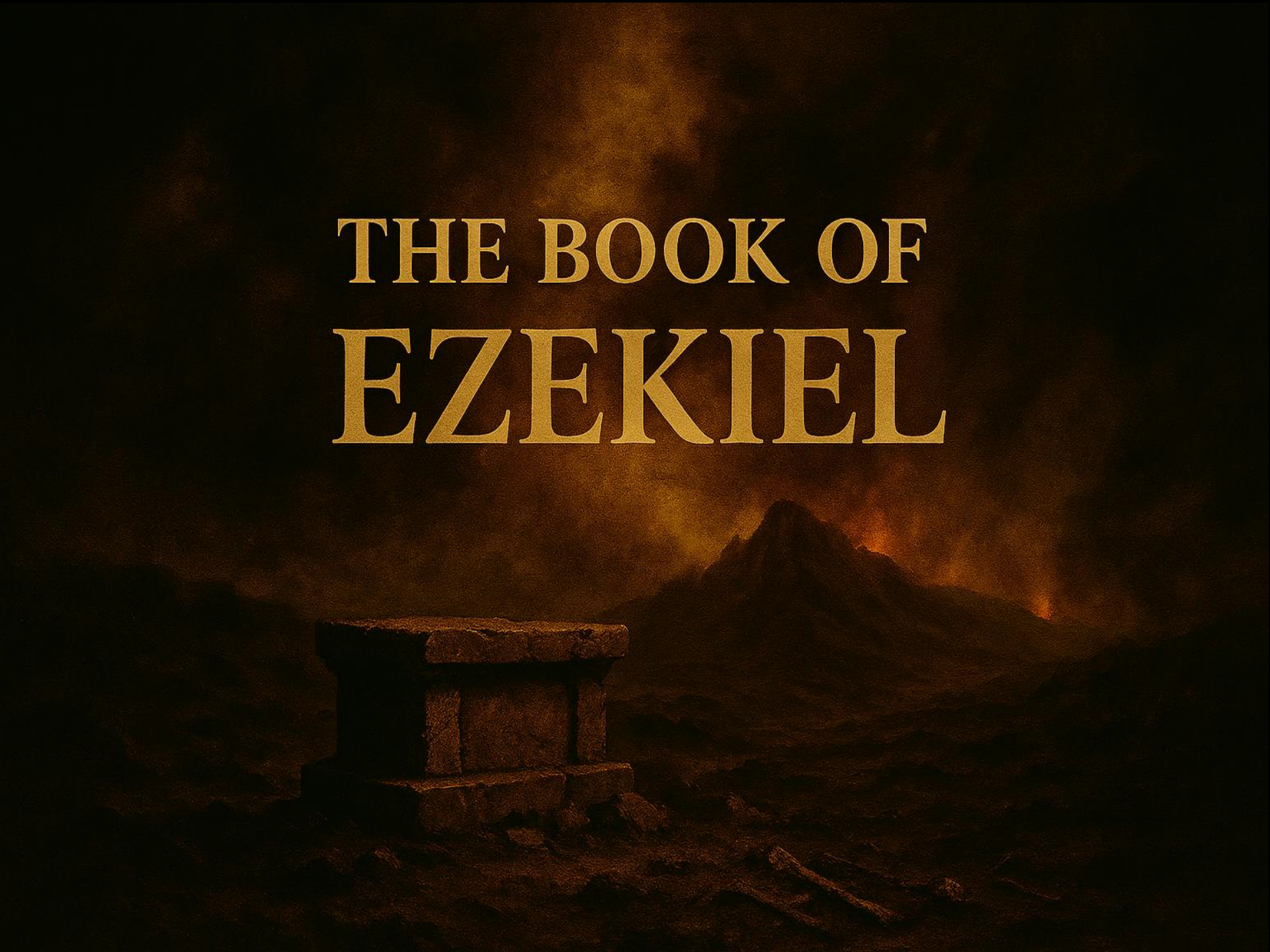

THE BOOK OF
EZEKIEL

Ezekiel

"Probably no book of the Old Testament is as little read as his, and it may well be the least popular, as it is the least known of the Old Testament"

John Paterson

Ezekiel

"We best understand Ezekiel as we try to grasp what his own generation <u>should</u> have understood..." Ellison

Ezekiel

"The book bears striking similarities to the world, church and impending judgment today – of which we would do well to take heed!

Anon

Ezekiel

- Key Thought:

  “Ezekiel taught Israel that before they could ever return to their homeland, they must return to God”.

God's Timepiece

"Ezekiel is for the Christian today. It is a book of the times, for God's time is always revealed by His dealing with the Jew"

Henrietta C Mears

Outline of Ezekiel

1–3	The Call of the Prophet
4–24	God's Judgment on Jerusalem
	Given before the siege of Jerusalem
25–32	God's Judgment on the surrounding Nations
	Given during the siege
33–48	The Restoration of the Jews
	Given after the siege
33–36	The return to their land
37	They experience new life and unity
38–39	They are protected from Gog and Magog
40–48	The Millennial Temple & Kingdom

Outline of Ezekiel

1–3	The Call of the Prophet
4–24	God's Judgment on Jerusalem
	Given before the final siege of Jerusalem
25–32	God's Judgment on the surrounding Nations
	Given during the siege
33–48	The Restoration of the Jews
	Given after the siege
33–36	The return to their land
37	They experience new life and unity
38–39	They are protected from Gog and Magog
40–48	The Millennial Temple & Kingdom

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

2 Chronicles 36:11-21

14 Moreover all the chief of the priests, and the
people, transgressed very much after all the
abominations of the heathen; and polluted the
house of the Lord which he had hallowed in
Jerusalem.

15 And the Lord God of their fathers sent to them by
his messengers, rising up betimes, and sending;
because he had compassion on his people, and on
his dwelling place:

2 Chronicles 36:11-21

16 But they mocked the messengers of God, and
despised his words, and misused his prophets, until
the wrath of the Lord arose against his people, till
there was no remedy.

17 Therefore he brought upon them the king of the
Chaldees, who slew their young men with the
sword in the house of their sanctuary, and had no
compassion upon young man or maiden, old man,
or him that stooped for age: he gave them all into
his hand.

2 Chronicles 36:11-21

18 And all the vessels of the house of God, great and
small, and the treasures of the house of the Lord,
and the treasures of the king, and of his princes;
all these he brought to Babylon.

19 And they burnt the house of God, and brake down
the wall of Jerusalem, and burnt all the palaces
thereof with fire, and destroyed all the goodly
vessels thereof.

2 Chronicles 36:11-21

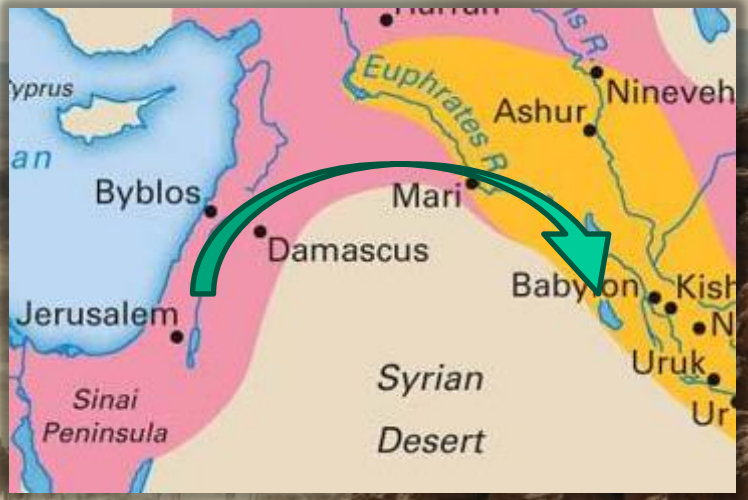
20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

2 Chronicles 36:11-21

Israel's Babylonian Captivity

1st Siege: 606 B.C.
2nd Siege: 597 B.C.
3rd Siege: 587 B.C.



Ezekiel's journey: c. 900 miles
Approx. 3-4 months journey

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

Review

Chapters 1-3

- Ezekiel's call to the prophetic office (Ch 1)
- The prophet's commission (Ch2-3)
  - The charge to speak God's word
  - His duties as a watchman

Review

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.

Review

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 16

The Parable of an Abandoned Baby

Summary

- Jerusalem is depicted as an abandoned newborn left to die. Rescued from the roadside by God, she is transformed from a hopeless 'foundling' into a child under His divine protection and care. vv. 1-7
- As she reaches maturity, the Lord enters into a covenant of marriage with her. The former outcast is elevated to the status of royal queen, sharing in His wealth and honour. vv. 8-14
- The proud queen proves utterly unfaithful and plays the harlot with Canaanites and other pagans vv. 15-34

The Adulterous Wife of YHWH

This image of Israel is common in Scripture:

- Isaiah had spoken of the “faithful city that had become a harlot.” Isa 1:21
- Jeremiah had represented YHWH as remembering “the kindness of her youth, the love of her espousals.” Jer 2:2
- Hosea, the forerunner who, in order that his own life might be itself a parable, was ordered to take to himself “a wife of whoredom,” one whose character was tainted before her marriage Hos 1:2

Summary

- The punishment for this conduct, vv. 35-43
  is justified, since her depravity is worse than that of her two sisters, Sodom and Samaria
  vv. 44-52
- Nevertheless, the Lord makes glorious promises of restoration for the three sisters
  vv. 53-58
- foretelling that penitent Jerusalem will experience a glorious reconciliation through an everlasting covenant vv. 59-63

Again the word of the LORD came unto me, saying,
Son of man, cause Jerusalem to know her abominations,

Ezekiel 16:1-2

- This not Ezekiel's opinion!
  - Without God's Word, we are lost in a sea of ideas with no anchor
- It is scary that she needs to be told!
  - We have an incredible capacity to justify our sin, so it doesn't seem 'that bad'
- Note: this is a message to Jerusalem
  - The head and heart of the Nation of Israel

And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

Ezekiel 16:3

- A strange metaphor?
- *"These tribes were the most famous, and probably the most corrupt, of all the Canaanites. So, Isaiah calls the princes of Judah rulers of Sodom"* - Clarke
- Jesus called the pharisees 'a brood of vipers' and said they were of 'their father, the devil
  - That is, they bore those characteristics
  - *"Israel had the genes of depravity in her being"* John Bunn

The History of Jerusalem

Source	Approx. Date	Name Used
Biblical (Genesis)	c. 2400 BC – 1400 BC	Salem
- A city of "Peace" and righteous Priest-Kings for 1000 years		
Egyptian Execration	c. 1900 BC	Rushalimum
- A Canaanite city-state significant enough to be cursed. Fallen in apostacy and occupied by the Amorites, then the Hittites		
Amarna Letters	c. 1350 BC	Urusalim
- A vassal city under Egyptian influence.		
Biblical (Joshua)	c. 1400 BC	Jerusalem
- A Jebusite stronghold resisting the Israelite conquest.		
Biblical (Samuel)	c. 1000BC	Jerusalem
- The Jebusites defeated by king David who made it his capital		

The History of Jerusalem

- Ezekiel 16:3 isn't just using "poetic insults"—it is referencing a grounded historical reality.
- First the Amorites then later the Hittites "laid claim" to the Jerusalem.
  - The Amorite Claim: The Mountain Kings
    - In the ancient world, "Amorite" was often a broad term for the Western Semitic peoples who dominated the hill country of Canaan.
    - The Biblical Evidence: In Joshua 10, the King of Jerusalem (Adoni-Zedek) is explicitly identified as one of the "five kings of the Amorites." These kings formed a military coalition to protect their mountain territories against the Israelite invasion.
  - For Ezekiel to call the city's "father" an Amorite is to acknowledge that Jerusalem’s early political structure and "tough" mountain identity were built by these people.

The History of Jerusalem

- Ezekiel 16:3 isn't just using "poetic insults"—it is referencing a grounded historical reality.
- First the Amorites then later the Hittites "laid claim" to the Jerusalem.
  - The Hittite Claim: The Cultural Influence
    - The Hittite connection is more complex because their main empire was in Anatolia (modern Turkey), but they had a strong presence in the Levant as traders and settlers.
    - The Jebusite Link: Many scholars believe the Jebusites (the specific group David conquered) were actually a subgroup of the Hittites or a related Hurrian/Indo-European people.
  - Ezekiel calls the city's "mother" a Hittite. While the Amorites provided the "fatherly" military/political strength, the Hittites provided the "maternal" cultural and religious framework that shaped the city's early life.

The History of Jerusalem

- The reason Ezekiel 16 is so biting is the implication that Jerusalem knew better!

- The city wasn't always "pagan"; it had a "rich heritage" handed down from Noah. The "genetic" corruption Ezekiel describes is the result of the inhabitants departing from that heritage and allowing Amorite and Hittite influence to overwrite the original "King-Priest" foundation.

- Jerusalem held a legacy of righteousness spanning from Melchizedek to the later 'Zedek' kings—a period of c.1000 years where the city was meant to be a sanctuary, before it fully succumbed to the pagan influences Ezekiel condemns.

The History of Jerusalem

- Ezekiel’s point is that Jerusalem had a "dual history."
- One was a lineage of grace and priesthood, but the city chose to identify with its darker, "genetic" history of idolatry.
- By the time of the exile, the city had become:
  - Spiritually Reprobate:
    - Forgetting the "Most High God" of Melchizedek.
  - Culturally Heathen:
    - Identifying with the "mother" (Hittite) and "father" (Amorite) rather than the Covenant.
  - Morally Bankrupt:
    - Acting out the "Like father, like son" proverb by repeating the sins of the nations Israel was supposed to have expelled.

And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

Ezekiel 16:4,5

And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

Ezekiel 16:6

6 For when we were yet without strength, in due time
Christ died for the ungodly.
7 For scarcely for a righteous man will one die: yet
peradventure for a good man some would even dare
to die.
8 But God commendeth his love toward us, in that,
while we were yet sinners, Christ died for us.

Romans 5:6-8

1 And you hath he quickened, who were dead in
trespasses and sins....
4 But God, who is rich in mercy, for his great love
wherewith he loved us,
5 Even when we were dead in sins, hath quickened us
together with Christ, (by grace ye are saved;)
6 And hath raised us up together, and made us sit
together in heavenly places in Christ Jesus:

Ephesians 2:1, 4-10

7 That in the ages to come he might shew the exceeding
riches of his grace in his kindness toward us through
Christ Jesus.
8 For by grace are ye saved through faith; and that not
of yourselves: it is the gift of God:
9 Not of works, lest any man should boast.
10 For we are his workmanship, created in Christ Jesus
unto good works, which God hath before ordained
that we should walk in them.

Ephesians 2:1, 4-10

I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

Ezekiel 16:7

Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

Ezekiel 16:8

- Reminiscent of the request of Ruth to Boaz

  Ruth 3:9

Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.

I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

Ezekiel 16:9,10

- Preparatory ceremonies for the nuptials.
  - *"Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor"* Ruth 3:3
- Heb. *tachash* porpoise skins
- *"They formed the over-covering of the tabernacle, which was, as it were, the nuptial tent of God and Israel (Ex 26:14), and the material of the shoes worn in the wanderings"* - Missler

I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

Ezekiel 16:11,12

- The marriage gifts to Rebekah Gen 24:22, 47
- God says, *"This is what I did for Jerusalem."*
- What do *you* have to boast about?

Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

Ezekiel 16:13

- History punctures through the parable, and points to the stage which it has now reached, that of the magnificence of the kingdom under Solomon.

And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

Ezekiel 16:14,15

- When she became grown, a beautiful young lady, she played the harlot. She went over (back) into idolatry and turned her back on Him.

And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

Ezekiel 16:16

- brightly-colored tents on the high places

cf. 2 Kgs 23:7

Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

Ezekiel 16:17

- Jerusalem forgot the One who had supplied her with her wealth, and turned away from Him

  Deut. 6:10-12; 8:10-20

- Beginning in Solomon's reign 1 Kings 11:7-13 and untill her fall to Nebuchadnezzar, Jerusalem turned from God to idolatry.

And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord GOD.

Ezekiel 16:18,19

Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

Ezekiel 16:20,21

- Moloch worship…

Moloch Worship

- Child sacrifice:

  Cf. 20:26; 23:37-39. Cf Ex 22:29; Jdgs 11:39; 2 Kgs 16:3; 21:6; 23:10; Jer 7:31; 19:5; 32:35

- Never wholly ceased as long as the monarchy of Judah lasted

  2 Kings 16:3; Ps 106:37; Isa 57:5; Jer 7:32; 19:5; Mic 6:7; Lev 18:21; 20:2

And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

Ezekiel 16:22,23

- Especially the worship of Baal and Moloch vv. 15-22

  and alliances with heathen nations vv. 23-34

That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

Ezekiel 16:24,25

- When the Church lowers her testimony to the carnal tastes of the world, she loses everything and gains nothing.

Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

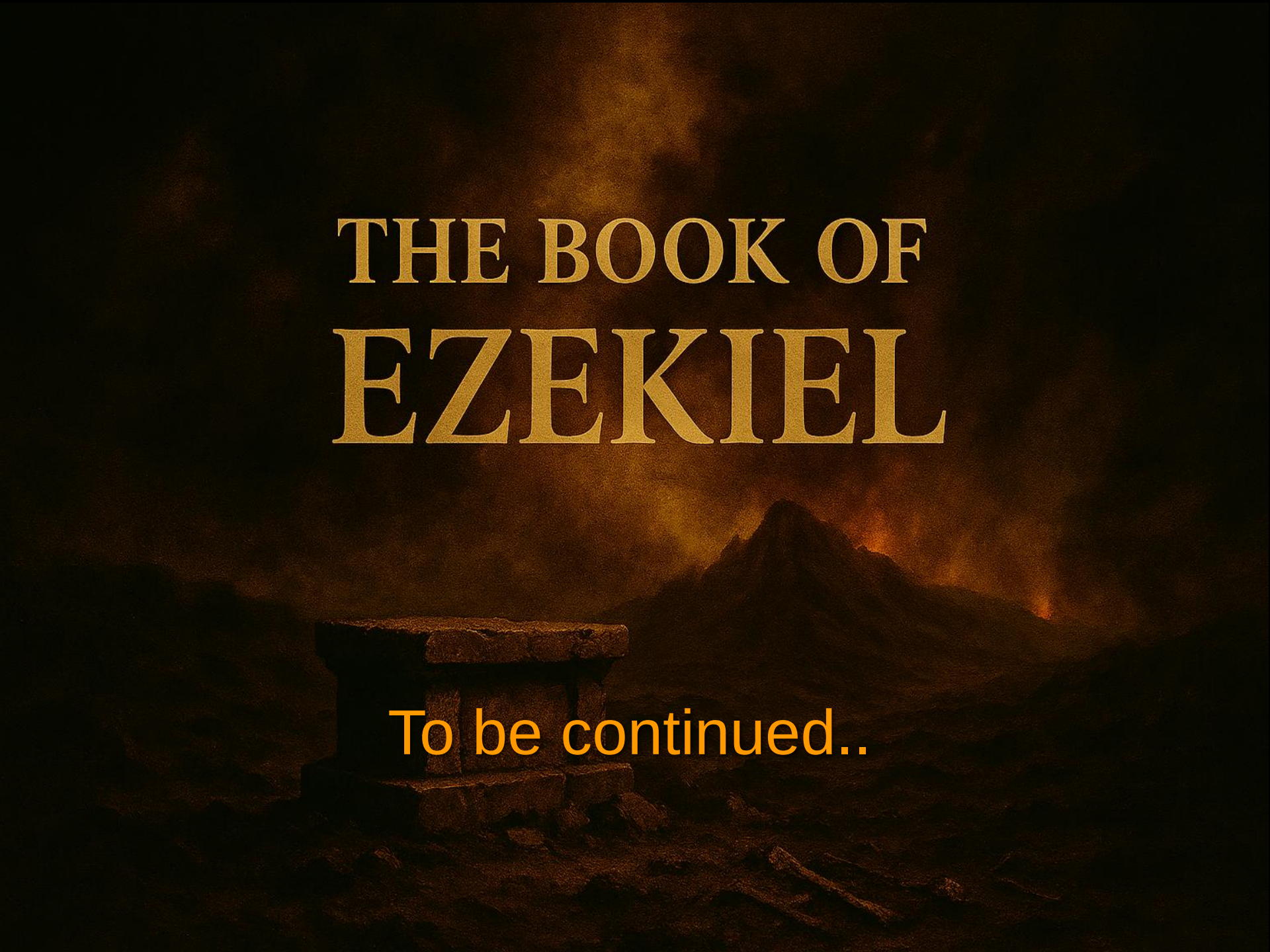
Ezekiel 16:26

- Alliance with Egypt. Cf. Isa 30:1ff.; 31:1ff.; 2 Kgs 18:21.

Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

Ezekiel 16:27

- The Philistines attacked Judah and Jerusalem in the reigns of Jehoram 2 Chr 21:16-17
- and Ahaz 2 Chr 28:16-19


THE BOOK OF
EZEKIEL
To be continued..