

THE DAILY QUIET TIME REFLECTIONS SERIES

# DRY BONES AND FIERY FURNACES

*Reflections on the Books of Ezekiel and Daniel*

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Dry Bones and Fiery Furnaces: Reflections on the Books of Ezekiel and Daniel

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*For the exiles —  
those who sit by rivers that are not home,  
who wonder whether God still sees,  
and who are waiting, whether they know it or not,  
for dry bones to live again.*

# CONTENTS

|                                                  |           |
|--------------------------------------------------|-----------|
| How to Use This Book.....                        | 6         |
| Introduction .....                               | 8         |
| <b>PART ONE — JUDGMENT ON JUDAH.....</b>         | <b>11</b> |
| Chapter One — Ezekiel 1–4.....                   | 12        |
| Chapter Two — Ezekiel 5–8.....                   | 14        |
| Chapter Three — Ezekiel 9–12 .....               | 16        |
| Chapter Four — Ezekiel 13–15.....                | 18        |
| Chapter Five — Ezekiel 16–17.....                | 20        |
| Chapter Six — Ezekiel 18–20 .....                | 22        |
| Chapter Seven — Ezekiel 21–22 .....              | 24        |
| Chapter Eight — Ezekiel 23–24.....               | 26        |
| <b>PART TWO — JUDGMENT ON THE NATIONS.....</b>   | <b>28</b> |
| Chapter Nine — Ezekiel 25–27.....                | 30        |
| Chapter Ten — Ezekiel 28–30 .....                | 32        |
| <b>PART THREE — RESTORATION .....</b>            | <b>34</b> |
| Chapter Eleven — Ezekiel 31–33 .....             | 36        |
| Chapter Twelve — Ezekiel 34–36.....              | 38        |
| Chapter Thirteen — Ezekiel 37–39 .....           | 40        |
| Chapter Fourteen — Ezekiel 40–42 .....           | 42        |
| Chapter Fifteen — Ezekiel 43–45.....             | 44        |
| Chapter Sixteen — Ezekiel 46–48.....             | 46        |
| <b>PART FOUR — SOVEREIGN OVER KINGDOMS .....</b> | <b>49</b> |
| Chapter Seventeen — Daniel 1–3.....              | 51        |
| Chapter Eighteen — Daniel 4–6 .....              | 53        |
| Chapter Nineteen — Daniel 7–9.....               | 55        |
| Chapter Twenty — Daniel 10–12 .....              | 57        |
| Conclusion.....                                  | 58        |

|                                           |    |
|-------------------------------------------|----|
| Appendix — Daily Bible Reading Plan ..... | 61 |
|-------------------------------------------|----|

## HOW TO USE THIS BOOK

This book follows the same daily rhythm as the reading plan at [dailyqt.org](http://dailyqt.org), walking through the books of Ezekiel and Daniel one section at a time. It was written to sit alongside your own Bible, not to replace it.

**1. Read the day's Scripture passage first**, using the reading plan in the appendix at the back of this book. Ezekiel is long and strange, and Daniel is dense with vision and prophecy — both are easy to read past without slowing down, so give the text itself the first word.

**2. Read the corresponding chapter in this book.** Each chapter walks through that day's passage, tracing its argument, wrestling with its harder edges, and drawing out cross-references that show how the rest of Scripture picks up its themes.

**3. Note the cross-references.** Ezekiel and Daniel do not stand alone. Their visions of a stony heart made new, a Shepherd who will come, a river flowing from the sanctuary, a Son of Man given an everlasting kingdom, and the dead rising to everlasting life echo forward into the Gospels, the Epistles, and the closing chapters of Revelation. Look them up. Let Scripture interpret Scripture.

**4. Answer the discussion questions.** Every chapter closes with four questions sized to fill a forty-five- to sixty-minute group discussion, though they work just as well as slower journaling prompts for individual reflection.

If you are part of a group, we would encourage you to read both the day's Scripture and the corresponding chapter individually during the week, and then use your time together for the fourth step: praying through and discussing what God has shown each of you. Ezekiel and Daniel are not easy books to love at first. Between them they are full of strange visions, hard judgments, architectural detail, and prophecies that can feel more tedious or bewildering than inspiring. But stay with them. The same book that shows us a valley of bleached, hopeless

bones also shows us those bones breathing again. The same book that shows us God's glory abandoning a defiled temple also shows us that glory returning to fill a new one, never to leave again. And the companion book that shows us kings and empires rising and falling also shows us one faithful man who never stopped believing that the God he served was still on the throne. Our prayer is that as you read, you will come to trust — the way Ezekiel and Daniel both came to trust, in circumstances far harder than most of ours — that the God who departs in judgment is the same God who returns in glory, and that he is faithful to finish what he starts.

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## INTRODUCTION

Ezekiel's name means "God strengthens," and it is hard to imagine a prophet who needed the meaning of his own name more than he did. He was a priest by training who never once served at an altar, because by the time he might have begun his priestly duties, he was already a captive in Babylon. He was thirty years old — the age at which a priest's ministry properly began — when the heavens opened over the Kebar River and he saw, instead of a temple he could serve in, a vision of God's throne riding on wheels within wheels, mobile, unbound to any single building, coming to him in exile.

That vision governs the whole book. Ezekiel ministered entirely among the Jewish exiles settled by the Kebar canal in Babylon, from 593 to at least 571 B.C., the whole of his recorded ministry falling within the reign of Nebuchadnezzar. He never returned to Jerusalem in the flesh, though the Lord carried him there more than once in vision. His wife died partway through his ministry, and God told him not to mourn her publicly — one more sign-act layered onto a life that seems, from the outside, to have been almost entirely given over to being a living object lesson for a stubborn people.

The book divides cleanly into three movements, and this volume follows them as its three parts. Chapters 1 through 24 record Ezekiel's warnings of judgment against Jerusalem before the city fell in 586 B.C. — the city's stubbornness, its idolatry even inside the temple courts, and the certainty of the coming siege. Chapters 25 through 32 turn outward to the nations that surrounded Judah and gloated over her fall. And chapters 33 through 48, beginning the moment news reaches the exiles that Jerusalem has finally fallen, turn toward hope: false shepherds replaced by a true one, a valley of dry bones breathing again, a temple no eye has yet seen, and a river flowing from its threshold to heal everything it touches.

Two things are worth knowing before you begin. First, Ezekiel repeats one phrase, in one form or another, roughly eighty times across these



forty-eight chapters: *then you will know that I am the LORD*. Whatever else this book is about — sin, judgment, exile, restoration — it is finally about this: that a watching world, and a watching Israel, would come to know Yahweh for who he actually is. Second, the book opens and closes with the same picture, seen from opposite directions. In chapter 10, Ezekiel watches the glory of the Lord lift off the temple mount and depart toward the east, abandoning a house too defiled to hold it. In chapter 43, that same glory returns — from the east, through the same gate, filling a new and different temple that will never again be desecrated. Everything in between is the long story of how God gets from the first scene to the second: through judgment that his own people deserved, and toward a future greater than anything they had lost.

That arc — glory departed, glory returned, dry bones breathing again in between — gives this book its title and its shape. May you find in these strange visions the same hope Ezekiel found: that no exile is ever the last word for the God who strengthens.

This volume also includes a fourth part: the book of Daniel. Daniel was taken captive in the very first wave of exiles to Babylon, eighteen years before Ezekiel arrived with the second, and the two men's ministries overlapped for decades even though they likely never met — Ezekiel among the exile community by the Kebar, Daniel serving inside Nebuchadnezzar's own court. Reading them together shows the same exile from two angles at once: the prophet who watched God's glory leave a doomed temple and promised its return, and the statesman who watched pagan kings, one after another, be brought to confess that the Most High rules the kingdoms of men. Daniel's twelve chapters, forming this volume's fourth part, tell that same story of loss and restoration from inside the throne room of Babylon itself — and close this book with a hope that reaches, in Daniel's own words, all the way to the end of the age.

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## PART ONE

# JUDGMENT ON JUDAH

*Ezekiel 1–24*

Before Ezekiel says a single word of judgment, he is given a vision he does not choose and cannot fully explain: four living creatures, wheels within wheels, a throne of sapphire blue, and above it all a likeness with the appearance of a man, wrapped in fire and radiance. This is the vision that governs the entire first movement of the book. Ezekiel does not begin with an accusation against Jerusalem. He begins by seeing who it is that Jerusalem has offended.

Only after this vision does God commission him — not to preach to the people still in the doomed city, but to the exiles already sitting beside him in Babylon, a people who, even in captivity, remained "obstinate and stubborn." Their charge was to watch and learn from what God was about to do to Jerusalem, whether they wanted to or not. Ezekiel would be their watchman: responsible not for whether they listened, but for whether he warned.

What follows across these twenty-four chapters is not one long sermon but a series of escalating warnings and enacted dramas — dramas Ezekiel performed with his own body, in full view of his neighbors, since bare words no longer seemed to reach a people this hardened. He lay bound and silent. He shaved his head and weighed the hair in a balance. He was shown, in vision, exactly what the elders of Israel were doing in the private courts of the temple while they still claimed to worship the Lord. By the section's end, in chapter 24, word will not yet have reached the exiles that Jerusalem has fallen — but the sentence will already have been pronounced, sealed, and made final.

## CHAPTER ONE: THE CALL BY THE KEBAR

### *Ezekiel 1–4*

Ezekiel's ministry does not begin with a word. It begins with a sight: the heavens opening over a canal in Babylon, four living creatures with the faces of a man, a lion, an ox, and an eagle, wheels within wheels that moved wherever the Spirit moved, and above it all a throne, and above the throne a figure like a man wrapped in fire from the waist up and fire from the waist down, with brilliant light all around him "like the appearance of the rainbow in a cloud on a rainy day" (1:28). Ezekiel does not try to describe God directly. He describes a *likeness* of a likeness — the appearance of the likeness of the glory of the Lord — because no other language will do for what he saw. He falls facedown.

Only after this vision does the Spirit set him on his feet and give him his commission. And the commission is sobering: "I am sending you to the Israelites, to a rebellious nation that has rebelled against me... The people to whom I am sending you are obstinate and stubborn" (2:3–4). God tells Ezekiel plainly, before he has spoken a single word, that his audience will not listen — and then sends him to speak anyway. His responsibility was never contingent on results. As God would later spell it out in the watchman passage that closes this section, Ezekiel would be held accountable not for whether Israel turned from her sin, but for whether he warned her at all (3:16–21). If he failed to speak, their blood was on his head. If he spoke and they refused to listen, he had saved himself, whatever became of them.

It is worth pausing on why God sent a message of judgment to people who were, in one sense, already being judged — the exiles were in Babylon, after all, and Jerusalem had not yet fallen. But this is precisely the point. The exiles were watching from a distance what was about to happen to those left behind, and God intended it as an object lesson for them, not a spectacle for its own sake. They had been given a kind of grace: to see rather than to suffer, at least not yet. And Ezekiel's sign-acts that close this section — lying bound on his side for over a year, eating meager rationed bread, shaving his head and dividing the hair

into thirds to portray the fates awaiting Jerusalem's population — were meant to drive that lesson home in a way words alone could not.

We should not read this and conclude that the exiles escaped judgment because they were more righteous than those in Jerusalem. Every indication in the text is the opposite: they were just as stubborn, just as prone to idolatry, simply relocated. If they were spared the worst of what was coming, it was owing entirely to God's grace and his faithfulness to his own covenant promises, not to anything they had earned. The same is true for us. If we have been spared the judgment our own rebellion deserves, it is not because we are less guilty than anyone else. It is because grace, and grace alone, has intervened on our behalf.

### **Discussion Questions**

1. Ezekiel's vision of God's glory comes before his commission to speak. Why might it matter that a right vision of God precedes a call to obedience?
2. God tells Ezekiel his hearers will not listen, and sends him to speak anyway. What does this suggest about how we should measure faithfulness in ministry or witness — by results, or by obedience?
3. The exiles were given the "grace" of watching rather than directly suffering Jerusalem's judgment, even though they were no less guilty. Where in your own life have you been shown a similar grace — spared a consequence you deserved?
4. Ezekiel used dramatic, embodied sign-acts because words alone were not getting through. Are there situations today where actions communicate what words cannot?

## CHAPTER TWO: WHEN GOD SAYS HE DOES NOT SEE

*Ezekiel 5–8*

Three chapters of unrelenting judgment — sword, famine, plague, and wild beasts, poured out on Jerusalem for her idolatry — bring us to a fourth, in which Ezekiel is given a guided tour of exactly what the exiles' former neighbors are doing back home. Still sitting in his house with the elders of Judah gathered around him (8:1), he is transported in vision to the temple in Jerusalem, where he is shown, room by room, the corruption hiding behind Israel's public profession of worship: an idol of jealousy set up at the very entrance to the temple, seventy elders burning incense before images of every kind of unclean creature painted on the walls, women weeping for the pagan god Tammuz at the north gate, and twenty-five men turning their backs on the temple itself to bow toward the rising sun.

What makes this section so unsettling is not merely the idolatry — the ancient world was full of idolatry, and none of it should have surprised anyone. What is unsettling is who was doing it. This was the temple of the Lord. These were his chosen people, his priests, his elders — men who, by every outward measure, still identified as worshipers of Yahweh. And their justification for treating his house this way is given to us directly: "The LORD does not see us; the LORD has forsaken the land" (8:12). They had decided, in effect, that God was not watching and did not care, and so they turned to whatever gods seemed more responsive to their immediate wants.

There is a pattern worth naming here, because it did not end with Ezekiel's generation. When God does not answer prayer on our preferred timetable or in our preferred way, the temptation is not usually to abandon faith outright — it is to supplement it. To decide that the Scriptures we already have are somehow insufficient, and to go looking for something more: a fresh word, a special experience, a private revelation that promises to give us what plain obedience has not. Whatever the modern equivalent of Tammuz-weeping or sun-

bowing looks like, the underlying logic is identical to what Ezekiel saw in that temple: *God isn't giving me what I want through ordinary means, so I will find something — or someone — who will.* Scripture's own verdict on that impulse is unambiguous. What God calls sufficient (2 Timothy 3:16–17), we are not free to treat as merely a starting point.

Chapter 7 closes this section with a sober principle: "I will deal with them according to their own conduct, and by their own standards I will judge them" (7:27). It is a chilling thought until we remember that Jesus taught something remarkably similar — that the standard by which we judge others will be turned back on us (Matthew 7:2). None of us, examined by our own standard applied without mercy, comes out well. Which is exactly why the gospel does not ask God to judge us by our own standard, but offers us, instead, an entirely different basis of acceptance: not our conduct, but Christ's.

### **Discussion Questions**

1. The idolatry in chapter 8 happened inside the temple, among people who still considered themselves worshipers of the Lord. What does this suggest about how compromise typically enters a life of faith — suddenly, or gradually?
2. "The LORD does not see us; the LORD has forsaken the land" (8:12) was the excuse the elders gave themselves. What are some modern versions of this same reasoning?
3. Where might you be tempted to look for "something more" than what God has already given in his Word?
4. Ezekiel 7:27 says God will judge people "according to their own conduct... by their own standards." How does this verse deepen your appreciation for grace rather than justice as the ground of your standing before God?

## CHAPTER THREE: THE GLORY DEPARTS

### *Ezekiel 9–12*

This is the hinge on which the whole book turns. In a vision that unfolds across four chapters, Ezekiel watches the glory of the Lord — the same glory he saw enthroned above the cherubim in chapter 1 — begin to move. First it rises from the cherubim to the threshold of the temple (9:3). Then it fills the temple court with radiance while the cherubim spread their wings and lift off the ground, the glory moving with them to the east gate (10:18–19). Finally, from above the city itself, the glory departs entirely and comes to rest on the mountain to the east of Jerusalem (11:22–23) — and then, though the text does not say so directly here, it is gone. God's own dwelling has abandoned his own house, and it will not return for twenty-five more chapters.

The reason is given plainly enough in the same vision: before the glory departs, a man clothed in linen is sent through the city to mark the foreheads of those who "grieve and lament over all the detestable things" being done in it (9:4). Everyone without that mark is struck down. Ezekiel, watching the slaughter unfold and realizing that almost no one has been marked, falls facedown and cries out, "Alas, Sovereign LORD! Are you going to destroy the entire remnant of Israel?" (9:8). It is one of the only moments in the book where we see Ezekiel's own heart laid bare rather than simply relaying God's words, and it tells us something important: even the prophet commissioned to pronounce this judgment found it almost unbearable to watch.

And yet, in the middle of a vision this dark, there is a promise that will matter more than almost anything else in the book: "I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh" (11:19). Israel's fundamental problem, as this book diagnoses it again and again, was never a shortage of law, of temple, or of priesthood. It was a heart that could not obey what it already knew. What Israel needed was not a clearer command but a new nature — and this is precisely what the New Covenant, foreshadowed here and made explicit later in chapter 36, promises to supply. What the Law demanded but could never



produce, the Spirit of God would one day give freely to those he called his own.

We live on this side of that promise's fulfillment. The stony heart Ezekiel describes is not a metaphor limited to ancient Israel; it is an accurate description of every heart before it is remade by grace. And the hope held out here — that God himself would do for his people what they could never do for themselves — is the same hope every believer now stands in, secured not by our own resolve but by the finished work of Christ and the ongoing presence of his Spirit.

### **Discussion Questions**

1. The glory of God departs from the temple in stages — rising, moving to the gate, then leaving the city — rather than all at once. Why might God have shown Ezekiel a gradual departure rather than a sudden one?
2. Ezekiel's cry in 9:8 shows real anguish even as he faithfully relays God's judgment. What does this teach us about how a person can hold both obedience to hard truth and genuine grief together?
3. God promises to replace a "heart of stone" with a "heart of flesh" (11:19). In what areas of your life do you still feel the pull of a stony, resistant heart, even as a believer?
4. This chapter diagnoses Israel's core problem as a matter of the heart rather than a lack of information. Where do you see that same pattern — knowing what is right but lacking the will to do it — in your own life?

## CHAPTER FOUR: FALSE PEACE AND A USELESS VINE

*Ezekiel 13–15*

If the temple's private idolatry was one form of Judah's unfaithfulness, the public preaching of her prophets was another, and arguably more dangerous, because it dressed itself up as the very voice of God. "Woe to the foolish prophets who follow their own spirit and have seen nothing!" the Lord declares through Ezekiel. "Even though the LORD has not sent them, they say, 'The LORD declares'... Have you not seen false visions and uttered lying divinations when you say, 'The LORD declares,' though I have not spoken?" (13:3, 6–7). These were not enemies of Israel's faith; they were its most trusted teachers, and their crime was telling comfortable lies in God's name to a people who wanted comfortable lies more than they wanted the truth.

Chapter 14 widens the indictment to the elders who came seeking a word from the Lord while privately holding onto their idols, and it closes with a sobering picture: even if Noah, Daniel, and Job — three men renowned across Scripture for extraordinary righteousness — were living in Jerusalem, they could save only themselves by their righteousness, not the city (14:14, 20). No accumulation of individual righteousness, however great, could stand in the gap for a nation thus compromised. It is a theme that will return with even more force later in the book, when God searches for someone, anyone, who might stand in the breach on Jerusalem's behalf — and finds no one (22:30).

Chapter 15 closes the section with a small, almost throwaway image that carries real weight: Jerusalem compared to a vine. Not a productive vine bearing fruit, but wood — and useless wood at that, good for nothing but burning, since vine-wood is too soft even to make a peg to hang something on. "As I have given the wood of the vine among the trees of the forest as fuel for the fire, so will I treat the people living in Jerusalem" (15:6). The image is deliberately deflating. Israel had no inherent value the way a strong oak or cedar might; whatever value she had ever possessed lay entirely in her fruitfulness, in what God had

intended to grow from her. Stripped of that purpose, she was simply fuel.

There is a warning here worth sitting with, especially for anyone in a position to teach or preach. It is a far more comfortable thing to tell people what they want to hear than what they need to hear, and the temptation to do so does not require malice — often it requires only the desire to be liked, to keep the peace, to avoid the awkwardness of correction. But Ezekiel's false prophets remind us that popularity and truthfulness are not the same measure, and a message can be warmly received and still be entirely false.

### **Discussion Questions**

1. The false prophets in chapter 13 claimed divine authority for messages God never gave them. How can we test whether a message — from a pulpit, a book, or our own convictions — is genuinely from God?
2. Even Noah, Daniel, and Job could not save the city by their own righteousness (14:14). What does this teach about the limits of individual holiness to shield a community from the consequences of its collective sin?
3. Jerusalem is compared to a useless, fruitless vine (ch. 15). What do you think it means, practically, for a life or a church to be "fruitful" rather than merely present?
4. Where have you been tempted to soften a hard truth — to yourself or to someone else — because the truth felt unwelcome?

## CHAPTER FIVE: AN UNFAITHFUL WIFE AND A RIDDLE OF EAGLES

*Ezekiel 16–17*

Chapter 16 is one of the most graphic passages in all of Scripture, and it is graphic by design. Israel's history is told as the story of an abandoned infant girl, left unwashed and uncared for in an open field, whom God finds, rescues, raises, and eventually marries — clothing her in fine linen and silk, adorning her with jewelry, making her famous for her beauty among the nations (16:6–14). And then, astonishingly, this same woman takes the wealth and beauty her husband gave her and uses it to prostitute herself to everyone who passes by — to Egypt, to Assyria, to Babylon — "at every street corner" (16:24–25), squandering on foreign idols and foreign alliances the very gifts God had lavished on her.

The language is deliberately shocking, and it is meant to be. Sin does not feel this ugly from the inside. It feels reasonable, even understandable — a pragmatic accommodation to circumstances, a search for security or pleasure through whatever means seem available. Ezekiel's language strips away that self-justification and shows us the same choices from God's vantage point: idolatry as adultery, unfaithfulness as prostitution, the abandonment of covenant love for cheaper, temporary substitutes. If we find the imagery uncomfortable, that discomfort is doing exactly what it was designed to do.

And yet the chapter does not end in judgment. It ends, astonishingly, with a promise: "I will establish my covenant with you, and you will know that I am the LORD... I will forgive you for all you have done" (16:62–63). Grace here is not offered because the offense was small — the chapter has spent sixty verses insisting it was not — but because God's covenant faithfulness does not depend on the faithfulness of the one he has bound himself to. This is the same New Covenant hope Jeremiah proclaimed in his own generation: a forgiveness so total, and a restoration so certain, that Israel's response will not be triumphant pride but stunned, grateful silence — "you will remember and be

ashamed and never again open your mouth because of your humiliation" (16:63).

Chapter 17's riddle of the eagles — two great eagles, a transplanted cedar sprig, a vine that reaches disastrously toward the wrong source of nourishment — retells recent political history as parable: Judah's King Zedekiah broke his sworn treaty with Babylon to seek help from Egypt instead, and the chapter promises this betrayal will not go unpunished. But it closes, characteristically for Ezekiel, on a note of distant hope: "I myself will take a shoot from the very top of a cedar and plant it... It will produce branches and bear fruit and become a splendid cedar" (17:22–23) — a promise of a coming king from David's line who will succeed where Zedekiah's faithlessness failed.

### **Discussion Questions**

1. Why do you think God chose such deliberately shocking imagery to describe Israel's idolatry in chapter 16? What does this suggest about how seriously God takes what we might consider "smaller" compromises?
2. Israel's restoration in 16:62–63 is met not with celebration but with shame and silence. Why might genuine grace produce humility rather than self-congratulation?
3. Zedekiah broke a sworn oath to seek a better deal elsewhere (ch. 17). Where are you tempted to break faith with a commitment because a more attractive option has appeared?
4. The chapter ends with a promise of a future righteous king planted by God himself. How does this anticipate Christ, and how does that hope change the way we read Israel's failures?

## CHAPTER SIX: EVERY MAN FOR HIS OWN SIN

*Ezekiel 18–20*

For generations, Israel had lived under a proverb: "The parents eat sour grapes, and the children's teeth are set on edge" (18:2) — a fatalistic shrug that blamed present suffering on the sins of previous generations rather than on personal responsibility. God confronts this proverb directly and forbids its further use in Israel: "The one who sins is the one who will die. The child will not share the guilt of the parent, nor will the parent share the guilt of the child" (18:20). Each person stands before God on the basis of their own righteousness or wickedness, not their ancestry.

But the chapter goes further than simple individual accountability. It insists that a person's final moral state matters more than their history: a righteous person who turns to wickedness will die for that wickedness, with none of their former righteousness remembered on their behalf; a wicked person who turns from wickedness to righteousness will live, with none of their former sin held against them (18:24, 27–28). This can feel, at first read, unjust — shouldn't a lifetime of good count for something, and shouldn't genuine change in a person's final days somehow feel too convenient? But God's own response anticipates the objection: "Is my way unjust? Is it not your ways that are unjust?" (18:25). We are simply not positioned to sit in judgment on the Judge of the whole earth. What this principle offers, rightly understood, is not injustice but hope — the assurance that no one's past disqualifies them from a genuinely transformed future, and no one's past righteousness exempts them from the need for ongoing faithfulness.

Chapter 20 then steps back to survey Israel's entire history — in Egypt, in the wilderness, in the Promised Land — and finds the same pattern repeating at every stage: God calls his people to obedience, they rebel, God threatens to destroy them, and God relents "for the sake of my name" (20:9, 14, 22, 44). Four times in this single chapter, the reason given for Israel's survival is not her merit but God's reputation among the watching nations. This is a theme that runs through the entire book

and deserves to be named clearly: God's ultimate concern in dealing with his people is not merely their comfort or even their salvation in isolation — it is his own glory, his own name, being rightly known and honored. Israel's persistent survival across centuries of persistent rebellion testifies to nothing in Israel and everything about the God who bound himself to her.

That same logic extends to us. If we have been preserved through our own seasons of rebellion, it was never because we earned the reprieve. It was, and remains, for the sake of a name greater than our own.

### **Discussion Questions**

1. Ezekiel 18 insists each person is judged for their own sin, not their parents'. How does this principle apply to generational patterns of sin or dysfunction you may have observed in families, including your own?
2. Why might a person's *final* moral direction matter more, biblically, than the balance sheet of their whole life? How does this shape how we think about deathbed repentance, or about long-time believers who fall into serious sin?
3. Chapter 20 shows God repeatedly relenting from judgment "for the sake of my name" rather than because Israel deserved it. How does this change the way you think about times God has been patient with you?
4. If God's ultimate priority in Scripture is his own glory rather than merely human comfort, how should that shape what we pray for and how we evaluate whether our lives are "going well"?

## CHAPTER SEVEN: NO ONE TO STAND IN THE GAP

*Ezekiel 21–22*

Chapter 21 pictures Nebuchadnezzar standing at a literal fork in the road, uncertain whether to march against Jerusalem or against the Ammonite capital of Rabbah, and resorting to pagan divination to decide — shaking arrows, consulting idols, examining a liver for omens (21:21). It is a strange detail to dwell on until we notice the point Ezekiel is making: these are not the tools by which Nebuchadnezzar's decision is actually being made. The LORD is sovereign even over a pagan king's superstitious guesswork, directing the lot toward Jerusalem for purposes entirely his own. Whatever means people use to seek guidance — omens, horoscopes, or simple human calculation — none of it operates outside God's governance. "The lot is cast into the lap, but its every decision is from the LORD," as Proverbs puts it (16:33).

The chapter also contains a small but significant note of hope buried inside a pronouncement of ruin: "A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it" (21:27). Even as the Davidic monarchy in Jerusalem is being dismantled, God promises that the crown is not gone forever — it is simply waiting for its rightful owner. Every reader of this book, this side of the manger and the empty tomb, knows who that promise ultimately points to.

Chapter 22 delivers what may be the most comprehensive indictment in the book: princes who behave like wolves tearing prey for dishonest gain, priests who do violence to the law and fail to teach the difference between the holy and the common, prophets who cover over wrongdoing with false visions, and ordinary people who oppress the poor, extort the vulnerable, and mistreat foreigners (22:25–29). Every layer of Judean society, from the highest office to the ordinary citizen, stands indicted. And then comes the verse that gives this chapter its most haunting line: "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" (22:30).

Not one. Not among the leaders, not among the priests, not among the people. This should sober anyone tempted to think too highly of their own righteousness relative to others'. If God searched the whole of Judah and found no one able to stand in that gap, we have no grounds for assuming we would have fared differently. And it should heighten, rather than diminish, our wonder at what came next in redemptive history: what no human intercessor could do for Jerusalem, Christ would do — not merely standing in the gap, but closing it permanently, by becoming the very judgment he stood between.

### **Discussion Questions**

1. God's sovereignty extended even over Nebuchadnezzar's pagan divination (21:21–23). How does it change your perspective on uncertain circumstances to know God governs outcomes even when the visible means look arbitrary or secular?
2. Chapter 22 indicts every level of Judean society — leaders and ordinary people alike. Where do you see comparable failures distributed across different roles in a church or community today, rather than concentrated in just one group?
3. "I found no one" (22:30) is a sobering verdict. What is your honest reaction to the idea that not even your own righteousness would have been sufficient to "stand in the gap"?
4. How does Christ's role as the one who stands in the gap for us change the way you approach your own shortcomings?

## CHAPTER EIGHT: TWO SISTERS AND A COOKING POT

*Ezekiel 23–24*

Chapter 23 returns to the marital metaphor of chapter 16, this time telling the story through two sisters — Oholah representing Samaria, the capital of the northern kingdom, and Oholibah representing Jerusalem, capital of the south. Both, the text says, "engaged in prostitution in Egypt" even in their youth (23:3), and both went on to pursue alliance after ruinous alliance with foreign powers — Assyria, then Babylon, then Egypt again — each pursuit driven by the same restless search for security and status apart from trust in the Lord. What makes the chapter especially pointed is its closing observation that Jerusalem, who watched her sister Samaria judged and destroyed by Assyria for exactly this behavior, "became more depraved than her sister" rather than learning from the warning (23:11). Witnessing someone else's judgment did not produce repentance; if anything, it seems to have produced a kind of numbness.

Then, in chapter 24, the book's first major movement reaches its conclusion with two connected sign-acts. The first is a parable of a cooking pot, set on the fire with choice cuts of meat inside, representing Jerusalem under siege — the pot boiling until the meat is consumed and even the pot itself is scorched clean, a picture of a judgment so thorough that nothing of the corruption will remain hidden (24:3–13). The second is almost unbearably personal: God tells Ezekiel that his wife, "the delight of your eyes," will die suddenly, and instructs him not to mourn her publicly — no weeping, no covering his face, no funeral customs of any kind (24:16–17). When she dies that evening exactly as foretold, and Ezekiel obeys, his neighbors ask him why, and his answer becomes the final sign of this section: just as he could not outwardly mourn the loss of what he loved most, so the exiles, when Jerusalem falls and they hear news of the destruction of the temple they still cherished, will find themselves too stunned even to grieve in the ordinary way (24:22–24).

It is one of the costliest sign-acts any prophet was ever asked to perform, and Ezekiel performs it without recorded protest. The verse that seals this whole section states God's final word plainly: "I the LORD have spoken. It will come to pass; I will act. I will not hold back; I will not have pity, nor will I relent" (24:14). Judgment, so often delayed and relented in Israel's history when there was genuine repentance, has here reached a point of finality. The die is cast; the city's fate is sealed before the exiles even hear that it has happened.

### **Discussion Questions**

1. Jerusalem watched her "sister" Samaria judged and, instead of repenting, became even more corrupt (23:11). Why do you think witnessing someone else's consequences so often fails to produce genuine change in us?
2. Ezekiel was asked to forgo the ordinary rituals of mourning as a sign to his people. What does this cost you, personally, to imagine obeying?
3. God says of Jerusalem's judgment, "I will not relent" (24:14) — a departure from his more typical pattern of relenting when people repent. What does this teach about the reality that some seasons of testing or discipline in our own lives may need to run their full course rather than being shortened?
4. Looking back across Part One as a whole, what is the most significant thing you have learned about God's character from watching him deal with Jerusalem's unfaithfulness?

## PART TWO

# JUDGMENT ON THE NATIONS

*Ezekiel 25–30*

With Jerusalem's fate sealed at the end of chapter 24, Ezekiel's attention turns outward. Six chapters, addressing seven nations, form this second and shortest movement of the book: Ammon, Moab, Edom, and Philistia in chapter 25; Tyre across chapters 26 through 28; Sidon briefly in chapter 28; and Egypt at greatest length across chapters 29 and 30. On the surface, this looks like a change of subject. It is not. It is the same theology of chapters 1 through 24, applied outward.

A pattern runs through nearly every one of these oracles, and it is worth naming plainly: these nations are judged, almost without exception, not primarily for their own idolatry — real as that was — but for their attitude toward Israel's suffering. Ammon said "Aha!" over the desecration of God's sanctuary. Moab mocked Judah as just another ordinary nation, no different from anyone else. Edom took vengeance on her own kin. Philistia acted out of old, bitter enmity. Tyre rejoiced that a trading rival's gate had been broken open. Each of these nations, in other words, is judged for gloating — for treating Israel's calamity as occasion for satisfaction rather than sorrow. This falls squarely within the ancient promise God made to Abraham: "I will bless those who bless you, and whoever curses you I will curse" (Genesis 12:3). Even while God's own hand was actively disciplining his people, the nations who celebrated that discipline were not thereby excused; they had crossed a line that was never theirs to cross.

It would be a mistake, though, to read this section as teaching that Israel enjoyed some blanket immunity from criticism simply by virtue of being God's chosen people. Egypt, notably, is judged for a different reason entirely — not for gloating over Judah's fall, but for having been a false source of confidence for Judah in the first place, a nation Judah trusted instead of trusting the Lord (29:16). And later in the book, Edom will be judged again, this time explicitly for taking Israel's judged land as spoil rather than merely for insulting Israel's fall. The nations,

like Israel, are ultimately measured by the same standard: whether their words and actions honored or dishonored the Lord's own name and purposes.

That standard — not human sentiment, not tribal loyalty, but God's own glory — is what holds this entire section together, and it will carry directly into the third and final movement of the book, where the very same phrase that closes almost every oracle in this section, "then they will know that I am the LORD," becomes the note on which Israel's restoration is finally announced.

## CHAPTER NINE: A DIRGE FOR THE NATIONS

*Ezekiel 25–27*

Four short, sharp oracles open this section — against Ammon, Moab, Edom, and Philistia — and each one names essentially the same charge: these nations rejoiced, in one way or another, over Judah's calamity. Ammon jeered at the desecration of the sanctuary. Moab dismissed Judah as nothing special, "like all the other nations" (25:8). Edom, descended from Esau, took vengeance on her own brother's line. Philistia acted "in revenge... with malice in their hearts" (25:15). None of these nations is charged with directly causing Judah's fall — Babylon did that — but each is judged for how they responded to it: with satisfaction rather than sorrow.

There is something instructive in the range of these nations' relationships to Israel. Ammon and Moab descended from Lot, Abraham's own nephew. Edom descended from Esau, Jacob's twin brother. These were not distant strangers; in some cases they were closer to Israel by blood than nations Israel counted as allies. And yet kinship did not restrain their contempt when Israel fell. It is a sober reminder that shared history or shared family does not automatically produce shared loyalty in hard seasons — sometimes it produces the opposite, an old rivalry finally given its opening.

Chapters 26 and 27 then turn to Tyre, the great maritime trading city, and linger there at greater length than any of the other four combined. Tyre's specific offense was commercial gloating: "Tyre has said concerning Jerusalem, 'Aha, the gate to the nations is broken, and its doors have swung open to me; now that she lies in ruins I will prosper'" (26:2). Jerusalem's destruction, in Tyre's eyes, was simply an opportunity — one competitor's collapse clearing the field for another's advantage. Chapter 27 then delivers an extended funeral lament over Tyre's coming fall, cataloguing in almost loving detail the trade goods, sailors, and merchants that made the city famous, precisely so that the depth of the coming loss can be felt in full. A city built entirely on trade and self-sufficiency, the chapter insists, offers no lasting security once God determines to bring it down.

The lesson that runs beneath all of these oracles is one this whole book keeps returning to from different angles: sin is not measured chiefly by how ugly or cruel it appears to human eyes, but by how directly it stands against what God values. Gloating over someone else's downfall may look, in ordinary human terms, like a fairly minor moral failing compared to violence or theft. Scripture treats it with far greater seriousness, because it reveals something about where our hearts actually stand — with mercy or against it, with the sufferer or against them.

### **Discussion Questions**

1. Ammon, Moab, Edom, and Philistia are judged specifically for gloating over Judah's suffering, not for a separate, unrelated crime. Why might indifference or satisfaction at someone else's pain be treated so seriously by God?
2. Kinship (Ammon, Moab, Edom) did not prevent contempt when Israel fell. Where have you seen close relationships fail to produce loyalty in hard seasons — and where have you seen the opposite, unexpected loyalty from someone with no obligation to give it?
3. Tyre's downfall is described at length specifically to make its loss felt. What does this suggest about the danger of building a life or an identity entirely around commercial or material success?
4. Is there someone whose recent hardship you have privately viewed with satisfaction rather than sorrow? What would it look like to repent of that, even quietly?

## CHAPTER TEN: THE FALL OF PRIDE

*Ezekiel 28–30*

The judgment on Tyre continues into chapter 28, but the tone shifts partway through. The oracle against Tyre's ruler begins the way the earlier oracles did — condemning arrogance, in this case a claim to actual divinity: "In the pride of your heart you say, 'I am a god'" (28:2). God's answer is direct: "You are a man and not a god" (28:9). But then, starting at verse 12, the description shifts into language too grand for any human ruler to bear. This figure is said to have had "the seal of perfection," to have been "in Eden, the garden of God," adorned with precious stones, described as "the anointed cherub who covers" — set on the holy mountain of God, blameless "from the day you were created till wickedness was found in you" (28:12–15). Most readers of this passage, ancient and modern alike, have concluded that Ezekiel's language here reaches beyond the human king of Tyre to describe, in and through him, the original fall of Satan himself — pride and beauty corrupted into rebellion, cast down from the very presence of God.

Whatever we make of the precise referent, the lesson translates cleanly: beauty, wisdom, wealth, and status are gifts, not achievements, and the moment they are treated as grounds for self-exaltation rather than occasions for humility, they become the very things that bring a person down. As the prophet Micah put it in words far simpler than Ezekiel's: "He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6:8). Whether the figure in view is a proud Phoenician king or the original rebel angel, the diagnosis is the same, and so is the remedy.

Chapters 29 and 30 turn to Egypt, and here the charge against a nation shifts once more. Egypt is not condemned chiefly for gloating over Judah, as the earlier nations were, but for having been a false confidence — a nation Judah trusted for military help instead of trusting the Lord, and one that would prove, in the moment of crisis, to be nothing but "a splintered reed" (29:6). It is worth noting who does receive credit in this section: Nebuchadnezzar, the very king who destroyed Jerusalem



and would go on to conquer Egypt, is explicitly said to be rewarded by God for his labor against Tyre, because he was acting, unknowingly, as God's instrument of judgment (29:18–20). Babylon is not thereby exempt from later judgment for her own pride — Isaiah and Jeremiah both pronounce that judgment elsewhere — but in this moment, faithfully executing what God had decreed, even a pagan king finds himself blessed for it.

### **Discussion Questions**

1. The oracle against Tyre's king shifts from describing a proud human ruler to describing what many read as the original fall of Satan. What connects pride in a human heart to the oldest rebellion in the universe?
2. Egypt is condemned for being a "splintered reed" — a false source of confidence Judah leaned on instead of God. What "splintered reeds" are you tempted to lean on for security instead of trusting God directly?
3. Nebuchadnezzar, a pagan king, is rewarded for faithfully executing what God had ordained, even though he likely had no idea he was serving God's purposes. What does this suggest about God's ability to use even unbelieving people and institutions for his purposes?
4. As you finish Part Two, how has watching God hold the nations to the same standard as Israel shaped your understanding of his justice?

## PART THREE

# RESTORATION

*Ezekiel 31–48*

Ezekiel received his first commission in chapters 2 and 3 to deliver a message of judgment. He receives a second commission here in chapter 33 to deliver a message of deliverance — and these two commissions mark the two great halves of his ministry. Everything before this point has moved toward one outcome: the fall of Jerusalem. Everything after moves toward another: her far greater restoration.

The turning point arrives almost quietly. A fugitive reaches the exiles with three words: "The city has fallen!" (33:21). Ezekiel, whose mouth had been supernaturally restrained for the better part of seven years except when delivering specific oracles (3:26–27; 24:27), is suddenly free to speak again. And what he says, from this point forward, changes register entirely. The prophet of unrelenting judgment becomes the prophet of unstoppable hope: false shepherds replaced by one true Shepherd; a valley of dead, dry bones commanded to live; a vast enemy coalition broken before it can do lasting harm; and finally a temple no eye has yet seen, filled once more with the glory that departed twenty-five chapters earlier — this time never to leave again.

It would be easy to read these final sixteen chapters as simply a happier ending tacked onto a grim book, but that misses what is actually happening theologically. The restoration promised here is not presented as Israel's reward for having finally learned her lesson. Quite the opposite: God states plainly, more than once, that he acts "not for your sake... but for the sake of my holy name" (36:22). Judgment was never God's last word for his people, but neither was restoration ever a matter of what Israel had earned. Both movements — the tearing down and the building up — flow from the same source: God's unwavering commitment to his own glory and his own covenant faithfulness, regardless of what his people deserved at any given moment.

This is why the closing vision of the book, sprawling across nine detailed chapters of temple measurements, priestly regulations, and tribal land allotments, ends on a single sentence that gathers up everything that came before it. The very last words of Ezekiel give the new city its name: "THE LORD IS THERE" (48:35). That is the whole of the gospel this book has to offer, compressed into three words. Whatever else has been lost — the temple, the land, the throne, the glory — can be restored, because the God who departed is the same God who is faithful to return.

## CHAPTER ELEVEN: FROM EGYPT'S FALL TO ISRAEL'S NEW WATCHMAN

*Ezekiel 31–33*

Chapter 31 delivers one more funeral dirge, this time comparing proud Egypt to a magnificent cedar of Lebanon — taller and more splendid than any tree in the garden of God, its branches sheltering every bird and beast, until pride brought it down and cast it into the depths, to lie among the uncircumcised and the slain (31:3–18). Chapter 32 continues with two more laments, cataloguing Egypt's descent into Sheol alongside Assyria, Elam, and other fallen powers — a grim procession of once-great nations, all of them now reduced to the same silent grave.

And then, in the middle of chapter 33, everything changes. Word finally reaches the exiles: Jerusalem has fallen. The judgment Ezekiel spent twenty-four chapters announcing has come to pass exactly as spoken, and his mouth — sealed for years except when delivering specific oracles — is opened. But before the book turns fully toward hope, God recommissions Ezekiel with almost the same language he used at the very beginning: "I have made you a watchman for the people of Israel" (33:7; compare 3:17). The task has not changed even though the moment has. Ezekiel is still responsible to warn, whether people listen or not, and this chapter closes with a portrait of exactly the response he can expect: people who "sit before you as my people and hear your words, but they do not put them into practice," whose talk is full of love while their hearts remain fixed on unjust gain (33:31). They treat the prophet's message the way one might enjoy a beautiful song — pleasant to listen to, but never intended to be obeyed (33:32).

This ought to be a caution to anyone who has spent years hearing good teaching without being changed by it. It is entirely possible to love the sound of truth — to gather for it, discuss it, even be moved by it emotionally — while keeping one's actual life untouched by it. Ezekiel's audience did this for years, and the warning embedded in their example is not that hearing the word is worthless, but that hearing without doing is a particular kind of self-deception, one the New Testament will later

name explicitly: "Do not merely listen to the word... Do what it says" (James 1:22).

The chapter also restates, more sharply than before, the principle from chapter 18: a person's final moral direction, not their history, determines the outcome. "If a righteous person turns from their righteousness and does evil, they will die for it. And if a wicked person turns away from their wickedness and does what is just and right, they will live by doing so" (33:18–19). Some readers find this unsettling, as if history should count for more than it apparently does. But the deeper comfort here is this: no failure, however long-standing, forecloses the possibility of a genuinely different ending — for Israel, or for us.

### **Discussion Questions**

1. Egypt's fall is compared to a magnificent cedar brought down by its own pride (ch. 31). What "tall trees" in your own life — achievements, relationships, reputation — could become sources of pride rather than gratitude?
2. Ezekiel's mouth is opened the moment news of Jerusalem's fall arrives, but his task as watchman does not change. What does this suggest about how faithful ministry continues across very different seasons?
3. The people "hear" Ezekiel's words but do not "put them into practice" (33:31–32). Where might you be doing the same thing with something you have heard and even loved, but not yet obeyed?
4. Chapter 33 restates that a person's final direction matters more than their past. Does this truth comfort you, unsettle you, or both — and why?

## CHAPTER TWELVE: FALSE SHEPHERDS, NEW HEART

*Ezekiel 34–36*

Chapter 34 opens with one of the most direct indictments of leadership anywhere in Scripture. Israel's shepherds — her kings, priests, and civic leaders — are charged with feeding themselves rather than the flock, taking the wool and the meat while leaving the sheep to scatter and starve, never bothering to strengthen the weak, heal the sick, or search for the lost (34:2–4). It is a devastating picture of leadership turned entirely inward, and it explains a great deal about how Israel arrived at exile in the first place: a people are only as well cared for as their shepherds are faithful.

But God's response is not merely to condemn the failed shepherds. It is to become the Shepherd himself: "I myself will search for my sheep and look after them... I will rescue them... I will tend them in a good pasture" (34:11–14). And then, remarkably, this personal shepherding is tied to a promised human ruler as well: "I will place over them one shepherd, my servant David, and he will tend them" (34:23) — a promise that reaches beyond the historical David, long dead by Ezekiel's time, to a coming descendant who would embody everything Israel's failed shepherds were not. It is not difficult to hear, centuries later, an echo of this chapter in Jesus' own words: "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11).

Chapter 36 then delivers what may be the theological high point of the entire book: the full unveiling of the New Covenant promise first glimpsed back in chapter 11. God promises to sprinkle clean water on his people, cleansing them from every idol; to remove their heart of stone and give them a heart of flesh; to put his own Spirit within them so that they will finally, actually walk in his statutes (36:25–27). And the reason given for all of this, repeated with almost jarring bluntness, is not Israel's worthiness: "It is not for your sake, people of Israel, that I

am going to do these things, but for the sake of my holy name... I will show the holiness of my great name" (36:22–23).

This ought to reshape how we understand our own salvation. If God's motive for restoring Israel was never Israel's merit, then our own confidence before God can never rightly rest on our merit either. The same Spirit promised here to Israel is the Spirit every believer now possesses — not as a reward for good behavior, but as the down payment of an inheritance secured entirely by grace (Ephesians 1:13–14). What Israel could never produce in herself, God supplies. What we could never produce in ourselves, God has already supplied.

### **Discussion Questions**

1. Israel's shepherds fed themselves instead of the flock (34:2–4). What does faithful, self-giving leadership look like in a family, church, or workplace today, and how does it differ from what Ezekiel describes?
2. God promises to shepherd his people himself and also to raise up "my servant David" to shepherd them. How do both of these promises find fulfillment in Christ?
3. The new heart and new spirit promised in 36:25–27 are given "not for your sake... but for the sake of my holy name." How does this reframe the reason God has been patient and gracious with you?
4. If the Spirit's presence in a believer's life is a gift rather than a reward, how should that change the way we relate to our own ongoing struggles with sin?

## CHAPTER THIRTEEN: DRY BONES AND THE DEFEAT OF GOG

*Ezekiel 37–39*

Ezekiel is set down in a valley full of bones — very many, and very dry, the text emphasizes twice, as if to rule out any possibility that these could still be considered merely wounded or sleeping (37:1–2). God asks him a question that, on the surface, has only one honest answer: "Son of man, can these bones live?" Ezekiel's response is a model of faithful humility: "Sovereign LORD, you alone know" (37:3). He does not pretend the situation looks hopeful. He simply refuses to place a limit on God that God himself has not placed.

What follows is one of the most vivid pictures of resurrection power anywhere in Scripture: at Ezekiel's prophesied word, the bones rattle and come together, tendons and flesh and skin cover them, and finally breath enters them and they stand — "a vast army" (37:10). The vision's own interpretation is given directly, without room for allegorical wandering: "these bones are the people of Israel... I am going to open your graves and bring you up from them; I will bring you back to the land of Israel" (37:11–12). This is, first and most plainly, a promise about the literal restoration of a literal people to a literal land — not a general metaphor for personal renewal to be applied however a reader wishes, however naturally it may also illustrate God's power to bring spiritual life out of spiritual deadness.

Chapters 38 and 39 then describe a great coalition — Gog of the land of Magog, leading a vast confederation of nations — that comes against a restored, resettled Israel, only to be utterly destroyed by God himself, not primarily by Israel's own strength (38:18–23; 39:1–6). Whatever the precise historical or future referent of this invasion, its function in the book is clear: the restoration God has promised will not be undone by any hostile coalition, however vast. The refrain that closes this section brings us back to the theme that has anchored the whole book: "I will make my holy name known among my people Israel. I will no longer



let my holy name be profaned, and the nations will know that I am the LORD, the Holy One in Israel" (39:7).

There is a temptation to treat the dry bones vision as though its main value lies in whatever inspirational application we can extract from it for our own circumstances. That temptation is not without some warrant — the same God who raises dead bones is, after all, the God who raises dead hearts and dead hopes. But it is worth remembering, before applying it too loosely, what the vision was actually given to promise: that a specific, exiled, apparently finished people would live again. If God kept that promise as literally and completely as history shows he did, then whatever application we draw from it for our own lives rests on solid ground, not wishful borrowing.

### **Discussion Questions**

1. Ezekiel refuses to answer his own question ("can these bones live?") and instead defers entirely to God: "you alone know" (37:3). Where in your own life do circumstances look this dead, and what would it look like to hold that same posture of humble hope?
2. The vision's primary meaning is Israel's literal national restoration, not a generic metaphor for personal renewal. Why does it matter to first understand a text's original meaning before drawing a personal application from it?
3. Gog's coalition is destroyed by God's own hand, not primarily by Israel's strength (38:18–23). Where are you tempted to fight a battle in your own strength that God intends to win himself?
4. What is the most "dead" situation in your life right now that you need to entrust to the God who raises dry bones?

## CHAPTER FOURTEEN: THE MEASURING OF THE NEW TEMPLE

*Ezekiel 40–42*

In the twenty-fifth year of Ezekiel's exile — by his own careful reckoning, fourteen years after Jerusalem's fall — the hand of the Lord takes him, in vision, to a very high mountain and sets him before a structure "like that of a city" (40:1–2). What follows across these three chapters is an extraordinarily precise architectural survey: gateways measured room by room, courts and chambers catalogued down to the cubit, conducted by a man with a measuring rod and a linen cord who leads Ezekiel through the entire complex from outer wall to innermost sanctuary. For many readers, this is the hardest stretch of the entire book to get through — page after page of dimensions with no narrative to carry them.

It helps to know, before dismissing these chapters as mere architectural filler, that this temple has never actually been built. Its dimensions differ from Solomon's temple, its layout differs, and — perhaps most tellingly — several furnishings central to Israel's older worship are conspicuously absent: no dividing wall to exclude Gentiles, no ark of the covenant, no lampstand. Ancient Jewish interpreters found this so difficult to reconcile with the Law of Moses that some argued for removing Ezekiel from the canon entirely. Most conservative interpreters today read these chapters as describing a future temple, still to be built, most likely during the millennial reign of Christ described elsewhere in Scripture — a structure whose meticulous measurements testify not to some coming architectural curiosity, but to God's exacting faithfulness to a promise he intends to keep in full, down to the smallest detail.

Whatever conclusion a reader reaches on the precise timing and nature of this temple, the more important observation may be this: God cared enough about the future dwelling place he would share with his people to measure it out, cubit by cubit, centuries in advance, and to have his prophet write every dimension down. A God who tends to details this

small is not a God who forgets his larger promises. If he remembers the width of a gate and the thickness of a wall, how much more can his people trust him with the far larger promises this book has already made — a new heart, a new Spirit, dry bones breathing, and a glory that will not depart again?

### **Discussion Questions**

1. This temple's precise dimensions were recorded centuries before, if ever, it would be built. What might it mean for your own faith to know that God attends to details this small in fulfilling his promises?
2. The temple described here differs significantly from Solomon's, missing several familiar furnishings. Why might God intentionally design a future dwelling that departs from the old pattern rather than simply restoring what was lost?
3. This section is often skipped or skimmed by readers because of its technical density. What is lost when we skip the "boring" parts of Scripture in favor of only the emotionally engaging ones?
4. How does knowing that God plans his dwelling with his people this carefully change how you think about his commitment to being present with you personally?

## CHAPTER FIFTEEN: THE GLORY RETURNS

*Ezekiel 43–45*

After three chapters of measurements, the vision suddenly turns dramatic again. Ezekiel is brought to the east gate, and there he sees it: "the glory of the God of Israel coming from the east... the land was radiant with his glory" (43:2). It is the same glory that departed toward the east back in chapter 10 — and now, by the same gate, it returns, entering the temple and filling it completely (43:4–5). What was lost in judgment twenty-five chapters ago is given back in full, and this time God announces the difference explicitly: "This is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever. The people of Israel will never again defile my holy name" (43:7).

The scale of what has happened here is worth pausing over. Every prophecy in this book, from the very first vision by the Kebar, has been building toward this single moment: the reversal of chapter 10. God does not simply forgive his people and leave them to rebuild on their own initiative. He returns to dwell with them personally, permanently, and — this time — without the possibility of a second departure. The reason for that permanence has already been supplied in chapter 36: a new heart and a new spirit make possible a faithfulness that the old, stone-hearted Israel could never sustain. Where the first temple's defilement made its abandonment inevitable, this temple's occupants have themselves been remade, and so the glory that fills it will have no further cause to leave.

Chapters 44 and 45 that follow give instructions for the priesthood and prescribe portions of land for priests, Levites, and "the prince" — a ruler distinct from the priesthood, responsible for providing offerings on behalf of the people and explicitly forbidden from the abuses of land and power that characterized Israel's former kings (45:8–9). Even the specifics of these regulations serve the larger theme: this will be a kingdom ordered rightly, where worship is conducted faithfully and authority is exercised justly, because the God who dwells at its center will finally have a people shaped to reflect him.

There is something worth carrying forward from this vision even for those of us who do not expect to see a literal millennial temple built to these exact specifications. The pattern — glory departing because of sin, and glory returning because sin has been dealt with and hearts have been remade — is the pattern of the gospel itself, compressed into architecture. What Ezekiel saw in a vision of a temple gate, every believer now experiences personally: the Spirit of the living God, once grieved and withdrawn by sin, dwelling permanently within a heart made new by grace, "sealed for the day of redemption" (Ephesians 4:30), never to depart again.

### **Discussion Questions**

1. The glory returns through the same east gate from which it departed in chapter 10. Why might this specific detail — the same path, reversed — matter to the exiles hearing this vision?
2. God declares that his people "will never again defile my holy name" (43:7) — a striking claim given Israel's history. What has to change about a people for that promise to be trustworthy, and where has Ezekiel already told us that change comes from?
3. The regulations in chapters 44–45 place strict limits on the prince's power over land, in explicit contrast to the abuses of Israel's former kings. What does this suggest about how God intends power to be exercised among his people?
4. In what sense has this same pattern — the Spirit departing because of sin, and returning because of grace — played out, or is playing out, in your own life?

## CHAPTER SIXTEEN: THE RIVER OF LIFE AND "THE LORD IS THERE"

*Ezekiel 46–48*

The book's final movement opens with more instructions for worship — festival regulations, boundaries for the priests' holdings, provisions for how land will pass down within the prince's family so that his heirs cannot simply seize territory belonging to the people (46:16–18). And then, in chapter 47, the vision offers one final, unforgettable image: Ezekiel is led back to the temple's entrance, where he finds water trickling out from beneath the threshold, on the south side of the altar. As his guide leads him step by step further downstream — a thousand cubits, then another, then another — the trickle becomes ankle-deep, then knee-deep, then waist-deep, and finally "a river that no one could cross" (47:5). This water flows east, down into the Dead Sea, and does something no other water on earth has ever done to that sea: it makes its salt water fresh, teeming suddenly with fish, "so where the river flows everything will live" (47:9). Fruit trees line both banks, bearing fruit every month without fail, their leaves never withering — leaves given, the text specifies, "for healing" (47:12).

The parallel to the closing vision of Scripture is unmistakable, and it is not accidental. John, writing Revelation centuries later, describes "the river of the water of life... flowing from the throne of God and of the Lamb," lined with trees bearing fruit every month, "and the leaves of the tree are for the healing of the nations" (Revelation 22:1–2). Where Ezekiel's river flows from a temple, John's flows from a throne — a difference worth noting, since Revelation goes on to say explicitly that the new Jerusalem has no temple at all, "because the Lord God Almighty and the Lamb are its temple" (Revelation 21:22). Ezekiel's vision may be understood as describing an interim fulfillment — a millennial kingdom, a genuine but not yet final restoration — that anticipates something even more complete still to come, when God himself, without any mediating structure at all, will be the entirety of his people's worship and dwelling.

Chapter 48 closes the book with the final allotment of land among Israel's twelve tribes and a description of the city's gates, each one named for a tribe, three facing each direction of the compass — an image John will echo almost exactly in his description of the new Jerusalem's twelve gates (Revelation 21:12–13). And then, in the very last verse of the book, everything Ezekiel has shown us across forty-eight chapters is distilled into a single sentence, the name given to this restored city: "And the name of the city from that time on will be: THE LORD IS THERE" (48:35).

That is the whole promise of Ezekiel, and in a real sense the whole promise of the entire Bible, gathered into three words. Whatever a life or a nation may have lost — a temple, a homeland, a right relationship with God — none of it is beyond the reach of a God who is faithful to his own name. The glory that departed in chapter 10 is, by the book's final page, permanently, unshakably present. Dry bones live. The river flows. And the LORD is there.

### **Discussion Questions**

1. Ezekiel's river grows deeper the farther one wades into it, until it becomes uncrossable (47:1–5). What might this progression teach about the nature of walking with God — is it something we master quickly, or something we go on being led deeper into?
2. Ezekiel's river flows from a temple; Revelation's flows from a throne, with no temple at all. What does the difference suggest about how this vision anticipates something even greater still to come?
3. The book's final words name the city simply "THE LORD IS THERE." If you had to compress the entire book of Ezekiel into a single phrase, would you choose the same one — and if not, what would you choose instead?
4. Having read all forty-eight chapters, what has changed in how you think about the relationship between God's judgment and God's grace?





## PART FOUR

# SOVEREIGN OVER KINGDOMS

*Daniel 1–12*

While Ezekiel ministered among the exiles gathered by the Kebar canal, another young man from that same deportation was serving in a very different setting: the royal court of Babylon itself. Daniel was probably no older than a teenager when Nebuchadnezzar's armies swept through Judah in 605 B.C., the first of three waves of captives eventually taken to Babylon before Jerusalem finally fell in 586. Where Ezekiel's calling was to speak hard truth to a community of fellow exiles who did not want to hear it, Daniel's calling was to serve — with excellence, integrity, and an unshakable loyalty to the God of Israel — inside the very palaces of the pagan kings who had conquered his people. His ministry would stretch across the entire seventy years of the captivity and touch four kings and two world empires, Babylon and Medo-Persia.

The book that bears his name divides naturally into two movements, though this volume treats it as a single, continuous part. The first six chapters are narrative: Daniel's resolve not to defile himself with the king's food, his interpretation of Nebuchadnezzar's troubling dreams, the fiery furnace that could not touch his three friends, the king's seven years of madness and restoration, the writing on Belshazzar's wall, and Daniel's own night among the lions. The last six chapters turn to vision: four terrifying beasts rising from a churning sea, a ram and a goat locked in combat, a prayer of confession that unlocks a prophecy of seventy sevens reaching all the way to the Messiah, and a final, detailed unveiling of Israel's future that leaves Daniel, by his own admission, exhausted and unable fully to understand what he has seen.

Behind both halves lies a single conviction, stated so often it becomes the book's own refrain: there is a God in heaven. Every deliverance, every dream rightly interpreted, every kingdom raised up and cast down exists to prove that the LORD, not Marduk or any other god of Babylon, governs the affairs of nations and holds the future in his hand.

In this sense Daniel and Ezekiel tell the same story from two different vantage points. Ezekiel watched the glory of the LORD depart a defiled temple and promised it would one day return. Daniel watched pagan kings — first Nebuchadnezzar, then Darius — brought low enough by God's own hand to confess, each in his own words, that the Most High rules the kingdoms of men and gives them to whom he will. Exile did not mean God had lost the throne room. It only meant his people needed reminding of who still sat on it.

The four chapters that follow move through Daniel's twelve chapters in the same daily rhythm the rest of this book has followed: two great world empires, four kings, and one faithful man who never stopped believing that the God he served was able to deliver him — and remained faithful even in the moments when deliverance did not come.

## CHAPTER SEVENTEEN: NOT EVEN IF HE DOES NOT

*Daniel 1–3*

Daniel's story begins with a test almost too small to notice: a young captive, newly arrived in a foreign court, quietly declines the king's rich food and wine, asking instead for vegetables and water. It is the first of many places in these three chapters where faithfulness in a small, private matter turns out to be the hinge on which everything else swings. Daniel and his three friends emerge from their ten-day trial "healthier and better nourished" than the young men who ate from the king's table (1:15) — not because vegetables are inherently superior to delicacies, but because God honored a resolve made before anyone was watching.

That same resolve is tested on a far larger stage in chapter 2, when Nebuchadnezzar's forgotten dream puts every wise man in Babylon under sentence of death, Daniel included. Daniel does not panic or scheme; he asks for time, then turns to prayer, and God grants him both the dream and its interpretation in a night vision. When Daniel finally stands before the king, he refuses every opportunity to take credit for himself: "there is a God in heaven who reveals mysteries" (2:28). Nebuchadnezzar's own response — "surely your God is the God of gods and the Lord of kings" (2:47) — is the first of several times in this book that a pagan king ends up praising the LORD because one faithful exile refused to let the moment be about himself.

The furnace in chapter 3 raises the stakes higher still. When Shadrach, Meshach, and Abednego refuse to bow to Nebuchadnezzar's golden image, they do not answer with a guarantee of rescue. They answer with something far more remarkable: "If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty's hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods" (3:17–18). Here is the real center of these three chapters, and arguably of the whole book: these three men do not obey God because they are

confident it will end well. They obey God because he is God, whether or not it ends well. The Westminster Catechism's first answer is sometimes misquoted as "the chief end of man is to glorify God and enjoy his benefits." What it actually says is that our chief end is to glorify God and enjoy him — not merely what he gives us.

This is worth sitting with, because most of us organize our spiritual lives, whether we admit it or not, around God's benefits: answered prayer, financial provision, healed relationships, a comfortable life. Asaph wrestled with exactly this in Psalm 73, watching the wicked prosper while he himself struggled, until he arrived at a truer foundation than "God is good to Israel" (73:1): "the nearness of God is my good" (73:28). Shadrach, Meshach, and Abednego had already arrived there before they ever stepped toward the furnace. Whatever hardship, loss, or unanswered prayer we carry, their example asks us the same question their furnace asked them: are we serving God for what he gives, or because of who he is?

### **Discussion Questions**

1. Daniel resolved not to defile himself before he ever faced the fiery furnace (1:8). How does faithfulness in small, unseen decisions prepare us for larger tests later?
2. Daniel repeatedly gave credit to God rather than himself, even when it would have cost him nothing to stay silent. Why does this matter?
3. "But even if he does not" (3:18) — what would it look like to hold this same posture toward an unanswered prayer or unresolved hardship in your own life?
4. Nebuchadnezzar praised God only after watching the faithfulness of three men he had sentenced to death. Where has someone else's faithfulness shaped what you believe about God?

## CHAPTER EIGHTEEN: ABOVE REPROACH

### *Daniel 4–6*

These three chapters cover roughly seventy years and two world empires, yet a single thread ties them together: two proud kings are humbled, and in both cases it is Daniel's quiet, consistent faithfulness that becomes the occasion for God's glory to be seen.

Chapter 4 records, remarkably, Nebuchadnezzar's own testimony — his own royal decree, preserved in Scripture in his own first-person voice — of the seven years he spent driven from human society, eating grass like cattle, until "at the end of that time... my sanity was restored" and he could finally say, "his dominion is an eternal dominion... he does as he pleases with the powers of heaven and the peoples of the earth" (4:34–35). The most powerful man in the world had to lose his mind before he could see clearly. It is a sobering picture of how far pride can carry someone, and how completely God is able to reverse it when he chooses.

Chapter 5 belongs to Nebuchadnezzar's successor, Belshazzar, who compounds the earlier king's arrogance by drinking from the temple vessels taken from Jerusalem and praising gods of gold and silver at the very moment a hand appears and writes his judgment on the wall. Belshazzar's wise men cannot read it. Daniel, once again, can — and does not soften the message to spare the king's feelings. Nebuchadnezzar eventually humbled himself; Belshazzar, given the same evidence, does not, and the chapter ends with his kingdom given to another before the night is out.

Between these two humbled kings stands Daniel himself, now an old man serving a third ruler under a second empire, and his integrity is described in a single remarkable verse: his enemies, hunting for any accusation to bring against him, could find nothing — "they could find no corruption in him, because he was trustworthy and neither corrupt nor negligent" (6:4). They finally have to manufacture a charge out of his prayer life, because there is nothing else to use. Even then, Daniel does not change his behavior to avoid the trap — he continues praying

toward Jerusalem three times a day, "just as he had done before" (6:10), and walks into the lions' den rather than compromise a habit no one was forcing him to keep secret.

Paul would later write to the Corinthians that "it is required that those who have been given a trust must prove faithful" (1 Corinthians 4:2) — and Peter would urge believers to "live such good lives among the pagans that... they may see your good deeds and glorify God" (1 Peter 2:12). Daniel lived out both charges decades before either apostle wrote them. His faithfulness was not loud. It was simply unbroken — in his work, in his private devotion, and in his refusal to let either a king's madness or a king's decree change who he was.

### **Discussion Questions**

1. Nebuchadnezzar needed to lose everything before he could rightly see God's sovereignty. What does his story suggest about the relationship between pride and spiritual blindness?
2. Belshazzar was given the same evidence Nebuchadnezzar had — a father's testimony, in fact — and still chose defiance. Why do you think warning alone is sometimes not enough?
3. Daniel's enemies could find nothing to accuse him of except his devotion to God (6:4–5). What would someone have to manufacture to find fault with your own daily integrity?
4. Daniel kept praying exactly as he had done "before" (6:10), refusing to let a new law change an old habit. What habits of faith are worth that kind of stubbornness in your own life?

## CHAPTER NINETEEN: FOUR BEASTS AND SEVENTY SEVENS

*Daniel 7–9*

The tone of the book shifts sharply at chapter 7. Where the first six chapters told stories Daniel witnessed or took part in, the last six record visions given directly to him — and the visions do not get easier to read. Chapter 7 shows four monstrous beasts rising one after another from a churning sea, each representing a kingdom that will rule and eventually fall, culminating in a small, arrogant horn that speaks against the Most High before "the Ancient of Days" takes his seat, the court sits in judgment, and dominion is given instead to "one like a son of man," whose kingdom, unlike every beast's, "will not pass away" (7:13–14). Chapter 8 narrows the focus to a ram and a goat, historical powers whose conflict Daniel is told will unfold in "the latter days" — a vision so overwhelming that Daniel says plainly, "I was appalled by the vision; it was beyond understanding" (8:27).

It is against this backdrop of beasts and empires that chapter 9 turns, unexpectedly, into one of the most extraordinary prayers in all of Scripture. Daniel, reading Jeremiah's prophecy that the exile would last seventy years, does not simply wait out the clock. He prays — and what follows is page after page of confession, on behalf of a nation whose sin he had no personal part in: "we have sinned and done wrong. We have been wicked and have rebelled" (9:5). This is the same Daniel whom God elsewhere calls among the most righteous of his generation (cf. Ezekiel 14:14). Yet here he identifies himself entirely with a guilty people, refusing to stand apart from them in his prayer even though his own life had been remarkably blameless. It echoes Isaiah's own confession centuries earlier — "I am a man of unclean lips, and I live among a people of unclean lips" (Isaiah 6:5) — and it is worth noticing that Daniel does not ask God to spare Jerusalem because Israel deserves it. He asks "not because we are righteous, but because of your great mercy" (9:18).

God's answer arrives while Daniel is still praying: the angel Gabriel, bringing the prophecy of seventy "sevens" — a period of judgment and restoration that reaches, in stages the book itself does not fully explain, all the way to "the Anointed One," his death, and events still future even to us. Daniel could not have understood everything Gabriel showed him; even Gabriel's opening words acknowledge that Daniel is "highly esteemed" and needs to "give heed to the message" (9:23) precisely because it will not be simple to grasp. What Daniel could understand — and what these three chapters ultimately teach — is that the same God who governs the rise and fall of every beast-like empire in chapter 7 is the God who hears the confession of one praying man in chapter 9. Sovereignty over history and attentiveness to a single prayer are not two different Gods. They are the same one.

### **Discussion Questions**

1. Daniel identified with the sins of a people he had personally remained faithful to (9:4–19). What does this teach about the difference between personal righteousness and corporate confession?
2. Daniel appealed to God's mercy rather than Israel's merit (9:18). Where in your own prayers might you be tempted to appeal to your own record instead?
3. Even Daniel, described as "highly esteemed" by an angel, needed help to understand what he had seen (9:23; cf. 8:27). What does this suggest about how we should approach the harder, more mysterious parts of Scripture?
4. The vision of four rising and falling kingdoms in chapter 7 and the answered prayer of chapter 9 both reveal God's sovereignty, but at very different scales. Which is easier for you to trust — God's control of history in general, or his attention to your own specific prayers?



## CHAPTER TWENTY: THOSE WHO HAVE INSIGHT WILL SHINE

*Daniel 10–12*

Daniel's final vision, and the book's final three chapters, open with something rarely shown so plainly elsewhere in Scripture: a glimpse behind the curtain of human events into the spiritual conflict that shapes them. An angelic messenger — almost certainly Gabriel again — arrives to tell Daniel that his prayer was heard from the very first day, but that the answer was delayed three weeks because "the prince of the Persian kingdom resisted me twenty-one days," until Michael, described as one of the chief princes, came to help (10:12–13). Nations, it turns out, have more than earthly rulers contesting them. Paul would later put words to exactly this reality: "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world" (Ephesians 6:12).

Chapter 11 then unfolds an extraordinarily detailed prophecy of the centuries to come — a sequence of kings and conflicts between Persia and Greece, most of it fulfilled with such striking precision that many critics have simply refused to believe it was written in advance. Whatever we make of its many details, the passage's purpose is not primarily to satisfy historical curiosity. It exists to demonstrate, once more, that no empire rises or falls outside the plan of the God who showed it to Daniel centuries beforehand.

The book's true climax, though, comes in its final chapter, when the prophecy widens from the near future to the very end: "There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people — everyone whose name is found written in the book — will be delivered... Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt" (12:1–2). This is one of the clearest statements of bodily resurrection anywhere in the Old Testament, and John would later see the same scene from further along in redemptive history: the dead standing before the throne, judged from the books,

and those not found written in the book of life thrown into the lake of fire (Revelation 20:12, 15). Six centuries separate these two visions, but they describe the same day.

After all of this — beasts, kingdoms, angelic warfare, and the resurrection of the dead — Daniel is given a surprisingly ordinary final instruction: "go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance" (12:13). Not a mission to reform Babylon. Not a call to decode every remaining detail of what he had seen. Simply: keep living faithfully until the end, the same way he already had been for seventy years. It is nearly the same charge Paul would give himself at the end of his own life: "I have fought the good fight, I have finished the race, I have kept the faith" (2 Timothy 4:7). Daniel, and Paul after him, both remind us that the goal of every vision, every deliverance, and every long night of waiting is not spectacle. It is simply to remain faithful to the end and let God handle everything the vision revealed.

### **Discussion Questions**

1. Daniel 10:12–13 shows a delay in answered prayer caused by unseen spiritual conflict. How might this reshape the way you think about seasons when your own prayers seem to go unanswered?
2. Daniel 12:1–3 offers one of the Old Testament's clearest pictures of resurrection. How does this hope shape the way Daniel — and we — should face suffering in the present?
3. After showing Daniel centuries of prophetic detail, God's final instruction to him was simply to "go your way till the end" (12:13). Why might God choose to end such an overwhelming book with such an ordinary charge?
4. Across all twelve chapters, Daniel's faithfulness never changed, whether he faced a king's threats, decades of exile, or visions too large to fully understand. What would it look like for your own faithfulness to hold as steady across very different circumstances?

## **CONCLUSION**

Ezekiel is not an easy book to love on a first reading. It opens with a vision so strange that entire volumes have been written trying to describe it accurately, and it closes with nine chapters of temple measurements that test the patience of even the most devoted reader. In between lie some of the most graphic, uncomfortable images anywhere in Scripture — a valley of scattered bones, an unfaithful wife stripped naked before her accusers, a nation compared to fuel for a fire. It is little wonder this is among the least preached and least read books of the Bible.

And yet it may also be one of the most necessary. Ezekiel forces a question most of us would rather avoid: what does it actually cost a holy God to keep dwelling among an unholy people? The answer this book gives is not sentimental. It costs judgment severe enough to empty a city, a temple, and a land. It costs a prophet his voice, his freedom of movement, and — in one of the most searing sign-acts in all of Scripture — the right to publicly mourn his own wife. Nothing about the road from chapter 10's departing glory to chapter 43's returning glory was cheap, quick, or comfortable.

But the road did lead somewhere. That is the entire argument of this book, made across forty-eight chapters and countless images: the God who departs in judgment is not thereby finished with his people. He is, in fact, only beginning the long work of remaking them into a people capable of receiving him back. A heart of stone becomes a heart of flesh. Dry bones stand up and breathe. A defiled temple gives way to one that will never be defiled again. And the city that once stood condemned receives, in the end, a new name that says everything that needs to be said: the LORD is there.

We live after the greater fulfillment of everything Ezekiel saw only in shadow. The heart of flesh he promised has been given, through the Spirit, to everyone who trusts in Christ. The Shepherd he promised has already come, laid down his life for the sheep, and taken it up again. The glory that filled his visionary temple now dwells, astonishingly, inside ordinary believers, "temples of the Holy Spirit" scattered across every nation Ezekiel once pronounced judgment on. And the final

river, flowing not from a temple but from the throne of God and of the Lamb, still waits to be walked into more fully than any of us yet have.

Daniel's twelve chapters, gathered here as this volume's fourth part, tell a parallel story from a different vantage point entirely. Where Ezekiel watched glory depart and promised its return, Daniel watched kingdom after kingdom rise, rage, and fall, and heard, again and again, kings who had once mocked Israel's God bow low enough to confess that "there is a God in heaven" who rules over the kingdoms of men (2:28; 4:17). Together the two books answer the same question from two directions: what happens to God's people, and God's own reputation, when the temple falls and the throne of David sits empty? Ezekiel answers with a valley of dry bones learning to breathe again. Daniel answers with an empire's own king kneeling before an exile's God. Neither answer required Jerusalem's restoration to already be visible. Both required only that the exiles — priest and statesman alike — keep believing what neither could yet see.

If you take nothing else from these two strange and demanding books, take this: no exile, however deserved, however total it may feel, is ever the last word for a God who strengthens his people not because they earn it, but for the sake of his own great name. Dry bones can live. Furnaces cannot touch the faithful. Glory can return, kingdoms can fall, and wherever he is found to dwell, however unlikely the setting, the same truth will always hold: there is a God in heaven, and the LORD is there.

## APPENDIX

### *Daily Bible Reading Plan*

This is the same daily Bible reading plan we use at [dailyqt.org](http://dailyqt.org), covering the entire Bible — Old and New Testaments alike — in three hundred sixty-five daily readings. It does not begin on January 1st, and neither must you; begin on whatever date suits you and simply follow the sequence from there. The twenty readings that correspond to the chapters of this book — sixteen in Ezekiel 1–4 through Ezekiel 46–48, and four more in Daniel 1–3 through Daniel 10–12, marked with a star (★) below — fall a little past the midpoint of the full sequence, but the complete year-long plan is reprinted here, as it is in every volume of this series, so that wherever you are in your reading you always have the whole plan close at hand. Check off each day's passage as you complete it, and feel no need to catch up if you fall behind by a day or a week.

| Date            | Passage                            | Date | Passage                            |
|-----------------|------------------------------------|------|------------------------------------|
| <b>January</b>  |                                    |      |                                    |
| 1/10            | <input type="checkbox"/> Gen 1-3   | 1/11 | <input type="checkbox"/> Gen 4-7   |
| 1/12            | <input type="checkbox"/> Gen 8-11  | 1/13 | <input type="checkbox"/> Gen 12-15 |
| 1/14            | <input type="checkbox"/> Gen 16-18 | 1/15 | <input type="checkbox"/> Gen 19-21 |
| 1/16            | <input type="checkbox"/> Gen 22-24 | 1/17 | <input type="checkbox"/> Gen 25-26 |
| 1/18            | <input type="checkbox"/> Gen 27-29 | 1/19 | <input type="checkbox"/> Gen 30-31 |
| 1/20            | <input type="checkbox"/> Gen 32-34 | 1/21 | <input type="checkbox"/> Gen 35-37 |
| 1/22            | <input type="checkbox"/> Gen 38-40 | 1/23 | <input type="checkbox"/> Gen 41-42 |
| 1/24            | <input type="checkbox"/> Gen 43-45 | 1/25 | <input type="checkbox"/> Gen 46-47 |
| 1/26            | <input type="checkbox"/> Gen 48-50 | 1/27 | <input type="checkbox"/> Ex 1-3    |
| 1/28            | <input type="checkbox"/> Ex 4-6    | 1/29 | <input type="checkbox"/> Ex 7-9    |
| 1/30            | <input type="checkbox"/> Ex 10-12  | 1/31 | <input type="checkbox"/> Ex 13-15  |
| <b>February</b> |                                    |      |                                    |
| 2/1             | <input type="checkbox"/> Ex 16-18  | 2/2  | <input type="checkbox"/> Ex 19-21  |
| 2/3             | <input type="checkbox"/> Ex 22-24  | 2/4  | <input type="checkbox"/> Ex 25-27  |
| 2/5             | <input type="checkbox"/> Ex 28-29  | 2/6  | <input type="checkbox"/> Ex 30-32  |
| 2/7             | <input type="checkbox"/> Ex 33-35  | 2/8  | <input type="checkbox"/> Ex 36-38  |
| 2/9             | <input type="checkbox"/> Ex 39-40  | 2/10 | <input type="checkbox"/> Lev 1-4   |
| 2/11            | <input type="checkbox"/> Lev 5-7   | 2/12 | <input type="checkbox"/> Lev 8-10  |

| Date  | Passage                             | Date | Passage                             |
|-------|-------------------------------------|------|-------------------------------------|
| 2/13  | <input type="checkbox"/> Lev 11-13  | 2/14 | <input type="checkbox"/> Lev 14-15  |
| 2/15  | <input type="checkbox"/> Lev 16-18  | 2/16 | <input type="checkbox"/> Lev 19-21  |
| 2/17  | <input type="checkbox"/> Lev 22-23  | 2/18 | <input type="checkbox"/> Lev 24-25  |
| 2/19  | <input type="checkbox"/> Lev 26-27  | 2/20 | <input type="checkbox"/> Nu 1-2     |
| 2/21  | <input type="checkbox"/> Nu 3-4     | 2/22 | <input type="checkbox"/> Nu 5-6     |
| 2/23  | <input type="checkbox"/> Nu 7       | 2/24 | <input type="checkbox"/> Nu 8-10    |
| 2/25  | <input type="checkbox"/> Nu 11-13   | 2/26 | <input type="checkbox"/> Nu 14-15   |
| 2/27  | <input type="checkbox"/> Nu 16-17   | 2/28 | <input type="checkbox"/> Nu 18-20   |
| March |                                     |      |                                     |
| 3/1   | <input type="checkbox"/> Nu 21-22   | 3/2  | <input type="checkbox"/> Nu 23-25   |
| 3/3   | <input type="checkbox"/> Nu 26-27   | 3/4  | <input type="checkbox"/> Nu 28-30   |
| 3/5   | <input type="checkbox"/> Nu 31-32   | 3/6  | <input type="checkbox"/> Nu 33-34   |
| 3/7   | <input type="checkbox"/> Nu 35-36   | 3/8  | <input type="checkbox"/> Dt 1-2     |
| 3/9   | <input type="checkbox"/> Dt 3-4     | 3/10 | <input type="checkbox"/> Dt 5-7     |
| 3/11  | <input type="checkbox"/> Dt 8-10    | 3/12 | <input type="checkbox"/> Dt 11-13   |
| 3/13  | <input type="checkbox"/> Dt 14-16   | 3/14 | <input type="checkbox"/> Dt 17-20   |
| 3/15  | <input type="checkbox"/> Dt 21-23   | 3/16 | <input type="checkbox"/> Dt 24-27   |
| 3/17  | <input type="checkbox"/> Dt 28-29   | 3/18 | <input type="checkbox"/> Dt 30-31   |
| 3/19  | <input type="checkbox"/> Dt 32-34   | 3/20 | <input type="checkbox"/> Jos 1-4    |
| 3/21  | <input type="checkbox"/> Jos 5-8    | 3/22 | <input type="checkbox"/> Jos 9-11   |
| 3/23  | <input type="checkbox"/> Jos 12-15  | 3/24 | <input type="checkbox"/> Jos 16-18  |
| 3/25  | <input type="checkbox"/> Jos 19-21  | 3/26 | <input type="checkbox"/> Jos 22-24  |
| 3/27  | <input type="checkbox"/> Jdg 1-2    | 3/28 | <input type="checkbox"/> Jdg 3-5    |
| 3/29  | <input type="checkbox"/> Jdg 6-7    | 3/30 | <input type="checkbox"/> Jdg 8-9    |
| 3/31  | <input type="checkbox"/> Jdg 10-12  |      |                                     |
| April |                                     |      |                                     |
| 4/1   | <input type="checkbox"/> Jdg 13-15  | 4/2  | <input type="checkbox"/> Jdg 16-18  |
| 4/3   | <input type="checkbox"/> Jdg 19-21  | 4/4  | <input type="checkbox"/> Ruth 1-4   |
| 4/5   | <input type="checkbox"/> 1 Sa 1-3   | 4/6  | <input type="checkbox"/> 1 Sa 4-8   |
| 4/7   | <input type="checkbox"/> 1 Sa 9-12  | 4/8  | <input type="checkbox"/> 1 Sa 13-14 |
| 4/9   | <input type="checkbox"/> 1 Sa 15-17 | 4/10 | <input type="checkbox"/> 1 Sa 18-20 |
| 4/11  | <input type="checkbox"/> 1 Sa 21-24 | 4/12 | <input type="checkbox"/> 1 Sa 25-27 |
| 4/13  | <input type="checkbox"/> 1 Sa 28-31 | 4/14 | <input type="checkbox"/> 2 Sa 1-3   |
| 4/15  | <input type="checkbox"/> 2 Sa 4-7   | 4/16 | <input type="checkbox"/> 2 Sa 8-12  |
| 4/17  | <input type="checkbox"/> 2 Sa 13-15 | 4/18 | <input type="checkbox"/> 2 Sa 16-18 |
| 4/19  | <input type="checkbox"/> 2 Sa 19-21 | 4/20 | <input type="checkbox"/> 2 Sa 22-24 |
| 4/21  | <input type="checkbox"/> 1 Ki 1-2   | 4/22 | <input type="checkbox"/> 1 Ki 3-5   |
| 4/23  | <input type="checkbox"/> 1 Ki 6-7   | 4/24 | <input type="checkbox"/> 1 Ki 8-9   |
| 4/25  | <input type="checkbox"/> 1 Ki 10-11 | 4/26 | <input type="checkbox"/> 1 Ki 12-14 |
| 4/27  | <input type="checkbox"/> 1 Ki 15-17 | 4/28 | <input type="checkbox"/> 1 Ki 18-20 |
| 4/29  | <input type="checkbox"/> 1 Ki 21-22 | 4/30 | <input type="checkbox"/> 2 Ki 1-3   |
| May   |                                     |      |                                     |

| Date | Passage                          | Date | Passage       |
|------|----------------------------------|------|---------------|
| 5/1  | □ 2 Ki 4-5                       | 5/2  | □ 2 Ki 6-8    |
| 5/3  | □ 2 Ki 9-11                      | 5/4  | □ 2 Ki 12-14  |
| 5/5  | □ 2 Ki 15-17                     | 5/6  | □ 2 Ki 18-19  |
| 5/7  | □ 2 Ki 20-22                     | 5/8  | □ 2 Ki 23-25  |
| 5/9  | □ 1 Chr 1-2                      | 5/10 | □ 1 Chr 3-5   |
| 5/11 | □ 1 Chr 6                        | 5/12 | □ 1 Chr 7-8   |
| 5/13 | □ 1 Chr 9-11                     | 5/14 | □ 1 Chr 12-14 |
| 5/15 | □ 1 Chr 15-17                    | 5/16 | □ 1 Chr 18-21 |
| 5/17 | □ 1 Chr 22-24                    | 5/18 | □ 1 Chr 25-27 |
| 5/19 | □ 1 Chronicles 28-2 Chronicles 1 | 5/20 | □ 2 Chr 2-5   |
| 5/21 | □ 2 Chr 6-8                      | 5/22 | □ 2 Chr 9-12  |
| 5/23 | □ 2 Chr 13-17                    | 5/24 | □ 2 Chr 18-20 |
| 5/25 | □ 2 Chr 21-24                    | 5/26 | □ 2 Chr 25-27 |
| 5/27 | □ 2 Chr 28-31                    | 5/28 | □ 2 Chr 32-34 |
| 5/29 | □ 2 Chr 35-36                    | 5/30 | □ Ezra 1-3    |
| 5/31 | □ Ezra 4-7                       |      |               |
| June |                                  |      |               |
| 6/1  | □ Ezra 8-10                      | 6/2  | □ Neh 1-3     |
| 6/3  | □ Neh 4-6                        | 6/4  | □ Neh 7       |
| 6/5  | □ Neh 8-9                        | 6/6  | □ Neh 10-11   |
| 6/7  | □ Neh 12-13                      | 6/8  | □ Est 1-5     |
| 6/9  | □ Est 6-10                       | 6/10 | □ Job 1-4     |
| 6/11 | □ Job 5-7                        | 6/12 | □ Job 8-10    |
| 6/13 | □ Job 11-13                      | 6/14 | □ Job 14-16   |
| 6/15 | □ Job 17-20                      | 6/16 | □ Job 21-23   |
| 6/17 | □ Job 24-28                      | 6/18 | □ Job 29-31   |
| 6/19 | □ Job 32-34                      | 6/20 | □ Job 35-37   |
| 6/21 | □ Job 38-39                      | 6/22 | □ Job 40-42   |
| 6/23 | □ Ps 1-8                         | 6/24 | □ Ps 9-16     |
| 6/25 | □ Ps 17-20                       | 6/26 | □ Ps 21-25    |
| 6/27 | □ Ps 26-31                       | 6/28 | □ Ps 32-35    |
| 6/29 | □ Ps 36-39                       | 6/30 | □ Ps 40-45    |
| July |                                  |      |               |
| 7/1  | □ Ps 46-50                       | 7/2  | □ Ps 51-57    |
| 7/3  | □ Ps 58-65                       | 7/4  | □ Ps 66-69    |
| 7/5  | □ Ps 70-73                       | 7/6  | □ Ps 74-77    |
| 7/7  | □ Ps 78-79                       | 7/8  | □ Ps 80-85    |
| 7/9  | □ Ps 86-89                       | 7/10 | □ Ps 90-95    |
| 7/11 | □ Ps 96-102                      | 7/12 | □ Ps 103-105  |
| 7/13 | □ Ps 106-107                     | 7/14 | □ Ps 108-114  |
| 7/15 | □ Ps 115-118                     | 7/16 | □ Ps 119:1-88 |
| 7/17 | □ Ps 119:89-176                  | 7/18 | □ Ps 120-132  |

| Date      | Passage                                | Date | Passage                               |
|-----------|----------------------------------------|------|---------------------------------------|
| 7/19      | <input type="checkbox"/> Ps 133-139    | 7/20 | <input type="checkbox"/> Ps 140-145   |
| 7/21      | <input type="checkbox"/> Ps 146-150    | 7/22 | <input type="checkbox"/> Prov 1-3     |
| 7/23      | <input type="checkbox"/> Prov 4-6      | 7/24 | <input type="checkbox"/> Prov 7-9     |
| 7/25      | <input type="checkbox"/> Prov 10-12    | 7/26 | <input type="checkbox"/> Prov 13-15   |
| 7/27      | <input type="checkbox"/> Prov 16-18    | 7/28 | <input type="checkbox"/> Prov 19-21   |
| 7/29      | <input type="checkbox"/> Prov 22-23    | 7/30 | <input type="checkbox"/> Prov 24-26   |
| 7/31      | <input type="checkbox"/> Prov 27-29    |      |                                       |
| August    |                                        |      |                                       |
| 8/1       | <input type="checkbox"/> Prov 30-31    | 8/2  | <input type="checkbox"/> Eccl 1-4     |
| 8/3       | <input type="checkbox"/> Eccl 5-8      | 8/4  | <input type="checkbox"/> Eccl 9-12    |
| 8/5       | <input type="checkbox"/> Song 1-8      | 8/6  | <input type="checkbox"/> Isa 1-4      |
| 8/7       | <input type="checkbox"/> Isa 5-8       | 8/8  | <input type="checkbox"/> Isa 9-12     |
| 8/9       | <input type="checkbox"/> Isa 13-17     | 8/10 | <input type="checkbox"/> Isa 18-22    |
| 8/11      | <input type="checkbox"/> Isa 23-27     | 8/12 | <input type="checkbox"/> Isa 28-30    |
| 8/13      | <input type="checkbox"/> Isa 31-35     | 8/14 | <input type="checkbox"/> Isa 36-41    |
| 8/15      | <input type="checkbox"/> Isa 42-44     | 8/16 | <input type="checkbox"/> Isa 45-48    |
| 8/17      | <input type="checkbox"/> Isa 49-53     | 8/18 | <input type="checkbox"/> Isa 54-58    |
| 8/19      | <input type="checkbox"/> Isa 59-63     | 8/20 | <input type="checkbox"/> Isa 64-66    |
| 8/21      | <input type="checkbox"/> Jer 1-3       | 8/22 | <input type="checkbox"/> Jer 4-6      |
| 8/23      | <input type="checkbox"/> Jer 7-9       | 8/24 | <input type="checkbox"/> Jer 10-13    |
| 8/25      | <input type="checkbox"/> Jer 14-17     | 8/26 | <input type="checkbox"/> Jer 18-22    |
| 8/27      | <input type="checkbox"/> Jer 23-25     | 8/28 | <input type="checkbox"/> Jer 26-29    |
| 8/29      | <input type="checkbox"/> Jer 30-31     | 8/30 | <input type="checkbox"/> Jer 32-34    |
| 8/31      | <input type="checkbox"/> Jer 35-37     |      |                                       |
| September |                                        |      |                                       |
| 9/1       | <input type="checkbox"/> Jer 38-41     | 9/2  | <input type="checkbox"/> Jer 42-45    |
| 9/3       | <input type="checkbox"/> Jer 46-48     | 9/4  | <input type="checkbox"/> Jer 49-50    |
| 9/5       | <input type="checkbox"/> Jer 51-52     | 9/6  | <input type="checkbox"/> Lam 1:1-3:36 |
| 9/7       | <input type="checkbox"/> Lam 3:37-5:22 | 9/8  | ★ Ezek 1-4                            |
| 9/9       | ★ Ezek 5-8                             | 9/10 | ★ Ezek 9-12                           |
| 9/11      | ★ Ezek 13-15                           | 9/12 | ★ Ezek 16-17                          |
| 9/13      | ★ Ezek 18-20                           | 9/14 | ★ Ezek 21-22                          |
| 9/15      | ★ Ezek 23-24                           | 9/16 | ★ Ezek 25-27                          |
| 9/17      | ★ Ezek 28-30                           | 9/18 | ★ Ezek 31-33                          |
| 9/19      | ★ Ezek 34-36                           | 9/20 | ★ Ezek 37-39                          |
| 9/21      | ★ Ezek 40-42                           | 9/22 | ★ Ezek 43-45                          |
| 9/23      | ★ Ezek 46-48                           | 9/24 | ★ Dan 1-3                             |
| 9/25      | ★ Dan 4-6                              | 9/26 | ★ Dan 7-9                             |
| 9/27      | ★ Dan 10-12                            | 9/28 | <input type="checkbox"/> Hos 1-7      |
| 9/29      | <input type="checkbox"/> Hos 8-14      | 9/30 | <input type="checkbox"/> Joel 1-3     |
| October   |                                        |      |                                       |



| Date     | Passage                                      | Date  | Passage                                             |
|----------|----------------------------------------------|-------|-----------------------------------------------------|
| 10/1     | <input type="checkbox"/> Amos 1-5            | 10/2  | <input type="checkbox"/> Amos 6-9                   |
| 10/3     | <input type="checkbox"/> Obadiah 1,Jonah 1-4 | 10/4  | <input type="checkbox"/> Mic 1-7                    |
| 10/5     | <input type="checkbox"/> Nah 1-3             | 10/6  | <input type="checkbox"/> Habakkuk 1-3,Zephaniah 1-3 |
| 10/7     | <input type="checkbox"/> Hag 1-2             | 10/8  | <input type="checkbox"/> Zech 1-7                   |
| 10/9     | <input type="checkbox"/> Zech 8-14           | 10/10 | <input type="checkbox"/> Mal 1-4                    |
| 10/11    | <input type="checkbox"/> Mat 1-4             | 10/12 | <input type="checkbox"/> Mat 5-6                    |
| 10/13    | <input type="checkbox"/> Mat 7-8             | 10/14 | <input type="checkbox"/> Mat 9-10                   |
| 10/15    | <input type="checkbox"/> Mat 11-12           | 10/16 | <input type="checkbox"/> Mat 13-14                  |
| 10/17    | <input type="checkbox"/> Mat 15-17           | 10/18 | <input type="checkbox"/> Mat 18-19                  |
| 10/19    | <input type="checkbox"/> Mat 20-21           | 10/20 | <input type="checkbox"/> Mat 22-23                  |
| 10/21    | <input type="checkbox"/> Mat 24-25           | 10/22 | <input type="checkbox"/> Mat 26                     |
| 10/23    | <input type="checkbox"/> Mat 27-28           | 10/24 | <input type="checkbox"/> Mark 1-3                   |
| 10/25    | <input type="checkbox"/> Mark 4-5            | 10/26 | <input type="checkbox"/> Mark 6-7                   |
| 10/27    | <input type="checkbox"/> Mark 8-9            | 10/28 | <input type="checkbox"/> Mark 10-11                 |
| 10/29    | <input type="checkbox"/> Mark 12-13          | 10/30 | <input type="checkbox"/> Mark 14                    |
| 10/31    | <input type="checkbox"/> Mark 15-16          |       |                                                     |
| November |                                              |       |                                                     |
| 11/1     | <input type="checkbox"/> Luke 1              | 11/2  | <input type="checkbox"/> Luke 2-3                   |
| 11/3     | <input type="checkbox"/> Luke 4-5            | 11/4  | <input type="checkbox"/> Luke 6-7                   |
| 11/5     | <input type="checkbox"/> Luke 8-9            | 11/6  | <input type="checkbox"/> Luke 10-11                 |
| 11/7     | <input type="checkbox"/> Luke 12-13          | 11/8  | <input type="checkbox"/> Luke 14-16                 |
| 11/9     | <input type="checkbox"/> Luke 17-18          | 11/10 | <input type="checkbox"/> Luke 19-20                 |
| 11/11    | <input type="checkbox"/> Luke 21-22          | 11/12 | <input type="checkbox"/> Luke 23-24                 |
| 11/13    | <input type="checkbox"/> John 1-2            | 11/14 | <input type="checkbox"/> John 3-4                   |
| 11/15    | <input type="checkbox"/> John 5-6            | 11/16 | <input type="checkbox"/> John 7-8                   |
| 11/17    | <input type="checkbox"/> John 9-10           | 11/18 | <input type="checkbox"/> John 11-12                 |
| 11/19    | <input type="checkbox"/> John 13-15          | 11/20 | <input type="checkbox"/> John 16-18                 |
| 11/21    | <input type="checkbox"/> John 19-21          | 11/22 | <input type="checkbox"/> Acts 1-3                   |
| 11/23    | <input type="checkbox"/> Acts 4-6            | 11/24 | <input type="checkbox"/> Acts 7-8                   |
| 11/25    | <input type="checkbox"/> Acts 9-10           | 11/26 | <input type="checkbox"/> Acts 11-13                 |
| 11/27    | <input type="checkbox"/> Acts 14-15          | 11/28 | <input type="checkbox"/> Acts 16-17                 |
| 11/29    | <input type="checkbox"/> Acts 18-20          | 11/30 | <input type="checkbox"/> Acts 21-23                 |
| December |                                              |       |                                                     |
| 12/1     | <input type="checkbox"/> Acts 24-26          | 12/2  | <input type="checkbox"/> Acts 27-28                 |
| 12/3     | <input type="checkbox"/> Rom 1-3             | 12/4  | <input type="checkbox"/> Rom 4-7                    |
| 12/5     | <input type="checkbox"/> Rom 8-10            | 12/6  | <input type="checkbox"/> Rom 11-13                  |
| 12/7     | <input type="checkbox"/> Rom 14-16           | 12/8  | <input type="checkbox"/> 1 Cor 1-4                  |
| 12/9     | <input type="checkbox"/> 1 Cor 5-8           | 12/10 | <input type="checkbox"/> 1 Cor 9-11                 |
| 12/11    | <input type="checkbox"/> 1 Cor 12-14         | 12/12 | <input type="checkbox"/> 1 Cor 15-16                |
| 12/13    | <input type="checkbox"/> 2 Cor 1-4           | 12/14 | <input type="checkbox"/> 2 Cor 5-9                  |
| 12/15    | <input type="checkbox"/> 2 Cor 10-13         | 12/16 | <input type="checkbox"/> Gal 1-3                    |
| 12/17    | <input type="checkbox"/> Gal 4-6             | 12/18 | <input type="checkbox"/> Eph 1-3                    |

| Date    | Passage                                             | Date  | Passage                                        |
|---------|-----------------------------------------------------|-------|------------------------------------------------|
| 12/19   | <input type="checkbox"/> Eph 4-6                    | 12/20 | <input type="checkbox"/> Phi 1-4               |
| 12/21   | <input type="checkbox"/> Col 1-4                    | 12/22 | <input type="checkbox"/> 1 Thess 1-5           |
| 12/23   | <input type="checkbox"/> 2 Thess 1-3                | 12/24 | <input type="checkbox"/> 1 Tim 1-6             |
| 12/25   | <input type="checkbox"/> 2 Tim 1-4                  | 12/26 | <input type="checkbox"/> Titus 1-3, Philemon 1 |
| 12/27   | <input type="checkbox"/> Heb 1-6                    | 12/28 | <input type="checkbox"/> Heb 7-10              |
| 12/29   | <input type="checkbox"/> Heb 11-13                  | 12/30 | <input type="checkbox"/> James 1-5             |
| 12/31   | <input type="checkbox"/> 1 Pe 1-5                   |       |                                                |
| January |                                                     |       |                                                |
| 1/1     | <input type="checkbox"/> 2 Pe 1-3                   | 1/2   | <input type="checkbox"/> 1 John 1-5            |
| 1/3     | <input type="checkbox"/> 2 John 1, 3 John 1, Jude 1 | 1/4   | <input type="checkbox"/> Rev 1-3               |
| 1/5     | <input type="checkbox"/> Rev 4-8                    | 1/6   | <input type="checkbox"/> Rev 9-12              |
| 1/7     | <input type="checkbox"/> Rev 13-16                  | 1/8   | <input type="checkbox"/> Rev 17-19             |
| 1/9     | <input type="checkbox"/> Rev 20-22                  |       |                                                |

★ = Ezekiel readings covered in this volume

Online Bible Reading Schedule/Commentary — [www.dailyQT.org](http://www.dailyQT.org)