

Sefer Yechezkel Introduction:

In Sefer Yechezkel we will learn about the destruction of the Beis Hamikdash, the vision of the chariot (Maseh Merkavah), the prophecy of the dry bones, the war of Gog U'Magog, the rebuilding and dimensions of the third Beis Hamikdash, the ingathering of the exiles, and the times of Mashiach.

Yechezkel, the "prophet in exile", was considered a ray of hope among the newly-exiled nation, that even in Bavel, Hashem was still with them.

Yechezkel started to receive prophecy in Eretz Yisrael, which allowed him to prophesy in Bavel. (Moed Katan 45a)

Yechezkel started to prophesy six years prior to the destruction of the Beis Hamikdash.

Yechezkel Ben Buzi was the son of Yirmiya Hakohen. The reason he was called "Buzi" is that people would embarrass (m'vazeh) Yechezkel, saying that he came from Rachav the harlot, who converted to Judaism. (Radak 1:3)

The name "Yechezkel" means "He will give strength" or "God's strength".

The entire sefer is chizuk to Am Yisrael. (Ramad Walli)

The Men of the Great Assembly wrote Sefer Yechezkel.

Yechezkel's contemporaries were Tzfanya, Yirmiya and Uriyah Ben Shimmai. (Seder Olam Rabba)

Yeshaya was Yechezkel's Rebbe.

Yoma 71b shows how Yechezkel was considered one of the bearers of Torah, as a certain halacha was only known through the teachings of Yechezkel.

Chulin 44a states that Yechezkel never ate questionable meat.

Yechezkel was a kohen and he tried to never come in contact with a corpse while he lived in Bavel.

Yechezkel witnessed the return of Am Yisrael to Eretz Yisrael in the time of Ezra.