

One Year Through the Bible

Week 36: September 1st through 7th

Daily Scripture Reading:	
Sunday:	2 nd Chr. 33-36
Monday:	Ezek. 1-3
Tuesday:	Ezek. 4-7
Wednesday:	Ezek. 8-11
Thursday:	Ezek. 12-14
Friday:	Ezek. 15-18
Saturday:	Ezek. 19-21

Bible Chapter Titles	
2nd Chronicles	
33	Reign of Manasseh (55) [J]
34-35	Reign of Josiah [J]
36	The Babylonian Captivity
Ezekiel	
1.	The Vision of the Glory of God
2-3.	The Voice of God
4-7.	Symbolic Siege of Jerusalem
8-11.	Ezekiel's Vision—Journey to Jerusalem
12.	Ezekiel Moves in his Household Goods
13.	False Prophets
14.	Hypocritical Inquirers
15.	Parable of the Vine Tree
16.	Allegory of the Unfaithful Wife
17.	Parable of the Two Eagles
18.	"The Soul That Sins, It Shall Die"
19.	The Concluding Lamentation
20.	The Filth of Idolatry
21.	The Song of the Sword

2 Chronicles 33

1. Chapter 33 describes the reigns of King Manasseh & Amon of Judah.
2. Manasseh was born during the 15 years of God's grace which extended Hezekiah's life (2nd Chr. 33:1; 2nd Kgs. 20:6).
3. Manasseh became the most wicked king in the history of Judah (2nd Chr. 33:2-10).
 - a. His wickedness is recounted in Kings (2nd Kgs. 21:1-18; 23:26,27; 24:3,4; Jer. 15:4).
 - b. His repentance is only recounted here in the Bible (2nd Chr. 33:12,13). Ezra had access to the records of the Prophet Hozai (2nd Chr. 33:19).
4. Manasseh was dragged away to Babylon, and humbled before the LORD (2nd Chr. 33:11-20).
5. The short, two year reign of King Amon is detailed (2nd Chr. 33:21-25).

2 Chronicles 34

1. Chapters 34&35 describe the last good king of Judah—Josiah (2nd Chr. 34:1-33; 35:1-27; 2nd Kgs. 22:1-20; 23:1-30).
2. Josiah's early chronology is detailed (2nd Chr. 34:1-13).
 - a. He was a king at age 8 (v.1). 639BC.
 - b. He was saved at age 16 (v.3a). 631BC.
 - c. He began to purge Judah's idolatry at age 20 (v.3b). 627BC.
 - d. He began a temple restoration project at age 26 (v.8). 621BC.
3. At some point in the temple restoration project, Hilkiah the priest found the Book of the Law of the LORD, and through Shaphan the scribe delivered it to King Josiah (2nd Chr. 34:14-18).
4. Josiah's response to the rediscovery of the Mosaic Law was to humble himself and send 5 delegates to Huldah the prophetess (2nd Chr. 34:19-22).
5. Huldah's message was that the LORD was applying His Divine discipline upon Judah, but that Josiah's humility would produce mercy in his generation (2nd Chr. 34:23-28).
6. Josiah's response to Huldah's message was to initiate a Bible study for all his kingdom to study God's Word and commit to live it (2nd Chr. 34:29-33).

2 Chronicles 35

1. Josiah presided over the greatest Passover observance in the history of Jerusalem (2nd Chr. 35:1-19; 2nd Kgs. 23:21-23).
 - a. Josiah oversaw the appropriate service of the priests & Levites (2nd Chr. 35:2-6).
 - b. Josiah financed the appropriate sacrifice of the general population (2nd Chr. 35:7).
 - c. Josiah's example motivated his officers to financially bless the holy day (2nd Chr. 35:8,9).
2. The death of Josiah is detailed, in his attempt to hinder Pharaoh Neco's march to Carchemish, & prevent assistance (2nd Chr. 35:20-27; 2nd Kgs. 23:29,30). 609BC.
 - a. Pharaoh warned him (2nd Chr. 35:21).
 - b. Jeremiah lamented him (2nd Chr. 35:25).

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2 Chronicles 36

- Chapter 36 contains a summary of the post-Joash kings of Judah, the Babylonian Captivity, and the decree of Cyrus releasing the Jews to return to their land.
- The 3 month reign of Jehoahaz (2nd Chr. 36:1-4; 2nd Kgs. 23:31-33).
- The 11 year reign of Jehoiakim (2nd Chr. 36:5-8; 2nd Kgs. 23:34-37; 24:1-5). Jehoiakim was bound in chains (2nd Chr. 36:6), but left in Jerusalem in exchange for royal hostages (Dan. 1:3ff.).
- The 3 month reign of Jehoiachin (2nd Chr. 36:9,10; 2nd Kgs. 24:6-16).

- Jehoiachin was 18 years old (Kings) rather than 8 years old (Chronicles, disputed text).
- The 11 year reign of Zedekiah culminating in the destruction of Jerusalem and the Temple (2nd Chr. 36:11-21; 2nd Kgs. 24:17-20; 25:1-21).
 - He rebelled against the LORD.
 - He rebelled against Babylon.
 - He mocked the Word of the LORD which rebuked him.
- The proclamation of Cyrus for God’s people to return to their land and rebuild the House of God (2nd Chr. 36:22,23; Ezr. 1:1-3; Isa. 44:28; 45:13).

Ezekiel
 Ἰεζεκιήλ
 יְחֶזְקִיאֵל

Ezekiel is the Book of Captivity. This great priest-prophet faithfully proclaimed the Word of the LORD to the exiles living in the land of Babylon. Ezekiel’s ministry paralleled Jeremiah’s ministry in Jerusalem before that city’s destruction. Ezekiel’s spiritual ministry to the captives also paralleled Daniel’s political ministry to the captors.

Title: The Hebrew, Greek, and English titles

for the book are all taken from the proper name of the prophet who delivered the message of this book.

Author: Ezekiel the son of Buzi is a priest unable to serve in the Temple. Born in 623BC, two years prior to Hilkiah’s discovery of the Law, and King Josiah’s reforms.

Ezekiel 1

- Ezekiel was called to prophetic office at 30 years of age, when he could not enter into the priestly service because of his captivity in Babylon (Ezek. 1:1).
- Ezekiel was given the spiritual capacity to view the spiritual dimension of heaven and was spiritually empowered by the hand of the LORD (Ezek. 1:1-3).

Focus	Commission of Ezekiel		Judgment on Judah		Judgment on Gentiles		Restoration of Israel	
	1:1	3:27	4:1	24:27	25:1	32:32	33:1	48:35
Divisions	Ezekiel Sees the Glory		Signs, Messages, Visions and Parables of Judgment		Judgment on Surrounding Nations		Return of Israel to the LORD	
	Ezekiel Commissioned to the Word						Restoration of Israel in the Kingdom	
Topics	Before the Siege (592-587BC)		During the Siege (586BC)		After the Siege (585-570BC)			
	Judah’s Fall		Judah’s Foes		Judah’s Future			
Place	Babylon							
Time	c. 592-570BC							

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- Ezekiel will never be able to physically travel to the LORD's presence in Solomon's temple, but the LORD traveled to Ezekiel upon His royal angelic chariot-throne (Ezek. 1:4-28).
- The Word of the Lord came to Ezekiel. He was commissioned with a Divine message for Israel (cp. Isa. 1:10; 38:4; Jer. 1:2,4; Hos. 1:1; Joel 1:1; Jon. 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1,3; Zech. 1:1; Mal. 1:7). This phrase occurs 60x in the Book of Ezekiel.
- The chariot-throne of God is borne by four four-winged, four-faced cherubim (Ezek. 1:5-12).
- Like the Apostle John on Patmos, Ezekiel falls on his face in the presence of such Divine majesty (Ezek. 1:28; Rev. 1:17).

Ezekiel 2

- Ezekiel is called "Son of Man." This is a title he is addressed by 93x in this book, and shared only by the other exilic prophet—Daniel (Dan. 8:17).
- Ezekiel is spiritually empowered to function in a unique prophetic ministry (Ezek. 2:2).
- The LORD instructs Ezekiel to stay faithful to his message regardless of how poorly that message is received (Ezek. 2:3-7).
- Ezekiel's first glimpse of the Word of the LORD was an unpleasant message of lamentations, mourning & woe (Ezek. 2:8-10).

Ezekiel 3

- Ezekiel ate the Word which the LORD fed him (Ezek. 3:1-3), and is warned again how obstinate his audience will be (Ezek. 3:4-11).
- The LORD departed in His chariot, and Ezekiel was transported back to Tel-abib, waiting 7 days for his first sermon (Ezek. 3:12-15).
 - These exiles went into captivity with King Jehoiachin in 597^{BC}.
 - They waited eagerly for any prophetic word concerning their return to Jerusalem—up to the very day that Jerusalem was destroyed in 586^{BC}.
 - The prophetic word did come, to Jeremiah in Jerusalem and to Ezekiel in Babylonia—the return will not occur for 70 years.
- Ezekiel is warned about the accountability of a watchman (Ezek. 3:16-21).

- The watchman must deliver the message of warning or else the blood of the wicked will be accounted to him (Ezek. 3:18,20).
 - The watchman who faithfully delivers the warning has washed his hands of all blood, and the wicked audience will bear the full accountability (Ezek. 3:19).
- Ezekiel is spiritually bound and gagged by the LORD (Ezek. 3:22-27).
 - His spiritual bonds will not allow him any freedom of movement apart from where the LORD wants him to go.
 - His spiritual gag will not allow him any freedom of speech apart from what the LORD wants him to say.

Ezekiel 4

- Ezekiel is instructed to silently pantomime the siege of Jerusalem for the exiles in Babylonia to observe (Ezek. 4:1-3).
- Ezekiel is also instructed to bear the iniquity of Israel & Judah through a period of suffering and shame (Ezek. 4:4-17).
 - He paints a living picture of Christ, Who bore all our iniquities (Isa. 53:11,12).
 - He endured ritual defilement according to the will of God.
- This drama will take over a year to fully communicate (Ezek. 4:5,6).
- The physical hardship Ezekiel endured was designed to teach a spiritual lesson to the exiles (Ezek. 4:17).

Ezekiel 5

- Ezekiel is instructed to bear even more shame with a shave & a haircut (Ezek. 5:1).
 - For a Levitical priest, this was forbidden (Lev. 21:5), and for any Jew it was shameful (2nd Sam. 10:4).
 - The LORD's purpose is explained, and Ezekiel's hair became the visual aide to teach Bible class (Ezek. 5:2-12).
- The wrath of God is applied to His own nation, and should be a tremendous warning to every other nation on the earth (Ezek. 5:13-17).

Ezekiel 6

- Ezekiel is given a hostile message to deliver to the mountains, hills, ravines, & valleys of Israel (Ezek. 6:1-3).

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- a. The exiles aren't addressed, as they can't remove the idols from Israel.
 - b. The remnant in Jerusalem aren't addressed, as they won't remove the idols from Israel.
 - c. The mountains themselves are addressed as God is glorified through announcing His actions and faithfully accomplishing it (Isa. 41:21-23,26; 45:21).
2. God promises a remnant for Israel that will be preserved through captivity in foreign lands (Ezek. 6:8).
 3. This remnant is promised a restoration during a time of true repentance and self-loathing resulting in an unparalleled knowledge of God (Ezek. 6:9-11; 20:39-44).
 4. Divine discipline is not pleasant, but must be appreciated by believers who understand its necessity and its blessing (Ezek. 6:11).

Ezekiel 7

1. Ezekiel's message of judgment emphasizes "the end" (Ezek. 7:2,3,6_{x2}). This is similar to Amos' message (Amos 8:1-3).
2. The wrath of God is manifest "according to" their ways (Ezek. 7:3,8,9,27), and yet "not according to" their ways (Ezek. 20:44; Ps. 103:10; Ezra 9:13).
3. "The time has come," "the day is near," and "shortly" all reflect God the Father's perfect timing in the perfect execution of His perfect plans (Ezek. 7:7,8).
4. The LORD may use earthly tools, but He Himself is the One doing the smiting (Ezek. 7:9).
5. There is nothing humanly possible to prevent this judgment, from military might to wealth (Ezek. 7:10-19).
6. The spiritual ugliness of Judah's idolatry will be matched by the physical ugliness of Babylonians defiling their holy city and the House of the LORD (Ezek. 7:20-27).

Ezekiel 8

1. Chapters 8-11 form a spiritual journey through time and space that the LORD takes Ezekiel on to survey Judah's great evil.

2. The 6th year, 6th month, 5th day occurred within the time-frame of Ezekiel's laying prostrate in shame (Ezek. 8:1; 4:4-6).
 - a. The elders of Judah sat before him.
 - b. They were possibly inquiring of the LORD (Ezek. 20:1), but this does not indicate that they had positive volition towards His Word (Ezek. 14:1-3; 33:31,32).
3. Ezekiel is *spiritually* lifted up and *dimensionally* positioned between the realm of earth and the realm of heaven (Ezek. 8:3).
4. In this dimensional state outside of space & time, he is brought to Jerusalem, where he will observe a panorama of Jerusalem's idolatry through the years (Ezek. 8:6,13,15).
 - a. He is brought to the Jerusalem of King Manasseh's day.
 - 1) An idol is seated within the temple (Ezek. 8:3).
 - 2) There were many instances of idolatry in Judah's history, but only King Manasseh went so far as to seat an idol within the temple (2nd Kgs. 21:7).
 - 3) Good King Josiah (king at Ezekiel's birth) removed that idol (2nd Kgs. 23:6).
 - b. The idolatry of Judah was crafted in the very presence of the glory of God (Ezek. 8:4).
5. The LORD specifically highlights what Ezekiel is supposed to see (Ezek. 8:5), & verifies what Ezekiel is supposed to understand (Ezek. 8:6).
6. The LORD takes Ezekiel within the Holy of Holies to see the idolatry there, and even within these men's very souls to see the idolatry there (Ezek. 8:10-13).
7. The panorama of idolatry also demonstrated Tammuz worship and sun worship (Ezek. 8:14-18).

Ezekiel 9

1. While Ezekiel was watching, the LORD uttered the command: "Draw near!" (Ezek. 9:1-3)
 - a. Six angelic executioners and one angelic scribe answered the summons.
 - b. As the angels drew near, the shekinah glory of God prepared to depart.
2. The LORD instructed His angelic scribe to place a seal of protection upon those who were not partakers of the idolatry (Ezek. 9:4).

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3. The LORD instructed His angels to scour the city of every person without His personal seal of protection (Ezek. 9:5-7).
4. Ezekiel became a personal intercessor for his wicked people (Ezek. 9:8), but the judgment is unavoidable (Ezek. 9:9,10).
5. The angelic scribe didn't need a whole lot of time to mark out the faithful believers within Jerusalem (Ezek. 9:11).

Ezekiel 10

1. In Chapter 10 Ezekiel gets his closest look at the LORD's chariot-throne and the cherubim that carried it.
2. A comparison of Ezekiel 1:10, 10:14, & Revelation 4:7.
 - a. Ezek. 1:10 Four faces: man, lion, bull, eagle.
 - b. Ezek. 10:14 Four faces: cherub, man, lion, eagle.
 - c. Rev. 4:7 Four living creatures: lion, calf, man, eagle. } Six Wings
3. It was necessary for God's glory to depart for an even greater glory to appear.
4. The burning coals served to purify the defiled land (Mal. 3:1-4).

Ezekiel 11

1. The shekinah glory of the Lord has entered His throne-chariot, and has paused at the eastern gate of the temple (Ezek. 10:18,19).
2. Ezekiel is then spiritually transported to that eastern gate, in order to see why the Lord delayed His departure out of Jerusalem (Ezek. 11:1).
3. Ezekiel observes a false assembly, which is convened to replace the legitimate priestly assembly of 25.
4. This false assembly is gathered under Satanic leadership communicating Satanic messages to lead Israel into rebellion against God.
5. Two ring-leaders are highlighted. This is a common feature of Satanic rebellions:
 - a. Jaazaniah & Pelatiah against Jeremiah.
 - b. Jannes & Jambres against Moses (2nd Tim. 3:8).
 - c. Hymenaeus & Alexander (1st Tim. 1:20) and Hymenaeus & Philetus (2nd Tim. 2:17) in the ministry of Paul.
 - d. The two beasts of the Tribulation (Rev. 13).

6. Messengers of Satan often resort to murder, in order to maintain their false message (Ezek. 11:6,7).
7. Ezekiel delivers his message against the ringleaders and Pelatiah fell dead (Ezek. 11:13a), prompting Ezekiel's fervent intercession (Ezek. 11:13b).
8. The message of judgment is followed by a message of restoration (Ezek. 11:14-21). This restoration does not refer to the Z/E/N returnings, but to the regathering of Israel at the 2nd Advent of Jesus Christ.
9. The glory of the LORD departed from Jerusalem, and hovered over the Mount of Olives to the east of the city (Ezek. 11:22,23).
10. Ezekiel is returned to his body, and communicates the entire contents of Chapters 8-11 to the exiles in Babylon (Ezek. 11:24,25).

Ezekiel 12

1. Ezekiel's rebellious audience is incapable of perceiving spiritual truth (Ezek. 12:2).
2. Ezekiel is instructed to perform two more instructive skits (Ezek. 12:3-7).
 - a. The matinee: packing for exile (vv.3,4a).
 - b. The evening show: sneaking out of the house (vv.4b-6).
 - c. Ezekiel faithfully executes his instructions, although he has no idea why (v.7).
3. Ezekiel receives a four-part explanation for his skit, and how to use that skit to teach the coming captivity of Zedekiah to the exiles in Babylon (Ezek. 12:8-28).
 - a. Part One (vv.8-16): This skit is a picture of Zedekiah sneaking out of Jerusalem between the walls and getting caught (2nd Kgs. 25:4).
 - b. Part Two (vv.17-20): Eat & drink nervously—this is probably your last meal.
 - c. Part Three (vv.21-25): Your false proverb is going to be done away with.
 - d. Part Four (vv.26-28): Past proffered prophecies presently performed.
4. Bottom lines to this message:
 - a. God's Word will be fulfilled (Isa. 55:11).
 - b. God's time-table is not our time-table (Isa. 55:8,9; 2nd Pet. 3:8; Psa. 90:4).
 - c. Our responsibility is to be found faithfully waiting (Matt. 24:45-51; 1st Thess. 1:9,10; 2nd Pet. 3:12,13).

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Ezekiel 13

1. Ezekiel is charged to rebuke the false prophets of his generation who were delivering false messages to the exiles (Ezek. 13:2-16).
 - a. False prophets communicate “their own spirit” from the lusts of their own heart (Ezek. 13:2,3) under demonic influence (Ezek. 13:6,7).
 - b. False prophets are like scavengers in the ruins when they should be soldiers on the wall (Ezek. 13:4,5).
2. The LORD is the adversary to those who serve the Adversary (Ezek. 13:8-16).
 - a. The Adversary’s primary message is a message of peace (Ezek. 13:10a).
 - b. False teaching builds an artificial wall that looks good, but cannot withstand the judgment coming against it (Ezek. 13:10b-16).
3. The LORD also condemns the women who promote witchcraft among His people (Ezek. 13:17-24).
 - a. They are hunters of souls as they ensnare their men in their webs (Ezek. 13:18,20,21).
 - b. They are not help-mates in serving the LORD, but are encouragers to keep doing evil (Ezek. 13:22).

Ezekiel 14

1. The elders of Judah came to Ezekiel, but their hearts were not right (Ezek. 14:1-3).
2. The LORD made it quite clear that approaching Him with an impure heart will result in immediate judgment (Ezek. 14:4-11).
 - a. It is a trampling of His courts (Isa. 1:12).
 - b. It is a regarding as unclean His holy blood (Heb. 10:29).
 - c. God sees through such double-mindedness (Jer. 7:9-11).
3. The LORD describes a “hypothetical nation” (Judah, historically & prophetically) that was so wicked that not even the presence of Noah, Daniel, & Job combined could spare that nation from God’s coming wrath (Ezek. 14:12-23).

Ezekiel 15

1. Chapter 15 begins a series of three parables to the exiles in Babylon.
 - a. The parable of the vine (Ezek. 15).
 - b. The parable of the harlot (Ezek. 16).
 - c. The parable of the two eagles & the vine (Ezek. 17).

2. A series of “prophetic rhetorical” questions teaches the lesson (Ezek. 15:2-5).
 - a. How is vine “wood” better than tree branch wood from the forest? (v.2) It’s not! You can’t make anything out of it—not even a single peg (v.3). It is useless.
 - b. What if you burn that vine wood, so that it is consumed and charred? Can you make anything out of it now? (vv.4,5) Of course not! It is now worse than useless.
3. Judah is the consumed and charred vine wood (Ezek. 15:6-8). They are worse than useless.
4. Lessons to learn from this parable:
 - a. The wood of the vine has no value to the carpenter. He considers it as the unbeliever regards God’s Word (1st Cor. 1:18,21,23,25; 2:14; 4:10).
 - b. The only value that the vine possesses is the fruit that it bears (Jn. 15:1-11; Isa. 5:1-7).
 - c. The goal of every believer is to be useful for service (2nd Tim. 2:15,21,22; 3:16,17; Heb. 13:21).
 - d. God is the One who makes the useless to be useful (2nd Cor. 2:16; 3:5,6).

Ezekiel 16

1. In this parable, Israel is a woman who has received unbelievable grace and who has performed unbelievable evil.
2. Her birth is described (Ezek. 16:3-5).
 - a. She had an abusive parents (v.3).
 - b. She was left to die (vv.4,5).
3. Her life was saved (Ezek. 16:6,7).
4. Her Savior returned & married her (Ezek. 16:8-14).
5. Her beauty imbued her with pride, and she played the harlot (Ezek. 16:15-34).
 - a. She engaged in multiple affairs (v.15).
 - b. She financed her adulteries with her husband’s own wealth (vv.16-19).
 - c. She sacrificed her own children in the pursuit of more adultery (vv.20,21).
 - d. She totally lost sight of the grace that had given her everything (v.22).
 - e. She accelerated her harlotry to highly profitable levels (vv.23-29).
 - f. She made herself more and more miserable the harder she worked to make herself happy (vv.30-34).
6. Her harlotry will be judged (Ezek. 16:35-43).
7. Her story will be a proverb for future generations (Ezek. 16:44-52).

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8. Her sisters (who were also quite evil) will be restored to serve her (Ezek. 16:53-59).
9. Her own restoration will be a time for humble recognition of her husband's grace (Ezek. 16:60-63).

Ezekiel 17

1. The parable/riddle of the two eagles & the vine is given (Ezek. 17:1-10).
 - a. Babylon is the first eagle, and Egypt is the second eagle.
 - b. Zedekiah is the vine.
 - c. The riddle is asked: will it thrive?
2. The parable/riddle is explained (Ezek. 17:11-21).
 - a. Zedekiah was Babylon's puppet.
 - b. Zedekiah turned to Egypt for help.
 - c. The riddle is restated: will he succeed?
3. The parable/riddle is expanded (Ezek. 17:22-24). Jesus Christ is the tender shoot that will be planted and prosper (Isa. 53:2).

Ezekiel 18

1. In Chapter 18, the LORD has to put an end to another false proverb (cf. Ezek. 12:22,23).
2. The false proverb assured the exiles that they were suffering for the failures of past generations—but they themselves were o.k. (Ezek. 18:2; Jer. 31:29).
3. Three hypothetical circumstances are described.
 - a. Hypothetical #1: three generations (Ezek. 18:5-18).
 - b. Hypothetical #2: a wicked man who repents (Ezek. 18:21-23).
 - c. Hypothetical #3: a righteous man who turns apostate (Ezek. 18:24).
4. The chapter closes with the certainty of God's judgment.
 - a. He judges according to His standards, not man's (Ezek. 18:25-29; Isa. 55:8,9).
 - b. He takes no pleasure in the destruction of the wicked, but seeks for our repentance (Ezek. 18:30-32).

Ezekiel 19

1. In Chapter 19, the LORD composes a lament for the princes of Israel (Ezek. 19:1).
2. The lament is drafted in poetic language.

3. The lioness "mother" represents Judah (Gen. 49:9). The two cubs are two of Judah's kings.
 - a. Cub #1 is Jehoahaz, who was carried away to Egypt (2nd Kgs. 23:31-34).
 - b. Cub #2 is Jehoiachin, who was carried away to Babylon (2nd Kgs. 24:8-16).
4. The second part of the lament returns to vine imagery (Ezek. 19:10-14; cf. Ezek. 15,17).
 - a. The vine should be fruitful (vv.10,11).
 - b. The vine was plucked up in fury and cast down (v.12).
 - c. The vine is now a transplanted, pitiful thing to observe (vv.13,14).

Ezekiel 20

1. The elders of Judah come to Ezekiel once again with their false motives (Ezek. 20:1-3; cf. 14:3).
2. The LORD denies their prayer requests, and commands Ezekiel to judge them (Ezek. 20:4).
3. The LORD reviews a history of Israel's rebellion against Him (Ezek. 20:5-32).
 - a. The Exodus Generation rebelled before they ever left Egypt (Ezek. 20:5-12; Josh. 24:14).
 - b. The Exodus Generation rebelled after they left Egypt (Ezek. 20:13-20).
 - c. The Wilderness Generation rebelled before they entered the promised land (Ezek. 20:21-26).
4. With each rebellion, the LORD resolved to pour out His wrath (Ezek. 20:8,13,21), but then relented of His wrath for the sake of His own name (Ezek. 20:9,14,22).
5. Throughout their history in the land of promise, Israel has rebelled against the LORD (Ezek. 20:27-32), and thus will be dispersed among the nations (Ezek. 20:23-26).
6. God then promises that He will put an end to Israel's rebellion—finally & eternally (Ezek. 20:33-44).
 - a. He will do this through the expression of His own wrath (v.33,34).
 - b. He will do this through the national judgment in the wilderness (vv.35-38).
 - 1) The believers pass under the rod of God's discipline, and enter into the New Covenant (v.37).

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- 2) The unbelievers are purged from their midst—cast into hell until the Great White Throne judgment (v.38; Rev. 20:11-15).
- 3) This is Israel's private judgment in the wilderness, but notice the similarities with the Gentile judgment (Matt. 25:31-46).
- c. The redeemed nation of Israel will be a witness and testimony to the nations (Ezek. 20:39-41).
- d. The redeemed nation of Israel will have a more intimate, personal knowledge of God than ever before (Ezek. 20:42-44).

Ezekiel 21

1. Chapter 21 consists of four rapid-fire messages preached to highlight how imminent the judgment will be.
2. Fire is coming to Teman (Ezek. 20:45-49).
3. A sword is coming to Judah (Ezek. 21:1-7).
4. The song of the sword (Ezek. 21:8-17).
5. A signpost to mark the way (Ezek. 21:18-32).
6. Summary thoughts for the chapter:
 - a. God may utilize a pagan nation to inflict His judgment, but ultimately, He is the One Who wields the tool (Isa. 10:5-15; Jer. 51:20-23).
 - b. The Lord is slow to anger (Ex. 34:6; Num. 14:18; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; Nah. 1:3), but once that anger is kindled, it cannot be quenched (Ezek. 20:48; 2nd Kgs. 22:17; Isa. 66:24; Jer. 7:20; 17:27; Heb. 12:29; Mk. 9:43-48), until it is satisfied (Isa. 53:11; Rom. 3:25; Heb. 2:17; 1st Jn. 2:2; 4:10).
 - c. The Lord is an effective and powerful swordsman (Dt. 32:41,42; Josh. 5:13-15; Num. 22:23,31; 1st Chr. 21:16,27,30; Isa. 27:1; 31:8; 34:5,6; Matt. 10:34; Heb. 4:12; Rev. 1:16; 2:12,16; 19:15,21).

Note:

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Sources:

The Bible reading schedule is from a long-forgotten, and uncertain source.

Chapter Titles are from The Categorical Notebook, Vol. 3 / Ralph G. Braun—Brookings, OR: Berean Fundamental Church, 1974.

Book Charts are from Talk thru the Bible [computer file] / Bruce Wilkinson and Kenneth Boa.—electronic ed.—Nashville : Thomas Nelson, 1997, c1983.

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