

**EZEKIEL : ANALYTICAL OUTLINE OF EZEKIEL**  
**Ed Dye**

**PART I – CONCERNING ISRAEL: Prophecies Of Judgment – The Sin Of Judah And Its Punishment; Jerusalem Must Fall, Chs.1-24.**

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#### **D. Prediction Of The Doom Of Judah And Jerusalem, Chs.20-24.**

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    - (2) Israel's rebellion against God in Egypt, Vv.5-9.
    - (3) Israel's rebellion against God in the wilderness, Vv.10-26..
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    - (5) The present generation "successors": No better than their fathers were; God would not allow them to inquire of him, Vv.30-32.
      - (a) Their attitude was a carbon copy of their fathers before them; therefore, God would not bow to their every wish.
      - (b) They served God in the manner that pleased themselves, so why should they even seek God's counsel? Cf. V.3.
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    - (1) God's promise to bring them out from the people and from the countries wherein they are scattered, Vv.33-36.
    - (2) God's work of purging out from among you the rebels, and the ultimatum, Vv.37-39.
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**Note:** In the Hebrew text of Ezekiel, V.45 is the beginning of the next chapter, i.e., Ch.21.

- c. Judgment is soon to come against Jerusalem, Chs.20:45-21:27.
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  - (2) The sword of the Lord – the sword of judgment – unsheathed against Jerusalem, ch.21:1-7.
  - (3) The sword is prepared for impartial justice, 21:8-17.
  - (4) The sword of king Necuchadnezzar will come against Jerusalem – the invasion of Judah by Babylon, 21:18-24.
  - (5) Zedekiah’s fall is prophesied; the end of the monarchy and a word of hope, 21:25-27.
- d. The Ammonites also will be slain by the sword, or the word against Ammon, 21:28-32.
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- 2. The sins of Jerusalem and Israel: The general corruption of prophets, priests, princes, and people, Ch.22:1-31.
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  - b. Aholah, the harlot from Samaria, Vv.5-10.
    - (1) Her career record, Vv.5-8.
    - (2) Her consequent judgment, Vv.9,10.
  - c. Aholibah, the harlot from Judea, Vv.11-35.
    - (1) Her career record: More corrupt in her inordinate love and her whoredoms than her sister, Vv.11-21.
    - (2) Her consequent judgment, Vv.22-35.
  - d. Additional summary of the sins and punishment of them, or a further indictment of the sins of the two sisters, Vv.36-49.
- 4. Predictions of the fall of Jerusalem both in parable and by sign: the boiling pot and the death of Ezekiel’s wife, Ch.24:1-27.
  - a. Allegorical portrayal of her destruction, Vv.1-14.
    - (1) The date and occasion of the parable of the boiling or cooking pot, Vv.1,2.
    - (2) The parable of the pot with the boiling pieces: the sign and the application, Vv.3-14.
      - (a) The parable, Vv.3-5.
      - (b) The interpretation of the parable: the punishment of the city itself and its inhabitants therein, Vv.6-14.
  - b. Death of Ezekiel’s wife. Ezekiel’s required silent sorrow reaction to the death of his wife serves as a sign – a symbol of despair caused by the fall of Jerusalem, Vv.15-27.
    - (1) The revelational warning, Vv.15,16a.
    - (2) The restrictive instructions, Vv.16b,17.
    - (3) Her death, V.18a.
    - (4) His submission to Jehovah’s command, V.18b.

- (5) Ezekiel's experience a sign unto them: According to all that he hath done shall ye do, so that when this cometh, ye shall know that I am the Lord God, Vv.19-27.

**PART II – PROPHECIES OF JUDGMENTS AGAINST HEATHEN NATIONS. FOREIGN NATIONS MUST FALL, OR BE JUDGED, Chs.25-32.**

**I. Prophecies Of Judgments Upon The Border Nations, Or Neighboring People: Moabites, The Edomites, And The Philistines, Ch.25:1-17.**

- A. Against Ammon, Vv.1-7. (Descendants of Lot)
- B. Against Moab, Vv.8-11. (Also, descendants of Lot)
- C. Against Edom, Vv.12-14. (Descendants of Esau, always the enemy of the Israelites)
- D. Against Philistia, Vv.15-17.

Note: A striking picture of the coming humiliation of these nations subject to God's vengeance.

**II. Against Tyre, The Mistress Of The Sea, Because Of Her Speech Against Jerusalem, Chs.26:1-28:19.**

- A. Her judgment is coming at the hands of many nations. She shall be broken and utterly destroyed, 26:1-6.
- B. The enemy by which she is to be destroyed is named, 26:7-14.
- C. The tidings of destruction of Tyre to bring great commotion, or the national response to Tyre's fall, 26:15-18.
- D. The completeness of Tyre's fall – covered by the waves, vanishes forever, 26:19-21.
- E. Lamentation over the fall of Tyre: her former beauty, prosperity and greatness, suggesting a lamentation over her sad downfall, her ruin, Ch.27:1-36.
  - 1. Introduction and description of the glory and might of Tyre; she was like a beautiful ship, Vv.1-11.
  - 2. A description of the commerce of Tyre with all nations; she is like a wealthy ship able to trade in any port, Vv.12-25.
  - 3. The lamentation of commercial partners at Tyre's fall or ruin; her destruction by a tempest in the midst of the sea; she is like an overloaded ship which sinks, Vv.26-36.

- F. Judgment against the prince of Tyre, as the embodiment of the spirit of carnal pride and self-sufficiency of the whole state, Ch.28:1-19.
  - 1. Haughtiness led to the death of the prince, Vv.1-10.
  - 2. A lamentation is made over the king of Tyre, Vv.11-19.

### **III. Against Sidon And A Promise For Israel, Ch.28:20-26.**

- A. Sidon's judgment, Vv.20-23.
- B. The promise concerning the house of Israel, Vv.24-26.

### **IV. Prophecies Against Egypt, Chs.29:1-32:32.**

- A. Prophecy of judgment against Pharaoh, king of Egypt, for treachery to Israel, and Egypt's desolation and restoration of Israel, 29:1-16.
  - 1. Destruction of the might of Pharaoh, and devastation of Egypt, Vv.1-12.
  - 2. Restoration of Israel, Vv.13-16.
- B. Jehovah and Babylon against Egypt, Ch.29:17-30:26.
  - 1. The conquest and plundering of Egypt by Nebuchadnezzar by God's permission, 29:17-21.
  - 2. Egypt's judgment will be speedy and complete at the hand of Nebuchadnezzar, 30:1-19.
    - a. Announcement of judgment upon Egypt and her allies, Vv.1-5.
    - b. Egypt's helpers and supporters will fall and the land be laid waste, Vv.6-9.
    - c. The executors of the judgment: Nebuchadnezzar and his people, Vv.10-12.
    - d. Further description of the judgment, Vv.13-19.
  - 3. The arm of Pharaoh shall be broken: Destruction of the might of Pharaoh by Nebuchadnezza, 30:20-26
- C. The glory and fall of Assyria a type of Egypt: Though like a great cedar tree, Egypt will fall as did Assyria; Assyria a warning to proud Egypt, 31:1-18.
  - 1. The might of Pharaoh resembles the greatness and glory of Assyria, a towering and mighty cedar, Vv.1-9.
  - 2. The falling of this cedar: the overthrow of Assyria on account of its pride, Vv.10-14.
  - 3. The impression made upon the nations by the fall of Assyria; and its application to Pharaoh, Vv.15-18.

- D. A lamentation for Pharaoh, king of Egypt, and over Egypt's disgrace, Ch.32:1-16.
  - 1. The destruction of Pharaoh, as a sea-monster, Vv.1-6.
  - 2. His overthrow fills the whole world with mourning and terror, Vv.7-10.
  - 3. The judgment upon Egypt will be executed by the king of Babylon, Vv.11-16.
- E. The funeral-dirge for the destruction of the might of Egypt, or lamentation over the burial of the king and his burial, Ch.32:17-32.
  - 1. The tumult of Egypt thrust down to Sheol or hell, Vv.17-21.
  - 2. A series of heathen nations will be found in Sheol when Egypt gets there, Vv.22-30.
    - a. Asshur, Vv.22-23.
    - b. Elam, Vv.24,25.
    - c. Meshech-Tubal, Vv.26-28.
    - d. Edom, the princes of the north, and Sidon, Vv.29,30.
  - 3. Pharaoh will be there in Sheol and see all these, Vv.31,32.

**PART III – AFTER THE FALL OF JERUSALEM. PROPHECIES OF RESTORATION, MERCY AND SALVATION, Chs.33-48.**

**I. The Watchman And The Smitten City: Ezekiel's Role And Responsibility As A True Prophet Of God, Ch.33:1-33.**

- A. The prophet's role as a watchman, Vv.1-22.
  - 1. The watchman's duty and personal consequences for failure, Vv.1-9. Cf. Ezek.3:17-19.
  - 2. The watchman's message: Individual, personal responsibility; God wants none to die, but he judges each person according to his/her own works, Vv.10-20.
  - 3. Word finally reaches Babylon that Jerusalem is destroyed, or has fallen, Vv.21,22.
    - a. The date, V.21a. Cf. Jer.39:2; Also see Ezek.24:19-27; Deut.18:20-22.
    - b. The refuge messenger, V.21b.
    - c. The dumb prophet given a message, V.22.
- B. The wrong attitude of the remnant left in Judah, Vv.23-29.
  - 1. Their claim and its basis, V.24.

2. Their claim is null and void because based on a false premise: on flesh and quantity rather than on quality or conditions of the heart, Vv.25,26. Cf. Josh.23:14-16; Jno.8:33-42.
  3. The remnant left in Judah continued in their former sin (vv.25,26), therefore desolation will increase, Vv.27-29.
    - a. An example of their attitude is revealed in Jer.40-44.
    - b. Specific examples: Jer.43:1,2; Jer.42:19-43:7.
- C. The wrong attitude of the exiles in Babylon, Vv.30-33.
1. After word of Jerusalem's fall had reached Babylon, the exiles were now talking about Ezekiel and were eager to hear what he had to say, V.30.
  2. However, they did not hear with any intention to obey, Vv.31,32.
  3. But the time would come when they come to know that a true prophet of God had "been among them," V.33.

**Note:**

It would appear that they at that point in time (1) loved to hear the prophet Ezekiel, and (2) loved to ignore his message.

That they applauded him at this time but cared little for what he said.

That their outward actions appeared as though they loved Ezekiel, but their hearts were still turned to covetousness, i.e.; to doing what they wanted to do. Cf. Mt.15:7-9.

## **II. The Restoration Of Israel And Defeat Of Her Enemies, Chs.34-39.**

- A. Reproof of the false shepherds of Israel and a promise of the good and true shepherd, with a new covenant and blessings under that covenant, Ch.34:1-31.
1. Woe to the wicked shepherds of Israel – their removal, Vv.1-10.
    - a. A descriptive reproof of the hireling shepherds, Vv.1-6.
    - b. A word addressed to the wicked, hireling shepherds: God will deliver his sheep from their hand, Vv.7-10.
  2. Jehovah, the good shepherd, will himself seek out and care for his flock, gather it together from the dispersion, lead it to good pastures, and sift it by the destruction of bad sheep, Vv.11-22.
    - a. His work as the good shepherd on behalf of his sheep, Vv.11-16.
    - b. His judgmental work between individuals in his flock, Vv.17-22.

3. David to be set up as their shepherd, and the blessing of the people under a new covenant, Vv.23-31.
  - a. David, God's servant, will be set up over them as their one shepherd, Vv.23,24. Cf. Jer.23:5,6; 2Sam.7:12-16; Ac.15:13-17.
  - b. A new covenant will given them with its blessings, Vv.25-31.
    - (1) The covenant promised, V.25. Cf. Jer.31:31-34; Heb.8:6-13; 10:15-17.
    - (2) The blessings figuratively described, Vv.26-31.

**NOTE:**

1. Tie Vv.14-16 to Vv.23-25.
2. This will answer the Premillennialists on Vv.14-16 on the literal restoration of the Jews to Palestine as being yet in the future.
3. If this is to be understood as entirely literal, then David will be their ruler in Palestine, not Jesus Christ.
4. But they agree, at least some do, that "David" is to be taken symbolically to mean Christ.
5. But if "David" can be understood non-literally, is it not consistent that we also understand the rest of this description in the same manner?
6. This section of scripture portrays the blessed state of spiritual Israel during the present reign of Jesus Christ. See Gal.6:16; Rom.9:7,8.

**B. Contrast in judgment between the destiny of Mount Seir (Edom) and that of Israel, Chs.35,36.**

1. Prophecy against Mount Seir (Edom). Her destiny, a perpetual desolation because of her perpetual hatred of Israel, 35:1-15.
  - a. The threat of judgment against her, Vv.1-3.
  - b. The description of the judgment, Vv.4-9.
  - c. The basis of the judgment, Vv.10-13.
  - d. The fitness of the judgment, Vv.14,15.
2. The restoration and blessing upon the mountains of Israel, Ch.36:1-15.
  - a. The redemption of the land, the crime and punishment of the nations round about, Vv.1-7.

- b. The coming blessing of the land of Israel; the re-population of the land, Vv.8-15.
- 3. Vindication of the holy name of the Lord, Ch.36:16-38.
  - a. Israel's sin and expulsion from the land, Vv.16-20.
  - b. Israel's promised return to the land; for his name's sake, the Lord will bring his people back to the land, Vv.21-38.
    - (1) A basic reason for their return, Vv.21-24.
    - (2) Israel's spiritual regeneration, Vv.25-31.
    - (3) Israel's prosperity and the reason for it, Vv.32-36.
    - (4) God's encouragement of Israel, Vv.37,38.

**C. The vision of the dry bones revived. A symbol of the death and resurrection of the whole house of Israel, i.e., of Israel and Judah being made one nation, or one kingdom, with David as king over them, Ch.37:1-28.**

- 1. Israel's rebirth portrayed by the vision of the valley of dry bones, Vv.1-14.
  - a. The valley of very dry bones, Vv.1,2.
  - b. Jehovah's question and the prophet's reply, V.3.
  - c. The prophet's strange commission concerning the dry bones, Vv.4-6.
  - d. The message and the result, Vv.7-10.
  - e. Divine explanation of the vision of the bones, Vv.11-14.
- 2. The sign of the two sticks: Reunion of Israel and Judah as one nation or kingdom under the future king David, Vv.15-28.
  - a. The two sticks, Vv.15,16.
  - b. The joining of the two sticks, Vv.17-19.
  - c. The explanation of the sign of the two sticks, Vv.20-23.
  - d. The future glory of this united kingdom under David, God's servant, Vv.24-28.
    - (1) They and their children and all future posterity shall dwell forever in the land God has given unto Jacob, with David as their king forever, Vv.24,25.
    - (2) They will live there under an everlasting covenant of peace in everlasting fellowship with God as his people, Vv.26-28.

**NOTE:** As to the millennialists' use of this text as proof that fleshly, literal Israel will yet return to literal Palestine, see our notes at Ch.34:14-16; 34:23-25.

**D. The final effort of the enemies of God; Jehovah's final triumph over the nations; prophecies against and destruction of Gog, of the land of Magog, with his great army of nations, Chs.38,39.**

This seems to be in apocalyptic style (symbolic language), and therefore no specific time or event can be easily assigned. However, the message is clear: God's people will be victorious when attacked by their enemies!

1. The expedition of Gog, of the land of Magog, with his allies, Ch.38:1-16.
  - a. Gog and his great army of nations for invasion of the restored land of Israel, Vv.1-9.
    - (1) Gog and his great army of allied nations from the four corners of the earth: Persia (from the east); Ethiopia (from the south); Libya or Phut (from the west); Gomer and Togarmah (from the north), Vv.1-6.
    - (2) Preparing for the invasion, Vv.7-9.
  - b. Gog is motivated by the intention to plunder, Vv.10-13.
  - c. The ultimate reason for Gog being brought up against God's people Israel in the restored land, Vv.14-16.
2. Gog will be overthrown, Israel will be victorious, the heathen will see God's glory, and the word of promise concerning Israel, Chs.38:17-39:29.
  - a. Gog's invasion of Israel foreknown and foretold by God's servants, the prophets, 38:17.
  - b. The utter defeat of Gog's forces, Chs.38:18-39:10.
    - (1) At the time when Gog comes against Israel, God will be magnified as he comes in fury against Gog, 38:18-23.
    - (2) Gog's destruction is certain, wherein God's holy name will be made known in the midst of his people Israel, 39:1-10.
  - c. The burial of Gog's hordes, 39:11-16.

- d. The “sacrifice” of Gog’s hordes; the repulsive scene, 39:17-20.
- e. The result of this judgment and the concluding promise concerning Israel, 39:21-20.

### **III. VISIONS OF THE RESTORED TEMPLE AND THE RE-INHABITED LAND, OR VISIONS OF THE FUTURE RESTORATION; OF THE NEW KINGDOM OF GOD, Chs.40-48.**

#### **A. Visions of the restored temple – its extent, splendor, dedication, and consecration, Chs.40:1-43:27.**

1. Introduction: Ezekiel is shown this new order by means of a vision, Ch.40:1-4.
  - a. The date and place of the vision, Vv.1,2.
  - b. The man and the message, Vv.3,4.
2. A description of the surrounding wall, gateways, and outer court, 40:5-27.
  - a. The surrounding wall, V.5.
  - b. The buildings of the east gate, Vv.6-16.
  - c. The outer court described and measured, Vv.17-19.
  - d. The north and south gates of the outer court, Vv.20-27.
3. The inner court with its gates, chambers, and slaughtering-tables for sacrificial worship, 40:28-47.
  - a. The gates of the inner court, vv.28-37.
  - b. The chambers and arrangements for the sacrificial worship by and in the inner court, Vv.38-47.
4. The temple-house, with its porch, side chambers, and back-building, Chs.40:48-41:26.
  - a. The porch of the temple, leading to the temple itself, 40:48,49.
  - b. The holy place and holy of holies, 41:1-4. (The enter space of the temple)
  - c. The wall and side-chambers around the temple itself, 41:5-11.
  - d. The separate place, and external (total) dimensions of the house, 41:12-14.
  - e. Summary account of the measurements, etc., 41:15-26.
5. The holy chambers of the priests in the court, and the extent of the holy domain around the temple, Ch.42:1-20.

6. Return of Jehovah to his temple; or the return of the glory of the Lord into his temple, Ch.43:1-12.
  - a. The glory came into and filled the house (vv.1-5), and later in Solomon's temple (1Kgs.8). Compare Ezekiel's earlier vision, Ezek.8:5,6; 10:18-22; 11:22-25.
  - b. The Lord's "dedication" speech, Vv.6-12.
    - (1) The God of holiness, Vv.6,7a.
    - (2) The people of wickedness, Vv.7b-9.
    - (3) The call to holiness, Vv.10-12. (Vv.10-12 definitely indicate a symbolic interpretation is intended for the whole of Chs.40-48.)
7. The altar of burnt offering and the consecration of the temple, Ch.43:13-27.
  - a. The description of the altar of burnt offering, Vv.13-17.
  - b. The consecration of the altar of burnt offering, Vv.18-27.

**B. Visions of the worship of the restored temple; regulations concerning a new worship, Chs.44:1-46:24.**

1. Positions of the different classes of the people in relation to the Lord's new sanctuary, 44:1-14.
  - a. The place of the prince in the sanctuary, Vv.1-3.
  - b. The excluded people, Vv.4-9.
    - (1) Israel's former wickedness is bringing in strangers to pollute the sanctuary, Vv.4-8.
    - (2) Strangers excluded from the sanctuary, V.9.
  - c. The place and responsibilities of the Levites and priests, Vv.10-14.
2. Regulations for the priest of the Lord who will serve. Their conduct and support, Chs.44:15-45:12.
  - a. Their ministrations: the sons of Zadok shall minister unto the Lord, 44:15,16.
  - b. Their attire and general conduct, 44:17-22.
  - c. Their function of teaching and judging, 44:23-27.
  - d. Their inheritance and support, 44:28-31.
  - e. The land for the priests, Levites, and princes, Ch.45:1-8.
  - f. Exhortations to deal justly and righteously, 45:9-12.
3. Regulations for the sacrifices and sacred days for the temple worship, Chs.45:13-46:15.
  - a. The people's oblation for the prince, 45:13-17.

- b. The sin-offerings in the first month which cleanse the sanctuary, 45:18-20.
  - c. Sacrifices for the Passover and Feast of Tabernacles, 45:21-25.
  - d. Sacrifices for the Sabbath and new moon, Ch.46:1-8.
  - e. The entrance and exit of the temple for the worshippers, or opening of the temple for the people and the prince, 46:9-12.
  - f. The daily sacrifice, 46:13-15.
- 4. The prince and his property: The rights of the prince to dispose of his inherited possessions, 46:16-18.
  - 5. Sacrificial kitchens for the priests and for the people, 46:19-24.

**C. Visions of the land, or a description of the future land, Chs.47:1-48:35.**

- 1. The river out of the temple, or the river of the water of life, Ch.47:1-12. (Emblematic of the Godhead through the gospel of Christ under the N.T.)
  - a. Where the water springs and flows from, Vv.1,2.
  - b. How the water deepens as it flows, Vv.3-5.
  - c. How the water heals as it flows, Vv.6-11.
  - d. The trees on the banks beside the water, V.12.
- 2. The holy land and its boundaries and divisions, Ch.47:13-23.
  - a. General statement concerning the division of the land the twelve tribes will inherit, Vv.13,14.
  - b. The northern border, Vv.15-17.
  - c. The eastern border, V.18.
  - d. The southern border, V.19.
  - e. The western border, V.20.
  - f. A summary remark, Vv.21-23.
- 3. The land and how it is divided among the tribes, Ch.48:1-35.
  - a. Portion assigned the seven northern tribes, Vv.1-7.
    - (1) Dan's portion, V.1.
    - (2) Asher's portion, V.2.
    - (3) Naphtali's portion, V.3.
    - (4) Mannaseh's portion, V.4.
    - (5) Ephraim's portion, V.5.
    - (6) Reuben's portion, V.6.
    - (7) Judah's portion, V.7.

- b. The sacred portion: The portion for the Lord, for the sanctuary,, and the priests, Vv.8-22.
  - (1) For the priests, Vv.8-12.
  - (2) For the Levites, Vv.13,14.
  - (3) For the public: the city proper (V.15), for the common use for the city (Vv.16-20).
  - (4) For the prince, Vv.21,22.
- c. Portion assigned the five southern tribes, Vv.23-27.
  - (1) Benjamin's portion, V.23.
  - (2) Simeon's portion, V.24.
  - (3) Issachor's portion, V.25.
  - (4) Zebulum's portion, V.26.
  - (5) Gad's portion, V.27.
- d. Summary remarks, Vv.28,29.
- e. A description of the city – the gates and name of the city, Vv.30-35. (“The Lord Is There”)

(Compiled with the aid of various sources. ejd)