 - a) Nebuchadnezzar was as much builder as a warrior, and the city of Babylon showed it. It was built on both sides of the River Euphrates and surrounded by a double wall of defensive fortifications. The

enclosed area encompassed 200 square miles. Of this, 90% consisted of parks, fields, and gardens. The remainder was occupied by temples, public buildings, and private houses. The city wall was lofty, and was defended by 250 towers. The city was crisscrossed with navigable water channels. His hanging gardens were considered one of the Seven Wonders of the ancient world. They were enclosed in a square area of 400 feet on each side, and elevated 75 feet above ground. (Harrison, *Old Testament Times*, p. 260)

- b) Many of the exiles were laborers in such enterprises.
- 3) Despite this, many aspects of life in Babylon were good.
 - a) Many owned and built houses (Ezk 8.1; Jer 29.5).
 - b) They had at least some freedom to assemble (Ezk 8.1; 14.1; 20.1; Ezr 8.15ff; Ps 137.1-2).
 - c) Communication and travel between Palestine and Babylon were possible (Jer 29.1ff; Ezk 33.21-22).
 - d) Organizationally, they were led by elders (Ezk 8.1; 14.1; 20.1), and priests like Ezekiel, Levites, and others like Ezra exercised varying degrees of leadership (Ezr 8.15ff).
- 4) Despite his exceptional status, exile for King Jehoiachin proved to be pleasant. Tablets found at ruins near the Ishtar Gate in Babylon confirm the captivity and status of King Jehoiachin (Ezk. 1.2). The specific tablet dates to 592 BC, and is a list of provisions for the household of Jehoiachin, including his sons (1 Ch 3.17ff). In 561 BC, 37 years after his exile by Nebuchadnezzar, Evil-Merodach released him (2 Ki 25.27ff). He was always viewed as the legitimate king by the Babylonians, and by the Jews in in both Judah and Babylon. Thus, Jewish sources continued to enumerate his reign, even after his exile (2 Ki 25.27; Jer 52.31; Ezk 1.2; 8.1; etc). (Finegan, pp. 225-27; Thomas, pp. 84-86; Pritchard, p. 205)
- 3. Adaptation.
 - a. It's clear that within a relatively short time, Jews adapted to life in Babylon.
 - b. Men like Daniel and his friends were able to secure high positions in government circles.
 - c. The Murashu Archive is a collection of over 700 tablets from the late 5th cen. BC. They mention the Jewish Murashu family who were successfully and profitably engaged in mercantile and banking in Nippur. These ventures included commercial and real estate transactions, business contracts, land leases, loans and payments. The documents cite many non-Hebrew names as part of the family and business, which suggest that they had assimilated to a point where they were comfortable with Babylonian names. (Cornfeld & Freedman, p. 180; Block, *The Book of Ezekiel: Chapters 1-24*, p. 6)
 - d. Jeremiah's letter to the exiles (ca. 593-91 BC; Jer 29.4-7) suggests a somewhat normal life, including house-building & agriculture.
 - e. Overall, conditions for the Jews were sufficiently good that when Cyrus allowed them to return to Jerusalem in 539 BC, many opted to stay.

B. Spiritual Life in Exile.

1. While their physical life in exile was at least tolerable, the real challenge for the Jews was the radical change in spiritual life.
 - a. Many of the aspects of their spiritual life were simply not available in exile. First and foremost, the temple was gone, which meant there could be no sacrifices. The daily, weekly, monthly, and yearly sacrifices, rituals, and celebrations suddenly stopped. The sudden dispersion of the priests and Levites further compounded the problem.
 - b. The people responded in different ways:
 - 1) Some were spiritually numb and shell-shocked (cf. Ps 137; Jer 51.34f).
 - 2) Some denied any personal responsibility (Ezk 18).
 - 3) Some false prophets aggravated the situation by promising a swift end to exile and an imminent return home (Ezk 13; Jer 8).
 - 4) Some turned their hearts back to God and to the land of Israel (cf. Dt 30.1-10):
 - a) “Because the Jews had been deported to a strange land against their will, they continued to regard their desolated capital city as the real center of national life in an almost defiant manner. With the passing of the decades, however, Jerusalem became invested with a mystical quality by which it embodied the best traditions and sentiments of the exiled nation. For the faithful Jews who awaited the return to Palestine, it was venerated in all its ruined glory as a symbol of hope and promise for the future, and the pious worshipers turned in its general direction as they prayed to God (Da 6.10).” (Harrison, *Old Testament Times*, pp. 266-67)
2. Root Problems:
 - a. Baalism.
 - 1) Israel’s most persistent national problem was Baal worship. Chapters like Ezekiel 6 and 8 are best understood against a backdrop of Baalism.
 - 2) Their first direct encounter with Baalism was in the wilderness when the Moabite king Balak hired the prophet Balaam to curse Israel (Nu 22-24). YHWH instead put a blessing into the mouth of Balaam and Israel was not directly harmed. However, Balaam did advise Balak to encourage the Moabite women to seduce the Israelite men, which occurred at Baal-Peor (Nu 25; 31.16). This proved to be a turning point for Israel.
 - 3) Although they were charged with purging the land (Ex 23.31-33; 34.12-16; Nu 32.20-23; 33.51-56; Dt 1.30-32; 6.16-19; 7.1-6; 8.11-20; 11.29-12.3), they repeatedly failed to do just that during the conquest (Jg 1.27-36). This brought an ongoing and tragic spiritual struggle with Baalism (Jg 2.1-3, 20-23; Jer 9.14; 11.13, 17; 19.5).
 - 4) Baalism appealed to the Israelites primarily in three ways: (Cooper, Sr., pp. 26-27)
 - a) **Cycles of nature:** “Rituals were performed to entreat Baal to send rain and restore the fertility of the land. These involved the dying and rising of their god with appropriate laments and rejoicing (cf. Ezk 8.14). Thus the fertility cult, with its sacred prostitutes, was employed to insure the fertility of the land for another year.”

- b) **Immorality:** “Baal worship not only approved of but also encouraged immorality. The rituals of Baal worship included sexual intercourse, considered an imitative act that invited the rain to fertilize the ground.... Ezekiel soundly condemned the physical and spiritual adultery of his day (see Ezk 8.1-9.11; 22.1-31).”
- c) **Polytheism:** Because Israel was surrounded by polytheism, it posed a constant danger. Ezekiel encouraged exclusive allegiance to YHWH through the use of recurring phrase, “then you shall know the Lord your God” (72x in the book). The phrase was used in reference to judgments against Israel. Thus, if they had forgotten God because of their devotion to Baal, YHWH would remind them who the true God really was.
- 5) “Baal worship was popular and difficult to eradicate from Israel because it fed on the people’s lust, fear, and the desire to conform to their neighbors. It was encouraged by natural concerns for food, farms, families, and flock, believing that Baal could help them insure the best in each of these areas. By embracing polytheistic forms of worship, the Hebrews conformed to the standards and life-style of their neighbors and thus created the social, moral, and spiritual problems that brought about their judgment.” (Cooper, Sr., p. 27)
- b. False prophets.
- 1) For both Jeremiah and Ezekiel false prophets attempted to comfort the people with false hope.
- a) “They heal the brokenness of the daughter of My people superficially, saying, ‘Peace, peace,’ but there is no peace” (Jer 8.11).
- b) “It is definitely because they have misled My people by saying, ‘Peace!’ when there is no peace. And when anyone builds a wall, behold, they plaster it over with whitewash... Thus I will spend My wrath on the wall and on those who have plastered it over with whitewash; and I will say to you, ‘The wall is gone and its plasterers are gone, along with the prophets of Israel who prophesy to Jerusalem, and who see visions of peace for her when there is no peace,’ declares the Lord GOD” (Ezk 13.10, 16).
- 2) In Ezekiel’s case, the false prophets were guilty in several ways:
- a) They followed their own spirits, not God’s (Ezk 13.2f, 17). This included prophetesses as well (v 17).
- b) They were guilty of various forms of divination (13.7, 9, 23), including various types of “magic” clothing for the head and arms (v 18, 20f). It’s possible that this was a parody of binding God’s word on the hands and head (Dt 6.8; cf. Mt 23.5).
- c) They discouraged and persecuted the righteous (v 18f, 22).
- d) They prophesied falsely for pay (v 19).
- e) They weren’t helping to repair and rebuild the nation, but were tearing it down (v 5).
- c. Lack of Accountability.

- 1) Like Jeremiah, Ezekiel dealt with the “sour grapes” mentality (Ezk 18.2; cf. Jer 31.29). The exiles believed they were in Babylon because of their fathers’ sins. In reality they were there because of their own sins (v 30-32).
- 2) Note:
 - a) This principle demonstrates the difference between the consequences of sin and the guilt of sin. While it’s true that the consequences of one person’s sins may affect others (Ex 20.4ff; 2 Sa 12.13f), God will not impute the guilt of one person upon another.
 - b) This principle demonstrates the difference between collective accountability and personal accountability. A nation may be judged by God, yet there still may be individuals who are upright (1 Ki 19.18). The same principle may apply to churches and their members (Rv 2.18-29, esp v 24). This is the basis of the “remnant” concept.

d. False Trust.

- 1) D. Block suggests that Israel had developed an official orthodoxy that more or less assumed that YHWH would always be ready to defend his people. When Jerusalem was destroyed, their orthodoxy crumbled, and they were left wondering what had happened. It never occurred to them that they were the problem.
 - a) “More specifically, however, Israelite confidence in YHWH was founded on an official orthodoxy, resting on four immutable propositions, four pillars of divine promise: the irrevocability of YHWH’s covenant with Israel (Sinai), YHWH’s ownership of the land of Canaan, YHWH’s eternal covenant with David, and YHWH’s residence in Jerusalem, the place he chose for his name to dwell. The nearer the forces of Nebuchadnezzar came, the more the people clung to the promises of God.
 “But Jerusalem fell, the Davidic house was cut off, the temple was razed, and the nations was exiled from the land. The spiritual fallout was more difficult to deal with than the physical. Nebuchadnezzar’s victory left the Judeans emotionally devastated, raising many questions about YHWH – questions of divine impotence, betrayal, abandonment. Based on appearances, Marduk, the god of Babylon, had prevailed. Ezk faced an audience that was disillusioned, cynical, bitter, and angry. The ‘house of rebellion’ had collapsed (eg, 2.5-6), with no one to rescue them.” (Block, *The Book of Ezekiel: Chapters 1-24*, p. 8)

e. Corrupt Leadership.

- 1) The denunciation of wicked shepherds (chp 34) follows the annunciation of the fall of Jerusalem (chp 33). The implication is that the latter was the cause of the former.
- 2) Nor were the sheep entirely innocent. They are also condemned (34.17-21). They were selfish, and in gratifying their own desires, they failed to provide for their fellow sheep. They shoved one another aside in their greedy rush for food, and ultimately scattered the flock.
- 3) The ultimate solution would be provided by YHWH himself. He would provide a new Davidic shepherd who would feed the sheep as was always

intended (34.22-24). He would secure a quiet and safe place for them to pasture (34.25-31).

f. Heart Problems.

- 1) The most fundamental failure of the people was that their hearts were given over to things other than YHWH.
 - a) The ideal was for YHWH and his words to abide in their hearts (Dt 6.4-5; Ps 119.11). The one thing he wanted was their hearts (Ezk 14.5).
 - b) Instead, their hearts were plagued by sin:
 1. They had adulterous hearts (Ezk 6.9).
 2. They had idolatrous hearts (11.21; 14.3f, 7; 20.16).
 3. They had sick hearts (16.30).
 4. They had greedy hearts (33.31).
 5. They had uncircumcised hearts (44.7, 9).
 - c) The ultimate solution was for God to give them new hearts (Ezk 11.19; 36.26; 44.9)

3. Adaptation.

- a. Since the temple and its services were no longer available, what could be done as a corrective in their circumstances?
- b. While it's difficult to document, the evidence is that the majority of Jews took to heart the lessons of exile, and abandoned idolatry. They turned their hearts back to YHWH and sought to strengthen themselves and their commitment to him. This included: (Matthews, pp. 105-11)
 - 1) A shift away from feasting to fasting (Zch 7-8)
 - 2) Small gatherings for the purpose of instruction (Ezk 8.1; 14.1; 20.1)
 - 3) A renewal of Sabbath (Ezk 20.20)
 - 4) A renewal of circumcision (Jer 4.4; 9.25)
 - 5) A renewed emphasis on the Holiness Code of Leviticus.
 - 6) A serious effort to collect their historic and authoritative documents.
- c. R. K. Harrison attributes much of this to the efforts of Ezekiel in Babylon:
 - 1) "His priestly interests expressed themselves in his deep conviction that the future of the nation was bound up with the revival of the theocratic ideals of former days. Essential to this political structure was a Temple, whose worship would be carefully regulated by an organized priesthood, carrying out the ideals of a strict ritual law. The life of the community would be governed by the concept of holiness and would draw its inspiration from the presence of God in the sanctuary.
 "Because the Jews had been deported to a strange land against their will, they continued to regard their desolated capital city as the real center of national life in an almost defiant manner. With the passing of the decades, however, Jerusalem became invested with a mystical quality by which it embodied the best traditions and sentiments of the exiled nation. For the faithful Jews who awaited the return to Palestine, it was venerated in all its ruined glory as a symbol of hope and promise for the future, and the pious

worshippers turned in its general direction as they prayed to God (Da 6.10).

“Because Ezekiel desired to stir up feelings of penitence among the exiles, he encouraged periods of fasting and prayer on anniversaries that commemorated the fall of Jerusalem. The feasts that had been so prominent a part of Hebrew worship in earlier days were replaced by memorial celebrations of a more somber character. With the departure of the feasts went the debased Canaanite polytheistic influence that had done so much to corrupt the life of the nation in previous generations.

“From the beginning of the Exile, open-air meetings had been held by the mud flats of the Kabar canal, at which the law was read and opportunities for confession and prayer were provided. Because the absence of a Temple robbed the populace of a central meeting place, it became necessary to improvise in this respect. As a result, house gatherings for instruction in the law (cf Ezk 20.1) came into being, and the sabbath assumed a position of particular prominence as the weekly day of worship. In a prophetic utterance Ezekiel advised the elders of the community to enforce the proper observance of the sabbath (Ezk 20.20), and because it was impossible to indulge in animal sacrifices as a part of the worship of that day, he stressed the place of prayer, confession, and instruction in the law. This became the basic pattern for that type of worship which took place in the synagogues of the postexilic period.

“A number of Temple priests had accompanied the people of Judah into captivity (Jer 29.1), and during this period they devoted considerable energy to interpreting the law and enforcing its demands. If the nation in exile was to remain a unit, it must be aroused to an awareness of its unique and distinct nature as contrasted with the Mesopotamian peoples. In consequence, much of the activity of the religious leaders was directed at emphasizing the distinguishing features of Jewish religious and national traditions. Circumcision took on a new meaning, since it gave the captive Jew a sense of moral superiority over his Babylonian neighbors, who did not observe the rite. Emphasis on the ancient Mosaic laws of purity directed the devotions of the exiles into new and unusual channels, and a number of distinctive exercises of piety such as formal acts of purification and the rejection of certain types of food came into being. An increasing awareness of the spiritual greatness implicit in the Hebrew tradition led the priests to emphasize the religious literature of the nation, and it is possible that a certain amount of collection of canonical material also took place at this time.” (Harrison, *Old Testament Times*, pp. 266-68)

IV. Ezekiel in the Canon

A. Origin as a Book.

1. There are reasons for thinking that Ezekiel’s prophecies were intended to be collected and published in a literary form. (Tuell S., p. 2; Block, *The Book of Ezekiel: Chapters 1-24*, pp. 20-21)
 - a. Later passages are sometimes deliberately linked to earlier ones (e.g., 43.3 refers back to chapters 1-3, 8-11). Such connections assume a written text, which would allow a reader to go back and forth in the text, rather than an orally transmitted text.
 - b. The consistent first-person narrative is consistent with autobiography.
 - c. Just as the vision of divine glory (chapter 1) anticipates the work of the prophet (chapters 9-11; 43.1-9), so also the vision of the scroll (2.9-3.3) anticipates the form of the prophet’s message.

- d. YHWH explicitly commands Ezekiel to write (cf. 24.1-2; 37.16).
 - e. The book often reflects an emotional style, which would be difficult to reconcile with a later editor, whose tendency would be to simplify.
 - f. Two predecessors, Habakkuk and Jeremiah, wrote at least portions of their oracles (Hab 2.2; Jer 36).
 - g. In ANE culture, prophets customarily committed their oracles to writing, with their names attached, immediately after receiving them from a deity.
 - h. Because of the hostility toward his message, a written record would be useful in vindicating his prophecies of doom and destruction.
 - i. Ezekiel's conflicts with false prophets, coupled with the hostility of his audience, increased the need for a written record of his prophecy.
2. From spoken word to written word.
 - a. It's likely that the production of Ezekiel's book followed the same process as Jeremiah's prophecy (Jer 36). D. I. Block outlines a seven-step process:
 - 1) **The prophetic event:** the prophet receives a message from God.
 - 2) **The rhetorical event:** the prophet transmits that message to his or her audience.
 - 3) **The transcriptional event:** the oracle is written down.
 - 4) **The narratorial event:** the account of the circumstances of the prophetic event are added to the transcribed oracle, creating a complete literary unit (e.g., "The word of YHWH came to me"; "thus has the Lord YHWH declared"; prophet's response and audience's response, 24.19).
 - 5) **The compilation event:** the literary units are gathered
 - 6) **The editorial event:** the collection is organized and the individual oracles are stitched together by means of connective and correlative notes, resulting in a more or less coherent book
 - 7) **The nominal event:** a formal heading is added to the book, identifying the prophet, the circumstances of ministry, and the genre of the collection
(Block, *The Book of Ezekiel: Chapters 1-24*, p. 18)

B. Canonicity.

1. There has never been any serious doubt about its place in the Canon of Scripture.
 - a. "Obviously, Ezekiel was included in the canon, but proof of the book's canonicity lies mainly in a second fact, a lengthy discussion over whether it should be removed (or 'hidden'). This is often presented in just the opposite form, suggesting that the debate concerned whether to admit Ezekiel into the canon." (LaSor, Hubbard, & Bush, p. 464)
 - b. Citing G. F. Moore, LaSor adds, "The question was not, is this book sacred, or inspired, Scripture? But, assuming its prophetic authorship and inspiration, is it expedient to withdraw the book from public use lest the unlearned or the half-learned be stumbled by the apparent discrepancies between it and the Law?" (LaSor, Hubbard, & Bush, p. 464)
2. Its status appears to have been debated at the Council of Jamnia, whose purpose was the reconstruction of Jewish religious life after the Roman destruction of Jerusalem in

AD 70. Among other things, they discussed various books and their canonical status. (Bruce, pp. 34-36)

- a. “So far as the Scriptures were concerned, the rabbis at Jamnia introduced no innovations; they reviewed the tradition they had received and left it more or less as it was.” (Bruce, p. 34)
 - b. Specifically, the school of Shammai was concerned that there were contradictions between Moses and Ezekiel regarding sacrifices (cf. Nu 28.11; Ezk 46.6), and that the chariot-throne vision in the first chapter was too speculative. (Harrison, *IOT*, p. 823; Hill & Walton, p. 555)
 - c. According to the Babylonian Talmud (*Shabbat* 14b, *Menahoth* 45a, *Hagigah* 13a), one Hananiah ben Hezekiah burned 300 measures of oil in his study lamp working out a resolution. Even so, synagogue reading of the first chapter was forbidden, as well as private readings for anyone under the age of 30. (Harrison, *IOT*, p. 823; LaSor, Hubbard and Bush p. 464)
 - d. The latter prohibition seems to have stemmed from another Talmudic tradition (*Hagigah* 13a), wherein a child began reading a copy of Ezekiel in his teacher’s home and grasped the meaning of the “gleaming metal” (NASB; Heb, *chasmal*) in the vision of God’s glory (Ezk 1.21). Instantly, fire came forth from the *chasmal* and incinerated him. (Duguid, p. loc. 337)
 - e. Some rabbis simply conceded that the real meaning would have to wait until Elijah came (cf. Mal 4.5). (Hill and Walton, p. 555)
3. Aside from these peripheral issues, the Book of Ezekiel enjoyed wide acceptance for several reasons: (Cooper, Sr. p. 31; Taylor pp. 14-16)
- a. Completely autobiographical throughout (except for 1.2-3; 24.24).
 - b. Consistent presentation of the character and person of Ezekiel.
 - c. Clear chronological presentation, with sixteen specific dates provided; of these, only 26.1 and 29.17 are out of sequence, although they are arranged topically to go with oracle against Egypt.
 - d. Well organized and balanced: the first part is about judgment and ends with the fall of Jerusalem; the second part is about restoration, and ends with a vision of a new Jerusalem.
 - e. Uniform style and language throughout; at least 47 phrases that recur throughout the book.

C. Relationship to the Old Testament.

1. As a priest, Ezekiel would have been well versed in the Law, an expected function of a teacher (Lv 10.10f; Dt 17.8-13; 2 Ch 17.7-9; Ezr 8.16; Ezk 14.1; 20.1). It shouldn’t surprise us to see allusions to the Law and other portions of the OT.
2. Ezekiel & Torah.
 - a. There are a number of verbal and conceptual parallels between Ezekiel and portions of the Torah. The charts below list several of them.
 - b. Genesis.
 - 1) Generally

Ezekiel	Genesis	Ezekiel	Genesis
11:22	3:24	21:30	15:14

16:11	24:22	22:30	18:23
16:38	9:6	23:4	36:2
16:46	13:10	25:4	45:18
16:48	13:13	27:7	10:4
16:49	18:20; 19:5	27:13	10:2
16:50	19:24	27:15	10:7; 25:3
16:53	14:16	27:23	25:3
18:25	18:25	28:13	2:8
21:24	13:13		

- 2) A more specific example is the reversal of the curse and the restoration of Eden. (Cooper, Sr., p. 349)
- 3) The ideal characteristics of life in Eden were forfeited because of sin. The OT prophets developed the theme of restoration of these ideals and the hope of a coming ideal community. Ezekiel developed every aspect of this restoration hope of a new Eden (Ezk 36.35).

Ideals of Eden	Loss Due to Sin	Restoration
Life: Gn 2:7-9	Death: Gen 3:19; 4:8	New Life (Everlasting): Ezk 36:25-27; 37:1-14; 47:1-2, 5-10; Rev 22:1-2, 14
Work: Gn 2:15	Toil, Labor: Gn 3:17-19	Work (rewards for labor): Jer 31:15-17; Ezk 36:8-11, 33-36; 1 Co 3:11-15; 15:58
Rest: Gn 2:3	No Rest: Gn 3:19a	Rest (cessation of human efforts): Jer 6:16; Ezk 34:27-28; Mt 11:28; Heb 4:8-11; Rv 14:13
Peace (harmony): Gn 2:8-20	Enmity: Gn 3:15; 4:8	Peace (new harmony): Is 9:6; 11:6-8; Ezk 34:25; 37:26; Jer 31:31-34; Mic 4:1-3; Eph 2:14; Rv 22-23
Companionship: Gn 2:18, 21-25	Discord: Gn 3:12, 16 (polygamy, 4.19)	Companionship: Is 11:11-12; Ezk 34:13, 16, 23-24, 30; 36:28; 37:15-28; Rv 22:3
Knowledge: Gn 2:9, 17 (by revelation & discernment)	Knowledge: Gn 3:7 (by experience; cf Am 8:11-12; Hos 4:6)	Knowledge (by revelation & experience): Jer 31:31-34; Ezk 34:30; 36:26-27; Col 1:9; 1 Tm 2:3-4; 2 Tm 3:16-17

Ideals of Eden	Loss Due to Sin	Restoration
Dominion (stewardship): Gn 1:26-28; 2:19-20	Domination: Gn 3:6; 4:17; 6:5	Dominion (stewardship renewal): Ezk 34:29; 36:28-38; Zch 9:10; Rv 22:3-5
Productivity	Unproductivity: Gn 3:17-18	Productivity: Jl 2:23-24; Ezk 29:21; 34:26-31; 36:8-12, 30-32, 37-38; 47:12; Am 9:11-15; Rv 22:2-3
Security (garden = shelter, protected area): Gn 2:8	Fear	Security (eternal): Ezk 34:28; 37:27-28; Mic 4:4; 1 Jn 4:18; Rv 7:14-17; 21:3, 8; 22:3-4

c. Exodus.

Ezekiel	Exodus	Ezekiel	Exodus
1:26	24:10	1:26	24:10
1:28	33:10	18:10	21:12
4:14	22:31	18:13	22:25
9:4	12:7	20:5	3:8; 4:31; 6:7; 20:2
10:4	40:35	20:9	32:13
13:17	15:20	22:12	22:25
16:7	1:7	28:14	25:20
16:8	19:5	41:22	30:1, 8
16:38	21:12	42:13	30:12

d. Leviticus.

- 1) Driver notes that there are 27 similar expressions common to Lv & Ezk that don't occur elsewhere in the OT. (LaSor, Hubbard, & Bush, p. 471, n 32)
- 2) Generally.

Ezekiel	Leviticus	Ezekiel	Leviticus
4:14	11:40; 16:15	34:26	26:4
4:17	26:39	34:27	26:4, 20
5:1	21:5	34:28	26:6
5:10	26:29	36:13	26:38
5:12	26:33	42:20	10:10
6:3-4	26:30	44:20	25:5, 10

Ezekiel	Leviticus	Ezekiel	Leviticus
9:2	16:4	44:21	10:9
11:12	18:3	44:25	21:1-4, 11
14:8	17:10; 20:3	45:10	19:35
14:20	18:21	45:17	1:4
16:20	18:21	46:17	25:10
16:25	17:7; 19:31; 20:5	46:20	2:4-5, 7
22:7-8	19:3; 20:9	48:14	27:10, 28, 33
22:26	20:25		

e. Numbers.

Ezekiel	Numbers	Ezekiel	Numbers
1:28	12:8	14:8	26:10
4:5	14:34	14:15	21:6
6:9	14:39	18:4	27:16
6:14	33:46	20:16	15:39
8:11	16:17	24:17	20:29
9:8	14:5	36:13	13:32
11:10	34:11	40:45	3:27-28, 32, 38

f. Deuteronomy.

- 1) Condemnation of idolatry (Dt 28.15-68, esp. v. 47; cf. Ezk 8.7-18)
- 2) Exile as a repeat of Egyptian bondage (Dt 28.20, 58). In the Deuteronomic version of the Decalogue (Dt 5.6-21), Sabbath observance is tied to deliverance from Egyptian bondage (v 15). Ezekiel points to their persistent profanation of the Sabbath (20.12). Thus, "failure to commemorate the Exodus by keeping the Sabbaths thus led to a reversal of the Exodus by means of exile." (LaSor, Hubbard, & Bush, p. 472, n. 37)
- 3) Generally.

Ezekiel	Deuteronomy	Ezekiel	Deuteronomy
4:14	14:8	8:3	32:16
4:16	28:46	14:8	28:37
5:10	28:53	16:13	32:13
5:10, 12	28:64	16:15	32:15

7:15	32:25	17:5	8:7
7:26	32:23	18:7	24:12

3. Ezekiel & the Prophets.

a. There are places where Ezekiel's language and imagery clearly reflect the earlier work of both Isaiah and Jeremiah.

- 1) It's not difficult to imagine a priest having access to a copy of Isaiah, or, at the very least, to have heard oral summaries of it. It's highly possible, even probable, that Ezekiel heard the preaching of Jeremiah.
- 2) It might also serve to bolster his own credentials by repeating what earlier prophets had said.
 - a) "Ezekiel deliberately borrowed and built upon the messages of more recent prophets and doubtless thus enhanced his religious authority." (Allen, *Ezekiel 20-48*, p. xxi)
- 3) Likewise, some features of later prophets like Daniel, Zephaniah, and Zechariah (the intricate dating; the apocalyptic imagery) may demonstrate their familiarity with Ezekiel.

b. Ezekiel & Isaiah.

- 1) Some examples include:
 - a) Lopping the tops off of trees (Ezk 17.22-24; cf. Is 10.33-34)
 - b) Smelting metaphor (Ezk 22.17-22; cf. Is 1.22)
 - c) Reed staff broken (Ezk 29.6.6-7; 35.12-13; cf. Is 36.6; 37.23-24, 34)
 - d) Dirge for those who go to Sheol (Ezk 32.17-31; Is 14.15-20)
- 2) L. Cooper shows a compelling parallel between Ezekiel's portrayal of the King of Tyre (Ezk 28) and Isaiah's portrayal of the king of Babylon (Is 14). (Cooper, Sr., pp. 269-70)

Trait	Ezekiel 28.1-19 (King of Tyre)	Isaiah 14.12-17 (King of Babylon)
Motivated by pride	v 2	v 13
Claimed to be God	v 2	v 14
Claimed to sit on God's throne	v 3	v 13
Claimed divine wisdom	v 2	v 13 ("like" God)
Claimed superior human wisdom	v 3	v 16
Proud of wealth & power	v 4-5	v 16
Condemned to violent judgment	v 6-10	v 19
Claimed to be model of perfection	v 12	v 13
Known for his beauty	v 12	v 12

Was in Eden	v 13	
Was a guardian cherub	v 14	
Was on holy mount of God	v 14	
Considered himself blameless	v 15	
Chose the way of evil	v 15	
Was expelled from his position	v 16	v 12
Was corrupted by pride	v 17	v 13
Was thrown down to earth	v 17-18	
Desecrated many sanctuaries	v 18	
Suffered fiery judgment	v 18	v 15
Nations appalled who knew him	v 19	v 16-17

c. Ezekiel & Jeremiah.

1) There are a number of parallels between Ezekiel and Jeremiah

Phrase or Image	Ezekiel	Jeremiah
Words in Mouth	2:8-9	1:9
Eating Words	3:3	15:16
Forehead Strong	3:8	1:8, 17; 15:20
Bitterness & Indignation	3:14	6:11; 15:17
Watchman	3:17	6:17
Iron Plate	4:3	15:12
More Wicked Than Nations	5:6	2:10-13
No Pity	5:11	13:14
Pestilence, Sword, Famine	5:12	21:7
Scatter Bones	6:5	7:32
Day of Trouble	7:7	3:23
Disaster Upon Disaster	7:26	4:20
Boiling Pots	11:2-11; 24:1-14	1:13-15
Safety in Babylon not Jerusalem	11:15-21	24:1ff

Phrase or Image	Ezekiel	Jeremiah
Sour Grapes Proverb	18:2-4	31:29-30
New Hearts	19:20; 36:25-29	24:7; 31:27-34; 32:39; 33:8
Sabbath Neglect	20:2	17:21-27
Priest-King	21:25-26; 45:22	30:21-22; 33:17-22
Unfaithful wife	23:2-27	3:6-11
Sheep & Shepherd	34:2-26	23:1-6

d. Oracles Against the Nations (Ezk 25-32).

1) Several OT prophets feature oracles directed against foreign powers who have arrayed themselves against Israel. These oracles are usually grouped together. Ezekiel's list has much in common with these other lists.

2) Textual Order

Ezekiel	Isaiah	Jeremiah	Amos	Zephaniah	Zechariah
Ammon (25.1-7)	Babylon (13.1-14.23)	Egypt (46.1-28)	Damascus (1.3-5)	Philistia (2.1-7)	Damascus (9.1)
Moab & Seir (25.8-11)	Assyria (14.24-27)	Philistia (47.1-7)	Gaza (1.6-8)	Moab (2.8-11)	Tyre & Sidon (9.2-4)
Edom (25.12-14)	Philistia (14.28-32)	Moab (48.1-47)	Tyre (1.9-10)	Cush (2.12)	Philistia (9.5-8)
Philistia (25.15-17)	Moab (15.1-16.14)	Ammon (49.1-22)	Edom (1.11-12)	Assyria (2.13-15)	
Tyre (26.1-28.19)	Damascus (17.1-14)	Damascus (49.23-27)	Ammon (1.13-15)		
Sidon (28.20-24)	Cush (18.1-7)	Kedar & Hazor (49.28-33)	Moab (2.1-3)		
Egypt (29.1-32.32)	Egypt (19.1-20.6)	Elam (49.34-39)	Judah (2.4-5)		
	Babylon (21.1-10)	Babylon (50.1-51.64)	Israel (2.6-16)		
	Mt Seir (21.11-12)				
	Arabia (21.13-17)				

	Jerusalem (22.1-25)				
	Tyre & Sidon (23.1-18)				

3) Geographic Order

Place	Ezekiel	Isaiah	Jeremiah	Amos	Zephaniah	Zechariah
Ammon	25.1-7		49.1-22	1.13-15		
Arabia		21.13-17	49.28-33			
Assyria		14.24-27			2.13-15	
Babylon		13.1-14.23; 21.1-10	50.1-51.64			
Cush		18.1-7			2.12	
Damascus		17.1-14	49.23-27	1.3-5		9.1
Edom & Mt Seir	25.8-14	22.11-12		1.11-12		
Egypt	29.1-32.32	19.1-20.6	46.1-28			
Elam			49.34-39			
Israel & Judah		22.1-25		2.4-16		
Moab	25.8-11	15.1-16.14	48.1-47	2.1-3	2.8-11	
Philistia	25.15-17	14.28-32	47.1-7	1.6-8	2.1-7	9.5-8
Tyre & Sidon	26.1-28.24	23.1-18		1.9-10		9.2-4

D. Relationship to the New Testament

1. See Appendix 2.
2. Based on the data from NA28 and UBS4, over 170 passages from Ezekiel are referenced in about 200 places in the NT. This includes direct quotations, paraphrases, allusions, and similarities of phrasing. (UBS2, pp. 914-15; NA28, pp. 863-65)
3. Remarkably, for all of these references, there are only five or six direct quotations. The overwhelming majority of them are found in Revelation. Clearly Ezekiel left a conceptual fingerprint on the NT, especially in its apocalyptic content.
4. Specific examples include:
 - a. Jesus' self-designation as "Son of Man."
 - 1) Although many of these are clearly based on Daniel's vision of the Ancient of Days, other references (e.g., Mt 8.20), may have more of the human figure of Ezekiel's prophecy.

- b. Jesus as the True Shepherd (Jn 10.1-18; cf. Ezk 37.24)
- c. God's Spirit bringing new life (Ezk 37.4; cf. Jn 11.25-26; Ro 8.9-17; Col 3.1-4)
- d. Cleansing by water and Spirit (Ezk 36.24-25, 27; cf. Jn 3.5; Eph 5.26-27; Ti 3.5)
- e. The vision of the Valley of Dry Bones as a foundation for understanding the resurrection (Ezk 37.1-14; cf. Jn 5.25-29; 1 Co 15)
- f. Whitewashing over spiritual lies (Ezk 13.10-16; cf. Mt 23.27)
- g. Protestation against eating unclean food (Ezk 4.12-14; cf. Ac 10.10-14)
- h. In Revelation:

Ezekiel		Revelation
1:22-28	Glory of the Lord	1:15; 4:3, 6
3:1-3	Eat Scroll	10:9-10
9:4-6	Mark Righteous	9:4
38-39	Battle with Gog	20:8-9
40-48	Measure Temple	11:1; 21:10-27
47	River of Life	22:1-2
40-48	Gates in City	21:12-13
34:23-24; 37:24-25	Messiah = David	5:5; 22:16

V. Literature & Themes in Ezekiel

A. Ezekiel as Apocalyptic.

1. I was surprised that very few scholars treat Ezekiel as apocalyptic literature. Most treat it as having apocalyptic features, or an early form of it.
 - a. "Though in terms of the typical features found in Revelation it is difficult to designate the vision of Ezekiel as apocalypses, individual motifs from his visions had profound influence on the development of the genre." (Hanson, *Apocalypse, Genre*, p. 28b)
 - b. "Since an apocalypse is usually considered to be a vision, a number of works that are not apocalypses, but profess to be records of visionary experiences, are at times considered to be apocalyptic. This term is applied to works like Ezk; Hermas; and Jubilees..." (Rist, p. 158b)
 - c. "The book of Ezekiel is full of complex visions and allegories; the prophet seemed to move in a single step to the very dawn of apocalyptic." (Longman & Dillard, p. 358)
 - d. "Ezekiel also contributed to the development of Old Testament apocalyptic literature." (Hill & Walton, p. 563)
2. Definition of Apocalyptic.
 - a. The Society of Biblical Literature defines apocalyptic as, "...a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological

salvation, and spatial insofar as it involves another, supernatural world.” (Witherington III, p. 33)

- b. In a footnote, Witherington adds a component to this definition. D. Helholm notes that it is literature intended for a group in crisis with the intent of exhortation or consolation by means of divine authority. (Witherington III, p. 33, n. 91)

3. Characteristics of Apocalyptic.

- a. Longman lists six basic traits:

- 1) “*Narrow eschatology*. Apocalyptic texts look beyond the near future to the end of time.”
- 2) “*Mediated revelation*... God speaks to [the prophet] through a mediator – usually an angel... A second type of mediation occurs by means of an ‘otherworldly journey’ ... [that] reveals heavenly and eschatological realities to the seer.”
- 3) “*Unusual imagery*... While imagery is found in classical prophecy as well as in all poetry, the imagery of apocalyptic borders on the bizarre.”
- 4) “*Setting of oppression*. Apocalyptic literature is the product of an oppressed society or an oppressed class within society.”
- 5) “*Deterministic view of history and attendant optimism*. One of the functions of a classical prophet is to warn the people of God of the coming judgment of God. Accordingly, the prophet calls the people to repentance. Daniel, on the other hand, proclaims the judgment as certain. His prophecy functions to inform the faithful few.”
- 6) “*Pseudonymity and prophecy after the fact*.” (Longman & Dillard, pp. 387-88)

- b. See other discussions (Morris, *Apocalyptic*, pp. 34-67; Mounce, pp. 18-25; Witherington III, pp. 32-40)

4. Apocalyptic Elements in Ezekiel.

- a. “Ezekiel also contributed to the development of Old Testament apocalyptic literature. His ministry to Israel was a response to the crisis of Babylonian exile, and it marked a new stage in the Hebrew prophetic movement. By employing strange visions and unusual symbols in combination with eschatological themes of judgment, divine intervention in human history and the ultimate victory of God over the enemies of Israel, Ezekiel pointed to later Jewish apocalyptic writings. Among specific apocalyptic features identified in the prophecy are Ezekiel’s ecstatic experiences, including journeys taken in the Spirit (e.g., 8.1-4; 40.1-4); visions (e.g., 37.1-6); judgment of the nations (chaps. 25-32); and the symbolic rehearsal of history accompanied by interpretation and prediction (e.g., 17.3-24).

“Although it lacks the angelic messengers and the divine revelation of heavenly secrets characteristic of the apocalyptic sections of Daniel, the book of Ezekiel does function as a literary bridge between the preexilic ‘little apocalypse’ of Isaiah (chaps. 24-27) and the proto-apocalyptic writing in the exilic book of Daniel.” (Hill & Walton, p. 563)

B. Vocabulary of Ezekiel.

1. The Babylonian provenance of Ezekiel is reinforced by the large number of Aramaisms in the book (more than twice as many as Jeremiah). (Block, *The Book of Ezekiel: Chapters 1-24*, p. 40)

- a. Ezekiel has 49 certain and 3 probable Aramaisms.
 - b. There are over a dozen Aramaic expressions found only in Ezekiel.
 - c. Ezekiel has 126 *hapax legomena*, many of which reflect a Babylonian provenance.
2. Ezekiel's vocabulary is heavily influenced by the Holiness Code of Lv 17-26, as well as the judgment pronouncements of Lv 26, Dt 28. (Block, *The Book of Ezekiel: Chapters 1-24*, p. 40)
 3. Prophetic commands for both speech and action abound: (Block, *The Book of Ezekiel: Chapters 1-24*, pp. 34-36)
 - a. "Say" (12.11; 17.9, 12; 20.30; 21.9; 33.11, 12)
 - b. "Speak" (12.23; 37.19, 21)
 - c. "Speak, say" (14.4; 20.3, 27; 33.2)
 - d. "Prophecy, say" (13.2, 17-18; 20.46-47; 21.9; 25.2-3; 28.21-22; 30.2; 34.2; 35.2-3; 36.1, 3, 6; 37.4, 9, 12; 38.2-3, 14; 39.1)
 - e. "Prophecy, speak, say" (29.2-3)
 - f. "Make known, say" (16.2-3; 20.4-5; 22.2-3)
 - g. "Propound a riddle, issue a parable, say" (17.2-3; 24.3)
 - h. "Raise a lament and say" (27.2-3; 28.12; 32.2)
 - i. "Thus you shall say" (33.27)
 4. "Glory of YHWH" or "glory of God" (*kabod* [כבוד or כבוד])
 - a. 18x in 15 verses, the word "glory" is used in reference to God (1.28; 3.12, 23 (2x); 8.4; 9.3; 10.4 (2x), 18, 19; 11.22, 23; 39.21; 43.2 (2x), 4, 5; 44.4)
 - b. The uses are clustered at the beginning and end of the book, where we see the glory of God first leaving the temple and the city; then later we see it returning.
 - c. Although it's not the most common word in Ezekiel, it may be the most important word, providing a theme for the book.
 5. "Spirit" (*ruach* [רוח]) (Block, *The Book of Ezekiel: Chapters 1-24*, p. 50)
 - a. As an agency of conveyance (3.12, 14; 8.3; 11.24; 37.1; 43.5)
 - b. As an agency of animation (1.19-21; 1.28-2.2; 3.23-24; 10.17; 36.26-27; 37.1-14)
 - c. As an agency of prophetic inspiration (11.24; cf. 2.2; 3.24; chp 13)
 - d. As the sign of divine ownership (39.29)
 6. Messianic Vocabulary: (Block, *The Book of Ezekiel: Chapters 1-24*, pp. 57-58)
 - a. "Spring" or "shoot" (17.22)
 - b. "Horn" (29.21)
 - c. "David" (34.23-24; 37.24-25; cf. 2 Sa 7; Am 9.11; Hos 3.5; Is 9.1-7; 11.1-5; Mic 5.1-4; Jer 23.5-6)
 - d. "My servant" (28.25; 34.23 [2x]; 37.24, 25)

- e. “Prince, chieftain” (34.24; 37.25; 44.3 [2x]; 45.7, 16, 17, 22; 46.2, 4, 8, 10, 12, 16, 17, 18; 48.21 [2x], 22 [2x])
- f. “King” (*melek*) (37.22 [2x], 24)

7. Morbid Vocabulary:

- a. Extensive vocabulary related to mortality: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 50)

- 1) “Death” [51x]
- 2) Nouns for corpses, fallen ones, those who go down to *Sheol*, mortally wounded, slain
- 3) Verbs for kill, slaughter, butcher, slay, destroy, cut off, destroy, ruin, exterminate, annihilate
- 4) Mechanisms for accomplishing these: famine, pestilence, bloodshed, sword, fire

- b. References to blood (*dam* [דָּם]): 361x in OT; 88x in Lv; 55x in Ezk (3.18, 20; 5.17; 7.23; 9.9; 14.19; 16.6 [3x], 9, 22, 36, 38 [2x]; 18.10, 13; 19.10; 21.32; 22.2, 3, 4, 6, 9, 12, 13, 27, 37, 45 [2x]; 24.6, 7, 8, 9; 28.23; 32.6; 33.4, 5, 6; 8, 25 [2x]; 35.6 [4x]; 36.18; 38.22; 39.17, 18, 19; 43.18, 20; 44.7, 15; 45.19)

- 1. Just as distinctive as the words Ezekiel employs, are the words that are missing from his prophecy. There are a number of words common to the prophets that Ezekiel doesn’t use. (Block, *The Book of Ezekiel: Chapters 1-24*, p. 40)

- a. Words for petition and praise: Zion, trust, to be firm, to redeem, to bless, to curse
- b. Also, words for salvation: grace, love, covenant faithfulness, fear, and blessed

B. Phrases & Formulas in Ezekiel.

- 1. Forms of address: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 30)

- a. “The Lord YHWH” (*’adonay yhwh* [אֲדֹנָי יְהוָה]): over 217x, with 208x as the beginning or ending of a divine speech; double form gives God’s covenant name and his title, emphasizing his authority, while highlighting Israel’s failure.
- b. YHWH calls Ezekiel “son of man” (*ben ’adam* [בֶּן אָדָם]) over 90x, and never by his personal name; 23x the strengthened form is used— “as for you, son of man.”
- c. Ezekiel calls his audience “house of Israel” (*bet yishra ’el* [בֵּית יִשְׂרָאֵל]) 83x; he also uses the phrase “sons of Israel” (*bene yishra ’el* [בְּנֵי יִשְׂרָאֵל]) 11x.

- 2. Direct speech markers: (Block, *The Book of Ezekiel: Chapters 1-24*, pp. 32-33)

- a. Word event formula: “the word of YHWH came to me saying” occurs over 50x in the book; except for 1.3, it always introduces divine speech.
- b. Citation formula: “YHWH declares” occurs about 120x in Ezekiel; usually at the beginning or in the middle of an oracle.
- c. Signatory formula: variations of “the declaration of the Lord YHWH” occurs about 85x in Ezekiel; 20x it occurs at the end of an oracle when introduced by the previous “citation formula”; 27x it occurs at the end of a paragraph; remaining times it occurs mid-verse.

- 3. Prophetic Direction Formulas: (Block, *The Book of Ezekiel: Chapters 1-24*, pp. 34-36)

- a. Hostile orientation formula: “set your face toward”: 9x in various formulas
 - b. Performance commands (in reference to sign-acts): “procure” (4.1; 5.1; 37.16); “make” (12.3); “prepare” (21.19); “prophesy and clap palm on palm” (21.14).
 - c. Divine coercion formula: “The hand of YHWH came upon me” or similar (1.3; 3.14, 22; 8.1; 33.22; 37.1; 40.1; cf Dt 4.34; 5.15; 6.21; Ps 136.12; 1 Ki 18.46)
 - d. Divine inspiration formula: “the Spirit of YHWH fell upon me” (11.5a); “the Spirit entered me” (2.2; 3.24); also “the Spirit lifted me up” (3.12, 14; 8.3; 11.1; 43.5; “the Spirit took me up” (11.24)
 - e. Visionary guidance formula: “and he brought me;” “and he led me;” “and he took me out;” and “he brought me back” (cf. 8.7, 14, 16; 40.17, 24, 28, 32, 35, 48; 41.1; 42.1, 15; 43.1; 44.1, 4; 46.19, 21; 47.1, 2, 6)
4. Divine Formulas: (Block, *The Book of Ezekiel: Chapters 1-24*, pp. 36-37)
- a. Self-introduction formula: “I am YHWH” – 38x in various forms
 - b. Divine recognition formula: “they will know that I am YHWH” – 72x in several forms
 - c. Divine action: “I have spoken and I will act” (17.24; 22.14; 24.14; 36.36; 37.14)
(Block, *The Book of Ezekiel: Chapters 1-24*, p. 49)

C. Literary & Stylistic Features in Ezekiel.

1. Judgment speeches: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 15)
 - a. Legal addresses (14.12-15.8; 16.1-63; 20.1-44; 22.1-16; 23.1-49)
 - b. Disputations (11.1-12; 11.14-21; 12.21-25; 12.26-28; 18.1-32; 24.1-14; 33.10-20; 33.23-29)
 - c. Figurative addresses (17.1-24; 19.1-14; 20.45-21.17; 22.17-22; 27.1-36; 28.1-19; 29.1-16; 31.1-18)
 - d. Laments (19.1-14; 27.1-36; 32.1-16; 32.16-32)
 - e. Woe oracles (13.1-16; 13.17-23; 34.1-10)
2. Salvation speeches: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 16)
 - a. Straightforward pronouncements (6.8-10; 11.14-21; 16.60-63; 35.1-36.15; 36.16-38)
 - b. Figurative addresses (34.1-31)
 - c. Visions (37.1-14; 40.1-48.35)
 - d. Literary cartoons (38.1-39.29)
3. “Halving Oracles”: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 23)
 - a. An oracle has two parts where the first part introduces a theme; the second part introduces another theme; a final unit ties them together; both parts are approximately the same length.
 - b. Examples:
 - 1) God oracle: Panel A (38.2-23) = 365 words; Panel B (39.1-29) = 357 words

- 2) Vision of the healed land: Panel A (47.1-7) = 100 words; Panel B (47.8-12) = 102 words
4. Resumptive Exposition: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 24)
- a. Ezekiel takes an earlier text or traditional statement, then interprets it in light of current circumstances.
 - b. Examples:
 - 1) Vision of divine *kabod* and the throne-chariot (1.1-28; 8.1-11.25; also 43.1-9); charge to the prophetic watchman (3.16-21; 33.1-9); Ezekiel's muteness (3.26-27; 33.22); security in Jerusalem as a pot (11.1-12; 24.1-14); Israel's harlotries as an allegory (chp 16, 23); problem of hubris (28.1-19; 29.1-8); doctrine of personal responsibility (18.1-32; 3.10-20)
 - 2) A similar phenomenon occurs when the writer introduces a theme or idea, then immediately drops it, then resumes it later and develops it. Thus 6.8-10; 11.17-20; 16.60-63; 20.39-44 are all developed later at 34.1-31; 36.16-38.
 - 3) Other examples: coals of fire (1.13; 10.6-8); consumption of bread and water (4.16-17; 12.17-20); Israel & Judah's wickedness (5.6; 16.44-52); burning of Jerusalem (5.2, 4; 15.1-8); YHWH unsheathing his sword (5.2, 12, 17; 11.8; 2.1-17); defiled sanctuary precipitating YHWH's withdrawal (5.11; 8.1-18); effects of YHWH's outstretched hand (6.14; 14.9; 14.12-20); transforming the beauty of YHWH's ornaments (7.20; 16.158-18); direct indictment of Israel's leaders (7.26-27; cf. chp. 34); the *kabod* rising from the cherub and moving to the threshold of the temple (9.3; 10.3-5); false visions and divination (12.24; 13.1-23; 22.23-31); call for repentance (14.6; 18.1-32); YHWH's acceptance of Israel on the high and holy mountain (20.39-44; 40.1-48.35); lamentation over Tyre (26.17-18; 27.36); descent of the accused into Sheol (26.20; 31.10-18; 32.17-32); manifestation of YHWH's holiness (28.25; 36.16-32); people of Israel regathered and living securely in their land (28.25f; 35.25-31); YHWH's judgment of "all who scorn Israel" (28.25f, 38-39); restoration of David (34.23f; 37.15-24a); new life in the Spirit (36.27; 37.1-14); restoration of all Israel (37.1; 37.15-28); YHWH's sanctuary in Israel's midst forever (37.28; 40.1-48.35); the altar in the new temple (40.47; 43.13-27); role of the Zadokite priests (40.46; 44.15-31); the cultic functions of the *nasi'* in the new order (44.1-3; 45.17; 45.21-46.18); apportionment of the land (45.1-8; 47.13-48.35); sacred reserve (45.1-8; 48.8-22)

VI. The Text of Ezekiel

A. The quality of the Hebrew text depends upon who's talking:

1. "The text of Ezekiel has been poorly preserved..." (Harrison, *IOT*, p. 854)
2. "The Masoretic Text of this book is generally well preserved." (Hess, p. 568)
3. "The Hebrew text of Ezekiel is difficult." (Tuell S., p. 5)
4. "...the Hebrew text should be interpreted as it stands." (Cooper, Sr., p. 40)
5. "The Hebrew text of Ezekiel has suffered more than most books of the Old Testament in the process of transmission..." (Taylor, p. 47)

B. Factors affecting the text:

1. A large number of rare and technical words, and a relatively large number of *hapax legomena* [words occurring only once]. (Harrison, *IOT* 854; Taylor 47; S. Tuell 5; Cooper, Sr. 40)
 - a. Many of these are in relation to chapters 1 and 40-42 which use unusual words to describe the chariot-throne of YHWH, and describe architectural details about Ezekiel's temple.
 - b. Sometimes both copyists and translators apparently had difficulty recognizing such words and sometimes emended or altered the text in ways they thought were improvements.
 - 1) Transliterating the Hebrew text into Greek
 - 2) Translating the Hebrew text in a literal way that made no sense in Greek
 - 3) Altering vowels or even consonants, without textual warrant, to arrive at a common word
 - 4) Free translations
 - c. "In the case of the LXX of Ezk, it seems likely that the translation was done by two or even three hands, though with an overall editor who produced a unifying effect upon the whole book. These did their job competently, but on a number of occasions they paraphrased instead of translating; they omitted what they considered to be repetitious phrases or inserted explanatory comments on no authority but their own; and there are instances where they altered the translation to make it accord with their own viewpoint. So the need for great care in interpreting the LXX is underlined... The other Versions, Syriac, Old Latin and Vulgate, have only limited value in correcting the Masoretic Text because they are all heavily dependent upon the LXX." (Taylor, p. 48)
2. There is some evidence that Ezekiel was written when the language was undergoing a transition, and Aramaic was widely used and influential. (Cooper, Sr., p. 40)

C. Septuagint (LXX) of Ezekiel.

1. LXX is 4-5% shorter than MT. (Tov, 2008, p. 157)
2. Two important LXX witnesses are Codex Vaticanus and P⁹⁶⁷
3. P⁹⁶⁷ originally contained Ezekiel, Daniel, and Esther. distributed among five collections, including the Chester Beatty Papyri (Dublin, Ireland), and the John H. Schiede (Princeton University). The remaining portions are kept in three other collections. The manuscript dates to the late 2nd or early 3rd century AD. (Tov, pp. 157-58; Hess, p. 568)
 - a. 7.3-9 exhibits a different arrangement of text than in MT.
 - b. P⁹⁶⁷ moves the vision of chapter 37 to immediately before chapters 40-48.
 - c. P⁹⁶⁷ lacks 36.23c-38.
 - d. The Chester Beatty Papyri are lacking two small sections (12.26-28; 32.25-26), and one large section (36.23c-38).
4. It's assumed that these differences were deliberate and reflect a different literary tradition than MT. Still, many scholars give priority to MT. (Longman & Dillard, p. 362)

VII. Structure & Outline

- A. "[T]his book is one of the easiest in the entire canon to outline, thanks to the clear demarcation of individual oracles." (Block, *The Book of Ezekiel: Chapters 1-24*, p. 23)

1. The structure of Ezekiel is shaped by several of its literary features:
 - a. Its chronological arrangement
 - b. Its repetitive use of oracular terminology
 - c. Its lengthy units of narrative
 - d. Its clear shifts in subject matter
2. By comparison, the two other major prophets of comparable length, Isaiah and Jeremiah, are notoriously difficult to analyze, mainly because they don't consistently exhibit these literary features.
3. I suppose there's no small amount of irony that one of the hardest books in the Bible to understand is also one of the easiest to analyze structurally.

B. Smaller Units.

1. D. Block suggests that Ezekiel is made up of 50 literary units: (Block, *The Book of Ezekiel: Chapters 1-24*, p. 23)
 - a. Forty-eight begin with either a date formula, or the "word-event" formula ("the word of YHWH came to me," or something similar). Two units (19.1-14; 37.1-14) lack these indicators, but are clearly delineated by other factors.
 - b. Using his criteria, here is the starting point for each literary unit: 1.1-3; 3.16; 6.1; 7.1; 8.1; 11.14; 12.1, 8, 17, 21, 26; 13.1; 14.1, 12; 15.1; 16.1; 17.1, 11; 18.1; 19.1; 20.1, 45; 21.1, 8, 18; 22.1, 17, 23; 23.1; 24.1, 15; 25.1; 26.1; 27.1; 28.1, 11, 20; 29.1, 17; 30.1, 20; 31.1; 32.1, 17; 33.1, 21-23; 34.1; 35.1; 36.16; 37.1, 15; 38.1; 40.1; 43.1; 44.4; 47.1.
 - c. If you bothered to count, using these indicators actually produces more than 50 units in the text. Plus in the final major text unit (chp 40-48), there are places where obvious breaks in the flow of the narrative would warrant the delineation of smaller units. Nor does his own outline always follow his indicators (see the Table of Contents in each volume of his commentary). Nonetheless, it provides us with a useful starting point.
2. R. K. Harrison offers a similar breakdown. (Harrison, *JOT*, pp. 844-45)
 - a. Major oracles: 1.1-3.27; 4.1-19; 5.1-17; 6.1-14; 7.1-22; 8.1-10.22; 11.1-25; 13.1-23; 14.1-11, 12-23; 15.1-8; 16.1-63; 17.1-21; 18.1-32; 19.1-14; 20.1-44; 21.1-7, 8-32; 22.1-16; 23.1-49; 24.1-14, 15-27; 25.1-17; 26.1-28.26; 29.1-16; 30.1-26; 31.1-18; 32.1-32; 33.1-29; 34.1-31; 35.1-15; 36.1-15, 16-38; 37.1-14, 15-28; 38.1-39.16; 39.17-29; 40.1-49; 41.1-26; 42.1-20; 43.1-17, 18-29; 44.1-8, 9-31; 45.1-46.24; 47.1-23; 48.1-35
 - b. Secondary oracles: 7.23-27; 12.1-16, 17-20, 21-25, 26-28; 17.22-24; 20.45-49; 22.17-22, 23-31; 29.17-21; 33.30-33
3. The challenge comes in combining these into larger, cohesive units.

C. Larger Units.

1. Seven-part analysis:
 - a. D. Dorsey:
 - 1) Ezekiel's call & first collection of messages about judgment (1.1-7.27)
 - 2) Second collection of messages about coming judgment (8.1-13.23)

- 3) Third collection of messages about coming judgment (14.1-19.14)
 - 4) Fourth collection of messages about coming judgment (20.1-24.27)
 - 5) Oracles against the nations (25.1-32.32)
 - 6) Messages about Israel's punishment & future restoration (33.1-39.29)
 - 7) Vision of the new temple and new land (40.1-48.35) (Dorsey, pp. 253-58)
2. Four-part analysis:
 - a. G. Archer:
 - 1) The prophet's call & commission (chp 1-3)
 - 2) Prophecies against Judah prior to the fall of Jerusalem (chp 4-24)
 - 3) Prophecies against the heathen nations (chp 25-32)
 - 4) Prophecies of reconstruction and restoration after the fall (chp 33-48) (Archer, pp. 376-77)
 - b. C. G. Howie:
 - 1) Prophecies of doom (before the fall of Jerusalem (chp 1-24)
 - 2) Foreign nations prophecies (chp 25-32)
 - 3) Prophecies of restoration and hope (chp 33-37)
 - 4) The temple and city of God (chp 40-48) (Howie, pp. 208a-209a)

a. Rea has the same analysis as Archer, with different labels. (Rea, p. 582a)
 3. Three-part analysis:
 - a. W. S. LaSor:
 - 1) Judgment on Israel (chp 1-24)
 - 2) Judgment on the (Gentile) nations (chp 25-32)
 - 3) Restoration of Israel (chp 33-48) (LaSor, Hubbard, & Bush, p. 466)
 - b. This may be the most common type of analysis. It's used by:
 - 1) Hill & Walton (Hill & Walton, p. 554)
 - 2) Longman & Dillard (Longman & Dillard, p. 363)
 - 3) E. J. Young. (Young, *Introduction*, p. 244-248)
 4. Two-part analysis:
 - a. D. Block:
 - 1) Messages of judgment against Israel (1.1-24.27)
 - 2) Messages of hope for Israel (25.1-48.35) (Block, *By The River Chebar*, pp. 5-10, 27-29)
 - b. R. K. Harrison divides the text in the same way. (Harrison, *IOT*, pp. 822-23)
 - c. R. Hess:
 - 1) Prophecies against Israel & the world (1.1-33.33)

2) Prophecies of hope & restoration (34.1-48.35) (Hess, p. 569)

D. Note:

1. The two primary criteria for identifying the basic literary units are (1) the dates provided by Ezekiel; (2) the oracular formulas. These seem to account for most of the obvious breaks within the text.
2. One particular issue is the placement of the oracles against the nations. Although they are judgments, they are not against Israel/Judah. However, in the middle of them (28.24-26), there is a message of hope specifically for Israel, which suggests that the primary purpose of this unit is hopeful. Thus, they should be placed with the second half of the book, in the prophecies of hope.
3. Other structural clues include changes in topic or action; the use of the phrase “son of man,” especially in connection with oracular formulas; concluding formulas from YHWH; etc.

E. D. Block’s Outline of Ezekiel.:

1. Messages of Doom & Gloom for Judah/Israel (1.1-24.27)
 - a. The Call to Prophetic Ministry (1.1-3.27)
 - 1) The superscription (1.1-13)
 - 2) Ezekiel’s inaugural vision (1.14-28a)
 - 3) The commissioning of Ezekiel (1.28b-3.11)
 - 4) The preparation of Ezekiel (3.12-15)
 - 5) YHWH’s induction speech for Ezekiel: Four case studies (3.16-21)
 - 6) Initiation of the prophet (3.22-27)
 - b. Signs & Visions of Woe for Israel/Judah (4.1-11.25)
 - 1) Dramatizing the fall of Jerusalem (4.1-5.17)
 - 2) Proclaiming judgment against the mountains of Israel (6.1-14)
 - 3) Sounding the alarm for the land of Israel (7.1-27)
 - 4) Envisioning the departure of YHWH (8.1-11.25)
 - c. A Collection of Judgment Oracles Against Israel (12.1-24.27)
 - 1) Signs of the times (12.1-20)
 - 2) Prophecy – true & false (12.21-14.1)
 - 3) The high price of treachery (14.12-15.8)
 - 4) The adulterous wife: Trampling underfoot the grace of God (16.1-63)
 - 5) Messages of sin & retribution (17.1-22.31)
 - a) The eagle & the vine: a fable (17.1-24)
 - b) Disputing the justice of God (18.1-32)
 - c) A lament for the Davidic dynasty (19.1-14)
 - d) Rewriting sacred history (20.1-44)

- e) The avenging sword of YHWH (20.45-21.32)
- f) Woe to the bloody city (22.1-31)
- 6) O Oholah! Oholibah (23.1-49)
- 7) The boiling cauldron (24.1-14)
- 8) The end of an era (24.15-27)
- 2. Messages of hope for Israel (25.1-48.35)
 - a. Negative Messages of Hope: The Oracles Against Foreign Nations (25.1-32.32)
 - 1) Oracles of Judgment Against Six Nations (25.1-28.19)
 - a) Short oracles against Israel's neighbors (25.1-17)
 - b) Ezekiel's oracles against Tyre (26.1-28.19)
 - 2) YHWH's Agenda for the Nations (28.20-26)
 - a) YHWH's theological goal (28.20-23)
 - b) YHWH's design for Israel (28.24-26)
 - 3) Oracles of Judgment Concerning Egypt (29.1-32.32)
 - a) The oracle against Pharaoh, the crocodile of the Nile (29.1-16)
 - b) The land of Egypt: Nebuchadnezzar's consolation prize (29.17-21)
 - c) The day of YHWH in Egypt (30.1-19)
 - d) Breaking the arms of Pharaoh (30.20-26)
 - e) The doom of the Pharaonic tree (31.1-18)
 - f) The doom of the Pharaonic monster (32.1-16)
 - g) Egypt's descent into Sheol (32.17-32)
 - b. The end of an era (33.1-33)
 - 1) The Final Summons (33.1-20)
 - 2) The Final Word (33.21-22)
 - 3) The Final Disputation: Staking Our Claims (33.23-29)
 - 4) The Final Vindication (33.30-33)
 - c. Positive Messages of Hope for Israel: The Gospel According to Ezekiel (34.1-48.35)
 - 1) Proclaiming the Good News: "Stand by and See the Salvation of YHWH!" (34.1-39.29)
 - a) The salvation of YHWH's flock (34.1-31)
 - b) The restoration of YHWH's land (35.1-36.15)
 - c) The restoration of YHWH's honor (36.16-38)
 - d) The restoration of YHWH's people (37.1-14)
 - e) The renewal of YHWH's covenant with Israel (37.15-28)

- f) The guarantee of YHWH's protection over Israel (38.1-39.29)
- 2) Envisioning the Good News: "Stand by and See the Return of YHWH!" (40.1-48.35)
 - a) The new temple (40.1-43.11)
 - 1. Preamble to the temple vision (40.1-4)
 - 2. The design of sacred space (40.5-42.20)
 - 3. The return of YHWH to his temple (43.1-9)
 - 4. Epilogue to the temple tour (43.10-11)
 - b) The new Torah (43.12-46.24)
 - c) The new land (47.1-48.29)
 - d) The new city (48.30-35) (Block, *By The River Chebar*, pp. 5-10, 27-29; *The Book of Ezekiel: Chapters 1-24*, pp. vii-x; *The Book of Ezekiel: Chapters 25-48*, pp. vii-viii)

VIII. Practical Considerations

A. Preaching from Ezekiel.

1. Difficulties in preaching from Ezekiel
 - a. As a Christian, I don't ever recall an entire sermon series on Ezekiel. I can count on the fingers of one hand how many Bible classes on Ezekiel I've participated in. As a preacher, I've only preached a handful of sermons from Ezekiel.
 - b. D. Stuart offers six reasons why Ezekiel receives so little attention in preaching:
 - 1) **Its genre:** As OT prophecy, it suffers the same kind of neglect as other OT prophets; it requires an appreciation of Israelite history, ANE setting, proper use of the prose & poetry forms employed; knowledge of the Mosaic covenant, etc.
 - 2) **Its size:** It's large enough to be challenging, even daunting.
 - 3) **Its apocalyptic nature:** As with parts of Daniel, Isaiah, Zechariah, and Revelation, it has strange, even bizarre, material that's hard to interpret.
 - 4) **Its repetitive nature:** It's essentially the same basic themes stated and restated over and over. What do we do with the repetition?
 - 5) **Its historical nature:** The oracles against the nations (chp 25-32) deal with nations that no longer exist, so what is the relevance. Plus, Dispensationalists try to make it relevant by incorrectly applying it to modern geopolitical situations in the Middle East.
 - 6) **Its tedious nature:** Chapters 40-48 are so full of boring details (measurements and building descriptions) as to render them seemingly useless. How does one preach about ancient religious architecture? (Stuart, pp. 15-16)
2. A structured approach to preaching from Ezekiel
 - a. D. Block's essay on "Preaching Ezekiel" gives a series of propositions on preaching that are tailored to the task of preaching from Ezekiel. (Block, *By The River Chebar*, pp. 1-24)

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- b. His seven propositions are (each beginning with the statement, “In order to preach from Ezekiel with authority and clarity for the church...”):
 - 1) We need to understand the prophet – his character (*ethos*), passion (*pathos*), and his argumentation (*logos*).
 - 2) We need to understand his audience.
 - 3) We need to understand the nature and structure of the book.
 - 4) We need to understand the message that Ezekiel proclaims.
 - 5) We need to understand Ezekiel’s rhetorical and homiletical strategy.
 - 6) We need to plan carefully.
 - 7) We need to link his message with that of the New Testament responsibly.
 - c. Along the way, he provides an overview of the book, and gives examples of how each step can be accomplished. He also gives an example of basing a sermon series on Ezekiel chapter 16. (Block, *By The River Chebar*, pp. 21-24)
3. Making applications from Ezekiel
 - a. Two wrong ways to make application
 - 1) The Dry Oatmeal Approach.
 - a) In a book with such challenging content, one tendency is to do extensive content analysis without any practical applications. The emphasis is on understanding the context and visions for their own sake, without showing how a 2,500-year-old book affects us today.
 - b) This resembles eating dry, uncooked oatmeal: there is certainly some nutritional content, but it goes down slow and hard!
 - 2) The Cotton Candy Approach.
 - a) The other tendency is to go there looking only for “practical” or “relevant” material, without regard to proper interpretation or context. The emphasis is on application – something you can do in your life that will help you as a Christian. Often, it’s at the expense of context and solid exegesis.
 - b) This approach produces things like “The Daniel Diet,” stock market advice from Proverbs, managerial lessons from Noah or Joseph, spaceships in Ezekiel, “Ezekiel 4.9 Bread,” and success in sports.
 - c) This resembles eating cotton candy: it’s tasty but there’s no nutritional content, and it may give you the spiritual equivalent of a “sugar high” followed by a “sugar crash.”
 - b. A more systematic approach is provided by D. Akin, when he suggests 13 questions that should always be asked of a text:
 - 1) Is there an example for me to follow?
 - 2) Is there a sin to avoid/confess?
 - 3) Is there a promise to claim?
 - 4) Is there a prayer to repeat?
 - 5) Is there a command to obey?
 - 6) Is there a condition to meet?

- 7) Is there a verse to memorize?
- 8) Is there an error to avoid?
- 9) Is there a challenge to face?
- 10) Is there a principle to apply?
- 11) Is there a habit to change—that is, start or stop?
- 12) Is there an attitude to correct?
- 13) Is there a truth to believe? (Akin, p. 284)

c. Some suggested sources for applications

- 1) In my research, I found a few commentaries that specifically include applications and practical considerations in each unit of exegesis. These include:
 - a) “Theological Implications” in D. Block’s two-volume commentary on Ezekiel (New International Commentary on the Old Testament series)
 - b) “Contemporary Significance” in I. Duguid’s commentary on Ezekiel (The NIV Application Commentary series)
 - c) Also see the similar, but shorter applications in C. Feinberg’s commentary on Ezekiel.
- 2) This isn’t to say that their applications are always valuable. Feinberg, for instance, is strongly premillennial, and his applications occasionally reflect that bias. In other instances, the applications by the various authors are more peripheral to the text, and sometimes they seem to be straining to find relevance. Nonetheless, they provide useful starting points.

B. Lessons from Ezekiel about leadership challenges.

1. It’s refreshing to see a renewed emphasis on spiritual leadership in the church today. Nonetheless the shockingly high percentage of congregations without biblical, functional elderships is cause for concern.
2. It isn’t a new problem, however. It was a two-fold problem in Ezekiel’s day:
 - a. Bad shepherds (Ezk 34.1-16)
 - b. Bad sheep (Ezk 34.17-24)
3. For us, two challenges:
 - a. Properly understanding spiritual leadership
 - b. Properly developing spiritual leaders

C. Lessons from Ezekiel about balancing religious distinctiveness against religious snobbery

1. Consider these two quotations:
 - a. “A number of Temple priests had accompanied the people of Judah into captivity (Jer 29.1), and during this period they devoted considerable energy to interpreting the law and enforcing its demands. If the nation in exile was to remain a unit, it must be aroused to an awareness of its unique and distinct nature as contrasted with the Mesopotamian peoples. In consequence, much of the activity of the religious leaders was directed at emphasizing the distinguishing features of Jewish religious and national traditions. Circumcision took on a new meaning, since it gave the captive Jew a sense of moral superiority over his Babylonian

neighbors, who did not observe the rite. Emphasis on the ancient Mosaic laws of purity directed the devotions of the exiles into new and unusual channels, and a number of distinctive exercises of piety such as formal acts of purification and the rejection of certain types of food came into being. An increasing awareness of the spiritual greatness implicit in the Hebrew tradition led the priests to emphasize the religious literature of the nation, and it is possible that a certain amount of collection of canonical material also took place at this time.” (Harrison, *Old Testament Times*, pp. 267-68)

- b. “All these measures helped to awaken in the exiles the feeling that they were superior to their captors because their religion, their national identity, and ultimately their daily lives were inspired by more lofty ethical and spiritual concepts than were to be found in the cult worship of Marduk.” (Harrison, *Old Testament Times*, p. 268)
2. Somewhere between the Exile and the New Testament era, the Jews moved from rampant idolatry and ready cultural assimilation to a kind of self-righteous separatism seen especially in the Pharisees. Both hindered their collective witness to the world.
3. How do we avoid both extremes? How do we avoid assimilation into this world and its trappings (1 John 2.15-17)? At the same time, how do we avoid an exclusivist mentality that prevents us from being compassionate toward sinners (Luke 18.9-14)?

Conclusion:

- I. L. Allen makes a number of observations about the colorful and shocking rhetoric of Ezekiel:
 - A. “His use of extended metaphors or verbal cartoons may have been a device to penetrate into the minds and hearts of shell-shocked folk, who had lost everything worth living for.”
 - B. “Since it is a feature of extreme disorientation to cling obstinately to the past and to wish the crisis away, Ezekiel enticed his hearers’ assent with barbed, Achilles’ heel metaphors.”
 - C. “Another way of penetrating the dulled consciousness of the disoriented exiles was Ezekiel’s engaging in representative drama, in perpetuation of a prophetic tradition of symbolic acts.” (Allen, *Ezekiel 20-48*, p. xxi)
- II. In other words, Ezekiel isn’t being a sensationalist: there was a compelling rationale behind his rhetoric: he was trying to awaken his audience to the urgency of their situation.
- III. As we preach to an increasingly secular, jaded, and disinterested world, perhaps we should preach more like Ezekiel: forcefully, colorfully, and imaginatively. Like Ezekiel, we must arouse our audiences from their spiritual numbness. Without resorting to cheap sensationalism, let’s preach vigorously and enthusiastically the most important and exciting message ever given to men.
- IV. Ezekiel had many admirers who mocked him behind his back and refused to respond (Ezk 33.30-33). That didn’t change his duty, which was to preach, regardless of the results (33.7-10). Once again, in this way, let’s preach like Ezekiel, with commitment, diligence, and faithfulness.
- V. God assured Ezekiel that if he was faithful to his task, people would know that a true mouthpiece for God had been in their midst (33.33). May God bless us in the same way.

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Appendix 1
Israelite Regnal Chronology

The dates below are based on the chronology proposed by Edwin R. Thiele, and modified by Leslie McFall. Gray rows indicate kings of Israel.

King	Kingdom	Text(s)	Total Years (per text)	Coregency	Kingship
Jeroboam	Israel	1 Ki 14.20	22		931/30-910/09
Rehoboam	Judah	1 Ki 14.21; 2 Ch 12.13	17		931/30 - 913
Abijam	Judah	1 Ki 15.1f; 2 Ch 13.1f	3		913-911/10
Asa	Judah	1 Ki 15.9f; 2 Ch 16.13	41		911/10-870/69
Nadab	Israel	1 Ki 15.25	2		910/09-909/08
Baasha	Israel	1 Ki 15.27f, 33	24		909/08-886/85
Elah	Israel	1 Ki 16.8	2		886/85-885/84
Zimri	Israel	1 Ki 16.10, 15	7 days		885/84-885/84
Tibni	Israel	1 Ki 16.15, 21ff	4	885/84-880	
Omri	Israel	1 Ki 16.23	12	885/84-880	880-874/73
Ahab	Israel	1 Ki 16.29	22		874/73-853
Jehoshaphat	Judah	1 Ki 22.41f; 2 Ch 17.1; 20.31	25	873-870/69	870/69-848
Ahaziah	Israel	1 Ki 22.51	2		853-852
Joram	Israel	2 Ki 1.17; 3.1	12		852-841
Jehoram	Judah	2 Ki 8.16f; 2 Ch 21.5, 20	8	854-848	848-841
Ahaziah	Judah	2 Ki 8.25f; 9.29; 2 Ch 22.2	1	842-841	842-841
Jehu	Israel	2 Ki 10.36	28		841-814/13
Athaliah	Judah	2 Ki 11.1-3	6		841-835
Joash	Judah	2 Ki 12.1; 2 Ch 24.1	40		835-796
Jehoahaz	Israel	2 Ki 13.1	17		814/13-798/97
Jehoash	Israel	2 Ki 13.10	16	799-798/97	798/97-782/81
Amaziah	Judah	2 Ki 14.1f; 2 Ch 25.1	29		796-767
Jeroboam II	Israel	2 Ki 14.23	41	793-782/81	782/81-753
Azariah	Judah	2 Ki 15.1f; 2 Ch 26.1ff	52	791-767	767-739
Zechariah	Israel	2 Ki 15.8	6 months		753-752

King	Kingdom	Text(s)	Total Years (per text)	Coregency	Kingship
Shallum	Israel	2 Ki 15.13	1 month		752
Menahem	Israel	2 Ki 15.17	10	752	752-742/41
Pekahiah	Israel	2 Ki 15.23	2		742/41-740/39
Pekah	Israel	2 Ki 15.27	27	752-740/39	740/39-732/31
Jotham	Judah	2 Ki 15.32f; 2 Ch 27.1, 8	16	750-739	739-735
				735-732/31	
Ahaz	Judah	2 Ki 16.1f; 2 Ch 28.1	16	735-732/31	732/31-715
Hoshea	Israel	2 Ki 15.30; 17.1	9		732/31-723
Hezekiah	Judah	2 Ki 18.1f; 2 Ch 29.1	29	729-715	715-687/86
Manasseh	Judah	2 Ki 21.1; 2 Ch 33.1	55	697-687/86	687/86-643/42
Amon	Judah	2 Ki 21.19; 2 Ch 33.21	2		643/42-641/40
Josiah	Judah	2 Ki 22.1; 2 Ch 34.1	31		641/40-609
Jehoahaz	Judah	2 Ki 23.31; 2 Ch 36.1f	3 months		609
Jehoiakim	Judah	2 Ki 23.36; 2 Ch 36.5	11		609-598
Jehoiachin	Judah	2 Ki 24.8	3 months	608-598	598-597
Zedekiah	Judah	2 Ki 24.18; 2 Ch 36.11	11		597-586

Appendix 2
Ezekiel in the New Testament

This list includes direct quotations of Ezekiel, paraphrases, allusions and similarities of phrasing combined from UBS2 (914-15) and NA28 (863-65). Direct quotations are italicized (per NA28). Some references may be questionable. Over 170 texts from Ezekiel are alluded to in about 200 places in the NT. Part I follows the order of the Hebrew text of Ezekiel. Part II follows the order of the NT books.

Part I: Ezekiel's Text

1.1: Mt 3.16, 21; Lk 3.23; Ac 10.11; Rv 19.11	10.12: Rv 4.6, 8	23.45: Mk 8.38
1.3: Lk 3.2	10.14: Rv 4.6-7	24.7: Rv 18.24
1.5: Rv 4.6	11.6: Rv 11.8	24.15-24: Mt 8.22; Lk 9.60
1.10: Rv 4.10	11.19: 2 Co 3.3	25.2: Rv 10.11
1.13: Rv 4.5; 11.19	11.20: <i>Rv 21.7</i>	26-28: Mt 11.21-22; Lk 10.13-14
1.18: Rv 4.6, 8	11.24: Ac 8.39	26.13: Rv 18.22
1.22: Rv 4.6	12.2: Mk 8.18; Rv 2.13	26.15: Rv 6.14
1.24: Rv 1.15; 14.2; 19.6	12.22: 2 Pe 3.4	26.16: Rv 18.9
1.26: Mt 26.64; Rv 1.13; 4.2	13.10: 1 Th 5.3	26.17: Rv 18.10
1.26-27: Rv 4.2, 9, 10; 5.1, 7, 13; 6.16; 7.10, 15; 19.4; 21.5	13.10-15: Mt 7.27; Lk 6.49; Ac 23.3	26.19: Rv 17.16; 18.19
1.26-28: Rv 4.3	14.14, 20: Heb 11.7	26.20: Lk 10.14
1.28: Rv 1.17	14.19: Rv 16.1	26.21: Rv 18.21
2.1: Ac 14.10; 26.16	14.21: Rv 6.8	27.12-13, 22: Rv 18.12-13
2.8: Rv 10.8, 9-10	15.1-8: Jn 15.6	27.12, 18: Rv 18.3
2.9: Rv 10.2	16.9: Eph 5.26	27.13: Rv 18.13
2.9-10: Rv 5.1	16.38: Mk 8.38	27.17: Ac 12.20
3.1-3: Rv 10.8, 9-10	16.39: Rv 17.16	27.27-29: Rv 18.17
3.12: Rv 1.10	16.46, 49: Rv 11.8	27.30-34: Rv 18.19
3.17: Heb 13.17	16.49-50: Lk 17.29	27.30-35: Rv 18.9
3.18-21: Jas 5.20	16.60: Heb 13.20	27.31: Rv 18.15
3.22: Ac 9.6	16.61, 63: Ro 6.21	27.32: Rv 18.18
3.27: Mt 11.15; Rv 22.11	17.3, 7: Rv 12.14	27.33: Rv 18.3
4.2: Lk 19.43	17.23: Mt 13.32; Mk 4.32; Lk 13.19	27.36: Rv 18.11, 15
4.14: Ac 10.14	18.7: Mt 25.35; Lk 3.11	28.1-23: Lk 10.14
5.2: Rv 8.7	18.16: Mt 25.35	28.2: Ac 12.22; 2 Th 2.4
5.11: <i>Ro 14.11</i>	18.20: Jn 9.2	28.13: Rv 17.4; 18.16; 21.19
5.12: Rv 6.8; 8.7	18.23: 1 Tm 2.4	28.13 (LXX): Rv 2.7
5.17: Rv 6.8	20.11, 21: Lk 10.28	28.24: 2 Co 12.7
7.2: Rv 7.1; 20.8	20.34: 2 Co 6.17	29.3: Rv 12.3
7.4: Heb 10.28	20.41: Lk 11.2; 2 Cor 6.17; Eph 5.2; Php 4.18	29.21: Lk 1.69
7.16: Mt 24.16; Mk 13.14	21.26: Mt 23.12	30.2-3: Ac 2.20
8.3: Lk 4.9	21.31: Lk 1.52	31.6: Mt 13.32; Mk 4.32; Lk 13.19
9.2: Rv 1.13	22.25: 1 Pe 5.8	31.8-9 (LXX): Rv 2.7
9.4: Rv 7.3; 9.4; 14.1	22.26: Heb 10.28	31.14-15: Mt 11.23
9.6: 1 Pe 4.17; Rv 7.3; 9.4	22.27: Mt 7.15; Ac 20.29	32.7: Mt 24.29; Lk 21.25
9.11 (LXX): Rv 1.13	22.31: Rv 16.1	32.7-8: Mk 13.24-25; Rv 6.12
10.2: Rv 8.5	23.29: Rv 17.16	32.7, 8: Rv 6.12-13; 8.12
		32.9: Lk 21.24

33.4: Ac 18.6	36.25-27: Jn 3.5	39.6: Rv 20.9
33.5: Mt 27.25	36.26: 2 Co 3.3	39.17-20: Rv 19.17-18
33.13: Lk 18.9	36.27: Lk 1.6; 1 Th 4.8	39.17, 20: Rv 19.21
33.27: Rv 2.23; 6.8	37.3: Rv 7.14	40.1-2: Rv 21.10
33.29: Rv 21.27	37.5: Rv 11.11	40.3: Rv 11.1; 21.15
33.32: Jas 1.23	37.9: Jn 20.22; Rv 7.1	40.3, 5: Rv 21.15
34.2: Jd 1.12	37.10: Rv 11.11; 20.4	42.13: Mt 24.15
34.2-3: Jn 10.8	37.12: Jn 5.28	43.2: Rv 1.15; 14.2; 18.1; 19.6
34.5: Mt 9.36; Mk 6.34	37.12-13: Mt 27.52-53	43.2-5: Rv 21.11
34.5-6: 1 Pe 2.25	37.14: 1 Th 4.8	43.16: Rv 21.16
34.6: Mt 18.12	37.23: Ti 2.14	44.4: Rv 15.8
34.8: Mk 6.34; Jd 1.12	37.24: Jn 10.11, 16	44.7: Ac 21.28
34.11: Lk 15.4	37.25: Jn 12.34	44.30: Ro 11.16
34.11-16: Jn 10.11	37.26: Heb 13.20	47.1: Rv 22.1
34.12: Mt 10.6; 18.12	37.27: Jn 1.14; 14.23; 2 Co 6.16; Rv 7.15; 21.3	47.1-12: Jn 7.38
34.16: Mt 18.12; Lk 15.4; 19.10; 1 Pe 2.25	38.1-39.16: Rv 20.8	47.12: Rv 22.2, 14, 19
34.17: Mt 25.32	38.2: Rv 20.8	48.16-17: Rv 21.16-17
34.23: Jn 1.45; 10.11, 16; Rv 7.17	38.19: Lk 21.11; Rv 6.12	48.30-35: Rv 21.12-13
36.20: Ro 2.24	38.19-20: Rv 11.13	48.35: Rv 3.12
36.23: Mt 6.9	38.22: Rv 8.7; 14.10; 20.9, 10; 21.8	
36.25: Heb 10.22	39.4-17: Rv 19.17	

Part II: NT Texts

Note: References to the right of the colon are the Ezekiel texts.

<i>Matthew</i>	27.52-53: 37.12-13	10.14: 26.20; 28.1-23
3.16: 1.1		10.28: 20.11, 21
3.21: 1.1		11.2: 20.41
6.9: 36.23	<i>Mark</i>	13.19: 17.23; 31.6
7.15: 22.17	4.32: 17.23; 31.6	15.4: 34.11, 16
7.27: 13.10-15	6.34: 34.5, 8	17.29: 16.49-50
8.22: 24.15-24	8.18: 12.2	18.9: 33.13
9.36: 34.5	8.38: 16.38; 23.45	19.10: 34.26
10.6: 34.12	13.14: 7.16	19.43: 4.2
11.15: 3.27	13.24-25: 32.7-8	21.11: 38.19
11.21-22: 26-28		21.24: 32.9
11.23: 31.14-15	<i>Luke</i>	21.25: 32.7
13.32: 17.23; 31.6	1.6: 36.27	
18.12: 34.6, 12, 16	1.69: 29.21	<i>John</i>
23.12: 21.26	1.52: 21.31	1.14: 37.27
24.15: 42.13	3.2: 1.3	1.45: 34.23
24.16: 7.16	3.11: 18.7	3.5: 36.25-27
24.29: 32.7	3.23: 1.1	5.28: 37.12
25.32: 34.17	4.9: 8.3	7.38: 47.1-12
25.35: 18.7, 16	6.49: 13.10-15	9.2: 18.20
26.64: 1.26	9.60: 24.15-24	10.8: 34.2-3
27.25: 33.5	10.13-14: 26-28	10.11: 34.11-16, 23; 37.24

10.16: 34.23; 37.24	2.4: 18.23	6.16: 1.26-27
12.34: 37.25		7.1: 7.2; 37.9
14.23: 37.27	<i>Titus</i>	7.3: 9.4, 6
15.6: 15.1-8	2.14: 37.23	7.10: 1.26-27
20.22: 37.9		7.14: 37.3
<i>Acts</i>	<i>Hebrews</i>	7.15: 1.26-27; 37.27
2.20: 30.2-3	10.22: 36.25	7.17: 34.23
8.39: 11.24	10.28: 7.4; 22.26	8.5: 10.2
9.6: 3.22	11.7: 14.14, 20	8.7: 5.2, 12; 38.22
10.11: 1.1	13.17: 3.17	8.12: 37.7, 8
10.14: 4.14	13.20: 16.60; 37.26	9.4: 9.4, 6
12.20: 27.17	<i>James</i>	10.2: 2.9
12.22: 28.2	1.23: 33.32	10.8: 2.8; 3.1-3
14.10: 2.1	5.20: 3.18-21	10.9-10: 2.8; 3.1-3
18.6: 33.34		10.11: 25.2
20.29: 22.27	<i>1 Peter</i>	11.1: 40.3
21.28: 44.7	2.25: 34.5-6, 16	11.8: 11.6; 16.46, 49
23.3: 13.10-15	4.17: 9.6	11.11: 37.5, 10
26.16: 2.1	5.8: 22.25	11.13: 38.19-20
		11.19: 1.13
<i>Romans</i>	<i>2 Peter</i>	12.3: 29.3
2.24: 36.20	3.4: 12.22	12.14: 17.3, 7
6.21: 16.61, 63		14.1: 9.4
11.16: 44.30	<i>Jude</i>	14.2: 1.24; 43.2
14.11: 5.11	1.12: 34.2, 8	14.10: 38.22
		15.8: 44.4
<i>2 Corinthians</i>	<i>Revelation</i>	16.1: 14.19; 22.31
3.3: 11.19; 36.26	1.10: 3.12	17.4: 28.13
6.16: 37.27	1.13: 1.26-27; 9.2, 11 (LXX)	17.16: 16.39; 23.29; 26.19
6.17: 20.34	1.15: 1.24; 43.2	18.1: 43.2
6.17: 20.41	1.17: 1.28	18.3: 27.12, 18, 33
12.7: 28.24	2.7: 28.13 (LXX); 31.8-9	18.9: 26.16; 27.30-35
	2.13: 12.2	18.10: 26.17
<i>Ephesians</i>	2.23: 33.27	18.11: 27.36
5.2: 20.41	3.12: 48.35	18.12-13: 27.12-13, 22
5.26: 16.9	4.2: 1.26-27	18.13: 27.13
	4.3: 1.26-28	18.15: 27.31, 36
<i>Philippians</i>	4.5: 1.13	18.16: 28.13
4.18: 20.41	4.6: 1.5, 18, 22; 10.12	18.17: 27.27-29
	4.6-7: 10.14	18.18: 27.32
<i>1 Thessalonians</i>	4.8: 1.18; 10.12	18.19: 26.19; 27.30-34
4.8: 36.27; 37.14	4.9: 1.26-27	18.21: 26.21
5.3: 13.10	4.10: 1.10, 26-27	18.22: 26.13
	5.1: 1.26-27; 2.9-10	18.24: 24.7
<i>2 Thessalonians</i>	5.7: 1.26-27	19.4: 1.26-27
2.4: 28.2	5.13: 1.26-27	19.6: 1.24; 43.2
	6.8: 5.12, 17; 14.21; 33.27	19.11: 1.1
<i>1 Timothy</i>	6.12-13: 32.7-8; 38.19	19.17: 39.4-17
	6.14: 26.15	19.21: 39.17, 20

19.17-18: 39.17-20

20.4: 37.10

20.8: 7.1; 38.1-39.16; 38.2

20.9-10: 38.22; 39.6

21.3: 37.27

21.5: 1.26-27

21.7: 11.20

21.8: 33.22

21.11: 43.2-5

21.10: 40.1-2

21.12-13: 48.30-35

21.15: 40.3, 5

21.16: 43.16

21.16-17: 48.16-17

21.19: 28.13

21.27: 33.29

22.1: 47.1

22.2: 47.12

22.11: 3.27

22.14: 47.12

22.19: 47.12

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