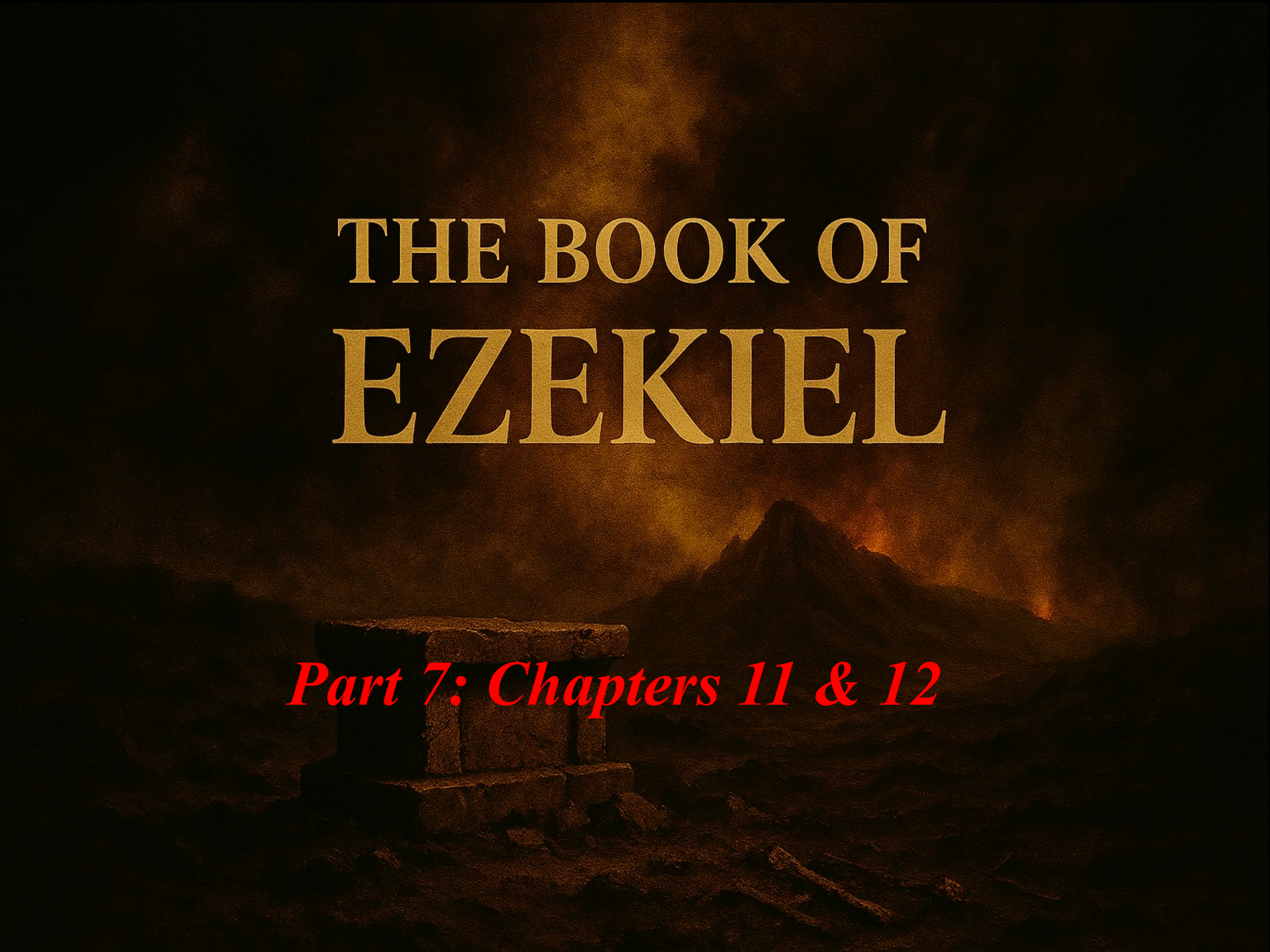
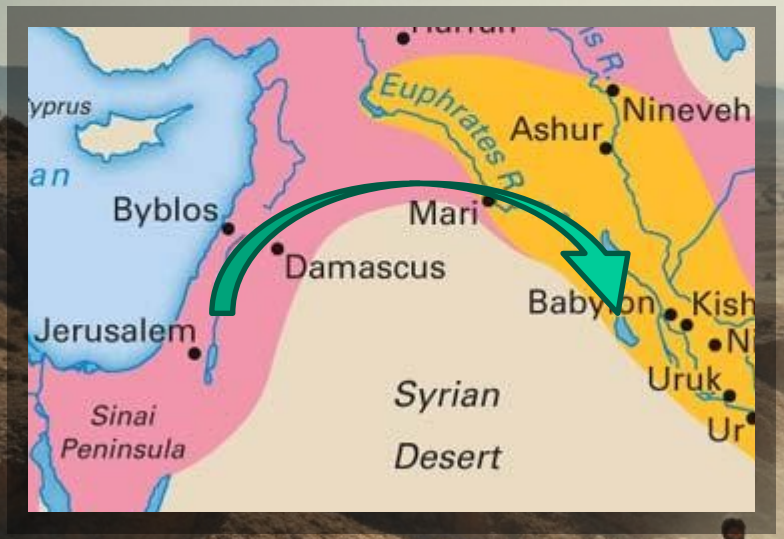

THE BOOK OF
EZEKIEL
Part 7: Chapters 11 & 12

Ezekiel The Priest

- Ezekiel & his fellow Jews settled next to the Chebar River
  - The Chebar was a canal off the Euphrates
- The book begins 5 years into his time in Babylon – as he turns thirty.
  - This would have been the age he normally would have begun his priestly service in the temple in Jerusalem (cf. Numbers 4:2-3).
- There was no chance of returning to Jerusalem now.
- Instead, God calls him to be a prophet to take his message to his people in Babylon

Jerusalem > Babylon



c. 900 miles
Approx. 3-4 months journey

Review

- Chapter 1-3:
- Ezekiel's call to the prophetic office (Ch 1)
  - His vision of stormy wind and fire
  - The four cherubim
  - The wheels
  - The throne of the glory of Jehovah
- The prophet's commission (Ch2-3)
  - The charge to speak God's word
  - Ezekiel commanded to "eat God's book"
  - God promises to equip him
  - He is taken in the spirit to the camp of the captives
  - His duties as a watchman
  - A second vision of God

Review

- Chapter 4-5:
- Four acted prophecies (Ch4 - Ch5)
  - 1) A picture of the siege of Jerusalem (4:1-3):
  - 2) He lays on his left and then right side symbolically bearing the iniquity of Israel and Judah (4:4-8).
  - 3) The coming famine acted out (4:9-17).
  - 4) Slaughter of the siege described (5:1-4):
  - An exposition of the signs (5:5-17).
- Warning to the land itself (the physical mountains, hills, and valleys of Israel) as if it were a person or entity that could hear and understand him (6:1-14)

Overview

- Chapter 7: Israel's inescapable doom declared
  - Four short oracles declaring doom (7:1-13).
  - The machinery of destruction is already at work (7:14-27):
- Chapter 8: He views the idolatry taking place in the temple in Jerusalem in a vision
- Chapter 9: Slaughter of Jerusalem, but preservation of the righteous remnant foreseen
- Chapter 10: Coals over Jerusalem & The glory departs
  - it will be burned (10:1-8).
  - The glory of God departs from the temple (10:9-22).

THE BOOK OF EZEKIEL

Chapter 11

Judgment on Israel Declared!

Introduction to Chapter 11

- Wicked rulers in Jerusalem are now denounced, but a sure promise of restoration given (11:1-25).
- The men of Jerusalem thought they were favored of God by being left in the land and that the exiles were cursed.
- In reality, the exiles were blessed and kept by God, those in Jerusalem would be destroyed (11:14-16; Jer. 24).
  - Consistent with God's dealings throughout scripture, the righteous were removed before God's judgment was poured out.

1 Moreover the spirit lifted me up, and brought me
unto the east gate of the Lord's house, which looketh
eastward: and behold at the door of the gate five and
twenty men; among whom I saw Jaazaniah the son of
Azur, and Pelatiah the son of Benaiah, princes of the
people.

Ezekiel 11:1

- Note: it is 25 of the leaders of the people who are singled out

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:
3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

Ezekiel 11:2-3

- These ‘25’ had managed to corrupt the Nation
- The caldron is to be understood as a place of safety and security – in there they were untouchable!
  - No predator could touch the meat while it was in the caldron

Peace & Safety

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 Thessalonians 5:1-3

Peace & Safety

3 Knowing this first, that there shall come in the last
days scoffers, walking after their own lusts,
4 And saying, Where is the promise of his coming?.

2 Peter 3: 3-4

4 Therefore prophesy against them, prophesy, O son of man.
5 And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.
6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

Ezekiel 11:4-6

- Their wickedness and crimes had been seen by God, and would be met with judgment

7 Therefore thus saith the Lord God; Your slain whom
ye have laid in the midst of it, they are the flesh, and
this city is the caldron: but I will bring you forth out
of the midst of it.
8 Ye have feared the sword; and I will bring a sword
upon you, saith the Lord God.
9 And I will bring you out of the midst thereof, and
deliver you into the hands of strangers, and will
execute judgments among you.

Ezekiel 11:7-9

- God turns their boast around on them!
- They were not as safe as they thought they were!
  - Rather than being in safety on the inside they would be in peril on the outside!

10 Ye shall fall by the sword; I will judge you in the
border of Israel; and ye shall know that I am the Lord.
11 This city shall not be your caldron, neither shall ye
be the flesh in the midst thereof; but I will judge you in
the border of Israel:
12 And ye shall know that I am the Lord: for ye have
not walked in my statutes, neither executed my
judgments, but have done after the manners of the
heathen that are round about you

Ezekiel 11:10-12

- They would try to flee and escape the wrath of God, but they would not escape

13 And it came to pass, when I prophesied, that Pelatiah
the son of Benaiah died. Then fell I down upon my face,
and cried with a loud voice, and said, Ah Lord God!
wilt thou make a full end of the remnant of Israel?

Ezekiel 11:13

- Still in the vision, Ezekiel sees (foresees?) the death of one of the 25 responsible for the spiritual and moral decline of the Nation
- But this causes Ezekiel to cry out, suddenly recognizing the impact of God's judgment on the leadership of the Nation… with these leaders destroyed, what would become of the rest?

14 Again the word of the Lord came unto me, saying,
15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

Ezekiel 11:14-15

- The ‘remnant’ had bought into the lie that they were untouchable!
  - These were days of great deception!

16 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.

Ezekiel 11:16

- As prophesied in Deuteronomy 28 (and many other places) Israel would be scattered among the nations of the world
- But all the while they were there, God would be their sanctuary.
- They would not be utterly forsaken
- They would remain His people – set apart

17 Therefore say, Thus saith the Lord God; 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 11:17

- One of countless scriptures that promise a regathering of Israel to the Land!
  - Ezekiel will expound on this in later chapters…
- We are living in the very days of the literal fulfilment of this prophecy from 600 B.C.!

18 And they shall come thither, and they shall take
away all the detestable things thereof and all the
abominations thereof from thence.
19 And I will give them one heart, and I will put a new
spirit within you; and I will take the stony heart out
of their flesh, and will give them an heart of flesh:
20 That they may walk in my statutes, and keep mine
ordinances, and do them: and they shall be my people,
and I will be their God.

Ezekiel 11:18-20

- Being ‘born again’ is not a New Testament idea!
- Jesus spoke to Nicodemus about something he should have known from Ezekiel!

21 But as for them whose heart walketh after the heart
of their detestable things and their abominations, I will
recompense their way upon their own heads, saith the
Lord God.

Ezekiel 11:21

- God's mercy, grace, but also His judgment and justice are unmistakable!

22 Then did the cherubims lift up their wings, and the
wheels beside them; and the glory of the God of Israel
was over them above.
23 And the glory of the Lord went up from the midst of
the city, and stood upon the mountain which is on the
east side of the city.

Ezekiel 11:22-23

The Longsuffering of God

- *This vision is no mean proof of the long-suffering of God. He did not abandon this people all at once; he departed by little and little. FIRST, he left the temple. SECONDLY, he stopped a little at the gate of the city. THIRDLY, he departed entirely from the city and went to the Mount of Olives, which lay on the east side of the city. Having tarried there for some time to see i! they would repent and turn to him - FOURTHLY, he departed to heaven.*

  - Adam Clarke

The Longsuffering of God

- *The rabbis commenting on this passage said the Shechinah retired to this Mount, and there for three years called in vain to the people with human voice that they should repent. On that mountain, Christ stood, when He wept over the fair city so soon to be utterly destroyed. From that mountain he descended, amid loud Hosannas, to enter the city and temple as a Judge.*

  - Albert Barns

24 Afterwards the spirit took me up, and brought me in
a vision by the Spirit of God into Chaldea, to them of
the captivity. So the vision that I had seen went up
from me.
25 Then I spake unto them of the captivity all the
things that the Lord had shewed me.

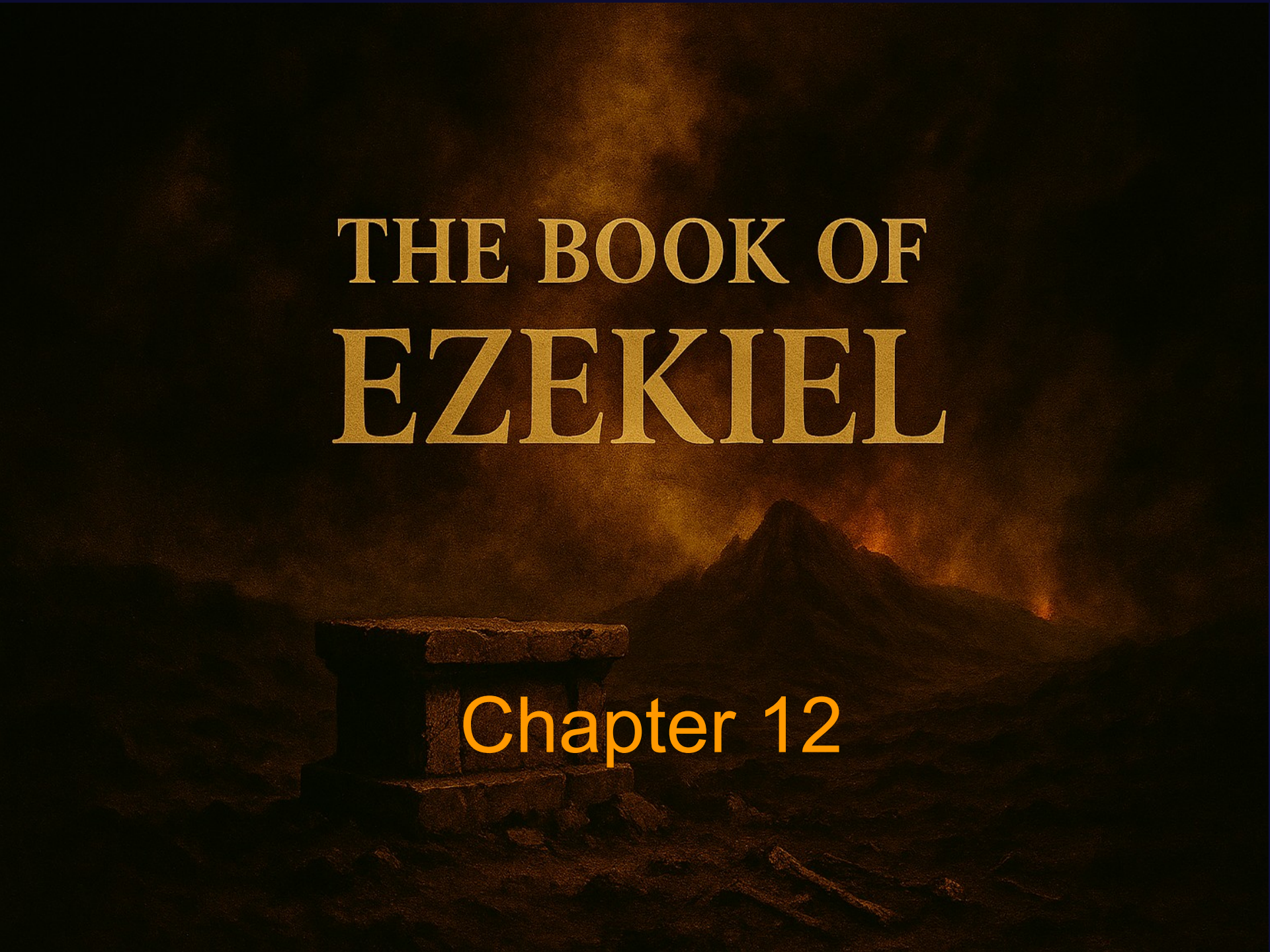
Ezekiel 11:24-25

Chapters 4 - 11

- Ezekiel's task had been to show the necessity of Jerusalem's judgment because of her disobedience.
- He had demonstrated the fact of the siege through a series of signs, and then he explained the reason for the siege through two messages and an extended vision.

Chapters 12 - 19

- However, the people were still not ready to accept the fact of Jerusalem's fall.
- Therefore, Ezekiel gave a new series of signs and messages:
- Any optimism would be futile; Jerusalem's fate had been sealed.
  - These messages were in the interval between the 2nd (Ezekiel's) and final deportations.


THE BOOK OF
EZEKIEL
Chapter 12

Symbols, Allegories, Parables

- He gives two symbolical representations of flight from the besieged city
  12:1-20
- Expostulates with false prophets
  12:21–14:23
- Pictures Israel as a useless vine
  Chapter 15
- Allegorically recalls Israel's long history of unfaithfulness to her bridegroom
  Chapter 16

Symbols, Allegories, Parables

- Returns to the metaphor of the vine to emphasize Zedekiah's disloyalty

  Chapter 17

- Answers objections to divine punishment by an analysis of individual responsibility

  Chapter 18

- Bursts forth into a dirge over the princes of Judah and over Judah itself

  Chapter 19

1 The word of the LORD also came unto me, saying,

Ezekiel 12:1

- 5 times in this chapter: 1, 8, 17, 21 & 26
- “The word of the Lord came to me”, in introducing 10 of the 11 signs, sermons, and proverbs in chapters 12-19

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

Ezekiel 12:2

- God continues to warn of their closed eyes and ears

  Deut 29:3,4; Isa 6:9-10; Jer 5:21;Acts 28:26,27

- The result of perversity, not incapacity. They are willfully blind and deaf.

Ears to Hear?

- Once the Pharisees accused Jesus of working His miracles by the power of Satan, He began withholding His message from them.
- That led to the 7 Kingdom Parables of Matt 13 where the disciples asked Him why He started speaking in parables.
- In His answer He quoted from Eze 12:2 & Jer 5:21. Cf. Matt 13:11, 15
- *This cry of having ears to hear is repeated to the Church in Revelation 2-3*
  - *So don't be haughty, but fear!* - Romans 11:20

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

Ezekiel 12:3

- “removing” is an Old English term for relocation, changing your address

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

Ezekiel 12:4

- The people were well acquainted with relocating!
- As if to give double emphasis, Ezekiel started moving in the morning and concludes in the evening – maybe at the times of the daily sacrifice?

The Object Lesson:

- This was symbolic to indicate they were going to be fleeing the city to try to avoid capture.
- He was trying to separate them from their complacency.
- They knew their city was under vassal rule (rule by a foreign power), but they had the attitude that it was just temporary and things would get better.
- They were not listening to the prophets, neither to Jeremiah before or to Ezekiel now.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

Ezekiel 12:5,6

- Ezekiel was to pretend he was being taken captive, to dig through the wall, carrying his belongings out on his shoulder

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

Ezekiel 12:7

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

Ezekiel 12: 8,9

- Evidently the people's curiosity was aroused.
- Once Ezekiel had their attention he could deliver God's message.

10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

Ezekiel 12: 10

- There is a play on words here, implying the biggest burden for the biggest 'ruler'
- Ezekiel nowhere refers to Zedekiah as "king," as seeing in him one who was a ruler *de facto,* but not a king *de jure.*

The Final Kings of Judah

Josiah

Died in battle against Pharaoh Necho

Jehoahaz

Taken to Egypt by Pharaoh Necho

Jehoiakim

Reigned 11 years
Died aged 36

Jehoiachin

Reigned 3 months
Taken to Babylon

Zedekiah

Appointed by Nebuchadnezzar
Reigned 11 years
Finally taken captive in final siege

587 B.C.

Precise Chronology

606 **First Siege**
605 **Nebuchadnezzar made king**
604
603
602
601
600
599
598
597 **Second Siege**

596
595
594
593
592
591
590
589
588
Final Siege 587

Precise Chronology

606 **First Siege**	**3rd Yr of Jehoiakim**	596
605 **Nebuchadnezzar made king**	4th	595
604	5th	594
603	6th	593
602	7th	592
601	8th	591
600	9th	590
599	10th	589
598	11th	588
597 **Second Siege**		**Final Siege** 587

"Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem" *2 Chron 36:5*

Precise Chronology

606 **First Siege**	**3rd Yr of Jehoiakim**		2nd		596
605 **Nebuchadnezzar made king**		4th	3rd		595
604		5th	4th		594
603		6th	5th		593
602		7th	6th		592
601		8th	7th		591
600		9th	8th		590
599		10th	9th		589
598		11th	10th		588
597 **Second Siege**	**Zedekiah king**	1st	11th	**Final Siege**	587

"Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem." *2 Kings 24:18*

Precise Chronology

	606	**First Siege**	**3rd Yr of Jehoiakim**	2nd		596	10th
1st	605	**Nebuchadnezzar made king**	4th	3rd		595	11th
2nd	604		5th	4th		594	12th
3rd	603		6th	5th		593	13th
4th	602		7th	6th		592	14th
5th	601		8th	7th		591	15th
6th	600		9th	8th		590	16th
7th	599		10th	9th		589	17th
8th	598		11th	10th		588	18th
9th	597	**Second Siege**	**Zedekiah king** 1st	11th	**Final Siege**	587	19th

"Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire"

Jer 52:12-13

Zedekiah

- Judah's last king, 597 to 587 BC;
  - Youngest son of Josiah and Hamutal Jer 1:3; 37:1
  - brother to Jehoahaz 2 Kings 24:17,18; 23:31
  - Ten years old when his father died, 21 when he mounted the throne.
- Originally named Mattaniah; Nebuchadnezzar changed his name to Zedekiah when he deposed Zedekiah's nephew Jehoiachin.

Zedekiah

- This proves that Nebuchadnezzar treated his vassal kindly, allowing him to choose a new name and confirming it as a mark of his supremacy;

  (Zedekiah is Hebrew: “Righteousness of YHWH")

- This name was to be the pledge of his righteously keeping his covenant with Nebuchadnezzar who made him swear by God Ezek. 17:12-16; 2 Chr. 36:13

Zedekiah

- Had Zedekiah kept his oath of fealty he would have been safe, though dependent.
- But weak, vacillating, and treacherous, he brought ruin on his country and on himself.
- It was through the anger of YHWH against Judah that Zedekiah was given up to his own rebellious devices, *"stiffening his neck and hardening his heart from turning unto the Lord God of Israel"* who warned him by Jeremiah; like Pharaoh of old, he would "not humble himself“ 2 Chr. 36:12,13 Jer. 38:5; 39:1-7; 52:1-11; & Jer. 21; 24; 27; 28; 29; 32; 33; 34; 37; 38.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

Ezekiel 12:11

- Ezekiel, in what he does in the presence of the exiles, is expressing that which, before long, will come to pass in Jerusalem.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

Ezekiel 12:12

- Verse 12 refers to Zedekiah's disguising himself, or as a sign of mourning, and through some freshly made exit from the palace, "went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls" Jer 39:4

13 My net also will I spread upon him, and he shall be
taken in my snare: and I will bring him to Babylon to
the land of the Chaldeans; yet shall he not see it,
though he shall die there.

Ezekiel 12:13

Josephus relates that Ezekiel sent this prophecy to Jerusalem, and that Zedekiah, believing Ezekiel's words to contradict what Jeremaih had spoken, chose to ignore both prophets!

Thus, he hardened himself in his rebellion.

Jer 32:4; 34:3

Jeremiah's Warning

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper

Jeremiah 32:4,5

Jeremiah's Warning

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

Jeremiah 34:3

Josephus

- *Now Zedekiah was twenty-and-one years old when he took the government; and had the same mother with his brother Jehoiachin, but was a despiser of justice and of his duty, for truly those of the same age with him were wicked about him, and the whole multitude did what unjust and insolent things they pleased;*

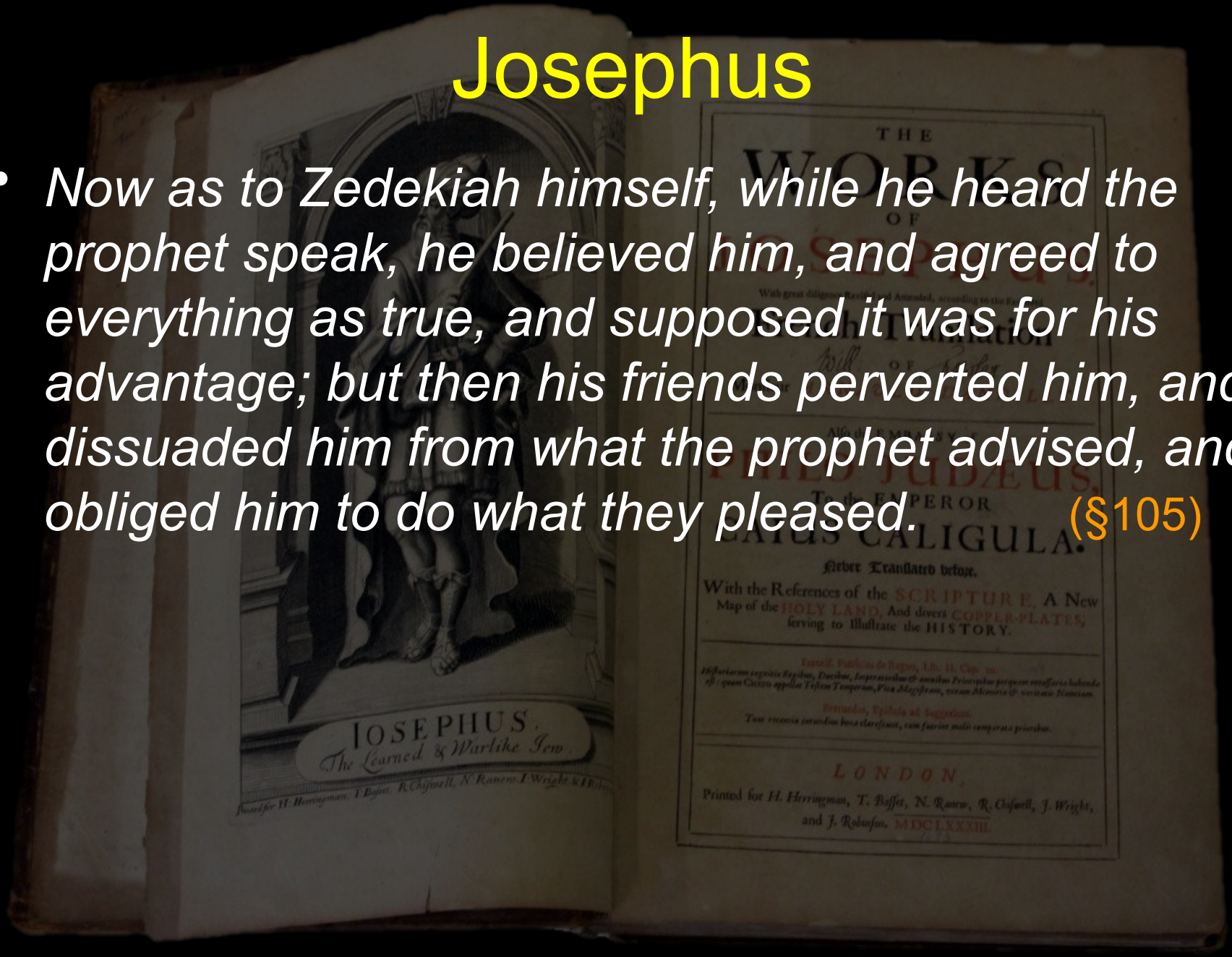
  Flavius Josephus, *Antiquities*, Book 10, Chapter **7.2** (§103)

Josephus

- *for which reason the prophet Jeremiah came often to him, and protested to him, and insisted, that he must leave off his impieties and transgressions, and take care of what was right, and neither give ear to the rulers (among whom were wicked men) nor give credit to their false prophets who deluded them, as if the king of Babylon would make no more war against him, and as if the Egyptians would make war against him, and conquer him, since what they said was not true; and the events would not prove such [as they expected].* (§104)

Josephus

- *Now as to Zedekiah himself, while he heard the prophet speak, he believed him, and agreed to everything as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised, and obliged him to do what they pleased.* (§105)

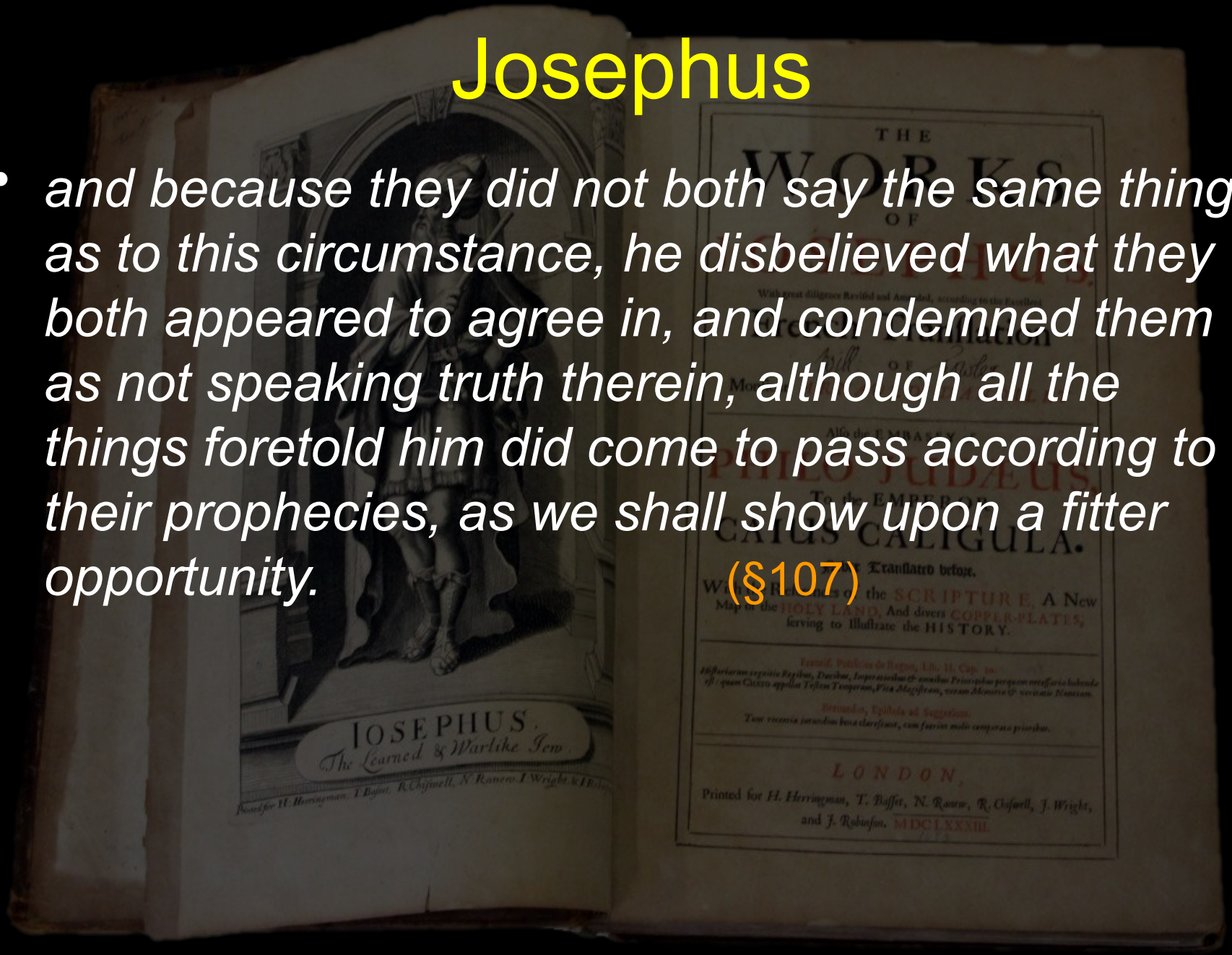


Josephus

- *Ezekiel also foretold in Babylon what calamities were coming upon the people, which when he heard, he sent accounts of them unto Jerusalem; but Zedekiah did not believe their prophecies, for the reason following:—It happened that the two prophets agreed with one another in what they said as in all other things, that the city should be taken, and Zedekiah himself should be taken captive; but Ezekiel disagreed with him, and said, that Zedekiah should not see Babylon; while Jeremiah said to him, that the king* of Babylon should carry him away thither in bonds; (§106)

Josephus

- *and because they did not both say the same thing as to this circumstance, he disbelieved what they both appeared to agree in, and condemned them as not speaking truth therein, although all the things foretold him did come to pass according to their prophecies, as we shall show upon a fitter opportunity.* (§107)



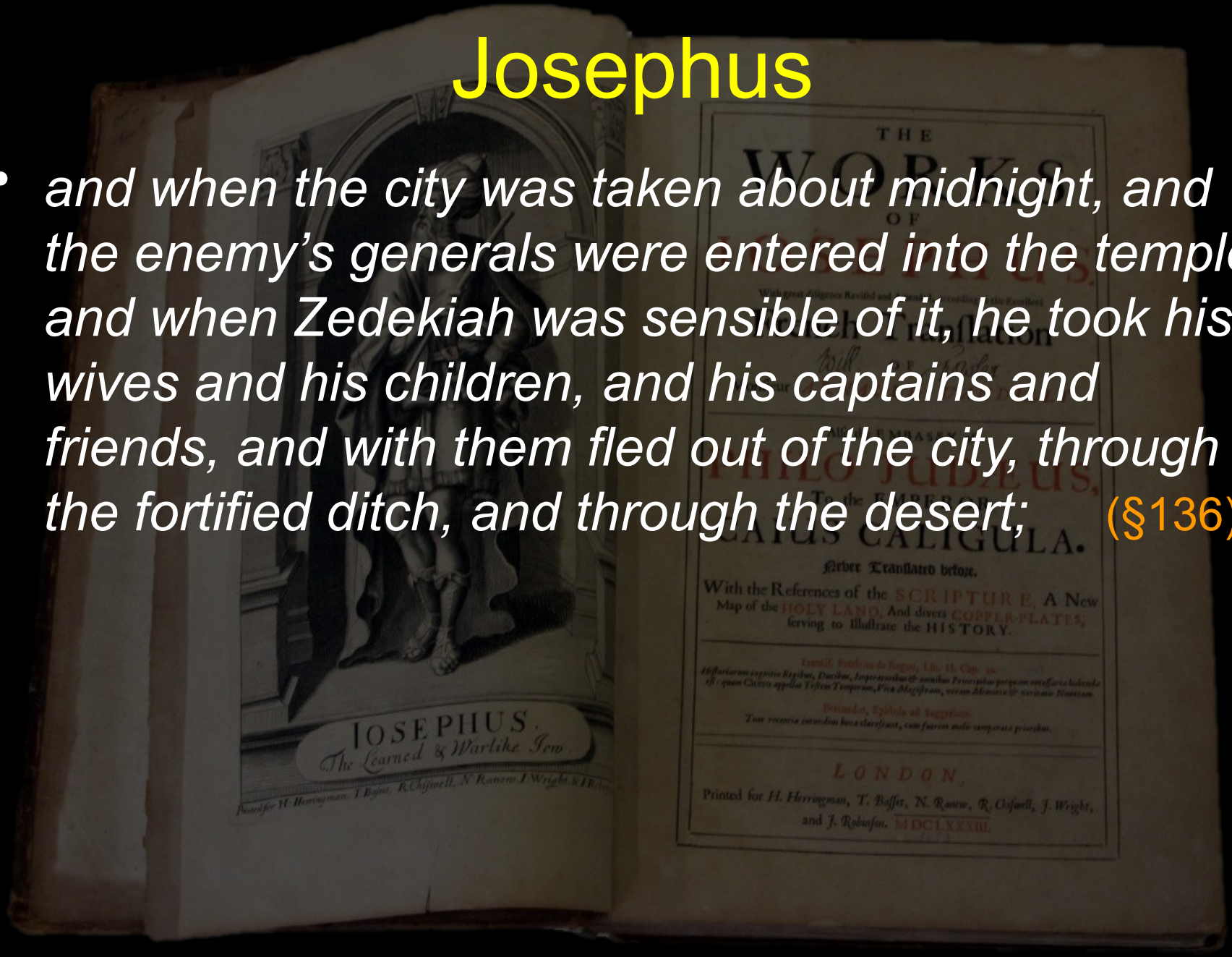
Josephus

- *Now the city was taken on the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah.*
- *They were indeed only generals of the king of Babylon, to whom Nebuchadnezzar committed the care of the siege, for he abode himself in the city of Riblah.*
- *The names of these generals who ravaged and subdued Jerusalem, if anyone desire to know them, were these: Nergal Sharezer, Sangar Nebo, Rabsaris, Sarsechim, and Rabmag;*

ibid, Chapter 8.2. (§135)

Josephus

- *and when the city was taken about midnight, and the enemy's generals were entered into the temple, and when Zedekiah was sensible of it, he took his wives and his children, and his captains and friends, and with them fled out of the city, through the fortified ditch, and through the desert;* (§136)

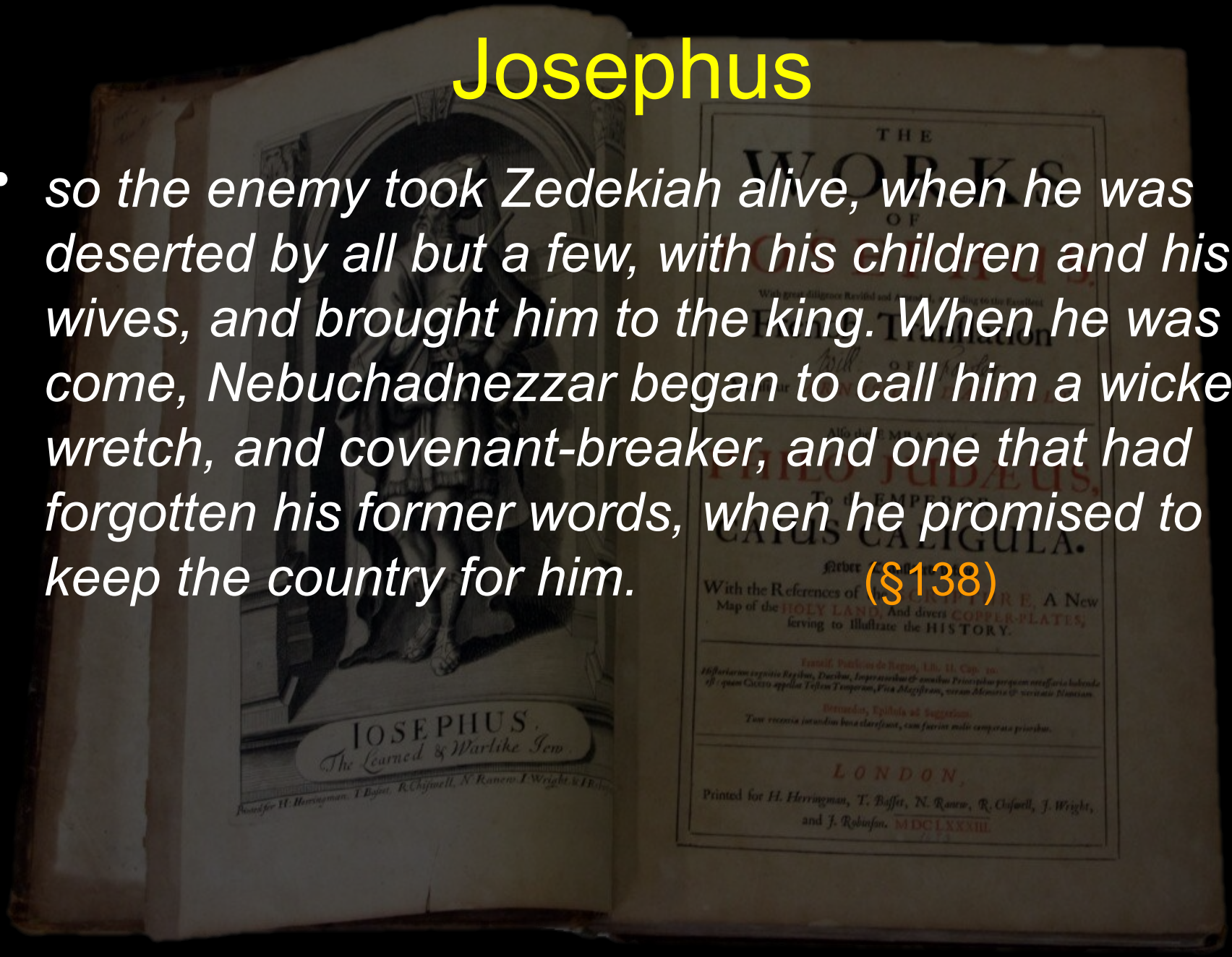


Josephus

- *and when certain of the deserters had informed the Babylonians of this, at break of day, they made haste to pursue after Zedekiah, and overtook him not far from Jericho, and encompassed him about. But for those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him and dispersed themselves, some one way and some another, and every one resolved to save himself;* (§137)

Josephus

- *so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives, and brought him to the king. When he was come, Nebuchadnezzar began to call him a wicked wretch, and covenant-breaker, and one that had forgotten his former words, when he promised to keep the country for him.* (§138)



Josephus

- *He also reproached him for his ingratitude, that when he had received the kingdom from him, who had taken it from Jehoiachin, and given it him, he had made use of the power he gave him against him that gave it: "but," said he, "God is great, who hateth that conduct of thine, and hath brought thee under us."* (§139)
- *And when he had used these words to Zedekiah, he commanded his sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of Zedekiah, and bound him, and carried him to Babylon.* (§140)

Josephus

- *And these things happened to him, as Jeremiah and Ezekiel had foretold to him, that he should be caught, and brought before the king of Babylon, and should speak to him face to face, and should see his eyes with his own eyes; and thus far did Jeremiah prophesy.*
- *But he was also made blind, and brought to Babylon but did not see it, according to the prediction of Ezekiel.* (§141)
- Cf. 2 Kgs 25:4-7; Jer 52:8, 11

The Siege

- *The terrible siege soon followed* Jer. 38:9
  so that mothers boiled and ate the flesh of their own infants Lam. 4:5,8,10
  and the visage of their nobles was blacker than coal, their skin clave to their bones and became withered.
- *On the 9th day of the 4th month in the middle of July after a year and a half's siege (from the 10th month of the 9th year to the 4th month of the 11th year of Zedekiah) about midnight a breach was made in the wall* Josephus

The Siege

- The Babylonian princes took their seats in state in the middle gate, between the upper and the lower city.
- Zedekiah fled in the opposite direction, namely, southwards, with muffled face to escape recognition, and like one digging through a wall to escape, Eze 12:12,6 between the two walls on the E and W sides of the Tyropoeon valley, by a street issuing at the gate above the royal gardens and the fountain of Siloam.

The Siege

- Zedekiah was overtaken in the plains of Jericho. He was taken for judgment to Riblah at the upper end of Lebanon; there Nebuchadnezzar first killed his sons before his eyes, then caused the eyes of Zedekiah to be "dug out" Jer. 39; 52:4-11
- Thus, were fulfilled the ostensibly inconsistent prophecies.
- *On deeper search, apparent discrepancies in Scripture prove to be hidden harmonies! CM*

God Says What He Means!

- God is literal.
- He places His Word even above His Name Ps 138:2
- When Daniel read Jeremiah who spoke of the 70 years of captivity, Daniel took Jeremiah literally, not allegorically nor figuratively.
- Every time Jesus quoted from the Old Testament, he applied it literally. Matt 5:17
- Every time you see the Word of God applied by another servant of God in the Scripture, you will notice that it is always literal.

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

2 Kings 25: 1,2

Ezekiel never conveys that title; he always referred to him as “prince.”

3 And on the ninth day of the fourth month the famine
prevailed in the city, and there was no bread for the
people of the land.
4 And the city was broken up, and all the men of war
fled by night by the way of the gate between two
walls, which is by the king's garden: (now the
Chaldees were against the city round about:) and the
king went the way toward the plain.

2 Kings 25: 3,4

5 And the army of the Chaldees pursued after the king,
and overtook him in the plains of Jericho: and all his
army were scattered from him.

6 So they took the king, and brought him up to the king
of Babylon to Riblah; and they gave judgment upon
him.

2 Kings 25: 5,6

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

2 Kings 25:7

A Contrast

- Zedekiah was a deceptive, wicked individual, who had broken his treaty with Nebuchadnezzar.
- Nebuchadnezzar, the pagan king, was more honorable than the man on Israel's throne.
- Zedekiah, for breaking his oath of allegiance, was blinded and died in captivity in Babylon 17:1-21

14 And I will scatter toward every wind all that are
about him to help him, and all his bands; and I will
draw out the sword after them.
15 And they shall know that I am the LORD, when I
shall scatter them among the nations, and disperse
them in the countries.

Ezekiel 12:14,15

- *'aggaph'* men of number, *i.e.* easily counted

16 But I will leave a few men of them from the sword,
from the famine, and from the pestilence; that they
may declare all their abominations among the
heathen whither they come; and they shall know that
I am the LORD.

Ezekiel 12:16

- The Lord's preserving the survivors will make clear to the nations that the catastrophe to his people was due not to his impotence but to his justice.
- He is concerned for the honor of his name.
  Cf. 14:21-23.

17 Moreover the word of the LORD came to me, saying,
18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

Ezekiel 12:17,18

- A Pantomime of famine…
  - vs. the symbol expounded in 4:9-17:
- There the emphasis was on the scarcity of food; here it is on the terror

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

Ezekiel 12:19

- Ezekiel's pantomime was intended to frighten and warn

Two Lands & Two People

- The People *of* the Land (now in Babylon)
  - the Jews "in the land" of Chaldea envied the Jews left in Jerusalem, seeing them as fortunate
- The People *in* the Land (still in Jerusalem)
  - Far from being fortunate, the Jews in Jerusalem were truly miserable, for the worst was before them
  - The exiles had escaped the miseries of the coming siege and were now in relative comfort

20 And the cities that are inhabited shall be laid waste,
and the land shall be desolate; and ye shall know that
I am the LORD.

Ezekiel 12:20

21 And the word of the LORD came unto me, saying,
22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

Ezekiel 12:21,22

- The same cry has been echoed throughout history by those of little, or no, faith

  Amos 6:3; Isa 5:19; Jer 17:15;
  Matt 24:48; 2 Pet 3:4

- The unbelieving scoff at prophecy

The Coming Surprise

- *"It shall again be the characteristic of the last times, when "faith" shall be regarded as an antiquated thing, seeing that it remains stationary,* Luk 18:8 *whereas worldly arts and sciences progress, and when the "continuance of all things from creation" will be an argument against the possibility of their being suddenly brought to a standstill by the Coming of the Lord* Isa 66:5; 2Pe 3:3, 4
- *The very long-suffering of God, which ought to lead men to repentance, is made an argument against His Word"* Ecc 8:11; Amo 6:3

- Chuck Missler

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

Ezekiel 12:23,24

- Israel's time is up… (*and so is ours!*)
- Chapter 13 will elaborate v.24

25 For I *am* the LORD: I *will* speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

Ezekiel 12:25

- We, too, are running out of time…
  - Note how He dwells on the word prolonged, as though that had specially stirred His indignation

26 Again the word of the LORD came to me, saying,
27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

Ezekiel 12:26,27

- The first proverb attacked by Ezekiel expressed the people's doubts about the *fact* of God's judgment.
- The second proverb expressed their doubts about the *imminency* of God's judgment.
- Do you see a contemporary parallel here?!!

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

Ezekiel 12:28

- False prophets had been contradicting God's true messengers in both Jerusalem Jer. 28:1-4 and Babylon Jer. 29:1, 8-9
- Their optimistic predictions would soon cease as God hastened to fulfill His word.

Imminence

- See Ecc 8:11; Mt 24:48-50.
- These are mechanisms by which one tries intellectually or some other way to get out from under the scope of some prophecy.
- It is clear that Jesus Christ wanted us to be in a position of moment by moment expectation.
- *We tend to stay closer to him if we know that he might drop in on us at any moment.*

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2 Peter 3:3,4

Ezekiel's Warning to Us!

- They were scoffing at prophecy.
- There are different ways to deny a truth. One is to say that God didn't say that.
- Another is to claim that was not what God meant, that He really didn't mean it literally, He meant it spiritually, or some fuzzy other way that defies the way of any tangible reality.
  - It is called liberalism.
- There is a denial that God will intervein in the affairs of man

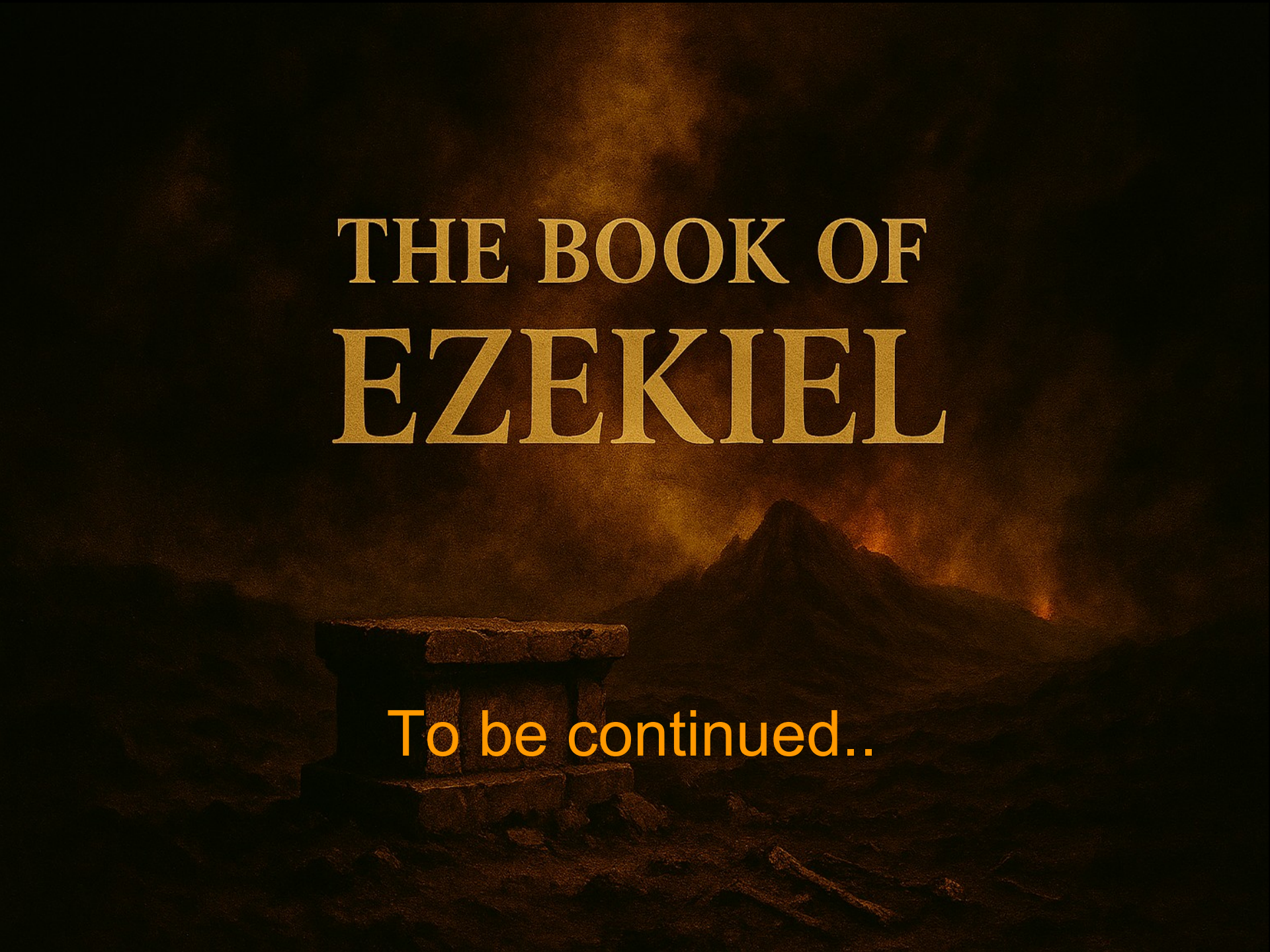
For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

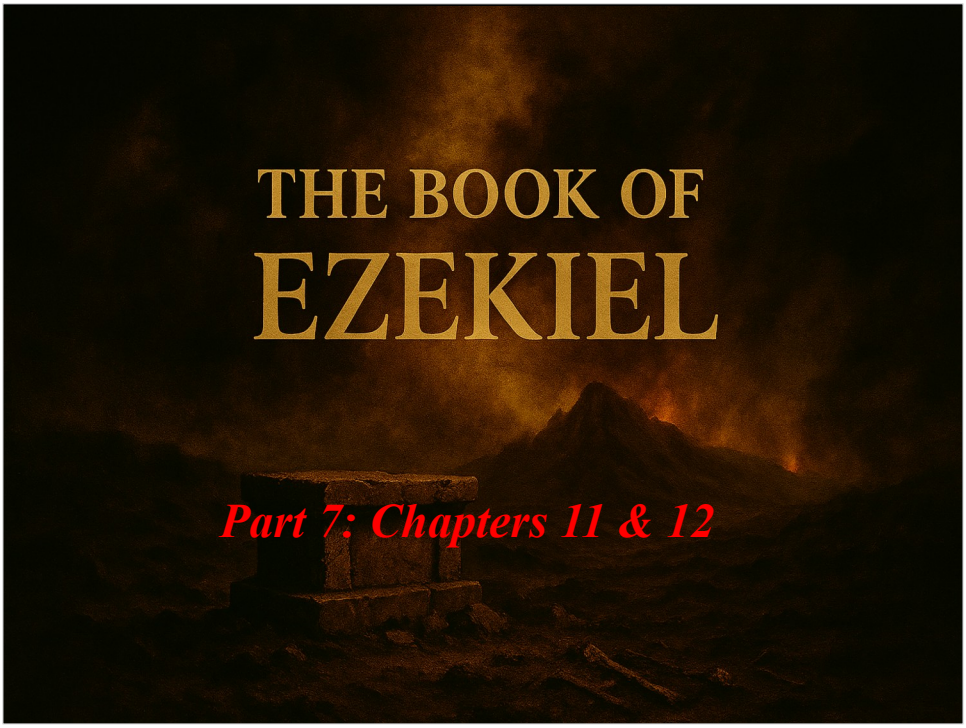
Whereby the world that then was, being overflowed with water, perished:

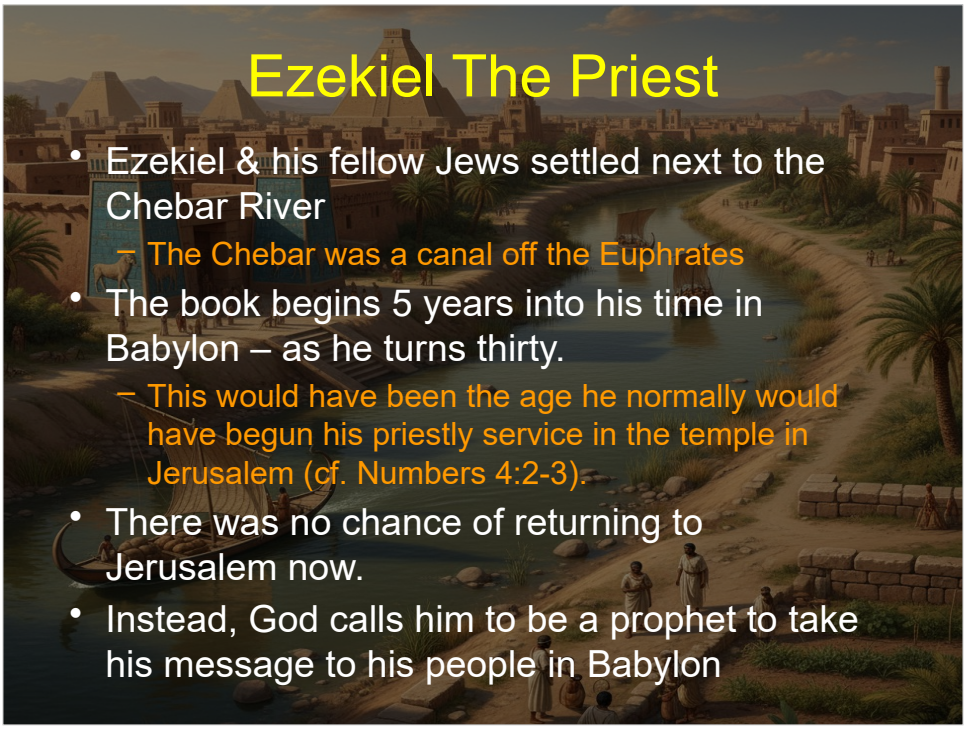
2 Peter 3:5,6

Ezekiel's Warning to Us!

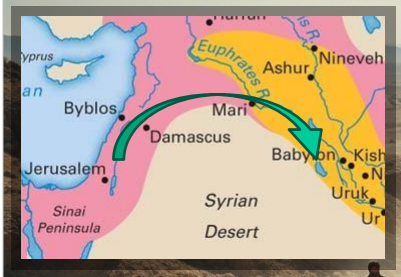
- One thing that is not obvious at first, is the link between prophecy and creation.
- God has, and will, intervene in man's history.
- Man's history did not just happen by a random events of the cosmos.
- Man's future will not be random.
- God will bring all things to pass in our day just as He did in Ezekiel's


THE BOOK OF
EZEKIEL
To be continued..

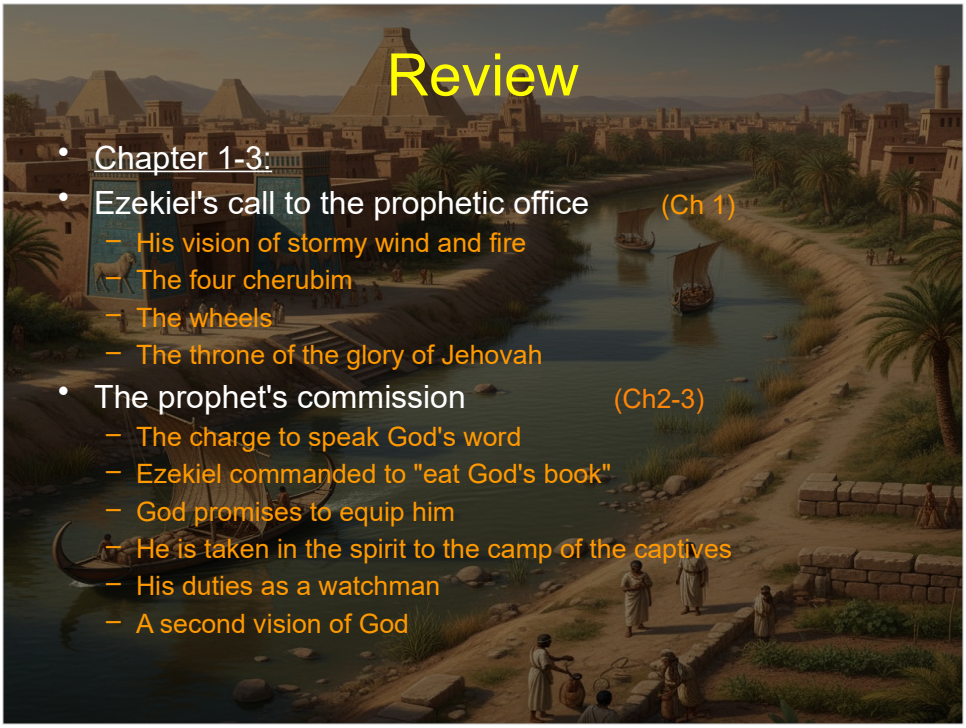

THE BOOK OF
EZEKIEL
Part 7: Chapters 11 & 12


Ezekiel The Priest
• Ezekiel & his fellow Jews settled next to the Chebar River
– The Chebar was a canal off the Euphrates
• The book begins 5 years into his time in Babylon – as he turns thirty.
– This would have been the age he normally would have begun his priestly service in the temple in Jerusalem (cf. Numbers 4:2-3).
• There was no chance of returning to Jerusalem now.
• Instead, God calls him to be a prophet to take his message to his people in Babylon

Jerusalem > Babylon

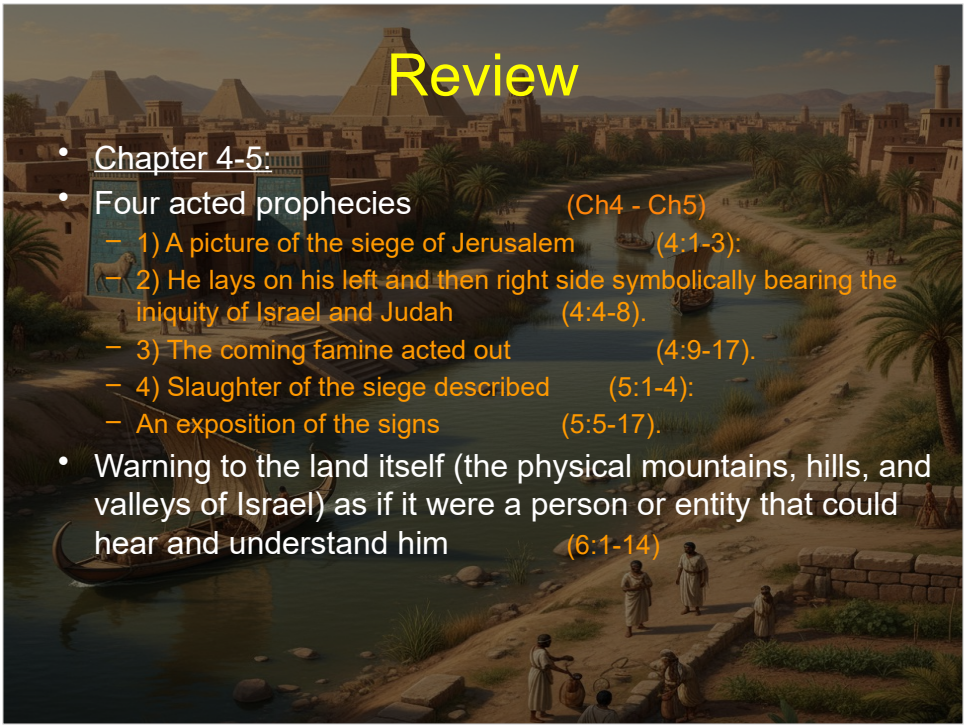


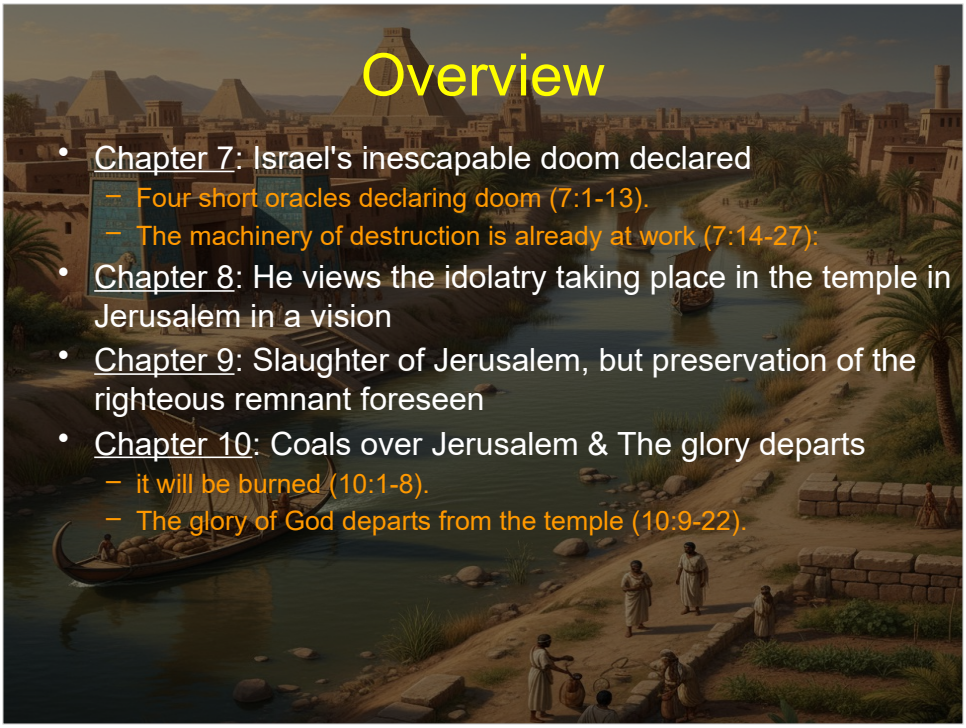
c. 900 miles
Approx. 3-4 months journey

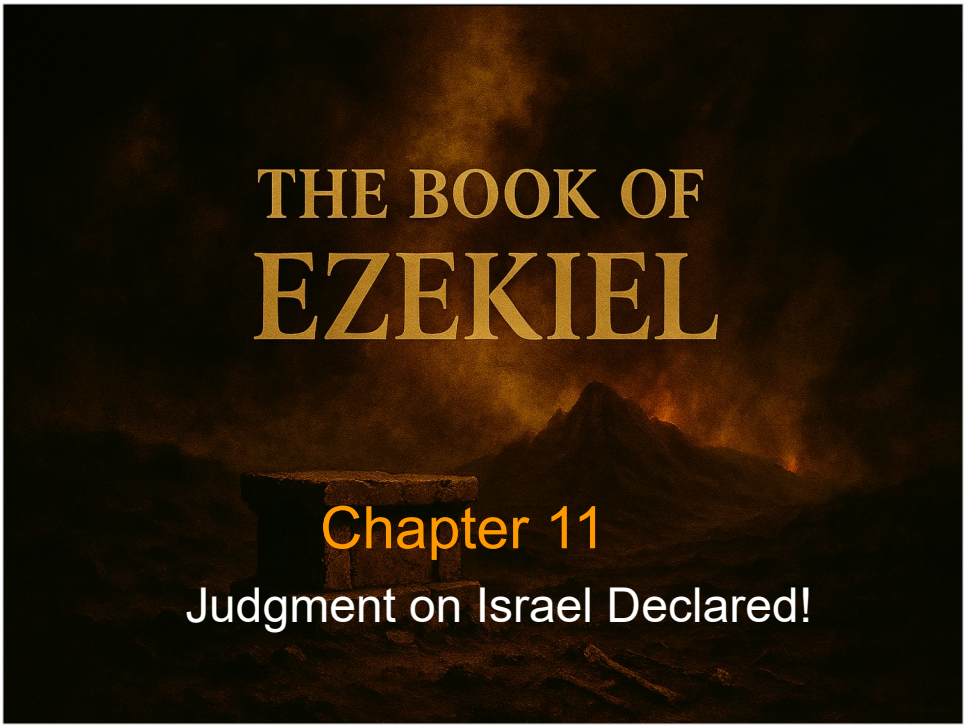


Review

- Chapter 1-3:
- Ezekiel's call to the prophetic office (Ch 1)
  - His vision of stormy wind and fire
  - The four cherubim
  - The wheels
  - The throne of the glory of Jehovah
- The prophet's commission (Ch2-3)
  - The charge to speak God's word
  - Ezekiel commanded to "eat God's book"
  - God promises to equip him
  - He is taken in the spirit to the camp of the captives
  - His duties as a watchman
  - A second vision of God


Review
Chapter 4-5:
Four acted prophecies (Ch4 - Ch5)
1) A picture of the siege of Jerusalem (4:1-3):
2) He lays on his left and then right side symbolically bearing the iniquity of Israel and Judah (4:4-8).
3) The coming famine acted out (4:9-17).
4) Slaughter of the siege described (5:1-4):
An exposition of the signs (5:5-17).
Warning to the land itself (the physical mountains, hills, and valleys of Israel) as if it were a person or entity that could hear and understand him (6:1-14)


Overview
Chapter 7: Israel's inescapable doom declared
Four short oracles declaring doom (7:1-13).
The machinery of destruction is already at work (7:14-27):
Chapter 8: He views the idolatry taking place in the temple in Jerusalem in a vision
Chapter 9: Slaughter of Jerusalem, but preservation of the righteous remnant foreseen
Chapter 10: Coals over Jerusalem & The glory departs
it will be burned (10:1-8).
The glory of God departs from the temple (10:9-22).



https://youtu.be/bZKabi8ylos Ezekiel 40-48 Youtube

Introduction to Chapter 11

- Wicked rulers in Jerusalem are now denounced, but a sure promise of restoration given (11:1-25).
- The men of Jerusalem thought they were favored of God by being left in the land and that the exiles were cursed.
- In reality, the exiles were blessed and kept by God, those in Jerusalem would be destroyed (11:14-16; Jer. 24).
  - Consistent with God's dealings throughout scripture, the righteous were removed before God's judgment was poured out.

1 Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

Ezekiel 11:1

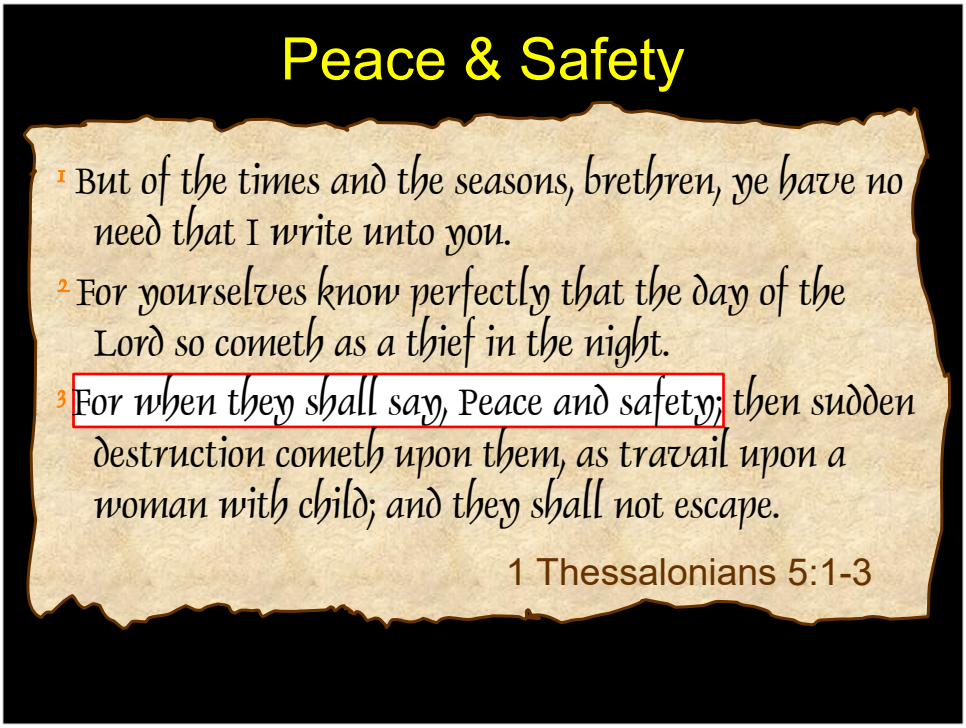
- Note: it is 25 of the leaders of the people who are singled out

2 Then said he unto me, Son of man, these are the men
that devise mischief, and give wicked counsel in this
city:
3 Which say, It is not near; let us build houses: this city
is the caldron, and we be the flesh.

Ezekiel 11:2-3

- These '25' had managed to corrupt the Nation
- The caldron is to be understood as a place of safety and security – in there they were untouchable!
  - No predator could touch the meat while it was in the caldron

Caldron – a place of safety… the meat is not cooked!



Paracleaten – come alongside
Another – Alos / Hetero (anothrer of the same / different)

This is the first time we find the promise of the Holy Spirit. The Greek word for 'another' is 'allos', which means another of the same kind (rather than another of a different kind). Thus the Holy Spirit will be of the same kind as Jesus, just as Jesus is of the same kind as the Father.

In Psalm 51, as David pours his heart out to the Lord after his transgression with Bathsheba, he pleads *"Cast me not away from thy presence; and* ***take not***

Peace & Safety

3 Knowing this first, that there shall come in the last
days scoffers, walking after their own lusts,
4 And saying, Where is the promise of his coming?.

2 Peter 3: 3-4

4 Therefore prophesy against them, prophesy, O son of man.
5 And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.
6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

Ezekiel 11:4-6

- Their wickedness and crimes had been seen by God, and would be met with judgment

7 Therefore thus saith the Lord God; Your slain whom
ye have laid in the midst of it, they are the flesh, and
this city is the caldron: but I will bring you forth out
of the midst of it.
8 Ye have feared the sword; and I will bring a sword
upon you, saith the Lord God.
9 And I will bring you out of the midst thereof, and
deliver you into the hands of strangers, and will
execute judgments among you.

Ezekiel 11:7-9

- God turns their boast around on them!
- They were not as safe as they thought they were!
  - Rather than being in safety on the inside they would be in peril on the outside!

Rather than being in safety on the inside they would be in peril on the outside!

10 Ye shall fall by the sword; I will judge you in the
border of Israel; and ye shall know that I am the Lord.
11 This city shall not be your caldron, neither shall ye
be the flesh in the midst thereof; but I will judge you in
the border of Israel:
12 And ye shall know that I am the Lord: for ye have
not walked in my statutes, neither executed my
judgments, but have done after the manners of the
heathen that are round about you

Ezekiel 11:10-12

- They would try to flee and escape the wrath of God, but they would not escape

13 And it came to pass, when I prophesied, that Pelatiah
the son of Benaiah died. Then fell I down upon my face,
and cried with a loud voice, and said, Ah Lord God!
wilt thou make a full end of the remnant of Israel?

Ezekiel 11:13

- Still in the vision, Ezekiel sees (foresees?) the death of one of the 25 responsible for the spiritual and moral decline of the Nation
- But this causes Ezekiel to cry out, suddenly recognizing the impact of God's judgment on the leadership of the Nation… with these leaders destroyed, what would become of the rest?

14 Again the word of the Lord came unto me, saying,
15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

Ezekiel 11:14-15

- The 'remnant' had bought into the lie that they were untouchable!
  - These were days of great deception!

16 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.

Ezekiel 11:16

- As prophesied in Deuteronomy 28 (and many other places) Israel would be scattered among the nations of the world
- But all the while they were there, God would be their sanctuary.
- They would not be utterly forsaken
- They would remain His people – set apart

17 Therefore say, Thus saith the Lord God; 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 11:17

- One of countless scriptures that promise a regathering of Israel to the Land!
  - Ezekiel will expound on this in later chapters…
- We are living in the very days of the literal fulfilment of this prophecy from 600 B.C.!

18 And they shall come thither, and they shall take
away all the detestable things thereof and all the
abominations thereof from thence.
19 And I will give them one heart, and I will put a new
spirit within you; and I will take the stony heart out
of their flesh, and will give them an heart of flesh:
20 That they may walk in my statutes, and keep mine
ordinances, and do them: and they shall be my people,
and I will be their God.

Ezekiel 11:18-20

- Being 'born again' is not a New Testament idea!
- Jesus spoke to Nicodemus about something he should have known from Ezekiel!

21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

Ezekiel 11:21

- God's mercy, grace, but also His judgment and justice are unmistakable!

22 Then did the cherubims lift up their wings, and the
wheels beside them; and the glory of the God of Israel
was over them above.
23 And the glory of the Lord went up from the midst of
the city, and stood upon the mountain which is on the
east side of the city.

Ezekiel 11:22-23

The Longsuffering of God

- *This vision is no mean proof of the long-suffering of God. He did not abandon this people all at once; he departed by little and little. FIRST, he left the temple. SECONDLY, he stopped a little at the gate of the city. THIRDLY, he departed entirely from the city and went to the Mount of Olives, which lay on the east side of the city. Having tarried there for some time to see i! they would repent and turn to him - FOURTHLY, he departed to heaven.*

- Adam Clarke

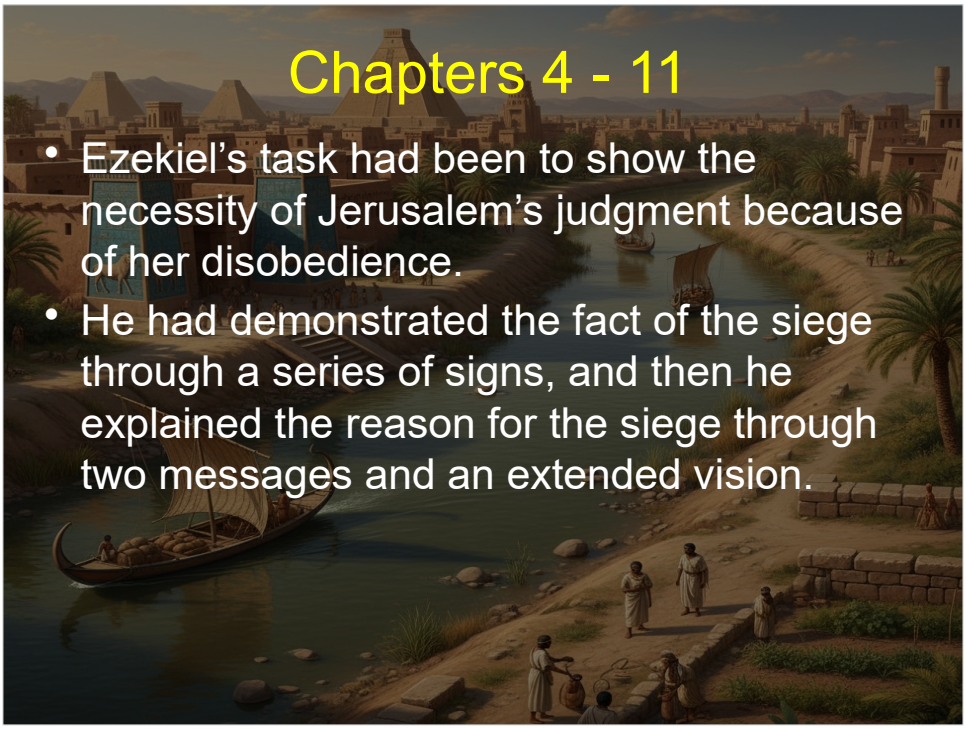
The Longsuffering of God

- *The rabbis commenting on this passage said the Shechinah retired to this Mount, and there for three years called in vain to the people with human voice that they should repent. On that mountain, Christ stood, when He wept over the fair city so soon to be utterly destroyed. From that mountain he descended, amid loud Hosannas, to enter the city and temple as a Judge.*

  - Albert Barns

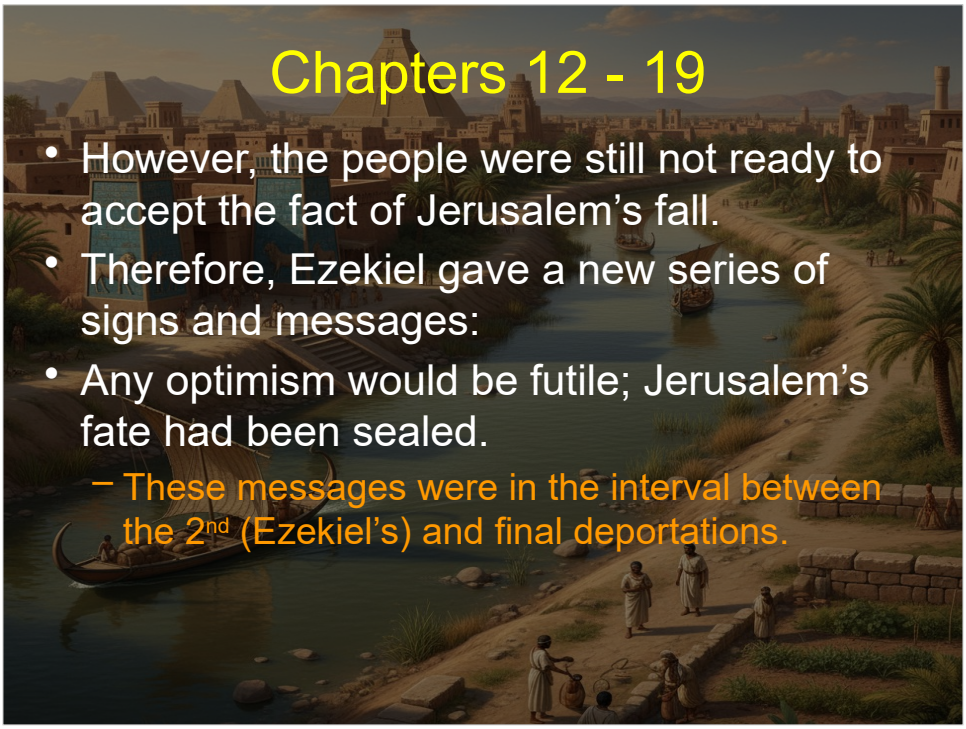
24 Afterwards the spirit took me up, and brought me in
a vision by the Spirit of God into Chaldea, to them of
the captivity. So the vision that I had seen went up
from me.
25 Then I spake unto them of the captivity all the
things that the Lord had shewed me.

Ezekiel 11:24-25



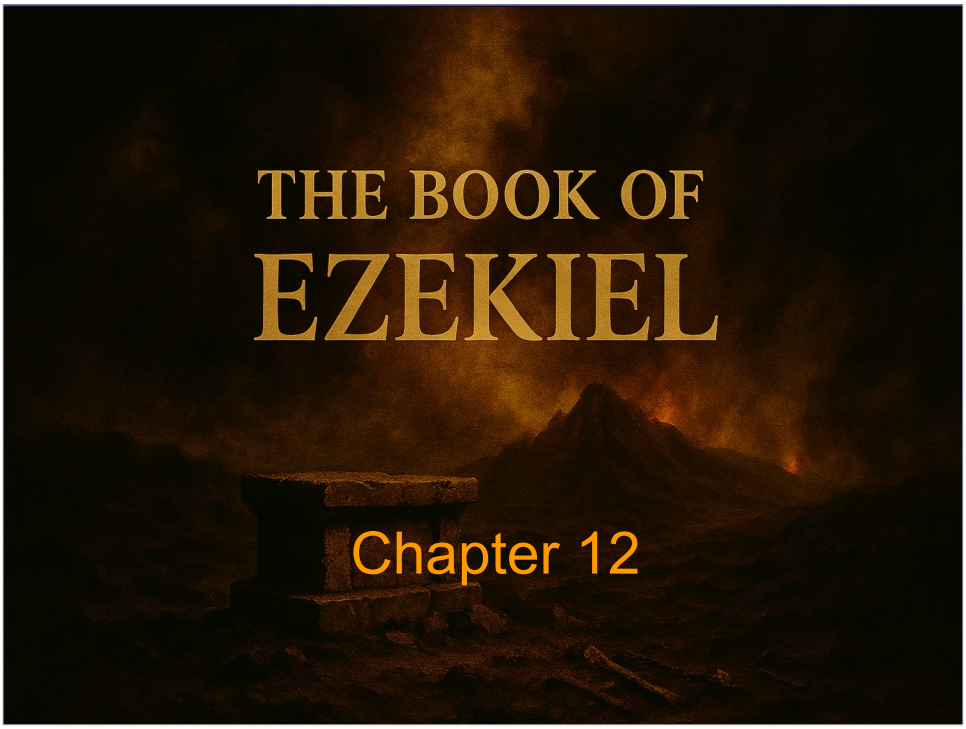
Chapters 4 - 11

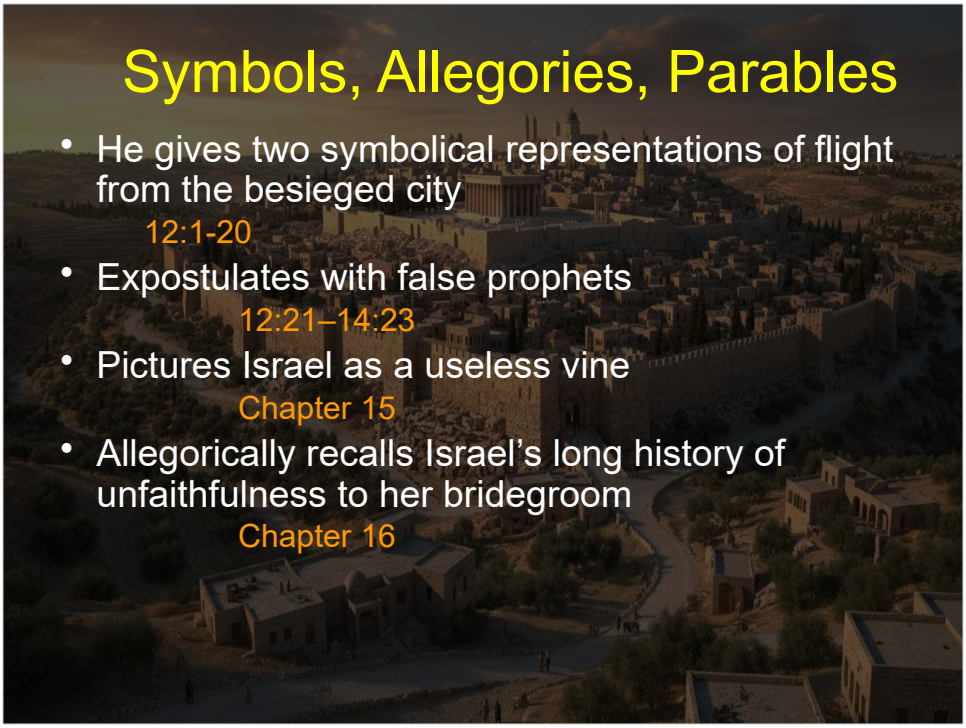
- Ezekiel's task had been to show the necessity of Jerusalem's judgment because of her disobedience.
- He had demonstrated the fact of the siege through a series of signs, and then he explained the reason for the siege through two messages and an extended vision.



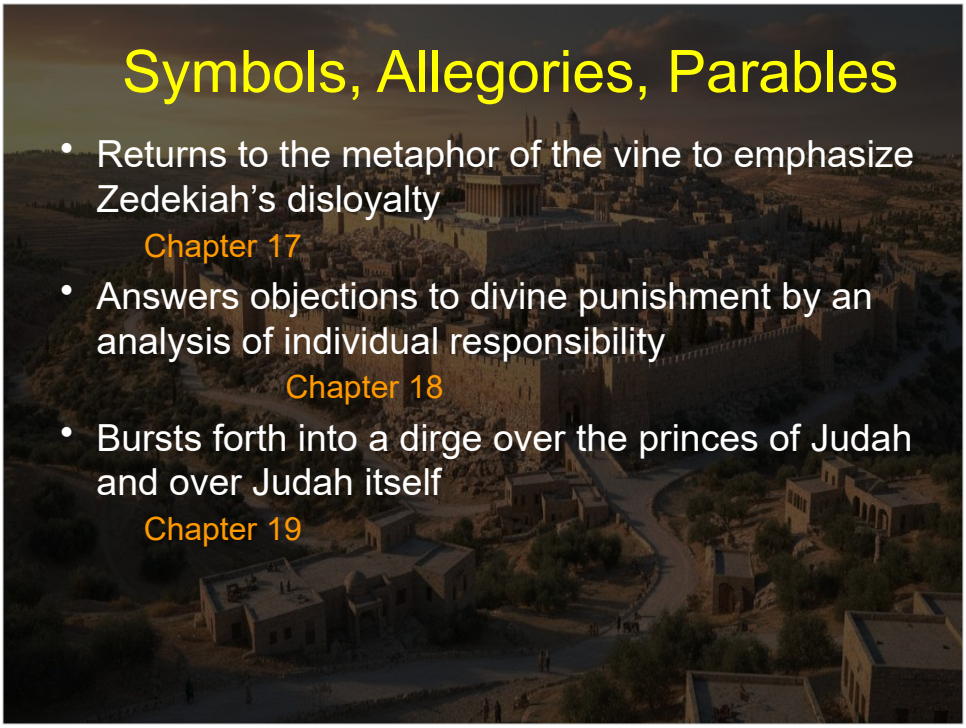
Chapters 12 - 19

- However, the people were still not ready to accept the fact of Jerusalem's fall.
- Therefore, Ezekiel gave a new series of signs and messages:
- Any optimism would be futile; Jerusalem's fate had been sealed.
  - These messages were in the interval between the 2nd (Ezekiel's) and final deportations.

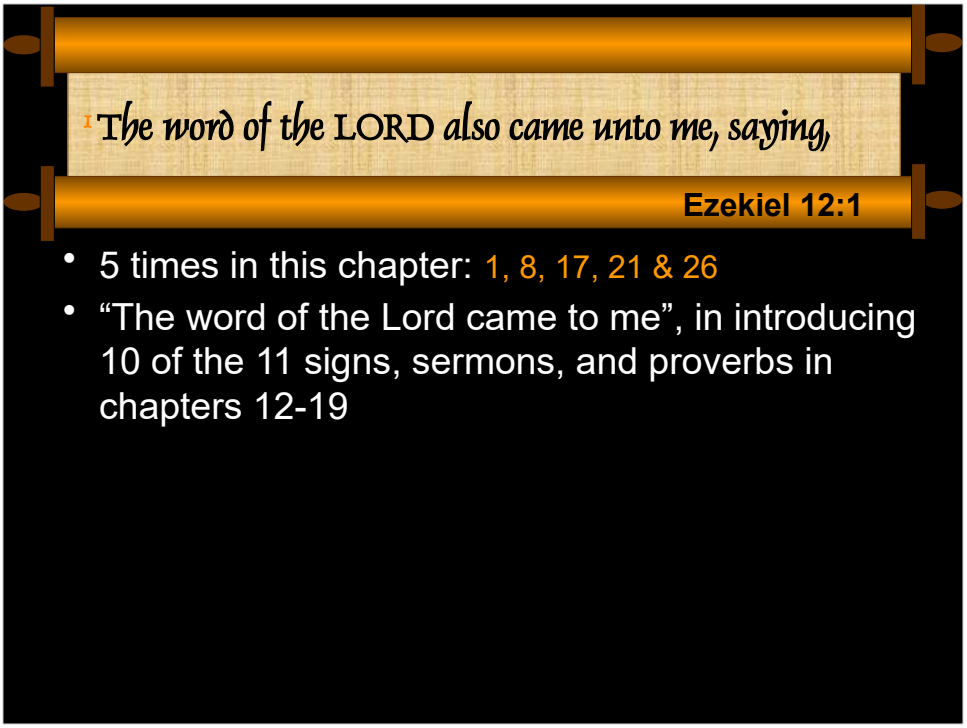

THE BOOK OF
EZEKIEL
Chapter 12



By symbolical actions, allegories, and parables, Ezekiel demonstrates the moral necessity of the captivity.



By symbolical actions, allegories, and parables, Ezekiel demonstrates the moral necessity of the captivity.



When people say they cannot believe, it is not a mental problem: it is a matter of the will of the heart—they do not *want* to believe.

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

Ezekiel 12:2

- God continues to warn of their closed eyes and ears

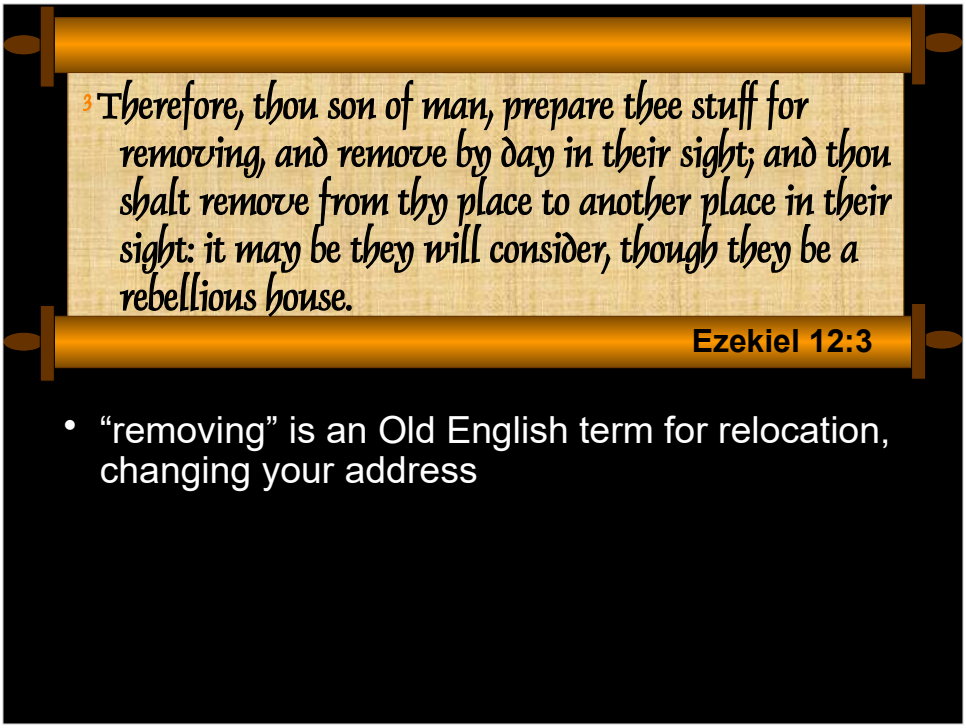
  Deut 29:3,4; Isa 6:9-10; Jer 5:21;Acts 28:26,27

- The result of perversity, not incapacity. They are willfully blind and deaf.

Is that true *today*?

Ears to Hear?

- Once the Pharisees accused Jesus of working His miracles by the power of Satan, He began withholding His message from them.
- That led to the 7 Kingdom Parables of Matt 13 where the disciples asked Him why He started speaking in parables.
- In His answer He quoted from Eze 12:2 & Jer 5:21. Cf. Matt 13:11, 15
- *This cry of having ears to hear is repeated to the Church in Revelation 2-3*
  - *So don't be haughty, but fear!* - Romans 11:20



“removing” is an Old English term for relocation, changing your address.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

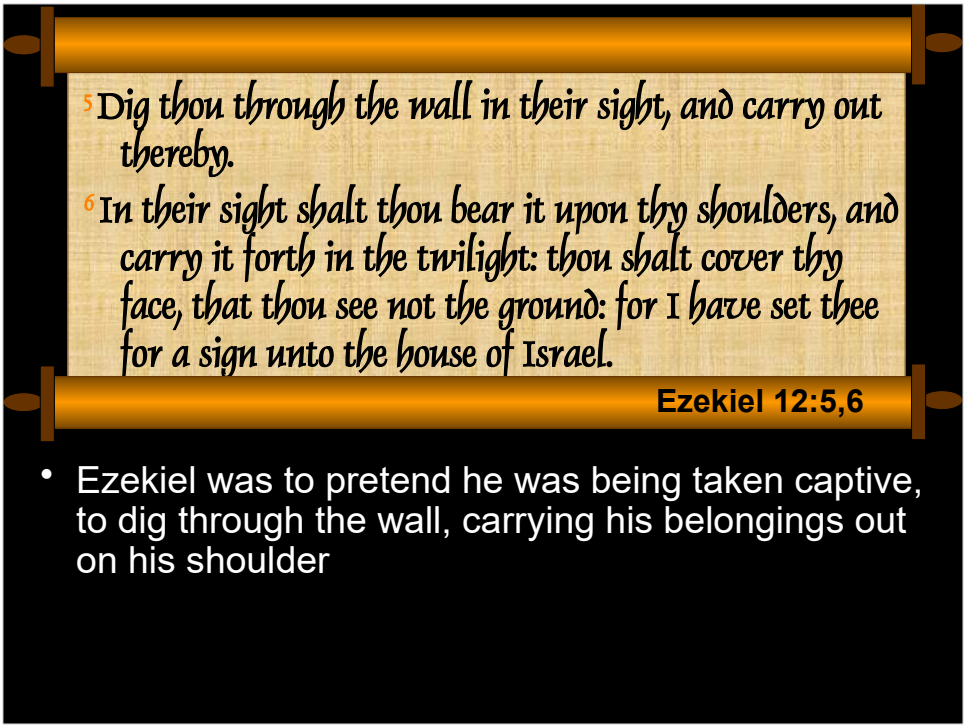
Ezekiel 12:4

- The people were well acquainted with relocating!
- As if to give double emphasis, Ezekiel started moving in the morning and concludes in the evening – maybe at the times of the daily sacrifice?

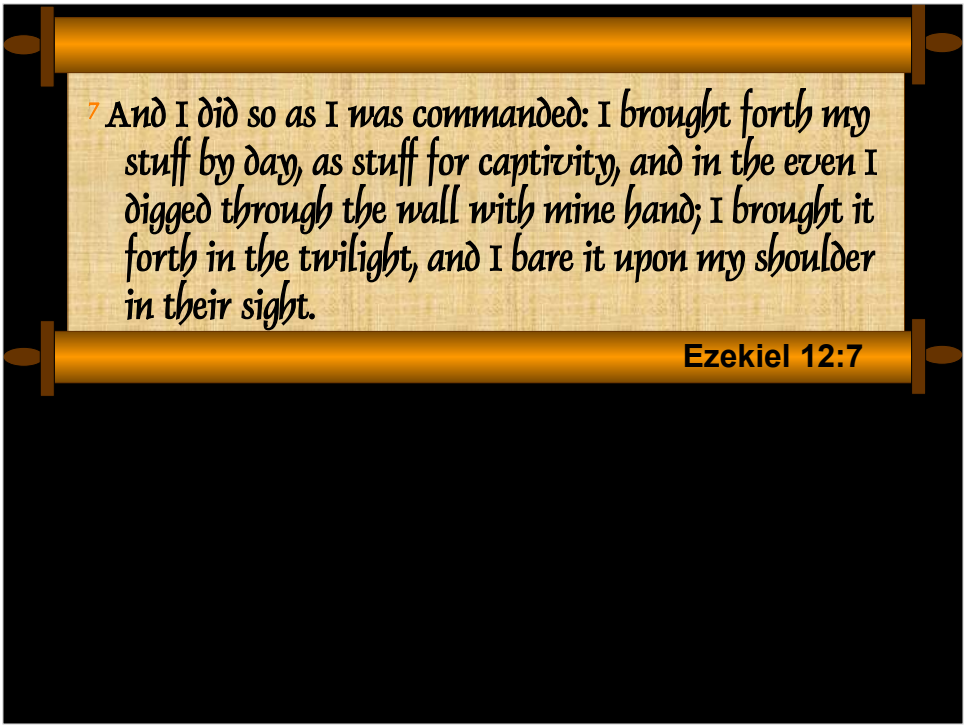
{as they...: Heb. as the goings forth of captivity}

The Object Lesson:

- This was symbolic to indicate they were going to be fleeing the city to try to avoid capture.
- He was trying to separate them from their complacency.
- They knew their city was under vassal rule (rule by a foreign power), but they had the attitude that it was just temporary and things would get better.
- They were not listening to the prophets, neither to Jeremiah before or to Ezekiel now.



As one who muffles his face, afraid of being recognized by anyone meeting him. So the Jews and Zedekiah should make their exit stealthily and afraid to look around, so hurried should be their fight…



{digged: Heb. digged for me}

8 And in the morning came the word of the LORD unto me, saying,
9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

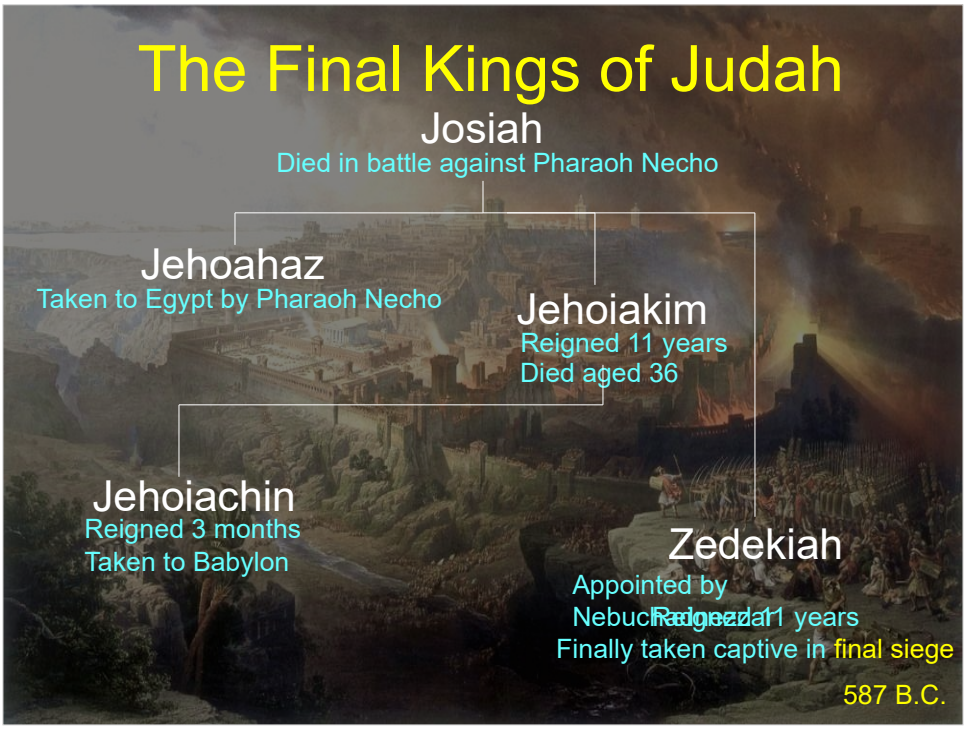
Ezekiel 12: 8,9

- Evidently the people's curiosity was aroused.
- Once Ezekiel had their attention he could deliver God's message.

10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

Ezekiel 12: 10

- There is a play on words here, implying the biggest burden for the biggest 'ruler'
- Ezekiel nowhere refers to Zedekiah as "king," as seeing in him one who was a ruler *de facto,* but not a king *de jure.*


The Final Kings of Judah
Josiah
Died in battle against Pharaoh Necho
Jehoahaz
Taken to Egypt by Pharaoh Necho
Jehoiakim
Reigned 11 years
Died aged 36
Jehoiachin
Reigned 3 months
Taken to Babylon
Zedekiah
Appointed by
Nebuchadnezzar
Reigned 11 years
Finally taken captive in final siege
587 B.C.

Precise Chronology

606 **First Siege**
605 **Nebuchadnezzar made king**
604
603
602
601
600
599
598
597 **Second Siege**

596
595
594
593
592
591
590
589
588
Final Siege 587

Precise Chronology

606 **First Siege**	**3rd Yr of Jehoiakim**	596
605 **Nebuchadnezzar made king**	4th	595
604	5th	594
603	6th	593
602	7th	592
601	8th	591
600	9th	590
599	10th	589
598	11th	588
597 **Second Siege**		**Final Siege** 587

"Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem"
Chron 36:5

Precise Chronology

606 **First Siege**	**3rd Yr of Jehoiakim**		2nd		596
605 **Nebuchadnezzar made king**		4th	3rd		595
604		5th	4th		594
603		6th	5th		593
602		7th	6th		592
601		8th	7th		591
600		9th	8th		590
599		10th	9th		589
598		11th	10th		588
597 **Second Siege**	**Zedekiah king**	1st	11th	**Final Siege**	587

"Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem."
Kings 24:18

Precise Chronology

	606 **First Siege**	**3rd Yr of Jehoiakim**		2nd		596	10th
1st	605 **Nebuchadnezzar made king**		4th	3rd		595	11th
2nd	604		5th	4th		594	12th
3rd	603		6th	5th		593	13th
4th	602		7th	6th		592	14th
5th	601		8th	7th		591	15th
6th	600		9th	8th		590	16th
7th	599		10th	9th		589	17th
8th	598		11th	10th		588	18th
9th	597 **Second Siege**	**Zedekiah king**	1st	11th	**Final Siege**	587	19th

"Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire"

Jer 52:12-13



In 1 Chr. 3:15 Johanan is oldest, then Jehoiakim, Zedekiah is 3rd in order, Shallum 4th, because Jehoiakim and Zedekiah reigned longer, namely, 11 years each; therefore Shallum, though king before Jehoiakim, is put last; on the other hand Zedekiah and Shallum were both sons of Hamutal, therefore put together.

Zedekiah

- This proves that Nebuchadnezzar treated his vassal kindly, allowing him to choose a new name and confirming it as a mark of his supremacy;
  (Zedekiah is Hebrew: “Righteousness of YHWH")
- This name was to be the pledge of his righteously keeping his covenant with Nebuchadnezzar who made him swear by God Ezek. 17:12-16; 2 Chr. 36:13



Zedekiah

- Had Zedekiah kept his oath of fealty he would have been safe, though dependent.
- But weak, vacillating, and treacherous, he brought ruin on his country and on himself.
- It was through the anger of YHWH against Judah that Zedekiah was given up to his own rebellious devices, *"stiffening his neck and hardening his heart from turning unto the Lord God of Israel"* who warned him by Jeremiah; like Pharaoh of old, he would "not humble himself“ 2 Chr. 36:12,13
  Jer. 38:5; 39:1-7; 52:1-11; & Jer. 21; 24; 27; 28; 29; 32; 33; 34; 37; 38.

> Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.
>
> **Ezekiel 12:11**

- Ezekiel, in what he does in the presence of the exiles, is expressing that which, before long, will come to pass in Jerusalem.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

Ezekiel 12:12

- Verse 12 refers to Zedekiah's disguising himself, or as a sign of mourning, and through some freshly made exit from the palace, "went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls" Jer 39:4

…while verse 13 offers an ironic paradox…

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

Ezekiel 12:13

Josephus relates that Ezekiel sent this prophecy to Jerusalem, and that Zedekiah, believing Ezekiel's words to contradict what Jeremaih had spoken, chose to ignore both prophets!

Thus, he hardened himself in his rebellion.

Jer 32:4; 34:3

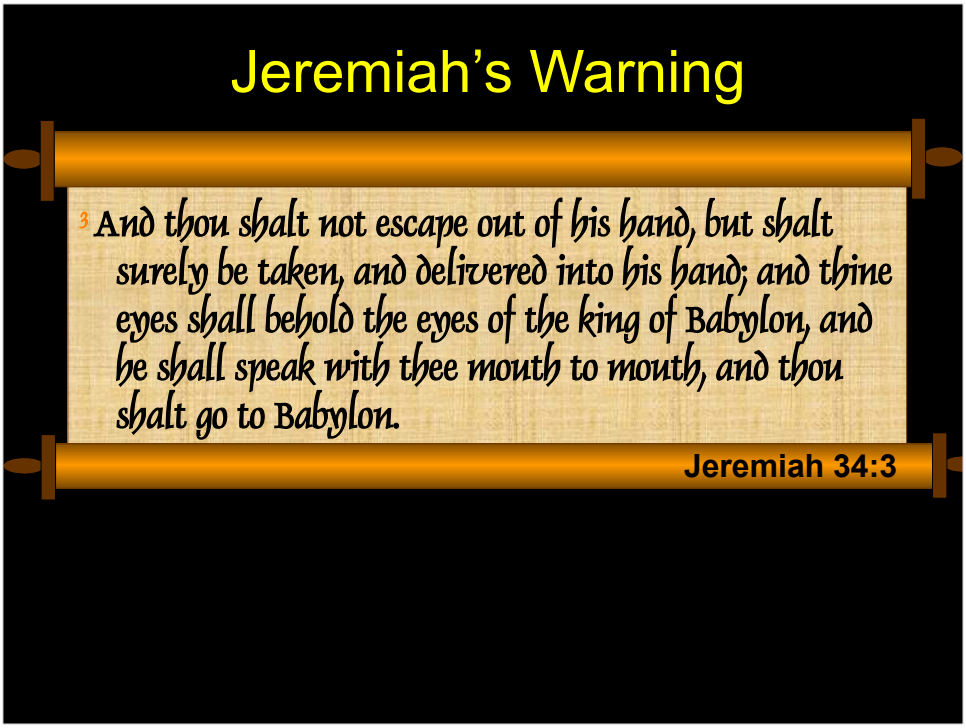
…because he should be deprived of sight before he arrived there (Je 52:11).

Jeremiah's Warning

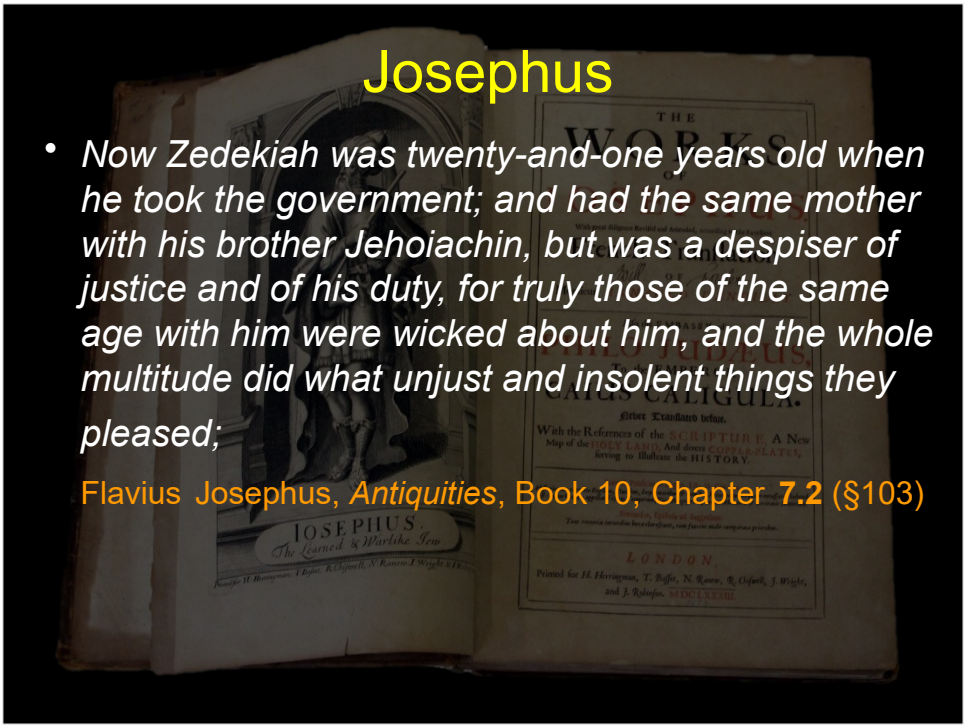
4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper

Jeremiah 32:4,5



. {he shall...: Heb. his mouth shall speak to thy mouth}



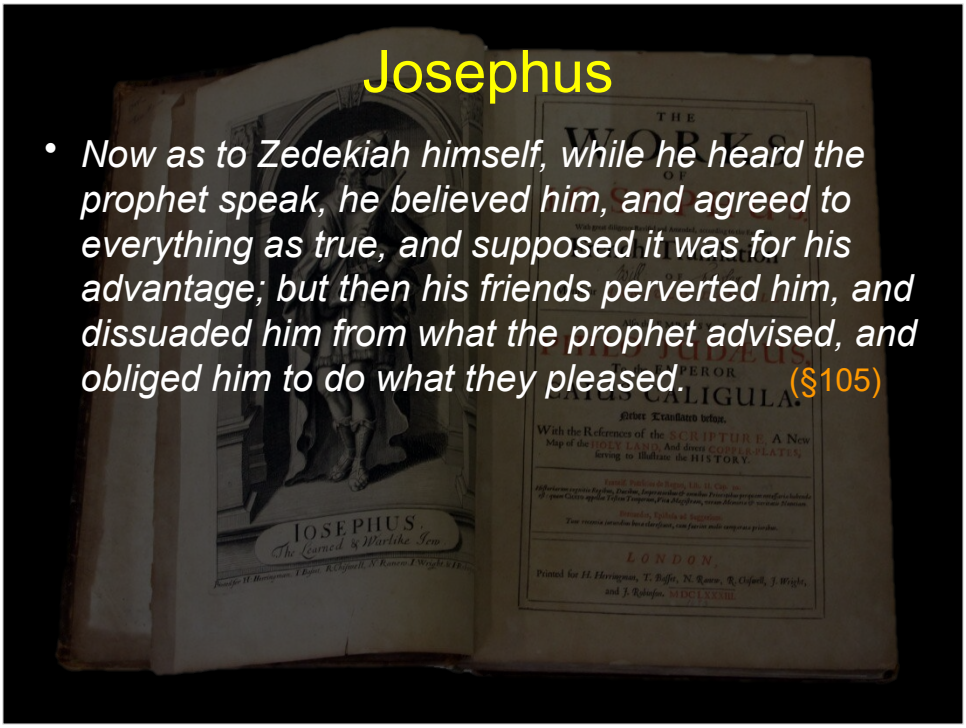
Josephus, Flavius ; Whiston, William: *The Works of Josephus : Complete and Unabridged*. Peabody : Hendrickson, 1996, c1987, S. 273

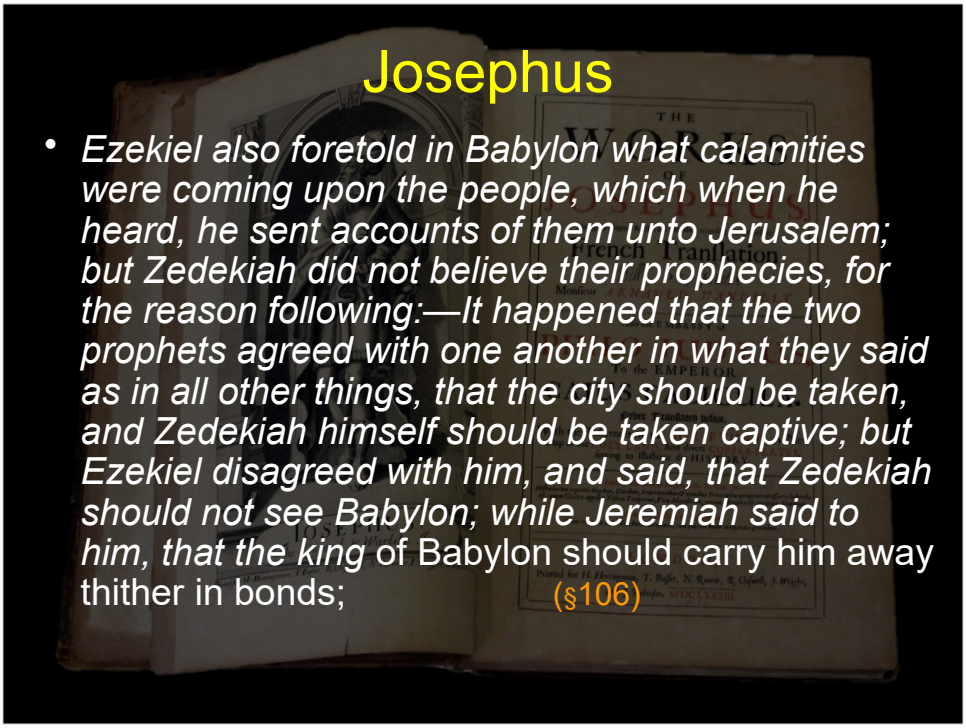
Josephus

- *for which reason the prophet Jeremiah came often to him, and protested to him, and insisted, that he must leave off his impieties and transgressions, and take care of what was right, and neither give ear to the rulers (among whom were wicked men) nor give credit to their false prophets who deluded them, as if the king of Babylon would make no more war against him, and as if the Egyptians would make war against him, and conquer him, since what they said was not true; and the events would not prove such [as they expected].* (§104)

Josephus

- *Now as to Zedekiah himself, while he heard the prophet speak, he believed him, and agreed to everything as true, and supposed it was for his advantage; but then his friends perverted him, and dissuaded him from what the prophet advised, and obliged him to do what they pleased.* (§105)

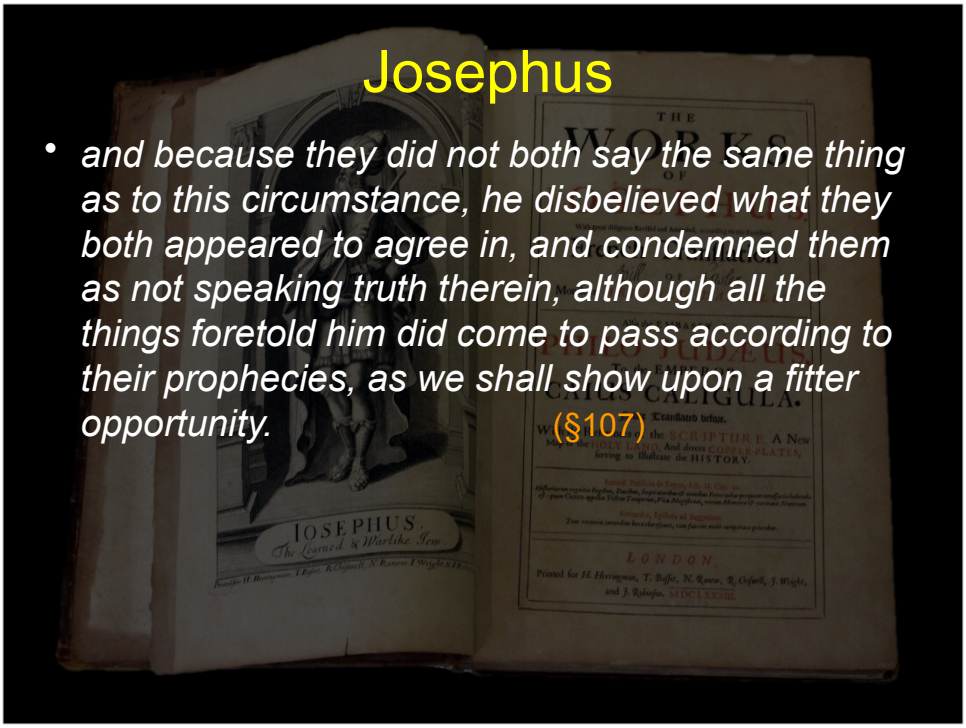


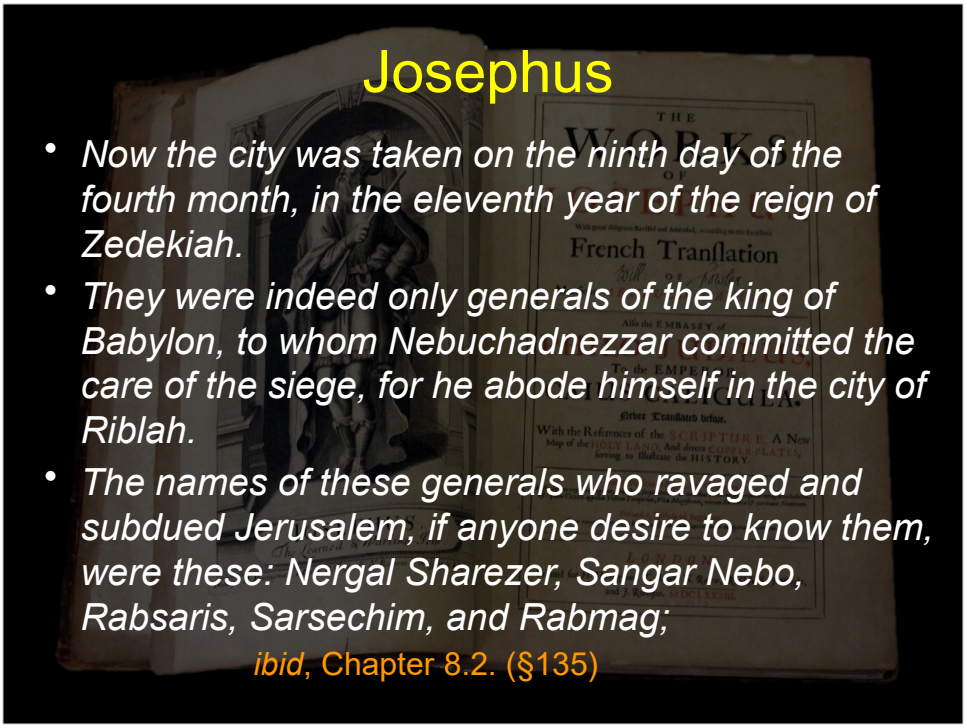


Josephus, Flavius ; Whiston, William: *The Works of Josephus : Complete and Unabridged*. Peabody : Hendrickson, 1996, c1987, S. 273

Josephus

- *and because they did not both say the same thing as to this circumstance, he disbelieved what they both appeared to agree in, and condemned them as not speaking truth therein, although all the things foretold him did come to pass according to their prophecies, as we shall show upon a fitter opportunity.* (§107)

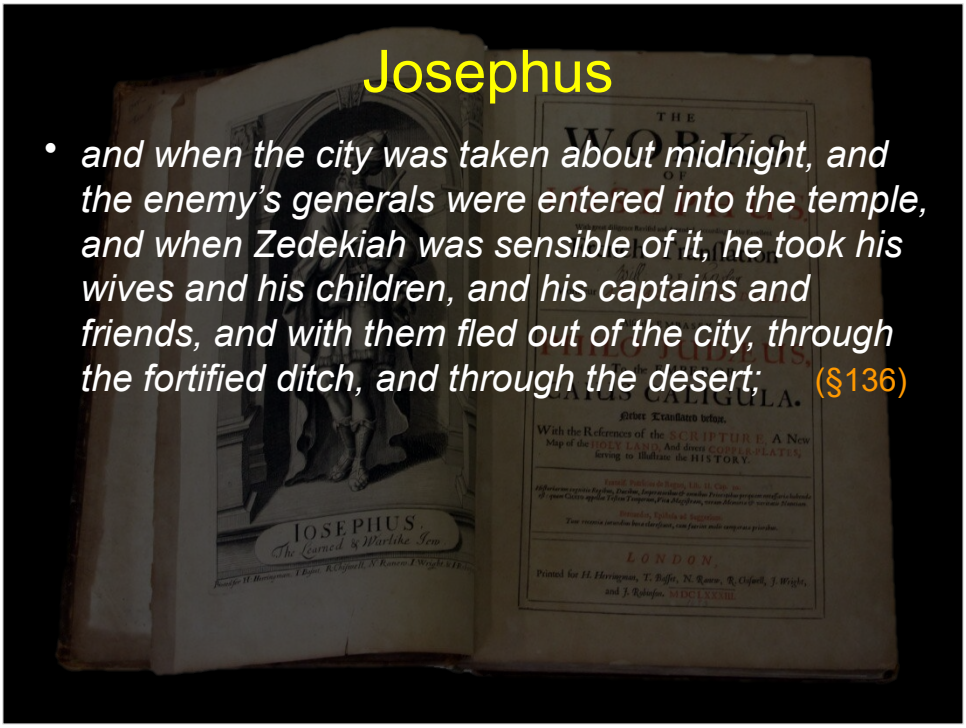


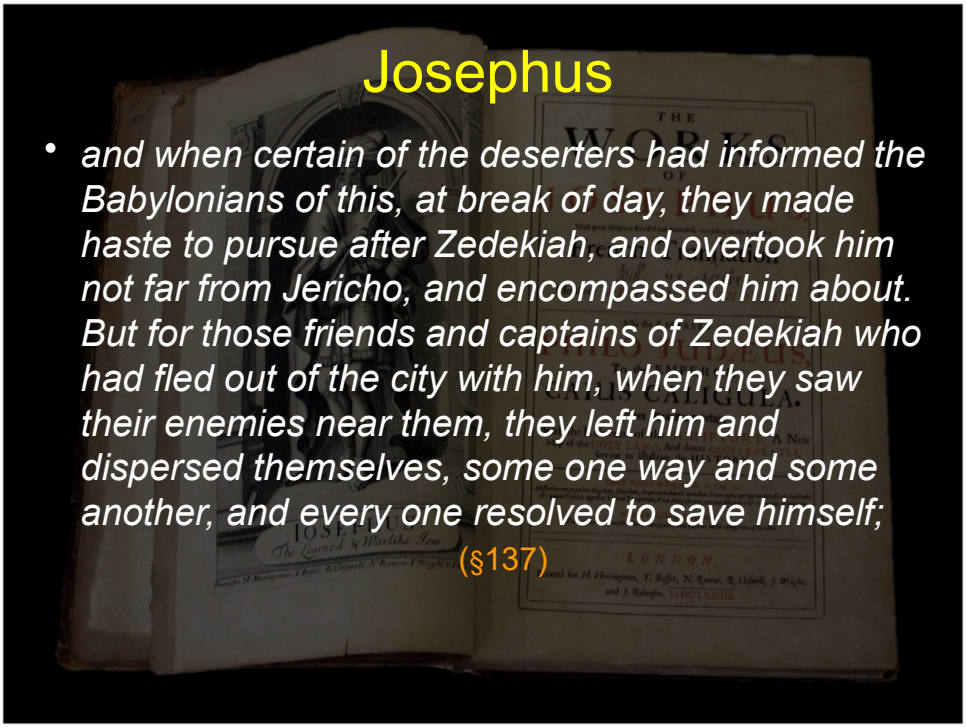


Josephus, Flavius ; Whiston, William: *The Works of Josephus : Complete and Unabridged*. Peabody : Hendrickson, 1996, c1987, S. 273

Josephus

- *and when the city was taken about midnight, and the enemy's generals were entered into the temple, and when Zedekiah was sensible of it, he took his wives and his children, and his captains and friends, and with them fled out of the city, through the fortified ditch, and through the desert;* (§136)





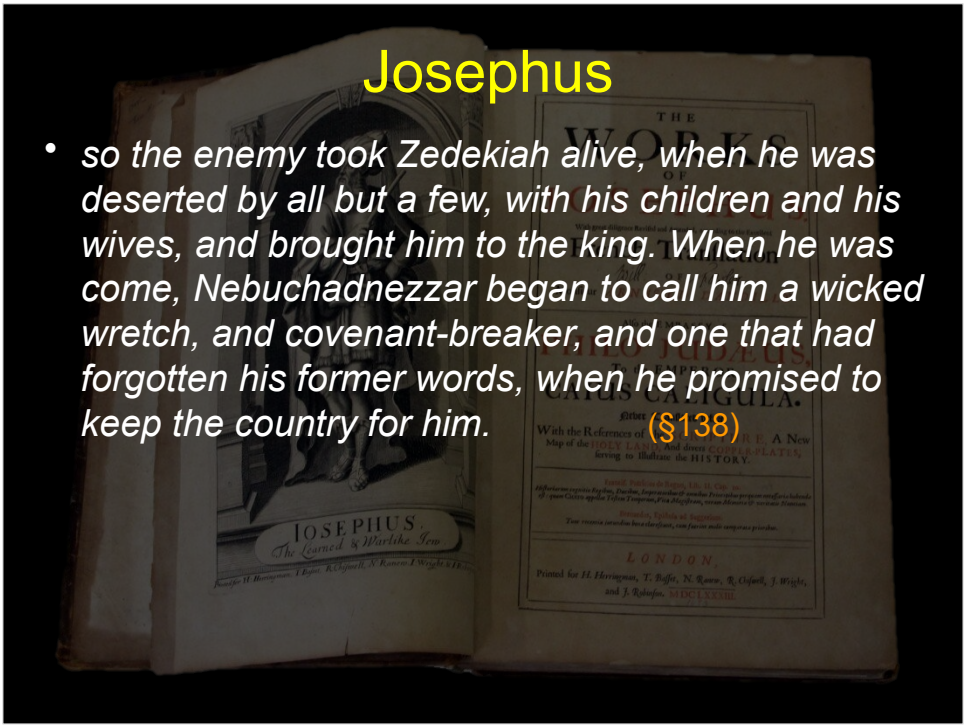
Josephus

- *and when certain of the deserters had informed the Babylonians of this, at break of day, they made haste to pursue after Zedekiah, and overtook him not far from Jericho, and encompassed him about. But for those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him and dispersed themselves, some one way and some another, and every one resolved to save himself;*

(§137)

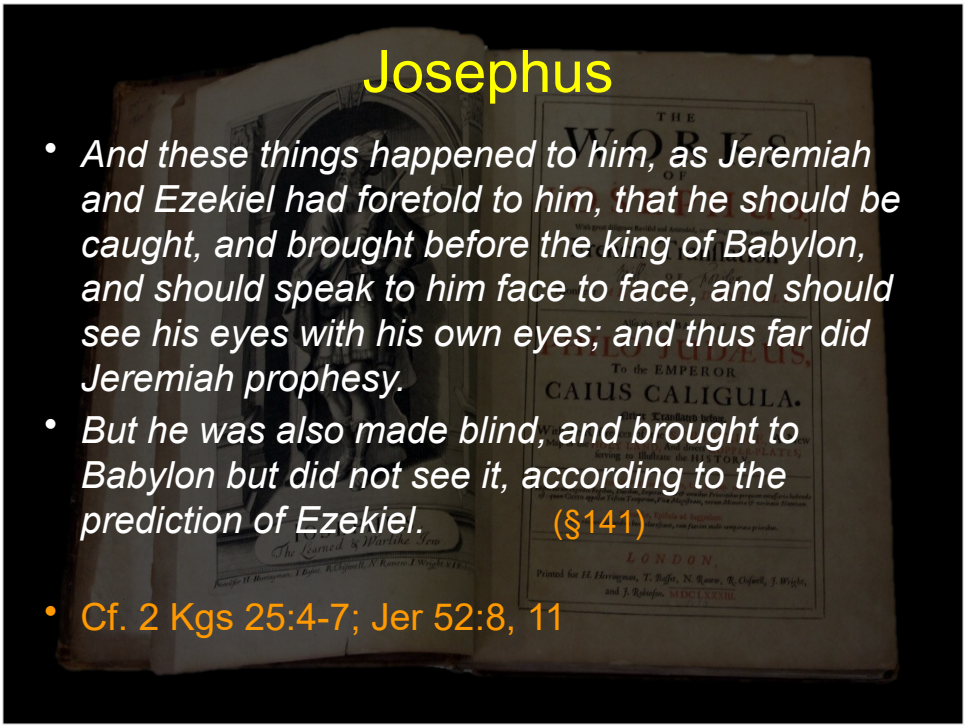
Josephus

- *so the enemy took Zedekiah alive, when he was deserted by all but a few, with his children and his wives, and brought him to the king. When he was come, Nebuchadnezzar began to call him a wicked wretch, and covenant-breaker, and one that had forgotten his former words, when he promised to keep the country for him.* (§138)



Josephus

- *He also reproached him for his ingratitude, that when he had received the kingdom from him, who had taken it from Jehoiachin, and given it him, he had made use of the power he gave him against him that gave it: "but," said he, "God is great, who hateth that conduct of thine, and hath brought thee under us."* (§139)
- *And when he had used these words to Zedekiah, he commanded his sons and his friends to be slain, while Zedekiah and the rest of the captains looked on; after which he put out the eyes of Zedekiah, and bound him, and carried him to Babylon.* (§140)



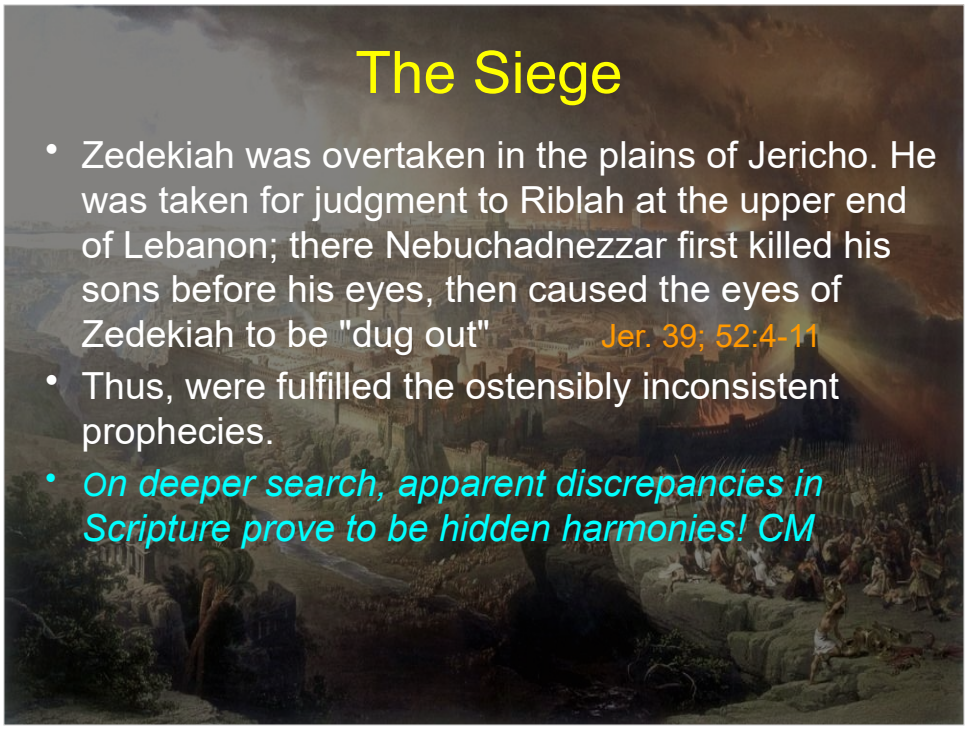
The further significance of the covered face (12:12)is found in the fact that Zedekiah was blinded at Riblah by Nebuchadnezzar's orders, and from that time could not see the ground on which he trod.

The Siege

- *The terrible siege soon followed* *Jer. 38:9*
  so that mothers boiled and ate the flesh of their own infants *Lam. 4:5,8,10*
  and the visage of their nobles was blacker than coal, their skin clave to their bones and became withered.
- *On the 9th day of the 4th month in the middle of July after a year and a half's siege (from the 10th month of the 9th year to the 4th month of the 11th year of Zedekiah) about midnight a breach was made in the wall* Josephus

The Siege

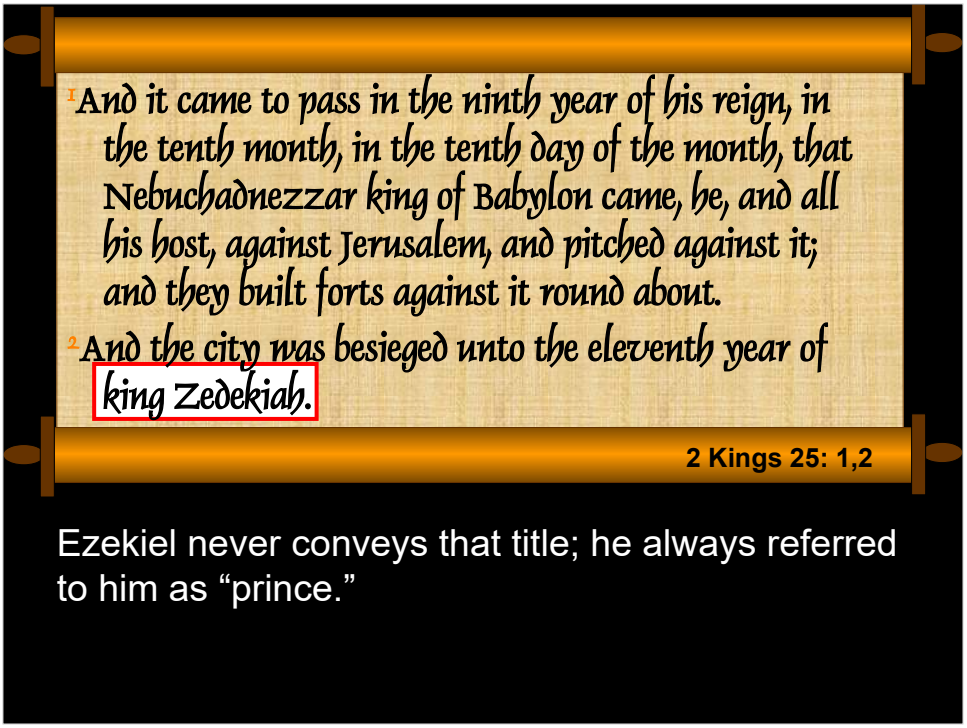
- The Babylonian princes took their seats in state in the middle gate, between the upper and the lower city.
- Zedekiah fled in the opposite direction, namely, southwards, with muffled face to escape recognition, and like one digging through a wall to escape, Eze 12:12,6 between the two walls on the E and W sides of the Tyropoeon valley, by a street issuing at the gate above the royal gardens and the fountain of Siloam.



A lesson in hermeneutics…

God Says What He Means!

- God is literal.
- He places His Word even above His Name Ps 138:2
- When Daniel read Jeremiah who spoke of the 70 years of captivity, Daniel took Jeremiah literally, not allegorically nor figuratively.
- Every time Jesus quoted from the Old Testament, he applied it literally. Matt 5:17
- Every time you see the Word of God applied by another servant of God in the Scripture, you will notice that it is always literal.

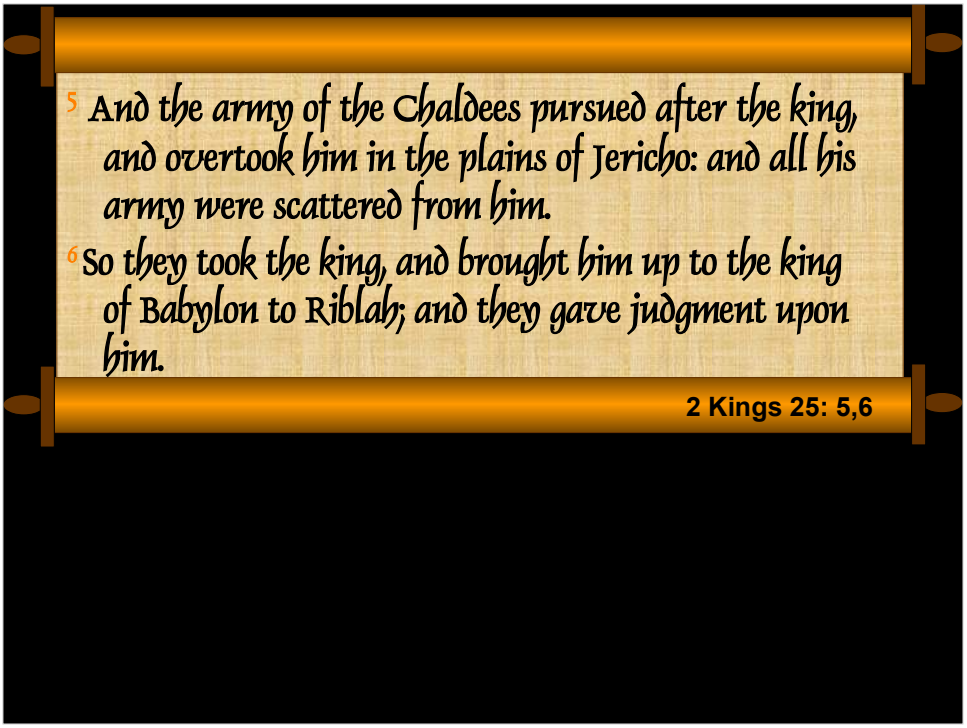


Here the chronicler calls him “king” however, it was Ezekiel who never conveys that title; he always referred to him as “prince.” Ezekiel was more precise, more technically accurate.

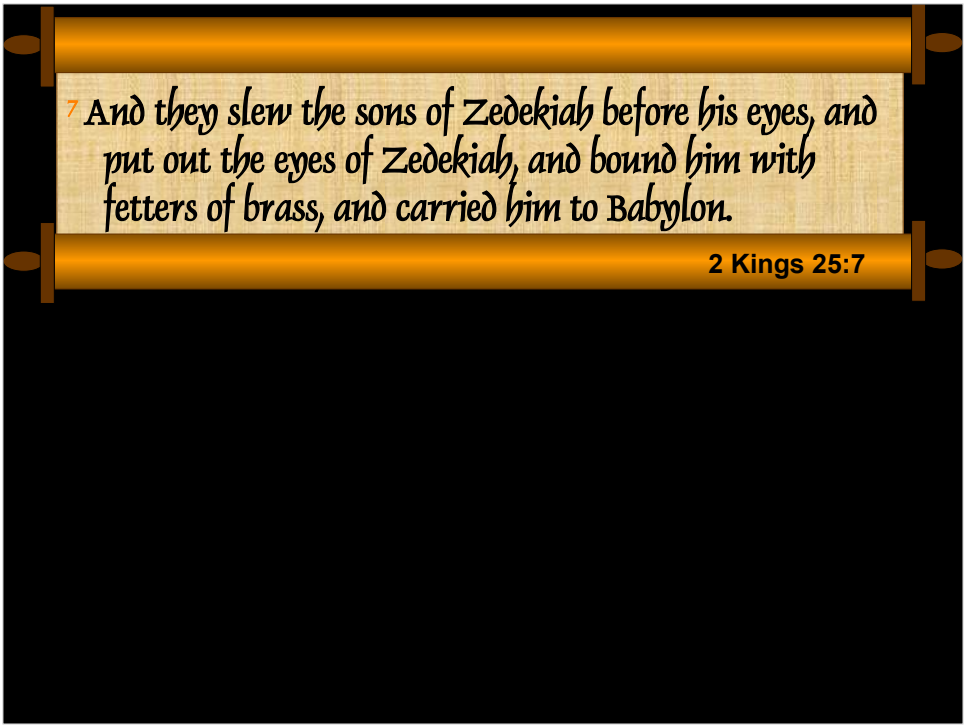
3 And on the ninth day of the fourth month the famine
prevailed in the city, and there was no bread for the
people of the land.

4 And the city was broken up, and all the men of war
fled by night by the way of the gate between two
walls, which is by the king's garden: (now the
Chaldees were against the city round about:) and the
king went the way toward the plain.

2 Kings 25: 3,4



{gave...: Heb. spake judgment with him}



{put...: Heb. made blind}

A Contrast

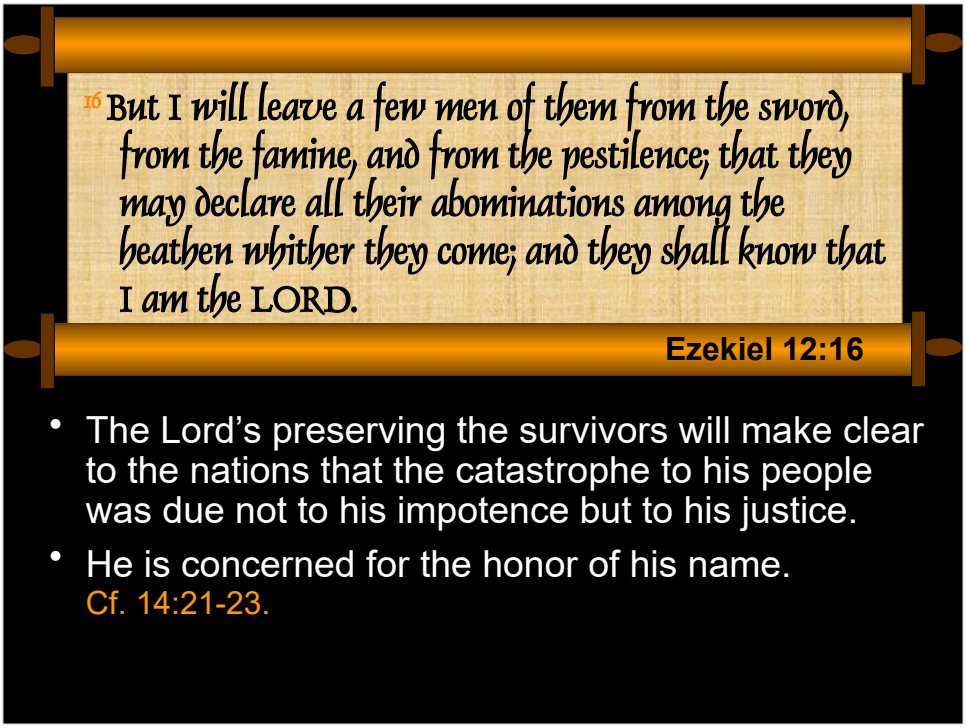
- Zedekiah was a deceptive, wicked individual, who had broken his treaty with Nebuchadnezzar.
- Nebuchadnezzar, the pagan king, was more honorable than the man on Israel's throne.
- Zedekiah, for breaking his oath of allegiance, was blinded and died in captivity in Babylon 17:1-21

[We will encounter an elaborate allegory on Israel's history in Chapters 15 – 17…]

14 And I will scatter toward every wind all that are
about him to help him, and all his bands; and I will
draw out the sword after them.
15 And they shall know that I am the LORD, when I
shall scatter them among the nations, and disperse
them in the countries.

Ezekiel 12:14,15

- *'aggaph'* men of number, *i.e.* easily counted



Note the sword, famine, and pestilence, which will be discussed more in Chapter 14.

17 Moreover the word of the LORD came to me, saying,
18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

Ezekiel 12:17,18

- A Pantomime of famine…
  - vs. the symbol expounded in 4:9-17:
- There the emphasis was on the scarcity of food; here it is on the terror

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

Ezekiel 12:19

- Ezekiel's pantomime was intended to frighten and warn

{all that...: Heb. the fulness thereof}

Two Lands & Two People

- The People *of* the Land (now in Babylon)
  - the Jews “in the land” of Chaldea envied the Jews left in Jerusalem, seeing them as fortunate
- The People *in* the Land (still in Jerusalem)
  - Far from being fortunate, the Jews in Jerusalem were truly miserable, for the worst was before them
  - The exiles had escaped the miseries of the coming siege and were now in relative comfort

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

Ezekiel 12:20

21 And the word of the LORD came unto me, saying,
22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

Ezekiel 12:21,22

- The same cry has been echoed throughout history by those of little, or no, faith
  - Amos 6:3; Isa 5:19; Jer 17:15; Matt 24:48; 2 Pet 3:4
- The unbelieving scoff at prophecy

Attacking the cynical proverb, “The days go by and every vision comes to nothing…”

The Coming Surprise

- *"It shall again be the characteristic of the last times, when "faith" shall be regarded as an antiquated thing, seeing that it remains stationary,* Luk 18:8 *whereas worldly arts and sciences progress, and when the "continuance of all things from creation" will be an argument against the possibility of their being suddenly brought to a standstill by the Coming of the Lord* Isa 66:5; 2Pe 3:3, 4
- *The very long-suffering of God, which ought to lead men to repentance, is made an argument against His Word"* Ecc 8:11; Amo 6:3

- Chuck Missler

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

Ezekiel 12:23,24

- Israel's time is up… (*and so is ours!*)
- Chapter 13 will elaborate v.24

25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

Ezekiel 12:25

- We, too, are running out of time…
  - Note how He dwells on the word prolonged, as though that had specially stirred His indignation

[26] Again the word of the LORD came to me, saying,
[27] Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

Ezekiel 12:26,27

- The first proverb attacked by Ezekiel expressed the people's doubts about the *fact* of God's judgment.
- The second proverb expressed their doubts about the *imminency* of God's judgment.
- Do you see a contemporary parallel here?!!

Do you see a contemporary parallel here?

28 Therefore say unto them, Thus saith the Lord GOD;
There shall none of my words be prolonged any more,
but the word which I have spoken shall be done, saith
the Lord GOD.

Ezekiel 12:28

- False prophets had been contradicting God's true messengers in both Jerusalem Jer. 28:1-4 and Babylon Jer. 29:1, 8-9
- Their optimistic predictions would soon cease as God hastened to fulfill His word.

Imminence

- See Ecc 8:11; Mt 24:48-50.
- These are mechanisms by which one tries intellectually or some other way to get out from under the scope of some prophecy.
- It is clear that Jesus Christ wanted us to be in a position of moment by moment expectation.
- *We tend to stay closer to him if we know that he might drop in on us at any moment.*

Imminence: “about to occur”

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2 Peter 3:3,4

Ezekiel's Warning to Us!

- They were scoffing at prophecy.
- There are different ways to deny a truth. One is to say that God didn't say that.
- Another is to claim that was not what God meant, that He really didn't mean it literally, He meant it spiritually, or some fuzzy other way that defies the way of any tangible reality.
  - It is called liberalism.
- There is a denial that God will intervein in the affairs of man

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

2 Peter 3:5,6

Ezekiel's Warning to Us!

- One thing that is not obvious at first, is the link between prophecy and creation.
- God has, and will, intervene in man's history.
- Man's history did not just happen by a random events of the cosmos.
- Man's future will not be random.
- God will bring all things to pass in our day just as He did in Ezekiel's


THE BOOK OF
EZEKIEL
To be continued..