



Prophets and Kings: An Old Testament Study

High Meadow Ranch Men's Bible Study | A 16-lesson study

Lesson #3: Ezekiel (Tuesday, October 6, 2026)

This is the third lesson in our in-depth study of the Old Testament prophets and kings. In this lesson we're going to do a deep dive into the book, life, and ministry of **Ezekiel**. As we'll do throughout this series, we'll reference the two (2) resources¹ you've been given (please use these and bring them with you to our study).

The book of Ezekiel presents a powerful message of **judgment, God's sovereignty, personal responsibility, and restoration**. Ezekiel was a priest and prophet who ministered to the Jewish exiles in Babylon following his exile from Judah around 597 B.C. God called him through a dramatic vision (Ezekiel 1:1–28) and appointed him as a **"watchman"** to warn the people of coming judgment (Ezekiel 3:16–21). Through vivid visions and symbolic actions, Ezekiel confronted Israel's idolatry and rebellion. He warned that Jerusalem and the Temple would be destroyed, a prophecy fulfilled when Jerusalem fell to Babylon in 586 B.C. (Ezekiel 24:1–14).

Ezekiel's message ultimately moves from **judgment to hope and restoration**. God promised to gather His people, cleanse them, and give them a **"new heart" and "new spirit"** (Ezekiel 36:24–28). The **Valley of Dry Bones** dramatically illustrates God's power to restore seemingly hopeless Israel (Ezekiel 37:1–14). Ezekiel also describes God as the true Shepherd and promises a future shepherd from David's line (Ezekiel 34:11–24). The book concludes with a restored Temple and God dwelling among His people: **"THE LORD IS THERE"** (Ezekiel 48:35).

Prophet:	Ezekiel
Years of Ministry:	593 to 571 B.C. (est. 22 years)
National Focus:	Judah
Concurrent Kings:	Zedekiah (Mattaniah): 597 to 586 B.C.
Key Points & Observations:	• Priest and Prophet: Ezekiel was both a priest and prophet who ministered primarily to the Jewish exiles in Babylon (Ezekiel 1:1–3). • Dramatic Calling: God called Ezekiel through an extraordinary vision of His glory and commissioned him to speak to a rebellious people (Ezekiel 1–2). • The Watchman: Ezekiel was appointed as Israel's "watchman," responsible for warning the people of God's coming judgment (Ezekiel 3:16–21). • Coming Judgment: Ezekiel warned that Judah's rebellion and idolatry would result in the destruction of Jerusalem and the Temple in 586 B.C. • Personal Responsibility: Ezekiel emphasized that individuals are accountable before God for their own response to Him (Ezekiel 18:1–32). • New Heart and Spirit: God promised to cleanse His people and give them a "new heart" and "new spirit" (Ezekiel 36:24–28). • Valley of Dry Bones: Ezekiel's famous vision pictured God bringing life and restoration to seemingly hopeless Israel (Ezekiel 37:1–14). • Hope Beyond Judgment: Ezekiel looked forward to Israel's restoration, a future Davidic Shepherd, and God once again dwelling among His people (Ezekiel 34:23–24; 48:35).

¹ *Beginner's Introduction to the Old Testament Prophets of the Bible* and ROSE Publishing's *Kings & Prophet's Timeline*.

1. **Read Ezekiel 1:1–3 and 2:1–10**, which describe the setting of Ezekiel's ministry and God calling him to be a prophet.
 - a. Where was Ezekiel when God called him, and to whom was he being sent?
 - b. How does God describe the people Ezekiel will be speaking to? What does this tell us about the difficulty of Ezekiel's assignment?
 - c. According to Ezekiel 2:5, what was Ezekiel's responsibility regardless of whether the people listened?
2. God appointed Ezekiel to serve as a **"watchman"** for Israel. Read **Ezekiel 3:16–21 and 33:1–9**.
 - a. What was the responsibility of a watchman?
 - b. What would happen if Ezekiel failed to warn the people?
 - c. What does the watchman illustration teach us about **personal responsibility**—both Ezekiel's responsibility to speak and the people's responsibility to respond?
3. Ezekiel's message shifts from judgment to **hope and restoration**. Read **Ezekiel 36:22–28 and 37:1–14**.
 - a. In Ezekiel 36:24–28, list the things God promises to do for His people. What is significant about God giving them a **"new heart"** and a **"new spirit"**?
 - b. In the **Valley of Dry Bones**, what did the dry bones represent (37:11)?
 - c. What happens to the bones as Ezekiel prophesies? What does this remarkable vision teach us about God's ability to bring **life, hope, and restoration** out of circumstances that appear hopeless?
4. Read **Ezekiel 34:11–24 and 48:30–35**. These passages look beyond Israel's immediate circumstances toward God's future relationship with His people.
 - a. How does God describe Himself as Israel's **Shepherd**, and what does He promise to do for His scattered sheep?
 - b. Who is the future **"David"** or Shepherd described in Ezekiel 34:23–24? How does this passage point toward the coming Messiah?
 - c. Ezekiel ends with a restored Jerusalem and the words **"THE LORD IS THERE"** (48:35). Why is this an appropriate ending to a book that began with judgment, exile, and separation from God?