
QT Questions—for Ezekiel

(Here's a short introduction to the book of Ezekiel from my Study Bibles.)

- Ezekiel prophesied while living in Babylon. In Ezekiel, we see the large-scale ramifications of disobedience to God. The people of Judah had turned their backs on God. After abundant pleas and warnings, God eventually allowed the Babylonians to inflict pain on His people—an act meant to cause the people to acknowledge their sin and turn to God (Remember OCT).
- Ezekiel also portrays the gravity of sin and the severity of the judgment that it warranted. In the sins of Judah, we see our own sins reflected—we, too, lose the power of God's presence in our lives when we turn away from Him.
- Ezekiel also shows the people that restoration and reconciliation can follow judgment; they can return to God. Once Jerusalem was destroyed, Ezekiel changed his tone and from one of warning to one of hope. God brings resurrection and new life: He can even raise dry bones in a desert and offer them new life, a prophecy the NT implicitly connects with the resurrection of the dead that Jesus' own death and resurrection makes possible. Ezekiel's language of a good shepherd—of God Himself seeking His people and strengthening them—is picked up in the NT when Jesus says, "I am the good shepherd" (Ezek 34:11-16; Jn 10:11).

Ezek 1 (1/23/25)

(*Please answer the questions as best as you can.)

1. Who, when and where was God's word given and why there; of the incredible ways God is described here, is there a picture you can see and understand and what do you learn of God; what do you learn?
 - Seeing the "appearance of the likeness of the glory of the Lord," Ezekiel's response is, "When I saw it, I fell facedown, and I heard the voice of one speaking" (v. 28). He acts out of reverence and fear, as he encounters God and His glory. As we tried to read what Ezekiel tried to describe what seems indescribable, it's not easy to know how to respond because we are not sure what we just read or heard. Too often, when we read or hear of God's glory, probably due to our lack of understanding, we rarely respond with reverence and fear before our holy and almighty God. To me, Christianity is about knowing how to respond properly to what we read or heard or understood. The more clearly we behold our God, the greater and more proper will our respond be to God's revelation. Said it differently, if we are not responding to our God properly, whether be reverence and fear, or deep gratitude, or falling irresistibly in love, or giving generously, or serving sacrificially and selflessly, then, it's because we are not seeing and hearing and understanding our true and awesome God. It's my prayer that our God will bless us to hear Him, to read Him, to understand Him in His amazing truth, so that our response to Him, will be as beautiful and glorious as He reveals them to us.

Ezek 2 (1/24/25)

(*Please answer the questions as best as you can.)

1. What did God want Ezekiel to do and why did God want to do this; how did God describe His people and why; what do you learn?
 - Rebellion was different for the people and for Ezekiel. For the people, their rebellion was to not want to listen to God's word because they did not want to do what God wanted them to do.

As for Ezekiel, his rebellion would be to not want to tell the people what God wanted them to do. Though God knows and told Ezekiel that the people would not want to listen to what he had to say, still God wanted him to speak the unwanted message to the people. To speak an undesirable and unwelcomed message seems pointless. But God's message would not be dependent on the acceptability of the people hearing, but God's truth must be spoken, whether people wanted to hear or not. Of course, God's truth should be spoken as sweetly and as persuasively as we can, but despite how they will be received, God's truth will not be ruled by the people but by God. And God wants His truth to be spoken always to all people, even to a people that refuses to listen and obey, though it is for our good. May we never be rebellious to not want to listen to God's word, and also, may we never be rebellious to not want to speak God's truth to others, because we know they wouldn't want to listen.

Ezek 3 (1/25/25)

(*Please answer the questions as best as you can.)

1. In vv. 7-9, can you explain what's happening between the people, the servant of the Lord and God; what does God desire from a watchman and how is it applicable to you (vv. 17-21); what do you learn?
 - Even though God's word is sweet and is meant to be spoken persuasively and lovingly, and yet, in the end, the hearers will be held accountable for their response. God wants His truth to be spoken, whether the people are willing to listen or not. This chapter ends with the words, "This is what the Sovereign Lord says, 'Whoever will listen let them listen, and whoever will refuse let them refuse; for they are a rebellious people'" (v. 27). Wow, this frightens me. I don't always respond to God's word obediently. I need God's irresistible grace to bless me to want to listen and joyfully obey His word. By myself, I usually don't do this well. I need His blessings. And God is gracious, He loves to bless us to want to listen and obey Him, and for His people to be hungry to listen and obey. But, I suppose there comes a time when we need to own up and choose to obey God above ourselves. God did not make us into robots. He gave us hearts and minds to choose for ourselves. Though His ways are always good and best for us, and yet, He wants us to know that and choose it for ourselves. We are not to expect God's grace to descend on us and simply make us do things He likes. God did not make us like robots, but He made us as like He, to know and make choices for His glory.

Ezek 4 (1/27/25)

(*Please answer the questions as best as you can.)

1. As best as you can, can you describe what Ezekiel was asked to do and why; of all he did, which act strikes you most and why; what do you learn?
 - Wow, the length God goes to teach His people what they had done. For 430 days, for over a year, Ezekiel was to spend his days lying on one side, eating barely enough to not starve. I can't imagine the discomfort and the aches he would endure, and it would be so much worse than I am imagining. All this to teach His people, how sinfully they acted, and this, after the fact, for this teaching came in Babylon, meaning it had already happened in Jerusalem. Of course, God did teach before the fact as well. God teaches because He wants His people to learn His ways and not follow ours. God also teaches us today before and after the fact with His words, doesn't He? When we learn God's word, we learn what He desires for us to do and not do, and even after we sinned, we remember His words teaching us what we should have

done and not done. God wants His children to learn His truth, so that we would learn to live in His truth and not according to what we think it's best. I pray that God's truth will be the most precious truth that captures us and leads our lives. May we not end as this chapter ends, "... and will waste away because of their sin." Amazing, we actually will not, because the finished work of Jesus for our redemption on the cross and His resurrection has completely removed the destruction of sin in us. Thank You Lord for not allowing sin to run its course on us.

Ezek 5 (1/28/25)

(*Please answer the questions as best as you can.)

1. What does God want Ezekiel to do here and what did they mean; why does God go through all these troubles to show and teach; what are some of the ways God shows and teach you in your life what He wants us to ultimately learn?
 - Verse 1 reads, "Now, son of man, take a sharp sword and use it as a barber's razor to shave your head and your beard..." Shaving was not a typical practice among the Israelites and was a sign of mourning (Jer 7:29) or purification (Numb 8:7; Lev 14:9). Forced shaving of the hair and beard was a means of humiliating one's enemies (Isa 7:20). Though Ezekiel was not guilty of what he was symbolizing, yet, it is he who God chooses to use, to teach His people of their ugly foolishness. He who was not guilty was used to teach all the guilty ways of God's people. Whenever we feel we are treated unfairly and unjustly, before we cry out foul, let's pause and reflect on Ezekiel and most of all on Jesus. Jesus who was sinless became sin for us. But, unlike Ezekiel, who could only show their sinfulness, Jesus not only showed, but He became our Substitute, to pay the price for our sinfulness, because we couldn't. And Jesus' work did not stop there. Not only did He show our sinfulness, not only did He become our Substitute to pay the immense price of our sinfulness, but He then went on to undress Himself, so that He could clothe us with His righteousness, so that from that day on, unto for all eternity, we will never be seen with our ugly sinfulness but covered in Jesus' righteousness, we will forever be seen and identified and treated and loved with the perfect covering that Jesus so willingly and lovingly and sacrificially and selflessly gave for us and to us. Jesus, what a wonderful Savior and Lord You are! I praise You for You are more wonderful than I can ever express.

Ezek 6 (1/29/25)

(*Please answer the questions as best as you can.)

1. What was the prophesy of the Lord for His people; four times in this chapter God teaches His people to learn (vv. 7, 10, 13, 14), what is it and why was that important; what do you learn?
 - Verse 13 reads, "And they will know that I am the Lord, when their people lie slain among their idols around their altars, on every high hill and on all the mountaintops, under every spreading tree and every leafy oak—places where they offered fragrant incense to all their idols." The very places the people enjoyed their idolatry, God will slay them and spread them there, and that will be the proof that God is God. Wow, as we bring this principle into our lives, we are taught that the very places of our idolatry, will be the place where we will be slain and spread. How fitting and frightening is that. What we enjoyed will be what will kill us. And yet, that will not ultimately happen to us, because of Jesus' substitutionary death for us. Because He died

for us, we will not be killed for our idolatry, even though we are just as guilty as the Israelites we find here, spread out slain because of their sin. We sinned but He died for us. We should be slain but He was lifted up to the cross for us. Our God is truly merciful and gracious to us.

Ezek 7 (1/30/25)

(*Please answer the questions as best as you can.)

1. Five times (vv. 3, 4, 8, 9, 27), God says that He will judge/repay the people according to their conduct, what did this mean for the Israelites and what would that mean for you; how did Jesus not repay us as we deserve, please use as many examples as possible; what do you learn?
- In v. 22, we read, “I will turn My face away from the people...” The face symbolizes presence. This does not mean that God will remove Himself, to no longer be with His people. But, it does mean that His people will no longer experience God’s nearness for themselves. God is Immanuel, He is always with us, for He will never leave us or forsake us. But, when we stubbornly refuse to repent for our sins, to turn away from our sins, then God’s goodness will not be our experience, rather, we will feel guilt, shame, condemnation, fear to be forsaken because we understand that’s what we really deserve, and surely not loved. It is not that our God will do any of that, but that’s what we will feel because we know we deserve no better. Our experience will lie to us of God’s presence, because we won’t feel Him. And if we should feel our God during this time, then His judgment that we fear the most will seem most real to us. It will feel like He has turn His face away from us. Yet, that’s the amazing mystery and love of our God, that He will not abandon, forsake, reject and destroy people that deserve nothing better. To a people that should not be loved, He still loves us, even when we do everything that is so unlovable. God’s love is amazing. God to be present when we are so unlovable is a love we do not do, and yet, that’s His love for us. To love like He is something we can never do on our own, which is why, we need to first taste His love and fall deeper in love with Him, and only after tasting His love, we can delight to grow more like He, so that we can love a little more like He because His love in us is working mightily.

Ezek 8 (1/31/25)

(*Please answer the questions as best as you can.)

1. God showed Ezekiel four detestable things, can you describe what they were and where they happened; what detestable things does God see in you; what happened to your detestable things in Jesus; what detestable things from other people have hurt you and what happens to them in Jesus for you and for the other person?
- Though Ezekiel is far removed from Jerusalem in Babylon, yet, God desires to take His servant to Jerusalem, to the temple, and show him how terribly His people were sinning. Instead of lumping all of these evil sins together, God takes the time to show each one of the sins, the next one more detestable than the last. Though hurt and angry, yet, God patiently shows the sins of His people. God explains their sins instead of punishing and destroying the people for their sins right there and then. Why? To me, I see a little more of God’s heart here. He is not quick to destroy, though they deserve the wages of their sin. He explains their sin because He is slow to judge us in our sins. To me this means, He would rather wait and forgive our sins, than to judge us justly. The demand for immediate justice in our world does

not reflect the heart of our God. God's people must really be careful and prayerful to see our God and not be so quick to march with the people in our world. Surely, there may be a time when we should go to the streets and march for justice, but not so much with the people who are looking for vengeance. We should reflect our God, and thus, we should learn to take our steps in line with God's ways and not in line with our friends or even with our feelings.

Ezek 9 (2/1/25)

(*Please answer the questions as best as you can.)

1. To whom did God execute judgment and why; who were spared of God's judgment and why; who were also spared (passed over) in the OT and why; what do you learn?
 - In v. 9, God heard what the people were saying against Him, "They say, 'The Lord has forsaken the land; the Lord does not see.'" The people did not understand God's character of faithfulness. We humans are often faithless, but God's response to our foolishness is to not return to us in kind, but He remains true to His character, for He will remain faithful even when we are faithless (2Tim 2:13). The people also said, "the Lord does not see." That was their excuse to act faithless, to act evil and sinful, because they thought God does not see the sins they do and say. I suppose that's also the reason the people in our world, including ourselves, when we act our sinful ways, we are thinking that the Lord does not see or hear. Such dismissal of God displeases our God. He is a loving God. He is our God who is always near us, as Immanuel. Though He is with us, when we believe "the Lord does not see", we are dismissing His presence, His realness, His love. It is a great insult and offense to treat our God as if He was absent when He is so near. We all felt the insult when some people would treat us as if we were not there, when we made every effort to be very present. May we not treat our God as the Israelites are doing. May we honor His presence, and may we bask in His loving nearness, so that we would always live our lives in His presence, to bring His glory.

Ezek 10 (2/3/25)

(*Please answer the questions as best as you can.)

1. What did the Lord command the man to do and what do you think it means (v. 2); what was the cherubim doing in this chapter and what do you think it means; what do you learn?
 - (From my Bible notes.) Ezekiel describes his vision of God on His chariot-throne with many of the same images and phrases from his inaugural vision in chapter 1. This vision focuses on God's departure from His temple. In the ancient world, gods were believed to have a limited range or sphere of influence. Ezekiel's vision shows that God is free to leave His chosen earthly dwelling without His power being diminished. God was not conquered or overcome by the foreign invaders or their gods. He chose to leave the temple because Israel defiled it and abandoned the covenant.

Ezek 11 (2/4/25)

(*Please answer the questions as best as you can.)

1. Who was plotting evil and giving wicked advice to the people and why would they do that and what do you learn; when God brings back His people, what did God want them to do and why and how is it applicable to you; what do you learn?
- In v. 12, the Lord said, “And you will know that I am the Lord, for you have not followed My decrees or kept My laws but have conformed to the standards of the nations around you.” Here, God was rebuking the wicked leaders, and the reason why He rebukes them is for them to also know, “that I am the Lord.” Whether the Lord is blessing us or rebuking us, the purpose is the same for us, to know that “I am the Lord.” Said it differently, whether good things or bad things happen to us, the result for us should be, to know that “I am the Lord.” The more we learn this truth, the more we will see and judge the events happening in our lives, not simply as good or bad, but to seek in all things how to best know that our God is our Lord. And when we know that our God is our God, then we will delight to keep His laws and not conform to the standards of the nations around us. But, on the other hand, when we are conforming to the standards of the nations around us, that’s a sure evidence that we have not learned that our God is the Lord, the one and only true God. Oh Lord, we pray, may we learn well that “I am the Lord.”

Ezek 12 (2/5/25)

(*Please answer the questions as best as you can.)

1. In v. 2, how does God describe rebellious people and can you relate; how did God make Ezekiel a sign to the people and why; what proverb of Israel did God change and how; what do you learn and how is it applicable to you?
- In v. 22, God laments on the condition of the people, as He describes them, “Son of man, what is this proverb you have in the land of Israel: ‘The days go by and every vision comes to nothing’?” In Zephaniah 1:12, God speaks of His dislike on the attitude of the people, “... who think, ‘The Lord will do nothing, either good or bad.’” The people in both places mistakenly thought of God’s patience as either He was absent or inactive or did not care. They were horribly mistaken. God cares. God sees what they are doing and thinking. And God will respond to their apathy and lukewarmness in His passion. We should examine our lives humbly and carefully, to see if we are not acting like these people, who think God will do nothing. May we not learn the hard way of God’s patience, for when He says enough is enough, then there will be no hiding places from His response to our rebellion.

Ezek 13 (2/6/25)

(*Please answer the questions as best as you can.)

1. What did the men and women do that angered God; how many times does God say in this chapter that “you will know that I am the Lord” and when does He say them and to whom; what do you learn?
- Let’s listen to what the Lord said to some women in v. 22, “Because you disheartened the righteous with your lies, when I had brought them no grief, and because you encouraged the wicked not to turn from their evil ways and so save their lives.” With lies, these people were disheartening the righteous from walking well, and with more lies, they encouraged the wicked to not turn but continue in their evil ways. I think that happens a lot in our lives, in our

churches. With false teaching, we mislead and misspeak as to make God's people focus on the wrong things. Similarly, by speaking and acting as if nothing is wrong when they are sinning, we encourage them to not turn and continue living as they are. By having a good time with one another, we are encouraging our brothers and sisters to continue living as they are, when we should be praying for them and lovingly encouraging them to repent for their sins, to turn from their evil, and commit to follow our God alone. It's sad to see that many of the fellowship efforts among Christians rarely ever encourage each other to repent, but by hanging out with them without encouraging them to repent, we are silently encouraging them to continue as they are, even if they are sinning. We must learn a new way to fellowship with others, that is, not continue doing what's comfortable for us, but by learning to help each other turn away from our sins and turn again in loving and following our God alone.

Ezek 14 (2/7/25)

(*Please answer the questions as best as you can.)

1. How were the elders living their lives and what did God want them to do and why; according to v. 11, what did it mean to be God's people and for God to be their God; who could Noah, Daniel and Job save and why; what do you learn?
 - What were these idols in their hearts (v. 3)? Idols in the heart are the commitments and affections that people allow to stand between them and God.
 - Let me offer a short explanation of v. 9, "And if the people is enticed to utter a prophecy, I the Lord have enticed that prophet, and I will stretch out My hand against him and destroy him from among My people Israel." Clearly, the hearts and attitudes of the prophets or the elders and the people coming to God to seek His favor, were not only guilty of sinning with idolatry but they were not intending to repent and turn from their sins. They wanted God's blessings but they had no interest to turn from their sinful ways. Knowing this, in v. 9, when we read, "I the Lord have enticed that prophet," on its own, it may sound as if God was leading the prophet to sin. But, that is not the case, for our God will never ever lead any person to sin. God, in His sovereignty, knows what these people are willing to do and not do, and as He knows they will continue in their sinful ways, and since He is not going to stop them from pursuing their sin, then it may look like the Lord is enticing them to sin by allowing them to continue to live as they desire. However, the sinning is always a voluntary act or word, as the person is exercising one's free will. So, we see here, our free will and God's sovereignty working in conjunction. We will act as freely as we choose, but God's sovereign will will be done as He so ordains. This is what happened with Judas. He acted on his free will by selling the Lord Jesus, but God's sovereign will was for Jesus to be sold and be crucified for sinners who deserved His wrath. So, Judas was not led by God to sell Jesus, but we can say, Judas was enticed to sell Jesus by God, because God allowed him to act with his free will, without God intervening to bless Judas to obey God's will over his, like Jesus did. If you want to understand this more clearly and deeply, then please ask me to borrow Pastor John Piper's book, Providence (the book is a little over 600 pages; it's a really good slow reading book).

Ezek 15 (2/8/25)

(*Please answer the questions as best as you can.)

1. What is God comparing His people to and why; yet, how does God use this imagery in the NT (Jn 15); what do you learn; how is this applicable to you?

- Twice, in vv. 1 and 6, Ezekiel reminds us that what he has to say, is not from himself, but it is the word of the Lord coming to him, for him to speak God's word. Repeatedly, we are told that God's word comes to him. Unlike many people of his day, who spoke out of their imagination, Ezekiel makes time to hear God's word, so His word will be spoken and not just his thoughts. Like the many people of the day, many people today, also speak their thoughts, but rarely do they wait to hear God's word, to speak God's truth. I am sorry to say, our thoughts are not what other people need to hear. Different opinions may be good for discussion, but it is God's truth that will shape us and truly bless the souls of others. It is my prayer that we would speak a little less of our thoughts, and learn to hear God's word, so that His truth will be spoken most, as we behold Ezekiel before us today.

Ezek 16 (2/10/25)

(*Please answer the questions as best as you can.)

1. In vv. 1-22, can you explain what happened and what did God want His people to learn; how did Israel commit adultery and prostitution and how would that look today for us; what do you learn?
 - A short summary. The extended metaphor covers the full range of Israel's history, presenting Israel as an abandoned infant, an attractive young woman, a radiant bride and a married seductress. God narrates the story in the first person, with Himself in the role of King and Husband.
 - This chapter ends with the words, "Then, when I make atonement for you for all you have done, you will remember and be ashamed and never again open your mouth because of your humiliation, declares the Sovereign Lord." As greatly as His people broke the covenant and made themselves despised, yet, God will establish a new eternal covenant, to redeem, and to renew His people. And as wonderfully anew God's people will be under God's new covenant, yet, God wants His people to remember "and be ashamed" for our sins. This is not, because God wants us to hold on to our guilt, feeling forever indebted to God and His redemption. God wants us to remember, so that we would never want to fall into our ugly sinfulness again, and also, so that we would forever live with a heart of great gratitude, forever giving Him thanks for what He has done for us. God's saving grace is not meant to be once done and forgotten. God's salvation is meant to be done only once, never needing to be repeated ever again; however, His work is meant for us to remember forever, remember from how great our sinfulness was, and how much greater His saving grace was and is and will be forever. So, the act was meant to be done once, but our memory is meant to overflow to everyday we live, unto for all eternity, so that there will never be a time throughout this life and in all eternity, where thankfulness, gratitude, appreciation for God's goodness can ever be taken for granted or forgotten.

Ezek 17 (2/11/25)

(*Please answer the questions as best as you can.)

1. What was this allegory/parable about (2Kgs 24-25); why was breaking the oath against Babylon breaking a covenant against God; what do you learn?
 - In v. 10, we are asked, "It has been planted, but will it thrive?" We know, any tree or plant that has been planted will thrive when it's roots go deep, and is nourished. On the other hand, when its' roots does not go deep, then it will eventually either wither or be blown away by a

strong storm. Likewise, in our lives, when our roots are not planted deeply, we will fall. Our roots, our foundation is the key. When we stand on the things that are not everlasting, then we will be uprooted by something. Yet, though we may cognitively agree with this principle, when it comes to our daily lives, too often, we want to stand on the applause of others, or on the success or achievements of our careers, or the many other temporary and passing good things of this world. Let's pray that our God will bless us to learn our lesson well today. Only the eternal things can hold on to us eternally. And God's eternal word says, all things will pass away, but His word never will. And in that everlasting word of God, we are taught to look up and trust only in the God who gives us His eternal truth through His word. God and His word are the deep roots we need to be planted and rooted to thrive, everything else will pass away.

Ezek 18 (2/12/25)

(*Please answer the questions as best as you can.)

1. What did the proverb in v. 2 mean and why did God say, "you will no longer quote this proverb"; what does God not take pleasure in and what did God want the people to do and why; what do you learn?
 - In vv. 25 and 29, the Lord speaks to the people, "Yet you say, 'The way of the Lord is not just.' Hear, you Israelites: Is My way unjust? Is it not your ways that are unjust?" The people were accusing God of being unjust. The people must have been hoping for something different than what happened to them, and they were blaming God for not delivering the goodness they wanted. And since they did not get what they wanted, they pointed their finger to God and blamed Him for their misery. People, including us, we can be this selfish and so self-centered, that we would feel justified to blame God, in order to protect ourselves. Wow, in order to be right, we don't mind blaming God as wrong. This actually happens a lot, because whenever we do not accept God's teaching of those we disagree, then we are taking ourselves to be right and blaming God to be wrong, which is why, we won't accept God's word over ours. How horribly twisted we can be. It is to us, God is saying, "Is My way unjust? Is it not your ways that are unjust?" NO, God is not mistreating us; God is not treating us unjustly. God has not done wrong to us. The misery we suffer is not God's fault, but we are actually tasting the fruit of our decisions. And even here, God is being merciful to us, for we are not tasting the fullness of the wages of our sins, because if we were, then we should be already burning under the agonizing eternal fire in hell. Let's humbly and thankfully learn, God is not unjust. It is us, who are unjust; therefore, it is us who are to be blamed and not God. Yes, God is sovereign, but He allows our free will, so that we can freely choose what we will choose. And sadly, too often, we choose what's wrong over what's right before God. And as unjustly we can be, and yet, God, our Lord Jesus, would surely treat us unjustly, for He will not give us what we deserve, but He will demonstrate His own love for us in this, while we were still sinners, He died for us (Rom 5:8).

Ezek 19 (2/13/25)

(*Please answer the questions as best as you can.)

1. Can you explain briefly what this lament is about; can you remember the last four kings of Judah and how they were related (2Kgs 23:30-25:7); what do you learn?
 - This lament is about Judah's kingdom final days. But, it is seen through the eyes of one mother, "Hamutal daughter of Jeremiah; she was from Libnah" (2Kgs 23:31, 24:18). Her one

son, Jehoahaz, was taken to Egypt (v. 4; 2Kgs 23:34), and her second son, Zedekiah, the last king of Judah, was taken to Babylon (v. 9; 2Kgs 24:18). How sad and how painful ending this is, for the nation and for one mother. And the explanation for both of her sons were, “He did evil in the eyes of the Lord, just as Jehoiakim had done (just as his predecessors had done). It was because of the Lord’s anger that all this happened to Jerusalem and Judah, and in the end He thrust them from His presence” (2Kgs 23:32; 24:19-20). If people received and ended their stories with what they deserved, then this would be the sad ending to Israel. Thankfully, though this is what they clearly deserved, God would not end their story with what they deserved. And though their last king, Zedekiah, ended disgracefully in Babylon, a new King would come to Israel, and He will redeem them, restore them, and gift them with His grace, with a new life. And under this new King, they will never be conquered again; they will never be defeated, no matter how great their foe might be, for He is the Almighty God, the King of all kings. A lament should be our story, but a thankful celebration is our true ending, all because the new King, King Jesus, has come to gather His people in His arms to carry us to His home.

Ezek 20 (2/14/25)

(*Please answer the questions as best as you can.)

1. Why did God not want His people to inquire of Him; we have God declaring nine times, “so they would know that I am the Lord” (vv. 5, 7, 12, 19, 20, 26, 38, 42, 44), if possible, can you examine what happened whenever He declared those words; what do you learn?
- In vv. 43-44, God says, “There you will remember your conduct and all the actions by which you have defiled yourselves, and you will loathe yourselves for all the evil you have done. You will know that I am the Lord, when I deal with you for My name’s sake and not according to your evil ways and your corrupt practices, you people of Israel, declares the Sovereign Lord.” Let me point out two things here. First, by knowing God’s goodness, we will remember our evil and loathe ourselves for all the evil we have done. As God forgives our sinfulness, it is not simply erasing the evil we have done. But, we will come to hate the evil as God hates the evil, and since it is us who done the evil, we will hate ourselves for doing the evil. The work of God’s forgiveness in us is remarkable. Second, we see our God will deal with us, not according to our evil ways, but according to His name’s sake, that is according to His graciousness. He will forgive us, not because we acted in a forgivable way, but He delights to forgive us. Likewise, He loves us, not because we acted lovable, but because He loves the unlovable. To know truly who our God is, is where our hope lies, for He does not treat us as we treat other people, but He treats us according to His greatness, His graciousness.

Ezek 21 (2/15/25)

(*Please answer the questions as best as you can.)

1. Why does God want Ezekiel to “groan before them with broken heart and bitter grief”; why does God say His people will be taken captive (v. 24); how is God’s command to Ezekiel applicable to you; what do you learn?
- In vv. 1-5, God commands His priest to set His face against Jerusalem and against the sanctuary. God wants His servant to speak out against the people who are worshiping Him. Nowhere else on earth were the people worshiping God except in Jerusalem in His sanctuary,

and yet, to these people, God wants His priest, who is called to stand before God and to intercede for His people, God wants no intercession, but to prophesy against them. And it is not to just some of the people, but to all, as He says, "Because I am going to cut off the righteous and the wicked." Here, the righteous are not like the righteous people in Christ. Here, the righteous and the wicked means, everyone in Israel, excluding none. And to all His people, God says that He has drawn His sword. What a frightening reality. No wonder, God wants His servant to groan with a broken heart and bitter grief, because of what His people, God's children, will experience. God, the Father, is going to seriously discipline His children, and it will be very painful. But, as a loving Father, God will not allow His children to continue reveling in their sinfulness, for that is a curse. God's loving discipline, though painful, will ultimately bring back His children, for they will repent for their sins, and turn back to God, and renounce their sinful ways. That's the purpose of God's discipline for His children. "Endure hardship as discipline; God is treating you as His children.... but God disciplines us for our good, in order that we may share in His holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (Heb 12:7, 10-11).

Ezek 22 (2/17/25)

(*Please answer the questions as best as you can.)

1. In vv. 1-12, how does God intend to make His people a laughingstock to all the nations and why would He want to do that; in vv. 25-29, who were conspiring and what were each of them doing and how could they do that; what do you learn?
- In v. 30, the Lord sadly said, "I looked for someone among them who would build up the wall and stand before Me in the gap on behalf of the land so I would not have to destroy it, but I found no one." God found not one person who would stand before Him on behalf of His people. When God said not one does what's right, for all have fallen short of His glory, He really meant not a single person can be found to be right before God on their own (Rom 3:10, 23). Because there was an absolute and complete lacking, left to ourselves God knew we would all receive what we deserved, the wrath of God's holiness. No wonder, God, in Jesus, had to come, for without Him standing in the gap for us, all of us cannot help but to receive the wrath that our sins deserves. No wonder, Jesus had to become our Mediator, because without Him, there was no one else to stand in the gap. No wonder, God would not leave us as we were, because He did not want to see us receive the wrath that we deserved, so Jesus took our place on the cross, and received the nails, the thorns, the rejection, the death that the wages of our sins deserved. Only a sinless God could pay the price for the sins of His people. That's why, priests or pastors or missionaries, holy people or our loving mothers can never stand as our Mediator, because they too are not without sin, and they too deserve their wages for their sins. Only Jesus can stand in the gap and become our Mediator, for He alone was sinless to become our Substitute for our sinfulness. Thank Your Lord, for coming and becoming our Mediator.

Ezek 23 (2/18/25)

(*Please answer the questions as best as you can.)

1. Who are the two sisters and how did they displeased God and why; what was God desiring to accomplish through their punishment and how; what do you learn?

- In v. 11, we are told, “Her sister Oholibah saw this, yet in her lust and prostitution she was more depraved than her sister.” She saw her older sister inflicted with severe punishment for her sins, and yet, having witnessed that, still the younger sister, not only did she not learn what not to do, but she went further into sin than her sister. We often think, the more we know, the better we see, that we would not fall into the same trap that brought so much pain. Yet, seeing, not just in someone else, but in her own sister, yet, that did not stop the younger sister from continuing her sinfulness. Actually, she went further, deeper into her sin. The fight against our sinfulness is more than we are able to do on our own. Knowing that, our God provided for us OT priests to intercede for us and sacrifices to redeem us. And as great as they were, still it was not enough to keep us standing against our sins. To end, to overcome, and to triumph against all of our sinfulness, the true High Priest left His throne in heaven to come to the land of sinners to become the Lamb of God, to sacrifice Himself as the complete and perfect price for the sins of His sheep. Because His value was infinite, His payment was more than enough for all the people that fell into sin. In fact, His paid price was so great, that we are not only lifted up from our fall into sin, but He raises us so high that we are welcomed into His heavenly kingdom. Because of what Jesus did for us, not only are our sins cleansed from us completely, but we are now clothed in His righteousness, so that we will be welcomed into His holy kingdom, where sin can never stain any of her citizens ever again. What an amazing Redeemer Jesus is, our perfect High Priest, and the only Lamb of God we need!

Ezek 24 (2/19/25)

(*Please answer the questions as best as you can.)

1. In vv. 1-14, what is this parable about and why is God doing so; in vv. 15-27, what is the message of Ezekiel wife’s death to God’s people; what do you learn?
- How frightening v. 14 is, “I the Lord have spoken. The time has come for Me to act. I will not hold back; I will not have pity, nor will I relent. You will be judged according to your conduct and your actions, declares the Sovereign Lord.” God’s action for His people was not going to be out of grace, but the people will be judged according to their conduct. We know, in life, even the best of intentions, can produce disastrous and evil ends. And if we include all the intentional evil actions, along with the mistakes and thoughtless and foolish actions we take, to know we “will be judged according to our conduct” is a frightening thought. No, if we are judged according to what we do and according to what we deserve, then all of us will end miserably. None of us will be safe from the coming wrath. That’s why, when we cry out for justice, we must know, how frightening that is, not only whom we believe are the evil doers, but also for us, for me. That’s why, God was looking for a Mediator to stand in the gap in 22:30. And though, none was found among the people, there is a Mediator, not from this world, but He who came to this world, to be just that for us. “For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave Himself as a ransom for all people.” (1Tim 2:5-6). Only because our Mediator receives what we deserve, will we be delivered from the coming wrath. We are redeemed, not out of our goodness, but because of His goodness over us. Thank You Jesus for being our Redeemer, our Deliverer, our Mediator.

Ezek 25 (2/20/25)

(*Please answer the questions as best as you can.)

1. Can you identify what each of these four nations did against God’s people; through God’s punishment, what did He want for these nations to know; what do you learn?

- In v. 3, we are told what the Ammonites said about Israel's downfall, "Because you said 'Aha!' over My sanctuary when it was desecrated and over the land of Israel when it was laid waste and over the people of Judah when they went into exile." Yes, they were rejoicing, expressing their satisfaction over Israel's misfortune. But "Aha" sounds very mild compared to many other expressions they could have used. Nonetheless, God finds the Ammonites extremely displeasing, for their joy of the downfall of His people. Our Father is jealous over His children. He guards us and protects us more zealously than we ever can. That's why, Jesus' final days are described as passion week, for it was not simply His love, but it was His passionate love for His people. God's people must know, there's nothing casual about the way God loves us and treats us, and thus, His treatment of the people who cause trouble for His children are dealt severely. Then, it goes without saying, our love and service for our God should never simply be just an act, but our passionate loving service is what we must joyfully offer to our amazing God. May this be true of us. Yes, Lord, bless us to passionately love You as You passionately love us.

Ezek 26 (2/21/25)

(*Please answer the questions as best as you can.)

1. In vv. 1-6, where was Tyre and what was she doing and how did God respond to them and why; in vv. 17-18, what is the meaning of the lament; what do you learn?
- In v. 19, we read, "This is what the Sovereign Lord says: When I make you a desolate city, like cities no longer inhabited, and when I bring the ocean depths over you and its vast waters cover you." Here, we can easily picture a hurricane or a tsunami, with the ocean water coming down over this city so powerfully, that she will be swept away. Historians say that Nebuchadnezzar besieged over this city for 13 years, and could not quite destroy her, like the other cities, like Jerusalem. But, what the most powerful man and army could not do, God would completely wipe her out with water. When God judges, it is complete. There's no escaping, there's no hiding, there's no remnant, unless God will it from the beginning. There are many things to fear in this world, like the most powerful people trying to destroy you, but none can equal in power or destruction or redemption like our Almighty God can. May we meditate and understand God's word well, "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell" (Matt 10:28).

Ezek 27 (2/22/25)

(*Please answer the questions as best as you can.)

1. Tyre is compared to a ship, what did they accomplish, and yet, what eventually happens to it and why would that be; what do you learn?
- Ezekiel always begins with, "The word of the Lord came to me", and regardless of how difficult or even unreasonable the present might appear. Despite the unwillingness to accept his message by the people he is sent to share, when God's word comes to him to be spoken, then he finds no other option but to speak God's word. God's word was never meant to come and sink into him alone. God's word is always meant to be first accepted, then spread to others, with whom God desires to be spoken to. In our lives, we need to learn the flow of God's word given to us. God gives us His words first, so that we can accept, receive, and

taste His goodness. But, His words are never meant to remain with us alone. God desires for His truth to continue to spread to others, and He desires for us to be the mouthpiece He uses to continue the flow of His words. Just as we are eager to share wonderful and incredible news we heard, not only with our love ones, but even with strangers, how much greater, if we learn and live to share God's blessed truths with the people we meet, both love ones and strangers along the way. We know, there are no accidents in life. God is sovereign, and anyone and everyone that come along the way, are surely people God has brought near to us, to share His beautiful and blessed words, for them to also taste God's goodness.

Ezek 28 (2/24/25)

(*Please answer the questions as best as you can.)

1. What about the ruler of Tyre that displeased our God so much and why; what was the lament concerning Tyre; what do you learn?

- This chapter ends with the prophecy against Sidon, "They (Israel) will live there in safety and will build houses and plant vineyards; they will live in safety when I inflict punishment on all their neighbors who maligned them. Then they will know that I am the Lord their God." God's promise is to bring back His people who were taken to Babylon and will once again live in safety in the Promised Land. Not only will they be brought back home safely, they will live in safety because the once hostile neighbors will no longer be able to trouble God's people, because God will punish them for their evil ways to His people. And the end result will be, not only for God's people, but also for all the enemies who once used to make trouble for God's people, they will also learn with God's people, that "I am the Lord their God." God accomplishes His will, for all people to know that He alone is their God, both with blessings, such as restoring His people back home safely, and also with hardships, as He punishes the people who stubbornly insists in continuing to do evil. How wonderful it would be to learn of God's Lordship over our lives with blessings instead of punishment. Both in heaven and in hell, all will confess that God alone is God. How great it is for the people in heaven to confess God's Lordship, and how painful it is for the people in hell to also confess God's Lordship through pain and agony and misery eternally. Oh Lord, thank You for Your mercy and grace.

Ezek 29 (2/25/25)

(*Please answer the questions as best as you can.)

1. What was Pharaoh's boast and why would that displeased God; how is this applicable to you and to many people today; what kind of reminder did God want to use Egypt for (v. 16); what do you learn?

- In v. 3, God presents Himself to the nations, "This is what the Sovereign Lord says." God says He is sovereign; therefore, His will will always come true. And one of the ways this is proven true comes in v. 20, "I have given him Egypt as a reward for his efforts because he and his army did it for Me, declares the Sovereign Lord." God was rewarding Nebuchadnezzar's efforts to obey God's will, though he was not one of God's children, at least as far as I know. It is not only God's children who obey our Father's will, but also none children will also at times obey. It is sad that none children can obey God and somehow not become His people. And it's sadder still, when God's children will not obey our Father, when even none children do. I pray that we will learn well, that our God is sovereign, and thus, His will will always come to be true.

Ezek 30 (2/26/25)

(*Please answer the questions as best as you can.)

1. What is the lament over Egypt and her allies and why; what has the Babylonians got to do with the Egyptians and how will that tell “that I am the Lord”; what do you learn?
 - More than in any other books in the Bible, we are told repeatedly in Ezekiel, “The word of the Lord came to me” (v. 1). I am shocked how often God spoke with Ezekiel because throughout the Bible, God speaking with His servants are not so many, as in Moses, before he is sent to Egypt and a few special times here and there, as he struggles to lead God’s people. But, with Ezekiel, almost every chapter begins with God speaking to him. And the beauty of Ezekiel is, as God speaks, so he speaks to the people, whether they are willing to listen or not, whoever they are, wherever they are, far or near, high or low. It makes no difference to Ezekiel, he speaks because God spoke to him. And he speaks, only because God spoke to him. I am falling in love with this man so much more, as I read this time around. What an example to learn and to follow.

Ezek 31 (2/27/25)

(*Please answer the questions as best as you can.)

1. Why call Assyria a cedar in Lebanon and why did God help wicked Assyria; what did God want Pharaoh to learn from the Assyrian’s story; what do you learn?
 - The way God chooses to speak to people are varied. At times, He speaks directly, giving us commands to clearly follow. And other times, He speaks like in our passage today, with illustrations or images or parables. He wants us to see trees and understand His intention. This gives us a little insight as to how to read and live our lives. The Bible, the Book, is not the only way He chooses to speak to us. The many images we see, the trees, the sky, the sun, the water, the flowers, electricity, chairs, bags, and everything else we see, they can be instruments that our God will use to speak to us. May our God open up our hearts, our minds, our eyes, our ears, our senses, so that in all the ways our God will speak, we can be listening and hearing our God speak to us. “Oh Lord, speak, for we are listening.” Knowing God in many varied ways is great; however, we are to also to understand, the clearest way He spoke is with His words. And therefore, all the other messages of our God should be understood in light of His revelation in His words.

Ezek 32 (2/28/25)

(*Please answer the questions as best as you can.)

1. What will happen to Egypt and who will God use to accomplish His will and why (vv. 11, 15); what happened to all these nations (Egypt, Assyria, Elam, Meshek and Tubal, Edom) and why; what do you learn?
 - V. 24 reads, “... All who had spread terror in the land of the living went down uncircumcised to the earth below. They bear their shame with those who go down to the pit.” God has taught us in Romans 12:19, “Do not take revenge, my dear friends, but leave room for God’s wrath, for it is written: ‘It is Mine to avenge; I will repay,’ says the Lord.” So, that’s what we see to the

people who “spread terror in the land”, they will go down to the grave. Not only will they die, but they will go down “uncircumcised,” meaning, outside of God’s covenant, that is, outside of God’s saving grace. The people who spread terror means, they would have power over others, and for however long that may be in our world, in the end, they will go down “uncircumcised to the grave.” They will die without hope, without being saved. So, what looked like power in this world, turned out to be death, lost forever before God’s wrath. Actions have consequences; spreading terror will end badly for them. Knowing God’s truth, we must not seek to take vengeance on them. So, God teaches us, “On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’ Do not be overcome by evil, but overcome evil with good” (Rom 12:20-21).

Ezek 33 (3/1/25)

(*Please answer the questions as best as you can.)

1. What is the connection between a watchman and the people and how would that be applicable to us; how do the people treat God’s word spoken through His servant and how is this applicable to you (vv. 31-33); what do you learn?
 - In vv. 17-20, we hear, “Yet your people say, ‘The way of the Lord is not just.’ But it is their way that is not just... But I will judge each of you according to your own ways.” These people have the audacity to tell God, “The way of the Lord is not just.” They are telling God, that He is wrong, because they are right. How sad, we see that quite a lot in our world, when the people keep insisting in abortion or lukewarmness and in other ways, they are telling God, He is not right. But, what’s sadder is that, it is not only the people in the world, but many Christians, even ourselves, we keep insisting that our ways are right, making our God wrong in our eyes. No matter how much we may insist our ways, God says, “But it is their (our) way that is not just.” God does not submit to us, nor does He remain quiet. He tells us that we are wrong. Moreover, if we keep insisting in our ways, then He also says, “But I will judge each of you according to your own ways.” We must learn, our actions and decisions have consequences. We will be judged according to our ways. If we insist in our ways, then we will receive what we deserve. May we learn humbly and in loving submission before our God, so that we would delight more in His ways over ours. May we learn to walk in His ways, and turn away from ours. May God be true and every person, especially myself, be a liar (Rom 3:4).

Ezek 34 (3/3/25)

(*Please answer the questions as best as you can.)

1. Why did God speak against these shepherds and what was the result for the sheep; what did God want a good shepherd to do; why did God judge between one sheep and another and what should they have been doing; what do you learn?
 - The chapter ends with, “You are My sheep, the sheep of My pasture, and I am your God, declares the Sovereign Lord.” The shepherd not treating the sheep as our God would treat His sheep is what made it so wrong. Similarly, the mistreatment of one sheep to another was unbecoming of God’s people, which was why, it was wrong. Unlike the days of Judges, where everyone did whatever they thought was best for themselves, God’s people do have a King over us, and it is His way that we must learn and live. The beautiful part of living after God’s

ways, that is, whenever we truthfully obey God's commands, that is the best thing we can ever do for ourselves, because God gave us His commands, His words, His ways, to bless us in the best possible way. Sadly, too many people, including supposedly Christians, do not find obedience to our God joyful. I believe it is because they do not know our God very well at all.

Ezek 35 (3/4/25)

(*Please answer the questions as best as you can.)

1. How were the Edomites related to Israel; God is warning them that they will be treated as they treated God's people, so how did they treat Israel and why; what do you learn?
 - We are repeatedly told that God has set His face against the nations, here, Mount Seir or Edom. Of all the enemies to have, God will be the worst. There's nothing that escapes Him. He hears all. He even knows the evil thoughts inside the hearts and minds of the people. And for all of those evils, God will hold them accountable. God loves His children, just as a mother loves her children more than herself. And anyone who troubles His children, they will be held responsible, and they will suffer as greatly as they cause trouble for His children and more. In fact, God told His children, to not bother to take revenge on their enemies, because the Father Himself will (Rom 12:19). There's no more powerful and thus frightening enemy to have than God Almighty Himself. And the enemies of God's people must know, they are not simply making trouble with us, but they will have to give account one day before our Father, who will take vengeance over His children's enemies. That's why, when our enemies make trouble for us, we should pray for mercy over them, because one day they will have to stand before our Father, and our Father knows everything they have done. There's no escaping His judgment.

Ezek 36 (3/5/25)

(*Please answer the questions as best as you can.)

1. What has happened to the mountains of Israel and why, and what will God do and why; as God brings back His people, what will He do for them and why; what do you learn?
 - We read in v. 20, "And wherever they went among the nations they profaned My holy name, for it was said of them, 'These are the Lord's people and yet they had to leave His land.'" As God's people suffered the consequences of their sinful disobedience to God, the people around them saw Israel's God through the lives of His people. And since God's people lived in shame, so God appeared to be not that great. This understanding from the world is relevant today as well. Because the people of the world do not see our God, they see Him through us. And how we live reflects who He is. And sadly, many Christians, which includes me, have not reflected a beautiful and powerful and gracious and kind and holy and great God, because our lives have become very selfish and self-centered, considering our wellbeing above everyone else's, including God's glory. May we understand, our lives are meant to be bigger than us. Our lives are meant to reflect more than us. Our lives should display, reflect, and point the beauty and awesomeness of our God, not just with our words, but also through our lives. Let's pray that we would learn to live our lives well in Christ, so that when the people see us, they will say, "I see how great your God is, because I see Him in you."

Ezek 37 (3/6/25)

(*Please answer the questions as best as you can.)

1. Why did God show Ezekiel the valley of dry bones; what message did God want to give with the sticks and to whom did God want the message to be delivered; what do you learn?
 - In v. 23, God says, “They will no longer defile themselves with their idols and vile images or with any of their offenses, for I will save them from all their sinful backsliding, and I will cleanse them. They will be My people, and I will be their God.” After raising His people as if from dry bones, and then joining them together as if one stick, God speaks to His people that they will no longer defile themselves with idols that destroyed them and split them, for He will now tend them as only a Good Shepherd can, as He holds all His sheep safe and healthy together. God knows where we are, dead like dry bones. He knows what has happened to us, like broken sticks. But, most importantly, He knows how to heal us, how to restore us, how to deliver us, and how to care for us, so that we would not fall into our ugly sinful ways, as we have done in the past. For our God, it’s not just a matter of obligation for His people; it’s a matter of love for His children. And just as a parent would lovingly sacrifice themselves to save their child, they have such hearts because our heavenly Father has deposited His Fatherly love unto the parents. Because He is our God, because He is our Father, we are safe in His arms.

Ezek 38 (3/7/25)

(*Please answer the questions as best as you can.)

1. In v. 10, how deeply does God see into the thoughts of the people and what do these people intend to do; how does God intend to respond to these people’s action and why; what do you learn?
 - This chapter ends with, “And so I will show My greatness and My holiness, and I will make Myself known the sight of many nations. Then they will know that I am the Lord.” It is not only to His people that He will make Himself known as the true God. In the end, it is all mankind, both believers and even non-believers will know that our God alone is the true God. After Jesus’ lowliest humility, by becoming a man and submitting to death, what happens next? “Therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:9-11). Everyone will acknowledge that Jesus Christ is Lord, not only in heaven but even in hell. Sadly for them, it will be an acknowledgment with deep regret, while in heaven, it will be our celebration, with an irresistibly overwhelming joy and gratitude and love.

Ezek 39 (3/8/25)

(*Please answer the questions as best as you can.)

1. Why is God calling Gog to Israel and what will happen to them; from vv. 21-29, how will God prove His glory among His people and the nations; what do you learn?
 - We read in v. 7, “I will make known My holy name among My people Israel. I will no longer let My holy name be profaned, and the nations will know that I the Lord am the Holy One in

Israel.” As much as God’s people need to be disciplined for our sinful ways, there will come a time when our Father says enough. He will no longer let His holy name be profaned. In His almighty power, He will put an end to our foolishness and also end the blindness of the people in the world, so that all the nations will know that our God is truly the Holy One. I think about our world today, where so much evil is done, especially led by our nation’s leaders into the murder of abortion, the twisted transgender lies and evilness, and the many despicable uses of our money in the most terribly sinful events and ideologies. To learn how reprehensibly our tax money are used by our government is so infuriating, and to have many of our leaders so shamelessly shout and scream that they need to be continued, shame on them. There will come a time, when our holy God will say enough. And like Gog, these people will pay the wages of their sins. It will be frightening, because there is nothing more terrifying than God’s wrath for sin, and that’s what is waiting for them. How terrifying for them. How we need to pray for such lost souls. If they only knew God’s glory, His salvation and their sinfulness. Oh Father, may they experience Your saving grace and love for sinners like us, like them.

Ezek 40 (3/10/25)

(*Please answer the questions as best as you can.)

1. In vv. 1-4, where was Ezekiel when God showed him the temple and why would this be important; of the many places of the temple building, what are some of things you notice; what do you learn?
 - From Bible notes. The final section of Ezekiel (40-48) centers on his vision of a new temple, an important next step in God’s plan to dwell in the midst of His people. Ezekiel’s vision is structured as a guided tour, just as in chs. 8-11. Instead of witnessing the abominations of idolatry in the temple, he sees a new and improved temple that is ready for the return of God’s presence. The detailed description of the temple layout and measurements in 40:1-43:27 recalls the narrative of the tabernacle’s construction in Exod 36-40, which also culminated in the indwelling of the divine presence. Regulations for temple service and proper worship in Ezek 44:1-46:24 reflect legal sections of the OT, especially Lev 1-7; Ez 21-23; Deut 12-26.... Ezekiel’s plan for a new temple was intended to focus on God’s holiness and sovereignty and to bring the people hope during their time of despair.

Ezek 41 (3/11/25)

(*Please answer the questions as best as you can.)

1. In this new Temple, will you compare the size of the doors and why do you think that may be (40:48–41:2–41:3—and the third entrance was the Most Holy Place); if you can, can you explain what and why the Most Holy Place was important (Lev 16); what do you learn?
 - From my Bible notes. Ezekiel’s tour continues through the interior of the temple. Some of the architectural terms are difficult to define, but the general plan is similar to Solomon’s temple described in 1Kgs 6:1-37. The combination of detailed measurements with scarce information about furnishings and function for some temple areas suggests that Ezekiel’s primary concern was marking off the sacred space, not providing a building plan for future construction. Throughout his description of the temple and the land, Ezekiel’s overriding concern is maintaining sanctity at all costs.

Ezek 42 (3/12/25)

(*Please answer the questions as best as you can.)

1. What is the priests' rooms and why were they significant (vv. 13-14); what was the measurement of the area about and why was it significant (vv. 15-20); what do you learn?
 - In v. 1, we read, "Then the man led me..." This book of Ezekiel is amazing. He is either writing what the Lord said to him, or what the Lord showed him as he was led. Time after time, whatever he writes, he reminds us that it is the Lord's word or leading that he is writing about. This is not a short book, it has 48 chapters. But, every single time, he mentions that it is God's doing. Many times, we are very cognizant of God's presence and leading in the beginning, but like the Israelites in the desert, we begin to take God's incredible living presence for granted, and it is so easy to forget, to neglect, to ignore, and eventually, not realize that He is altogether present with us, though He is Immanuel. Oh Father, I pray that we will learn from the mistakes of the Israelites, and never take You for granted. We pray that we will learn from Ezekiel, how present You are, every chapter, every movement, every moment of our lives, giving us with Your word, guiding us our every step, not just temporarily, but through the long journey, every step of the way. For You always complete beautifully what You begin, even our salvation, our every step in sanctification, and our future eternal glory (Phil 1:6; Rom 8:30).

Ezek 43 (3/13/25)

(*Please answer the questions as best as you can.)

1. As God returns to the temple, what does God want His people to know and do (vv. 9-12); in vv. 25-27, before God accepts the offerings for the people, what does God want done and why; what do you learn?
 - God explains in v. 8, "When they placed their threshold next to My threshold and their doorposts beside My doorposts, with only a wall between Me and them, they defiled My holy name by their detestable practices. So I destroyed them in My anger." The people were mixing worship of God with their idol worshipping, and God found that to be detestable, so He destroyed them in His anger. Worshiping God must not be mixed with other practices. God does not accept a compromised or half devoted or second place love and worship. God cannot be God plus something else. Living in our world, this is very common among Christians today. We love God but we also love others as much. We will serve God but we will also serve others. So, while we love our God, when something else we love appears, we can seek that also. God has clearly taught us, that we cannot serve two masters, and yet, we want to, as we also want money or security or success or pleasure or health or wellbeing among other desires. We should seriously and humbly search our hearts and lives to see if there is something else besides God we love and serve. God plus something else happens a lot. Let's pray that our God will be our first and greatest love, and everything and everyone else be a far, far, far distant second, which cannot compete with our first love.

Ezek 44 (3/14/25)

(*Please answer the questions as best as you can.)

1. Why did God rebuke the Levites/priests and what did God want them to do (v. 23); how did God want the priests to live and why and how is it applicable to you (vv. 28-30); what do you learn?

- We read in v. 9, “This is what the Sovereign Lord says: No foreigner uncircumcised in heart and flesh is to enter My sanctuary, not even the foreigners who live among the Israelites.” I learn couple of things from this verse. First, circumcision is not only on the flesh nor is it only about the heart. God wants both our hearts and our flesh circumcised. Our faith is not only about our hearts, though it’s the most important aspect. The literal physical practice of doing the act is also important for God. That’s why marriage is not simply a union of two hearts, but the act of a wedding ceremony with a ring is not just a formality but an important part of marriage that God sees. The second thing I learn from this verse is that our God must be foremost in our worship. The foreigners may be good friends and neighbors, and we certainly want to introduce them to our living God, but they must not be foremost in our worship. Their needs, their sensitivities, our blessed desire for their good cannot and must not take precedence over worshiping our God foremost. And if these people are not circumcised in heart and flesh, that is, if they are not coming in faith in Jesus’ atonement for them, then they are not God’s children. We should love and care for them, but their needs cannot govern our worship. That’s why, we must be very careful when our worship is catered for non-believers. This does not mean that we don’t care for them or make our worship more palatable for them. But it does mean, even if they don’t understand it or like it, that must not cause us to change for them. Worshiping God for His glory must be foremost in all of our decisions and efforts.

Ezek 45 (3/15/25)

(*Please answer the questions as best as you can.)

1. What must the prince must no longer do and why; what should the prince do for the people and why; what do you learn?

- In v. 16, we read, “All the people of the land will be required to give this special offering to the prince in Israel.” All the people in the land are required to make this special offering to the prince. And the prince was not to simply receive, but his duty will be to provide the offerings for all the appointed festivals. God desires for the people to provide for the needs of the prince, and for the prince to lead the people in their offerings/worship to God, which is very similar to what Paul taught in Gal 6:6. No one simply receives and ends there. They both are taught to receive and to give. Too many people in our world usually do only one, so we have givers and takers. God’s people must not follow the ways of the world. We must follow God’s way, lovingly and joyfully obey. And we pray that when the people experience God’s way from us, that they may at first take advantage of us, but as we continue to lovingly obey our God, that they will begin to taste God’s goodness through us. And when they are no longer simply taking advantage of us “fools”, and they begin to taste God’s love through our foolishness, then they will soon meet our Savior, who gladly became like a fool to offer His life, not only for us, but also for them. Let’s pray that we will become fools for Christ, so that the people around us can taste God’s goodness through us. What they think of us is not as important as God receiving the glory through our good deeds. PTL!

Ezek 46 (3/17/25)

(*Please answer the questions as best as you can.)

1. In v. 1, what happens to the gate of the inner court throughout the week and why the difference; what is the teaching of the inheritance, yet what abuses have you seen (1Kgs 21:1-16; vv. 16-18); what do you learn?
- In v. 9, we see the people entering and exiting the worship through different gates. Again, we are not told exactly why that was. But, I do have one thought on this, and that is, for people who enter into the worship of the living God should never leave the worship as the same person who has entered. We know when we stand under the hot sun, our bodies also warm. Likewise, when we stand under the rain, our bodies will be soaked. How can there be any less of an impact when we stand in worship before the living God, who created the sun and the rain? It is sad to say, most of us, probably all of us, we expect very little of our worship before our living God. Rarely do we expect to be soaked in His presence in our worship, nor to have our hearts burning with His truth. Too often, we have no expectation. And usually, we leave the same way we have entered. Let's soak our worship with much and great prayers of expectations. Let's not just come, but let's enter and spread every corner of our chapel, but most of all, into every corner of our hearts and minds and bodies to humbly and lovingly meet the living God, who has invited us to enter into His worship.

Ezek 47 (3/18/25)

(*Please answer the questions as best as you can.)

1. What does the water from the sanctuary do and how could that be; in the distribution of the inheritance, who are now included and why (vv. 21-23); what do you learn?
- From my Bible notes. 47:1-12 Ezekiel's temple tour concludes at the entrance of the temple proper, where he finds a stream of water coming from beneath the temple and flowing east. Ezekiel's guide walks him through the water, measuring the growing river and testing the depth until it becomes impassable just over a mile from the temple. The water flowing from the temple gives life and renews the land it flows through. If this holy district and sacred city represents Jerusalem, the life-giving power of the river would be significant in restoring the region east of Jerusalem—a dry, lifeless wilderness approaching the salty waters of the Dead Sea. Ezekiel seems to envision a river of life that heals the waters of the Dead Sea and turns the wilderness into a lush orchard. This imagery recalls the book of Isaiah, where the deserts bloom under Yahweh's redemptive hand (see Isa 35:1).

Ezek 48 (3/19/25)

(*Please answer the questions as best as you can.)

1. There is a difference in the names of the twelve tribes receiving their portion (vv. 1-29) from the names of the twelve gates (vv. 30-34), where is the difference and why do you think that is; what more do you learn from this chapter; what stood out for you from this book?
- This book ends with, "And the name of the city from that time on will be: The Lord is There," or Jehovah Shammah or Yahweh is Here, and from the NT, we can include God's name, Immanuel, God with us. People would say that Israel was exiled because God was not there with His people. Though Ezekiel would be writing this book from exiled in Babylon, yet, the incredible conclusion he wrote about God's new city was, The Lord is There, and He will

always be there, for He will never leave or forsake His people, for our God is faithful even when we are faithless. To a people feeling the pain of the exile, who feel abandoned, who feel unloved, God's word to them is, The Lord is There, for He is always with us, Immanuel. May the truth and promise of God's word be more real and truthful to us than our feelings.