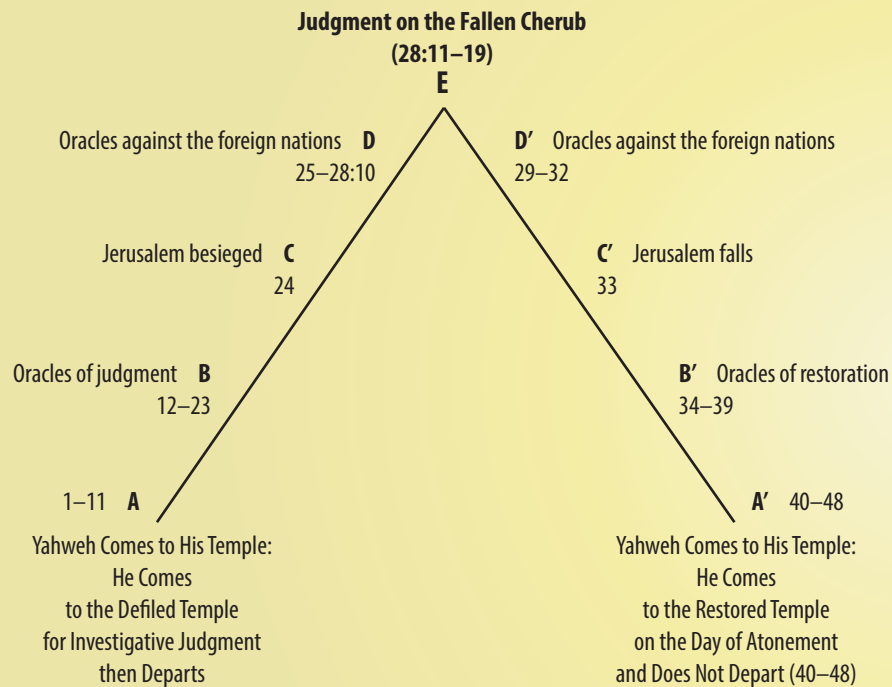


# INVERTED PARALLELISM OF THE BOOK OF EZEKIEL



**Table 7.2.** A schematic overview of the book of Ezekiel

## NOTES

- Davidson explains the chiastic structure of the Book of Ezekiel: “Not only do the opening and closing sections of the book (Ezekiel 1–11, 40–48) parallel each other, but other sections of Ezekiel’s prophecies follow an intricate chiastic pattern. The Oracles of Judgment (Ezekiel 12–23) are the chiastic counterbalance of the Oracles of Restoration (Ezekiel 34–39). 24 and 33 are pivotal in the chiastic arrangement of the book: in Ezekiel 24 the Fate of Jerusalem is sealed as the city is besieged, and in the chiastic counterpart Ezekiel 33, word reaches Ezekiel that Jerusalem has fallen. In the transition between these two pivotal chapters and the events they describe (the siege and fall of Jerusalem), the prophet’s attention is turned to the fate of Israel’s surrounding neighbors, and the oracles of judgment against the nations (Ezekiel 25–32) are presented in two corresponding parts. Finally, in the chiastic center of the book of Ezekiel, the cosmic curtain is pulled back, as it were, and God reveals to Ezekiel the cosmic judgment upon the Fallen Cherub who stands behind the scenes of human affairs (Ezek 28:11–19).”

• diagram from Richard M Davidson, “The Chiastic Literary Structure of the Book of Ezekiel,” p. 75, J.N. Andrews Professor of Old Testament Interpretation, Andrews University Theological Seminary

• Davidson’s schematic overview reformatted, modified, expanded, and annotated by Robert C. Lewis

- A** God Comes to His Temple: He Comes to the Defiled First (Solomon’s) Temple to Investigate, Judge, and then Depart (1–11)
- B** Oracles of Judgment against Jerusalem and Judah (12–23)
- C** Jerusalem Besieged (24)
- D** Oracles against the Foreign Nations (Ammon, Moab, Edom, Philistia, and Tyre, 25:1–28:10)
- E** Judgment on the Fallen Cherub, Satan (28:11–19)
- D'** Oracles against the Foreign Nations (Sidon and Egypt, 28:20–32:32)
- C'** Jerusalem Falls (33)
- B'** Oracles of Restoration for Israel (34–39)
- A'** God Comes to His Temple: He Comes to the Fourth (Millennial) Temple on the Day of Atonement and Does Not Depart (40–48)

*Emphasis on the Coming Judgment of Jerusalem, Judah, and Judah’s Gentile Neighbors*

*Point of Turning*

*Emphasis on Future Millennial Blessings for Israel and Egypt*

## NOTES

• 28:11–19 is the center of the inverted parallelism of the Book of Ezekiel. This center is what Ezekiel considered to be most important—the original fall of Satan. There are few promises of future hope and blessings *before* the point of turning: in **A** (chs. 1–11) a future regathering of Israel (11:16–20) is the only promised hope and blessing; in **B** (chs. 12–23) only a few brief hints of future blessings for Israel are found (14:11; 16:53–55, 60–63; 17:22–24; 20:40–42); in **C** (ch. 24) no hope or blessings for Jerusalem occur; in **D** (chs. 25:1–28:10) no hope or future blessings are prophesied for the neighboring foreign nations; and in **E** (28:11–19) no hope of future blessing is present for Satan. In contrast, many promises of future hope and blessings are present *after* the point of turning: in **D'** (chs. 29–32) we find a regathering of Israel (28:25–26) and a regathering and restoration of Egypt (29:13–16); in **C'** (ch. 33) the righteous will survive the fall of Jerusalem in Ezekiel’s day (33:1–20); in **B'** (chs. 34–39) a true Shepherd is present in the Millennium (34:11–31), the people of Israel are blessed (36), the nation of Israel is restored (37), and Gog is repulsed in the Tribulation (38–39); and in **A'** (chs. 40–48) a New Temple will be built (40–43) with a new service of worship (44–46) in a new land (47–48) in the millennial Kingdom. These prophecies of hope and blessing increase in length, frequency, and detail as the book progresses.