Come, Follow Me — Old Testament 2026 · Week 45 · November 2–8, 2026 · Gospel Doctrine · Nov 8, 2026

“A New Spirit Will I Put within You” · Ezekiel 1–3; 33–34; 36–37; 47

EZEKIEL AT A GLANCE

Ezekiel was a priest of Jerusalem, deported to Babylonia in 597 BC with King Jehoiachin (2 Kings 24:10–16) and settled at Tel-abib on the Chebar canal near Nippur, about 50 miles southeast of Babylon: a 900-mile march of three to four months (compare Ezra 7:8–9). His visions began “in the thirtieth year” (1:1), the age a priest would have entered temple service; instead, “among the captives by the river of Chebar … the heavens were opened.” Chapters 1–3 are his call and 4–32 are judgment; from 33:21, when a fugitive arrives with the news “The city is smitten” (586 BC), everything turns to hope: a true Shepherd (34), a new heart (36), dry bones that live (37), and a river of healing from the house of the Lord (47). The book ends with a name: “The LORD is there” (48:35).

OPENER · EZEKIEL 1:1, 28 (KJV)

> 1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. … 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

FIVE PRINCIPLES · ★ = where we will spend most of our time

① BRIEF

The Lord wants to forgive — He has no pleasure in the death of the wicked
Ezekiel 33:10–11, 16
Ponder: What does it change about repentance to know that the Lord is not reluctant to forgive, but eager to?

② ★ EMPHASIS

Jesus Christ is the Good Shepherd who searches, gathers, and heals His sheep
Ezekiel 34:11–16, 23, 31
Ponder: Compare the failed shepherds in verse 4 with the Lord's promises in verse 16. What do you notice about the verbs?

③ ★ EMPHASIS

Through Jesus Christ, the Lord gives us a new heart and puts His Spirit within us
Ezekiel 36:24–28
Ponder: What is the difference between a 'stony heart' and a 'heart of flesh'? What can a heart of flesh do that a stone cannot?

④ BRIEF

Dry bones and two sticks: the Lord gathers His people and gives them new life
Ezekiel 37:3–5, 11–14; 37:16–17
Ponder: What in your life has felt like dry bones, and how has the Savior breathed life back into it? How have the Bible and Book of Mormon together brought you to Him?

⑤ BRIEF

Living water flows from the house of the Lord and heals everything it touches
Ezekiel 47:1, 8–9, 12
Ponder: What has the temple healed in you or your family? Where does the river still need to reach?

When has the Lord met you somewhere you did not expect Him to be?

VERSES TO MARK

Ezekiel 33:11	Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
Ezekiel 34:16	I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.
Ezekiel 36:26	A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
Ezekiel 37:3	And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.
Ezekiel 47:9	… every thing shall live whither the river cometh.

NOTES

HOW TO READ EZEKIEL — AND WHY HE MATTERS

Read it as a priest's book. Ezekiel was trained for the temple, so he thinks in temple words: glory, holiness, cleanness, defilement, sanctuary. Where Isaiah and Amos cry out about justice, Ezekiel asks whether God can still dwell among His people. Watch for the Lord's glory: it leaves the temple (chs. 10–11), appears to the exiles (ch. 1), and returns (ch. 43).

Know the shape of the book. Call (1–3) → judgment on Jerusalem (4–24) → the nations (25–32) → hope and restoration (33–48). The hinge is 33:21, the day the news arrived that the city had fallen. Before it, almost nothing is comforting; after it, almost everything is.

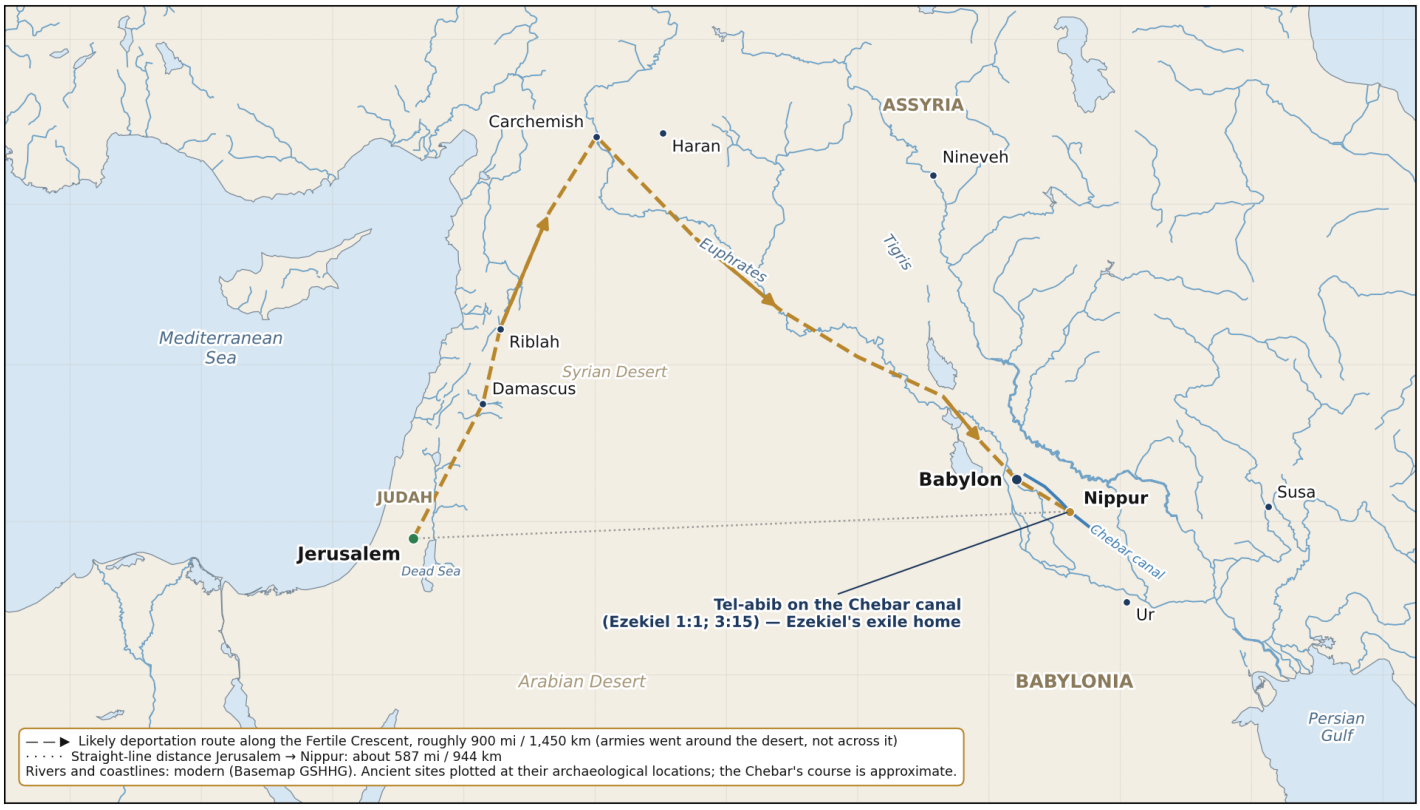
Expect pictures, not essays. Ezekiel teaches with visions and acted-out object lessons: a throne on wheels, a scroll he must eat, a model of the siege, dry bones, two sticks, a river. Ask first what it meant to captives on the Chebar, then what it means for you (that is how the Savior's own parables work).

Hear the two big answers. To people who said “our hope is lost” (37:11), Ezekiel answers that God's presence is not confined to a building or a land, and that no one is trapped by the past: “turn ye, turn ye … for why will ye die?” (33:11). Each person answers for himself, and each can live (ch. 18).

Why he matters: he is the Old Testament's clearest preview of Jesus Christ. The Good Shepherd who seeks the lost (34 → John 10), the new heart and new spirit (36 → John 3; Mosiah 5), the dead who live again (37 → John 11), living water from the house of God (47 → John 7; Revelation 22). Jesus even took Ezekiel's title, “Son of man,” used 93 times in this book, as His own.

Why he matters to the Restoration. The two sticks of Judah and Joseph (37:15–20; D&C 27:5), the gathering of Israel on both sides of the veil, the temple as the source of healing, and prophets as watchmen (3:17; 33:7) are all Ezekiel's language. Revelation borrows his throne, his living creatures, his Gog and Magog, and his river of life.

WHERE HE WAS EXILED



Jerusalem → Tel-abib on the Chebar canal near Nippur, Babylonia, 597 BC. Nippur is a ruin today (Nuffar, near the town of Afak, Iraq); Tel-abib has never been located. Rivers and coastlines are modern; ancient sites are at their excavated locations; the Chebar's course is approximate. Lesson: churchofjesuschrist.org — Come, Follow Me, Week 45