

An illustration of the prophet Ezekiel, an elderly man with a long white beard and hair, wearing a purple robe over a white tunic. He is holding two large, unrolled scrolls of parchment, one in each hand. The background features a stylized world map in shades of blue and green. To the left of Ezekiel, there is a small golden lamp with a flame, a stack of scrolls, and a scroll with a quill. To the right, there is a stack of books held together by metal paper clips, and a scroll with a quill. The overall scene is set against a dark, textured background.

# Ezekiel

Come, Follow Me

# General Overview of the book

1-11 Glory and Destruction

12-24 Oracles of Judgement

25-32 Oracles against the nations – specifically Tyre and Egypt

33-48 Oracles of Restoration

# 1-3 Ezekiel's Throne Vision



# Vision of Christ and the Latter-day Apostles

“I saw the 12, apostles of the Lamb, who are now upon the earth who hold the keys of this last ministry, in foreign lands, standing in a circle much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus (standing) in their midst, and they did not behold him, ... the Savior looked upon them and wept.”



# The Twelve in the Celestial Kingdom

In the concluding scene of these visions, Joseph apparently watched until the Twelve arrived at the gate of the celestial kingdom and found Father Adam acting as gatekeeper and escort of the faithful to the throne:

“He (Joseph) saw until they (the Twelve) had accomplished their work, and arrived at the gate of the celestial city; there Father Adam stood and opened the gate to them, and as they entered he embraced them one by one and kissed them. He then led them to the throne of God, and then **the Savior embraced each one of them and kissed them, and crowned each one of them in the presence of God.** He saw that they all had beautiful heads of hair and all looked alike. The impression this vision left on Brother Joseph’s mind was of so acute a nature, that **he never could refrain from weeping** while rehearsing it.” (Heber C. Kimball, in Orson F. Whitney, *Life of Heber C. Kimball*, p. 93-94)

Kavod [כבוד] or “glory” in the KJV is “a technical term in ancient priestly tradition for the mysterious manifestation of the divine presence in worship which came to be associated with the Jerusalem temple.” Daniel Bodi, [The Book of Ezekiel and the Poem of Ezra](#), University of Zurich, 1991, 186.



Ezk 1.28 The Glory of the Lord

# The Kavod of God

“The conception underlying the description of God and his place of habitation, as it had crystallized in Israelite Priestly theology, is patently an anthropomorphic one... within the inner recesses of the tabernacle, removed and veiled from the human eye, sits the Deity enthroned between the two cherubim, and at his feet rests the ark, his footstool.”

Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School*  
(Winona Lake: Eisenbrauns, 1992), 191



# Do not be afraid for not knowing

The Prophet Joseph Smith said: "I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation of the subject." *(Teachings of the Prophet Joseph Smith, p. 291.)*

At present the interpretation of Ezekiel's vision has not been given to the Church, so the Lord does not hold His Saints accountable for understanding what is represented by the wheels.



# Four living creatures

In his vision, Ezekiel saw four creatures, each of which had four faces. “They four had the face of a man, ... a lion, ... an ox ... [and] the face of an eagle” (Ezekiel 1:10). The Apostle John had a similar vision. In his vision, the creatures were described as being “like a lion, ... like a calf, ... [having] a face as a man, and ... like a flying eagle” (Revelation 4:7). The Prophet Joseph explained that the four beasts in John’s vision were representative of classes of beings (see D&C 77:3). The faces of the creatures in Ezekiel’s vision seem to represent the same thing.

# אֹפָן *opan* = wheel – Ezekiel 1.15

אֶחָד בְּאֶרֶץ *opan ehad ba-eretz* = one wheel upon the earth...

The ophanim (Hebrew "wheels" *ōphannīm* ; אֹפָנִים singular: *ōphān*, *ofan* , אֹפָן alternatively spelled or *ofanim* and also called *galgalim* (*galgallim* "spheres", "wheels", "whirlwinds" ; גַּלְגָּלִים singular: *galgal*, גַּלְגָּל refer to the wheels seen in Ezekiel's vision of the chariot (Hebrew *merkabah*) in Ezekiel 1:15–21. One of the Dead Sea scrolls (4Q405) construes them as angels; late sections of the Book of Enoch (61:10, 71:7) portray them as a class of celestial beings who (along with the Cherubim and Seraphim) never sleep, but guard the throne of God.

# Wheels


In religious or mythological cosmology, the seven heavens refer to seven levels or divisions of the Heavens (Heaven). The concept, also found in the ancient Mesopotamian religions, can be found in Judaism, Christianity, and Islam... Some of these traditions... have a concept of seven earths or seven underworlds both with the metaphysical realms of deities and with observed celestial bodies such as the classical planets and fixed stars.

The seven heavens corresponds to the seven luminaires/classical planets known to antiquity. Ancient observers noticed that these heavenly objects (the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn) moved at different paces in the sky both from each other and from the fixed stars beyond them... these bodies moved in regular patterns that could be predicted.









## Church of the Holy Sepulchre, Jerusalem

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This image helps to invoke the fiery tunnels of light in Ezekiel, Lehi, and Joseph Smith's visionary experiences.







# Church of the Holy Sepulchre

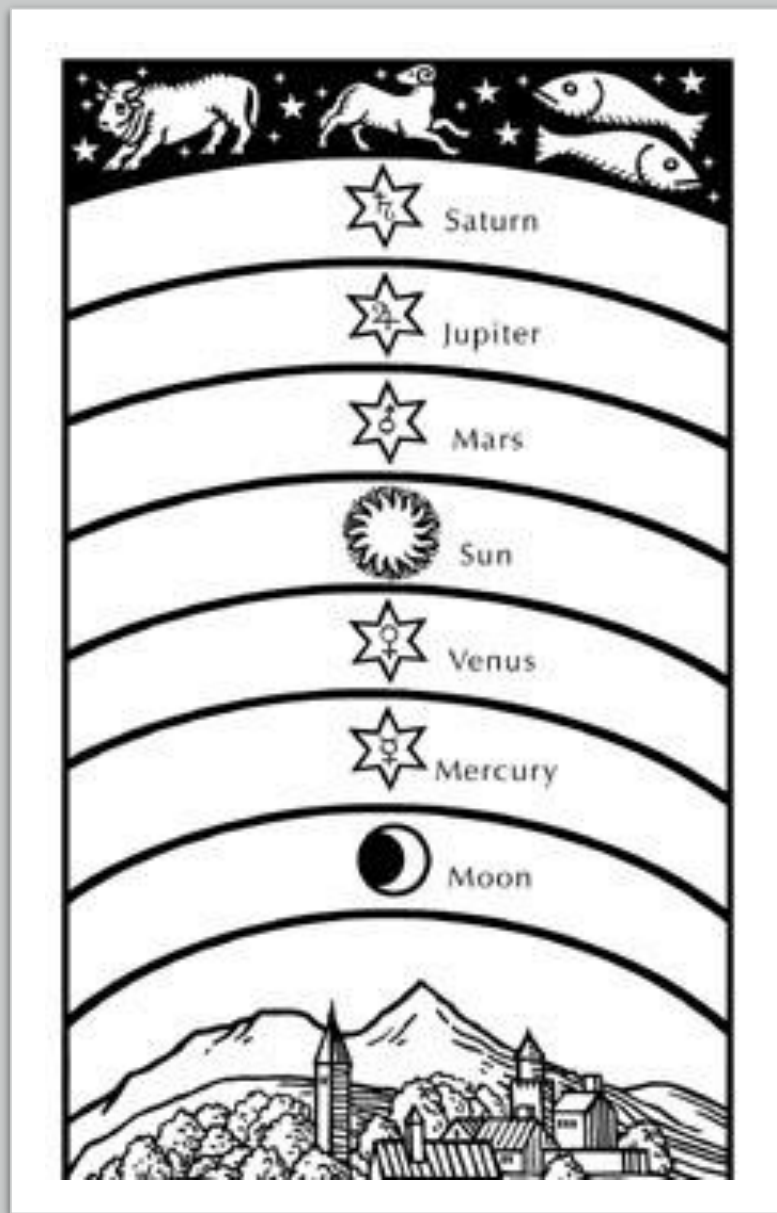


One traditional location of the burial place of Jesus  
Christ



# Wheels – Ezekiel 1.15-16, 19-21





## Another interpretation of “wheels”

The wheel in the midst of the wheel... sounds a lot like Plato's circle of the same and the circle of the diverse... Ezekiel's vision... is a very good example among similar visions in the scriptures... (where) we can see both “whirling, turning, rolling, helical” movement(s)... and see that it all takes place within the context of the ancient geocentric matrix of the sacred cosmos of ancient scripture.

(Huchel, *The Cosmic Ring Dance of the Angels: An Early Christian Rite of the Temple*, p. 91)

# Ezekiel 1 and Revelation 4: Artistic Interpretations





# Ezekiel's vision – Compare 1 Nephi 1.1-12

Some things to consider:

1. Four living ones [ארבע חיות] (1.5)
2. Wheels (1.15-16, 19-21)
3. Fire & Crystal (1.4, 13, 22, 27)
4. The throne – *kisse* כִּסֵּא (1.26)
5. A man upon the throne (1.26)

# Ezekiel 2-3

Ezekiel is told to “eat that roll” –  
Ezekiel 3:2



# Ezekiel's vision is addressing the event of the destruction of the temple

Sixth-century prophetic literature confronts the issues raised by the final destruction. What was the meaning of this event? How could such tremendous evil and suffering be reconciled with the nature of God himself?

# He is with you in exile

Read Ezekiel 10:18-19 and 11:23-25.

This vision draws on ancient Near Eastern traditions in which gods abandon their cities in anger, leaving them to their destruction by another god. The primary difference is that Yahweh, rather than another god, brings the destruction himself. Moreover, Yahweh does not retire to the heavens or remain with those left behind in Judah. In Ezekiel, those left behind are guilty. Instead, Yahweh moves east with the exiles who have been spared.

The end of the book relates a further vision of the restored Temple (Ezek. 43). In this vision, Ezekiel sees the *kavod*, returning from the east:

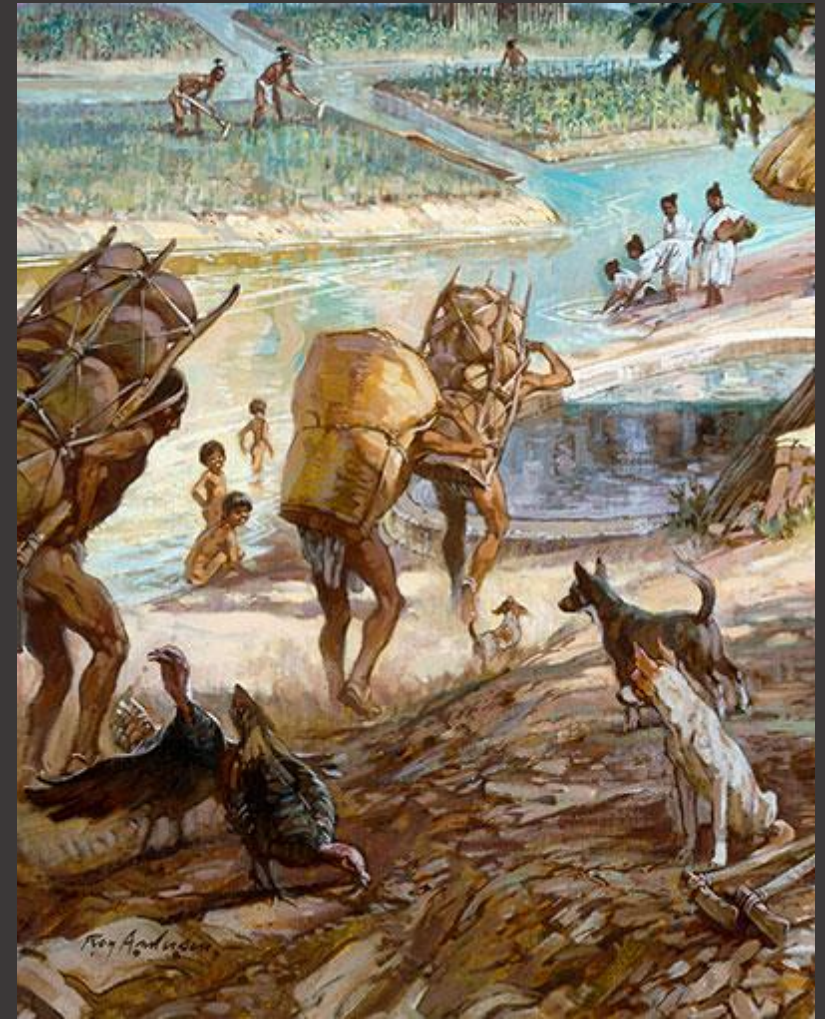
And there, coming from the east with a roar like the roar of mighty waters, was the Presence of the god of Israel, and the earth was lit up by his Presence... the Presence of Jehovah entered the Temple by the gate that faced eastward. A spirit carried me into the inner court, and lo, the presence of Yahweh filled the Temple. (43:2, 4-5)





See Mosiah 24:11-25

Just as the divine presence went eastward with the exiles in Ezekiel 8, so it will return with the exiles at the time of reestablishment of Israel in her home. What is significant here is the idea that Yahweh is not linked to a particular place, but to a particular people. Yahweh is with his people even in exile. (Christine Hayes, Introduction to the Bible, p. 301)



# There is hope

Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come... I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. (Ezekiel 11:16-17)



# 12-24 Oracles of Judgment

13 – False prophets ... how do we discern truth?

15 – Jerusalem is a useless vine

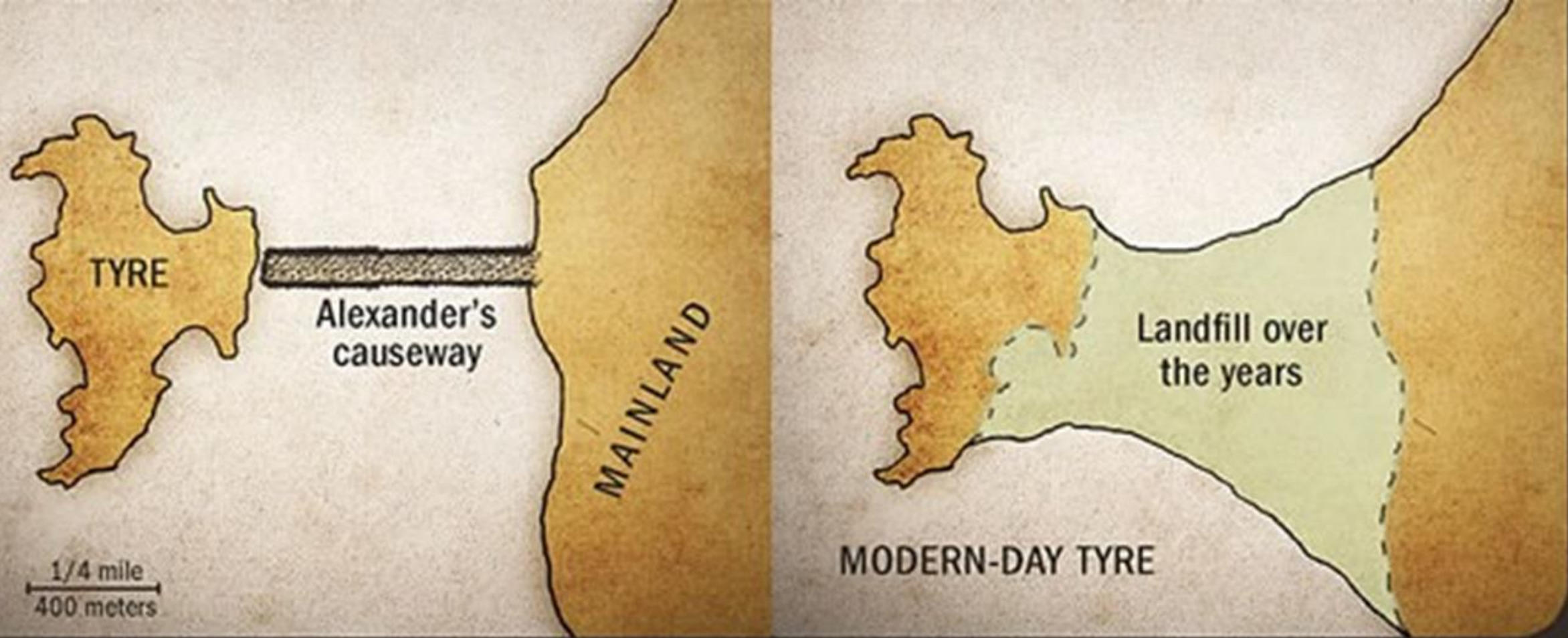
16 – Your father was an Amorite and your mother was a Hittite

17 – Egyptian alliance hinted at... this was Zedekiah's downfall

18 – Corporate versus individual responsibility for sin

19- The end of the monarchy

20-24- The destruction of Jerusalem



25-32 The Oracles against the nations

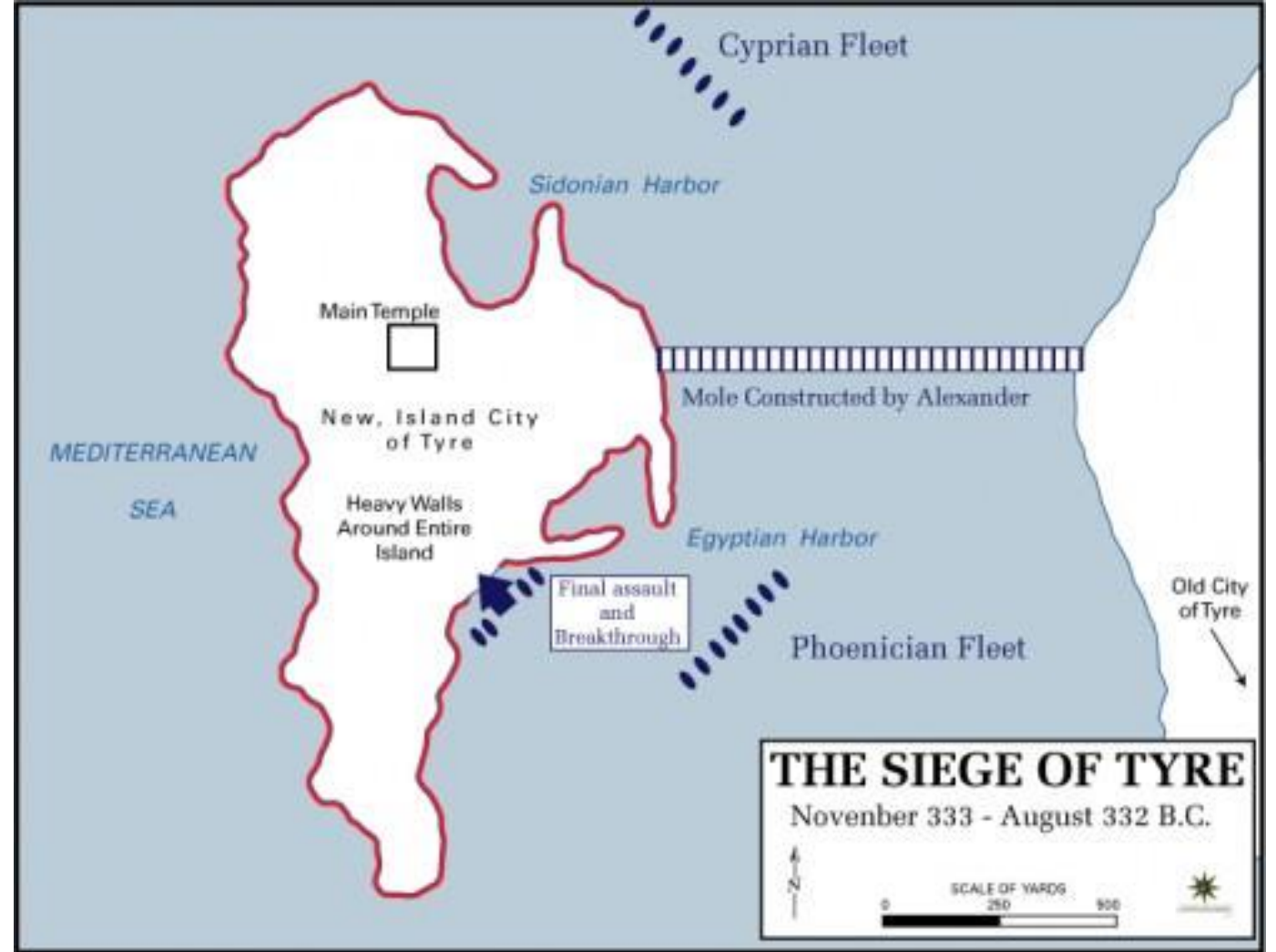
26-28 The Prophecy against Tyre

# The King of Babylon did not take Tyre

In the twenty seventh year, in the first month, on the day of the month, the word of the Lord came to me: “Son of man, Nebuchadrezzar, king of Babylon made his army labor hard against Tyre; every head was made bald and every shoulder was rubbed bare; yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against it. (Ezekiel 29:17-18 RSV)

# The Successful Siege of Tyre

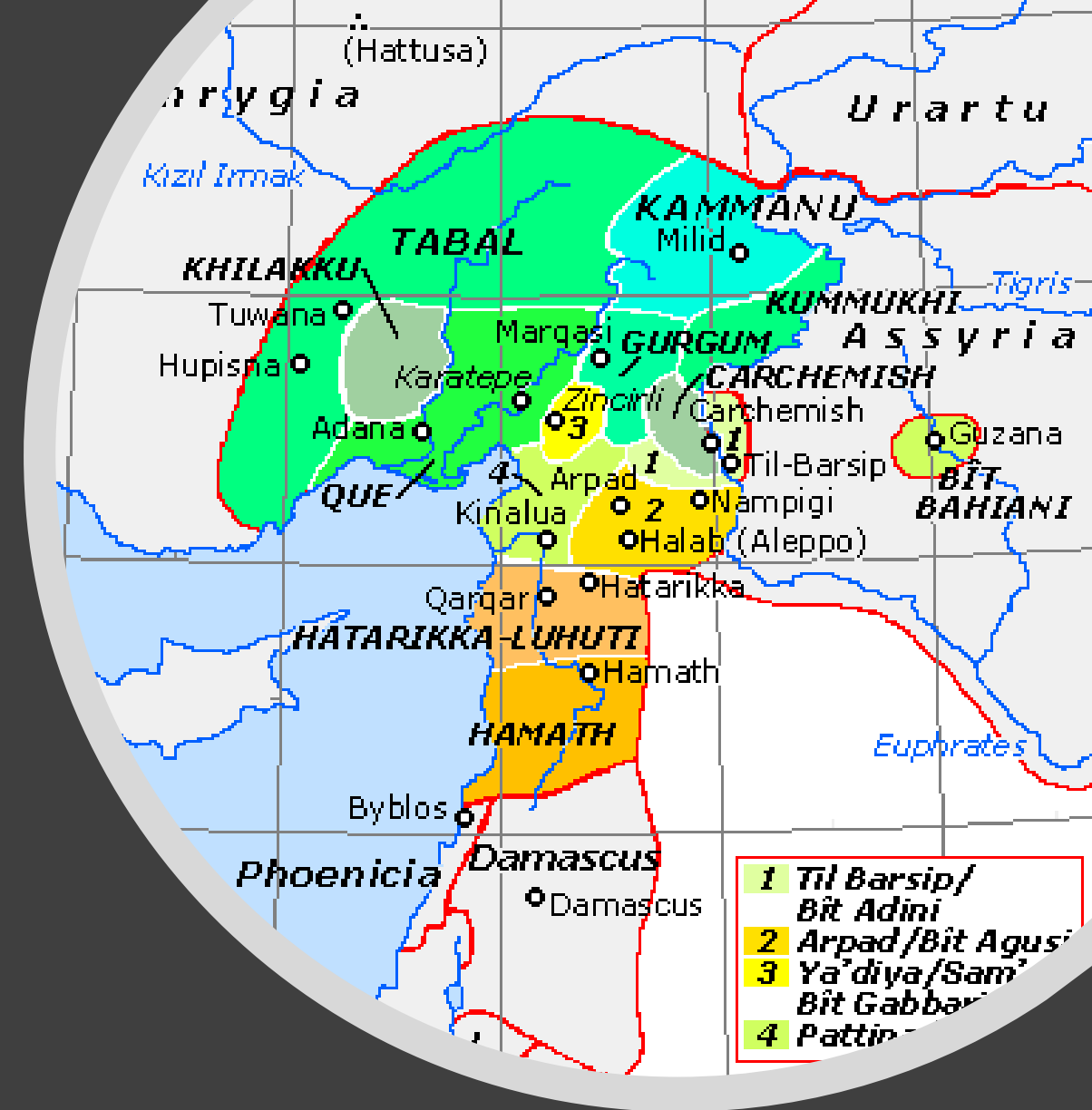
The main cluster of oracles in this section of the book is directed against Tyre, the Phoenician coastal city to the north. Tyre was besieged by Nebuchadnezzar for 13 years. The city of Tyre was conquered hundreds of years later by Alexander the Great in 332 BC.



# The oracle against Egypt

Chapters 29-32 illustrate Ezekiel's prophecy against Egypt. It was to be desolate (29:9), utterly waste (29:10), and uninhabitable for 40 years (29:11). Several times in this oracle Ezekiel states that Egypt will be scattered (29:12-13; 30:23).

This prophecy is at least partially fulfilled in 605 BC at the Battle of Carchemish, when Egypt and Assyria combined to fight Babylon and lost. Egypt lost its significance after this loss.



# 33-48 Oracles of Restoration

37 – The Valley of Dry Bones & Two Sticks

38-39 Gog and Magog

40-48 The New Jerusalem



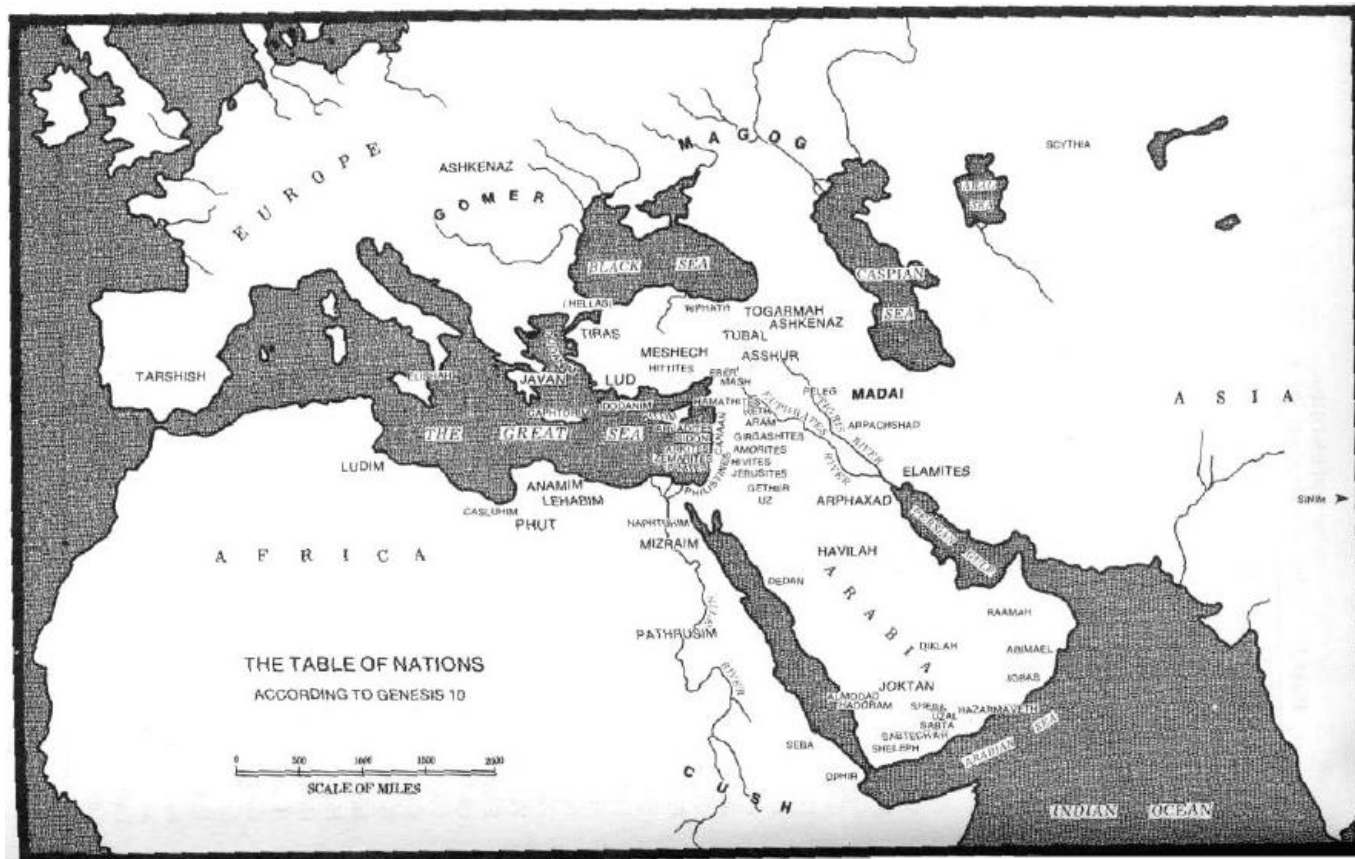
# 33-48 Oracles of Restoration

## 37 – The Valley of Dry Bones & Two Sticks

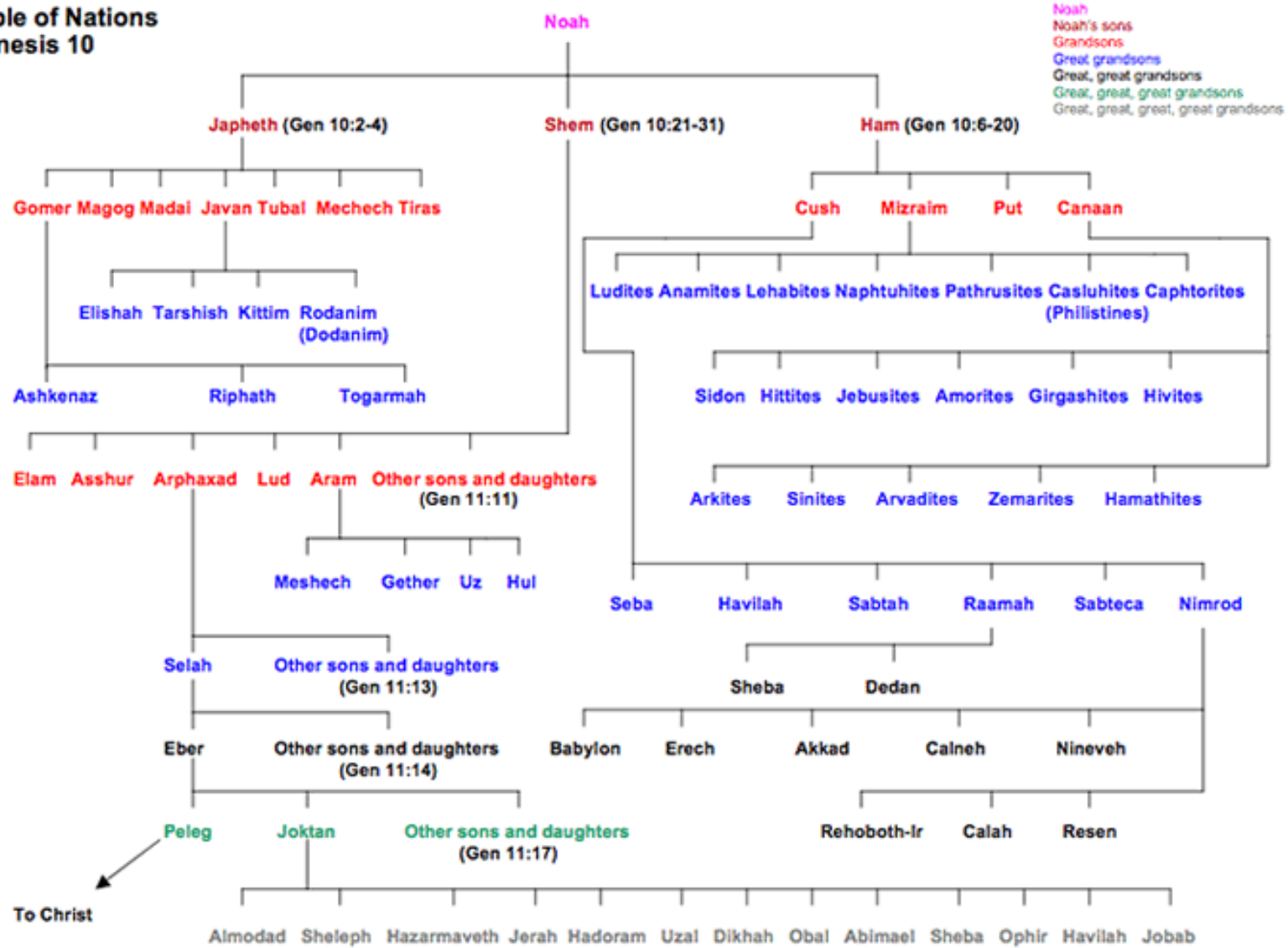


# Genesis 10 The Table of Nations

38-39 Gog and Magog



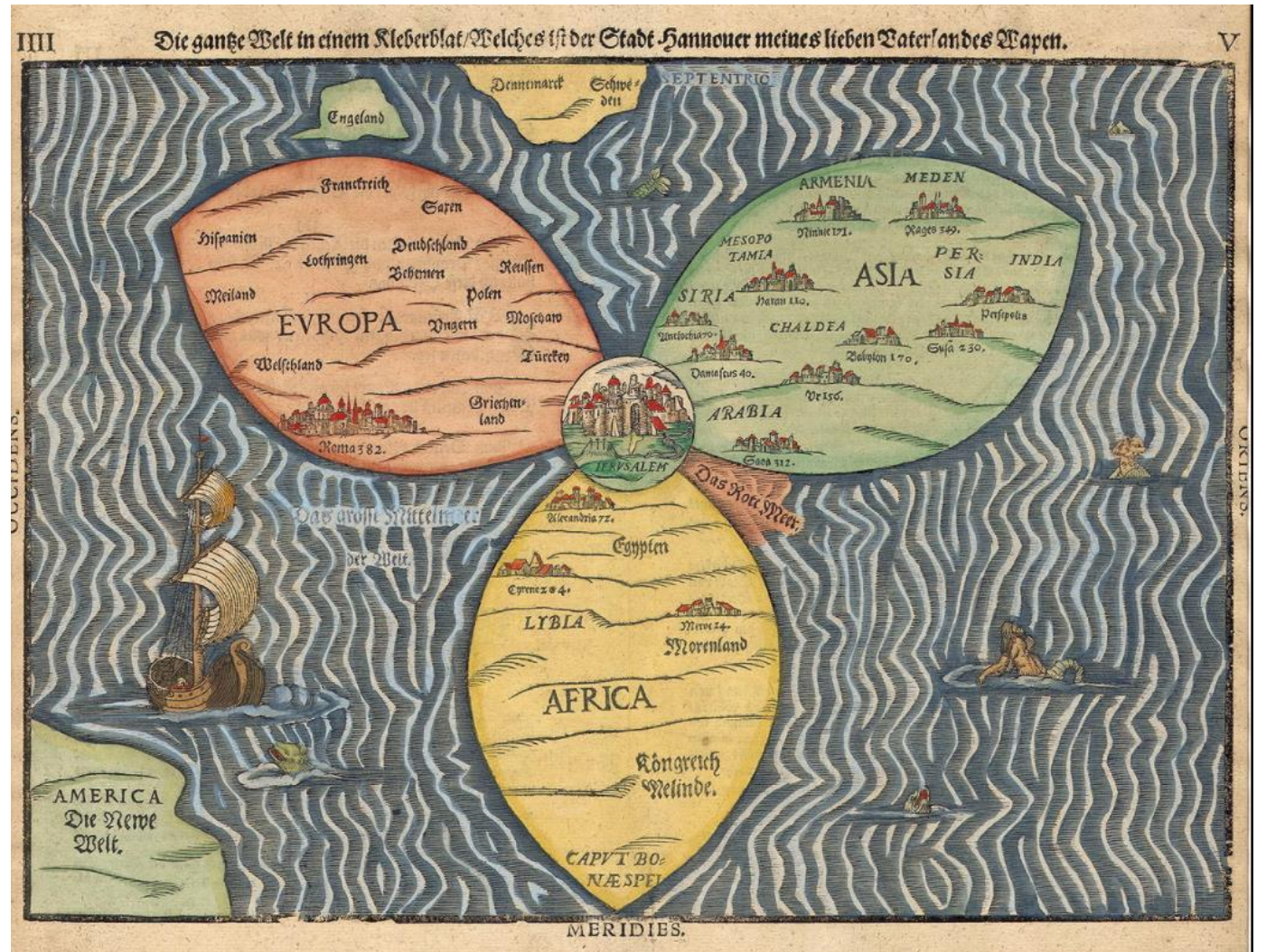
**Table of Nations  
Genesis 10**



Noah  
 Noah's sons  
 Grandsons  
 Great grandsons  
 Great, great grandsons  
 Great, great, great grandsons  
 Great, great, great, great grandsons

# 33-48 Oracles of Restoration

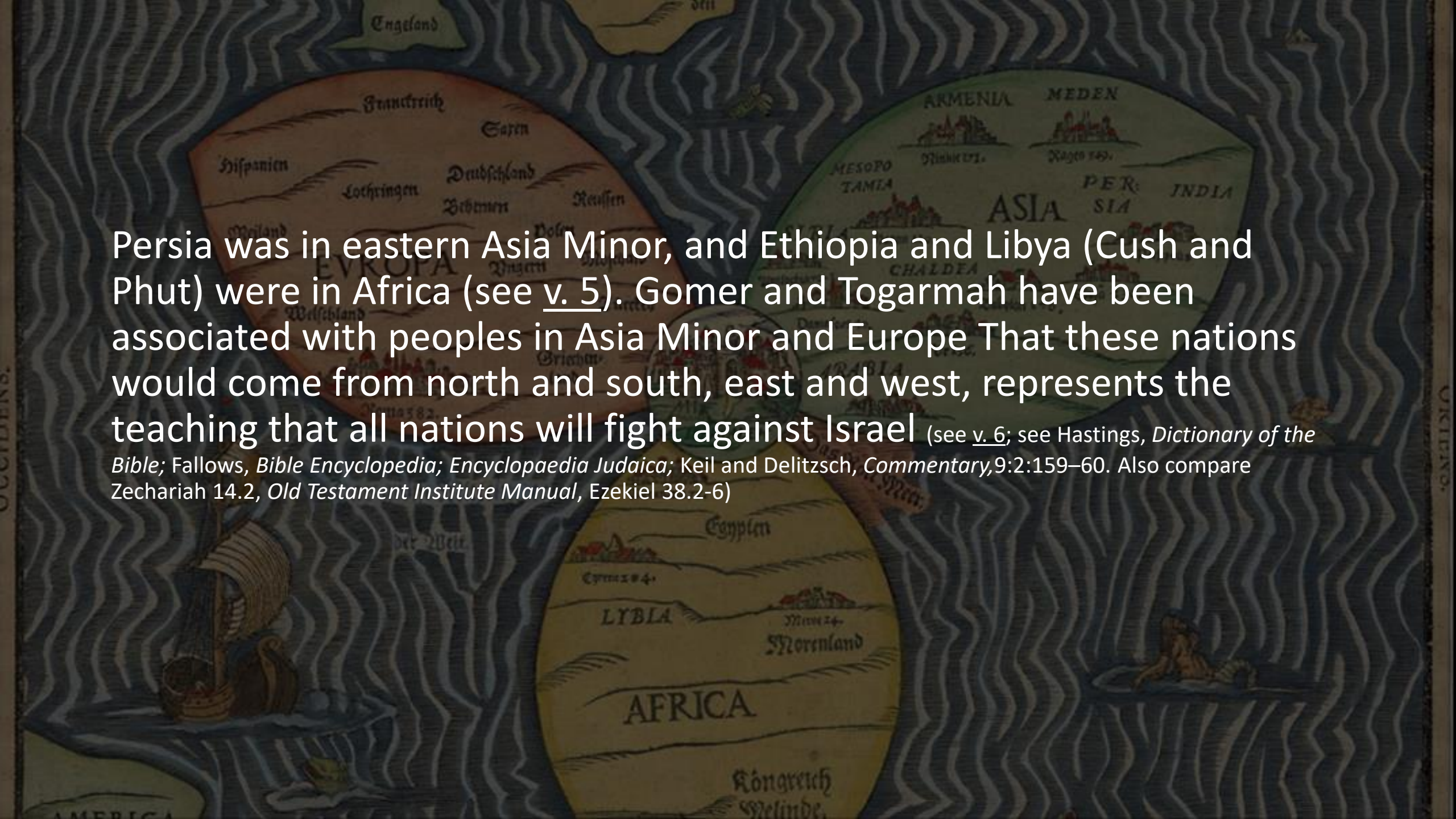
38-39 Gog and Magog



# Ezekiel 38

Ezekiel specifically told his readers where Gog, the great military and political leader or leaders of the last days, would come from and with whom he would be allied in the war against Israel. He used names that were current in Old Testament times, though many of these names are not familiar to modern readers. Magog, Meshech, and Tubal were in northern Asia Minor (see [v. 2](#)).





Persia was in eastern Asia Minor, and Ethiopia and Libya (Cush and Phut) were in Africa (see v. 5). Gomer and Togarmah have been associated with peoples in Asia Minor and Europe That these nations would come from north and south, east and west, represents the teaching that all nations will fight against Israel (see v. 6; see Hastings, *Dictionary of the Bible*; Fallows, *Bible Encyclopedia*; *Encyclopaedia Judaica*; Keil and Delitzsch, *Commentary*,9:2:159–60. Also compare Zechariah 14.2, *Old Testament Institute Manual*, Ezekiel 38.2-6)

# Who is Gog?

In this text it is Gog from Magog (Ezekiel 38.2, *Jewish Study Bible*), and in the Revelation of St. John we read that it is described as “Gog and Magog” (Revelation 20.8, King James Version). **We do not know who Gog is.**

Since the foe from the north (*Zaphon* – זַפְּן ) in Jeremiah (Jer. 25.9) and Ezekiel (Ezk. 26.7) was Babylon, it is probable that the foe here described is a grandiose surrogate for Babylon. In the conflict with Babylon, we have a battle of limited scope. This limited scope of this war is expanded to cosmic proportions by the writer, especially in Revelation 20.

Baal's home was a mountain, known as Jebel-al-Aqra, situated to the north of Ugarit. In ancient times it was simply known as *Tsaphon* ("north"; *Tsapanu* in Ugaritic). It was a divine mountain, the place where Baal held council as he ruled the gods of the Canaanite pantheon. Baal's palace was thought to be on "the heights of *Tsapanu/Zaphon*"...

In short, when an Israelite thought of the north in theological terms, he or she thought of Bashan, Mount Hermon, and Baal. (Michael Heiser, *The Unseen Realm*, p. 361)



33-48

# Oracles of Restoration

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40-48 The New Jerusalem

Ezekiel's Vision	John's Revelation
<b>A Temple within the City</b>	<b>The New Jerusalem</b>
<ul style="list-style-type: none"><li>• Ezekiel is taken in this vision to a very high mountain (40:2)</li><li>• A man uses a rod to measure the dimensions of the temple (40:5-ff)</li><li>• The entire temple area is a perfect square (42:15-20)</li><li>• The presence of the glory of the Lord enters the temple (43:3-4)</li></ul>	<ul style="list-style-type: none"><li>• John is carried in the Spirit to a great and high mountain (21:10)</li><li>• An angel measures the city with a rod (21:15-17)</li><li>• The entire city is a perfect cube (21:16)</li><li>• No need of sun or moon because the Lord illumines His city (22:5)</li></ul>

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east. (TPJS, p. 286)

