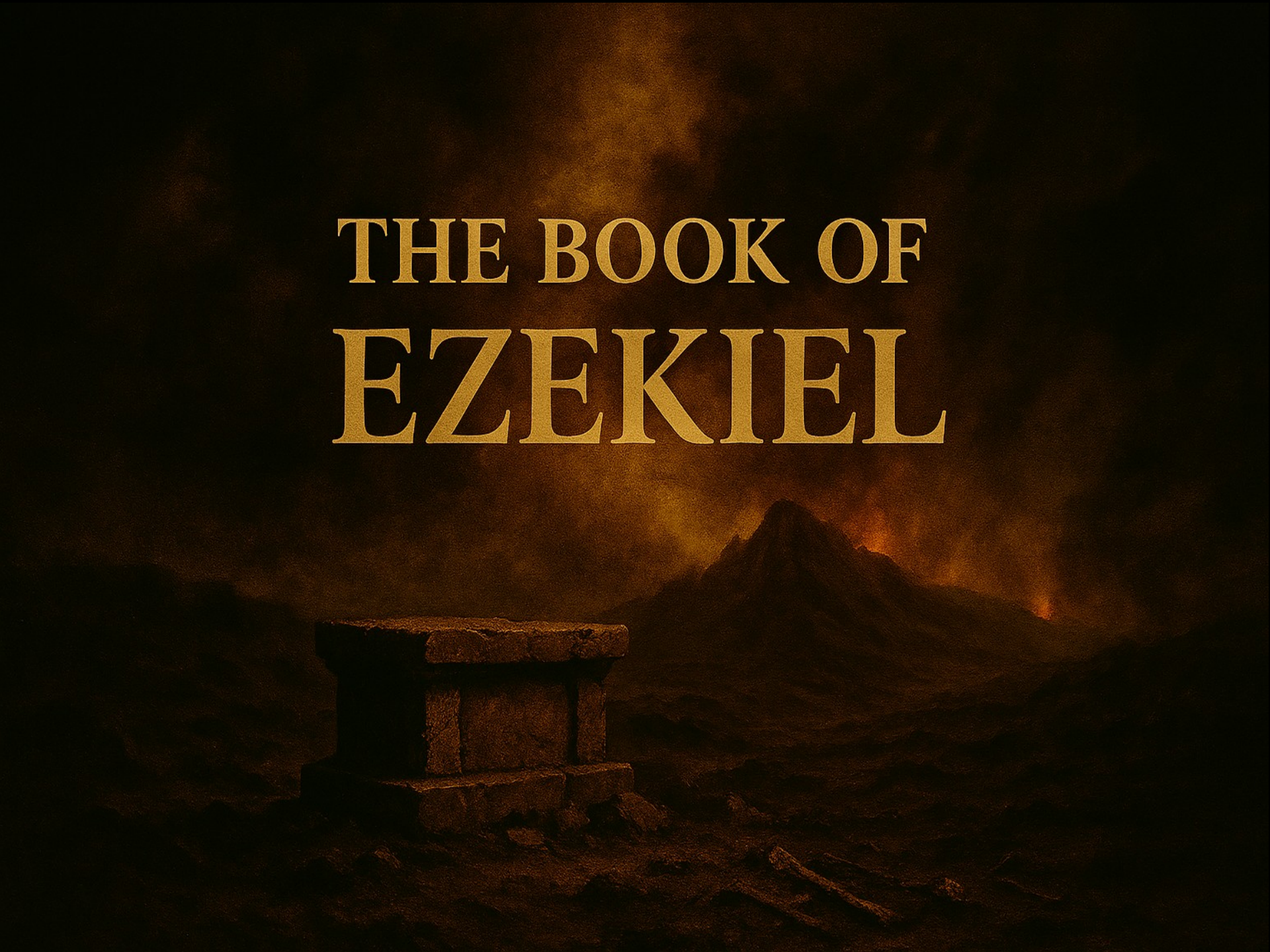

THE BOOK OF
EZEKIEL

# A Prophet For Today

- The parallels between Ezekiel's day and our own are striking!
- Ezekiel's message could just as easily be given to us today
  - Judgment was long overdue
  - The faithful were removed before judgment came
  - The abominations were staggering!
  - Holy places were desecrated
  - The Spirit of God departs and iniquity abounds
  - Once the faithful were removed God sealed a select group of Jews

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

**Ezekiel 4:17**

- Note the ways judgment will come:
  - War
  - Famine
  - Evil Beasts
  - Pestilence
  - Specific mention of the sword
- Note the parallel to the coming judgment on Earth described in Matt 24/Rev 6

# THE BOOK OF EZEKIEL

## Chapter 16

### The Parable of the Abandoned Baby

# Summary of Ch 16

- Here we are told to picture a foundling child of dubious origin (aka Jerusalem/Israel), left exposed by the roadside to die.
- Mercifully, she is rescued by the Lord, who becomes her benefactor vv. 1-7
- Having then grown up to beautiful maidenhood, she is taken in marriage by her benefactor and becomes his royal consort vv. 8-14
- But this proud queen proves utterly unfaithful and plays the harlot with Canaanites and other pagans vv. 15-34

# Summary of Ch 16:1-25

- Ezekiel has highlighted Jerusalem's parentage
  - Amorite father
  - Hittite mother
  - The city, although starting as serving 'the most-High God' had taken on the characteristics of its surrogate parents
- He has exposed the abominable practices of the heathen had been wholey embraced – including the worship of Molech!

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**

- This graphic analogy exposed Jerusalem's lustful desire to be 'satisfied'
- Purpose had been forsaken for the pursuit of pleasure
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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 victory over the Philistines had been imputed to the Nation – they were freed from bondage…
- yet they had returned to being under the yoke of bondage!
- The Philistines attacked Judah and Jerusalem in the reigns of Jehoram 2 Chr 21:16-17 and Ahaz 2 Chr 28:16-19

Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

**Ezekiel 16:28,29**

- Ahaz' and Manasseh's pro-Assyria policy

  2 Kgs 16:7ff.; 21:1ff.; 2 Chr 33:1ff

How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

**Ezekiel 16:30,31**

- The heart of the problem is the problem of the heart!
- The heart is deceitful above all things! – Jer 17:9

# Jeremiah's Warning

1 The sin of Judah is written with a pen of iron, and
with the point of a diamond: it is graven upon the
table of their heart, and upon the horns of your
altars;
2 whilst their children remember their altars and
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substance and all thy treasures to the spoil, and
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thine heritage that I gave thee; and I will cause
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knowest not: for ye have kindled a fire in mine
anger, which shall burn for ever.

5 Thus saith the Lord;

Cursed be the man that trusteth in man,
and maketh flesh his arm,
and whose heart departeth from the Lord.

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6 For he shall be like the heath in the desert,
and shall not see when good cometh;
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and that spreadeth out her roots by the river,
and shall not see when heat cometh,
but her leaf shall be green;
and shall not be careful in the year of drought,
neither shall cease from yielding fruit.
9 The heart is deceitful above all things,
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*But as a wife that committeth adultery, which taketh strangers instead of her husband!*

*They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.*

**Ezekiel 16:32,33**

- The conduct of Ahaz in stripping the Temple of its gold and silver to pay tribute to Assyria 2 Kings 16:8 gives an apt illustration of what the prophet means

cf. Hos 12:1; Isa 30:6

And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

**Ezekiel 16:34**

Wherefore, O harlot, hear the word of the LORD:
Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

**Ezekiel 16:35,36**

Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

**Ezekiel 16:37**

And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

**Ezekiel 16:38,39**

- See Leviticus 20:10 & Deuteronomy 22:22–24
- Note, God will use the very ones she embraced to meet out judgment on her!

They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

**Ezekiel 16:40,41**

- Stoning was the punishment for adultery
  - *"That seems a bit harsh, doesn't it?"*
- This exposes our failure to understand the sanctity of marriage in God's sight!

So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

**Ezekiel 16:42,43**

- Hurting the heart of God? – Eph 4:30

Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so* *is* her daughter.

Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

**Ezekiel 16:44,45**

- The 2nd part of the parable (vv. 44-63) is an analogy between Jerusalem and her 'sister' cities
  - Samaria and Sodom.

And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

**Ezekiel 16:46,47**

- Elder = larger / Younger = smaller
- Left, to the north as one faces east; Right, south. Gen 14:15

*As* I *live, saith the* Lord GOD, *Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.*

*Behold, this was the iniquity of thy sister* Sodom, *pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*

**Ezekiel 16:48,49**

- Note God's charge against Sodom.
  - Pride / Abundance that led to idleness!
    - Also, a lack of compassion for the poor and needy
    - The immorality the followed was simply the fruit produced

And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

**Ezekiel 16:50**

# Sameria & Sodom

- Sodom (the smaller city): Destroyed for her pride and lack of charity.
- Samaria (the larger city): The Northern Kingdom, which fell to Assyria due to idolatry.
  - Home of Ahab & Jezabel et al
- Jerusalem's corruption surpassed both, making her the most guilty of the three "sisters."
- Sodom and Sameria are chosen for their shock factor!
- Jerusalem was proud and would never have considered herself more sinful than these two cities!

Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

**Ezekiel 16:50,51**

- "Justified thy sisters…"
  - Made their sin look pale in comparison

Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

**Ezekiel 16:52**

- Adding the sin of arrogance to the list!
  - Our sin always looks worse on someone else!

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will* I *bring again* the captivity of thy captives in the midst of them:

That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

**Ezekiel 16:53,54**

- A day is coming when Jerusalem will face and acknowledge her sin – Zech 12:10

# A Taunt?

- Many traditional commentators (like Albert Barnes or John Calvin) argue this is not a promise, but a taunt.
- The Logic: Since literal Sodom was physically destroyed and its inhabitants are dead, its restoration is viewed as an impossibility.
- The Meaning: God is saying to Jerusalem, "I will restore you when I restore Sodom—which is never."
- In this view, the "restoration" is a rhetorical device used to highlight the absolute hopelessness of Jerusalem’s current state.

# Sodom = Gentiles?

- Other scholars view this as a genuine promise of a future Messianic age.
- In this view, Sodom represents the "worst" of the Gentile world.
- By promising to restore Sodom and Samaria before or alongside Jerusalem, God is signaling that the New Covenant (v60) will extend to all nations

# Sodom = Gentiles?

- Jerusalem (The Wife/Sister):
  - Had the Law, the Temple, and the explicit presence of God. She is the type of the Covenant People.
- Samaria (The Apostate):
  - Had a history with the Covenant but rejected it for idolatry. She is the type of the Fallen or Backslidden.
- Sodom (The Outsider):
  - Never had the Law or a formal relationship with YHWH. She is the type of the Gentile World—living purely by natural instinct and secular success.

# Sodom = Gentiles?

- Lot failed to influence Sodom.
- Sodom's "prosperity" and "pride" slowly wore down Lot's family
  - (his wife looked back, and his daughters were compromised by the city's morals).
- Future Restoration?
  - If Sodom represents the Gentiles, then the promise of "restoration" (v53) is a beautiful hint at the ingathering of the nations. It suggests that God's grace is so massive that He can even reach those who were "dead" in their worldly pride and abundance.
  - In this sense, Sodom is the "extreme" type: if God can restore Sodom (the ultimate Gentile outsiders), He can certainly restore a repentant Jerusalem.

When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

**Ezekiel 16:55**

- Despite all they had done, God promises a day of restoration following judgments.
- The physical area around the Dead Sea (where Sodom was situated) will be transformed when the LORD returns.

- In Genesis 13:10, the plain of the Jordan (where Sodom sat) was described as being "like the garden of the Lord" and "like the land of Egypt.“ –
- In Ezekiel 47:8–10, he describes "living waters" flowing from the Temple in Jerusalem down into the Arabah (the Rift Valley).
- Ezekiel says when these waters enter the Dead Sea, the salty, stagnant water will be "healed.“
- The Result: The sea will teem with fish "of many kinds, like the fish of the Great Sea [the Mediterranean].“
- The Connection: This literal healing of the land fulfills the promise of the "former estate." The desert blooms, and the area that was the graveyard of Sodom becomes a source of life again.

For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,
Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

**Ezekiel 16:56,57**

- The destruction of Jerusalem, here prophetically assumed, causes unholy glee among the Edomites and Philistines 25:12-14, 15-17; Ob 10-14; Ps 137:7-9

Thou hast borne thy lewdness and thine abominations, saith the LORD.

For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

**Ezekiel 16:58,59**

- God promises Israel and ‘exact likeness’ for he sins

17 For mine eyes are upon all their ways: they are
not hid from my face, neither is their iniquity hid
from mine eyes.
18 And first I will recompense their iniquity and their
sin double; because they have defiled my land,
they have filled mine inheritance with the
carcases of their detestable and abominable things.

**Jeremiah 16:17**

- Double – as when we see a double of ourselves as in a mirror

Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

**Ezekiel 16:60**

- *It is a continual source of encouragement to God's people to have the assurance from His Word that He remains faithful even when they themselves are unfaithful* - Chuck Missler

Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

**Ezekiel 16:60**

- God is going to make good His covenants with the nation Israel.
- The sin of these people, their rebellion, their constant departure from Him, their backsliding, will not annul, abrogate, or destroy God's covenant with them.
  - But 'the soul that sins, it shall die" – Ezek 18:4

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

**Ezekiel 16:61**

- 'Thy covenant' the covenant at Sinai which Israel broke.
- God here speaks of a new covenant – Jer 31:31

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- God here speaks of a new covenant – Jer 31:31
- The gentiles are not to come under the Mosaic covenant and convert to Judaism, but rather God will do something new!

31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

33 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

**Jeremiah 31:31-33**

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

**Jeremiah 31:31-33**

# Summery

- Jerusalem had broken the covenant made in her youth at the Exodus cf. vv. 8, 43
- Consequently, she must suffer; but in the day of her repentance, God will give her an everlasting covenant cf. 37:26; Isa 54:9, 10; 55:3; Jer 31:35, 36; 32:40; 33:20-22
- Samaria and Sodom (as representing the heathen world) are to be included in the new covenant as an act of grace, since the former covenant broken by Israel did not include them.

And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

**Ezekiel 16:62,63**

# Just Judgment

- The destruction of Jerusalem was to be God's answer to the disputing Jews. God speaks to us through his providence. *History is a record of God's answers to man's questions*.
- Such an answer has many merits.
  - **1**. *It is perceptible to all*.
    The fall of Jerusalem sent a shock through the Jewish world.

# Just Judgment

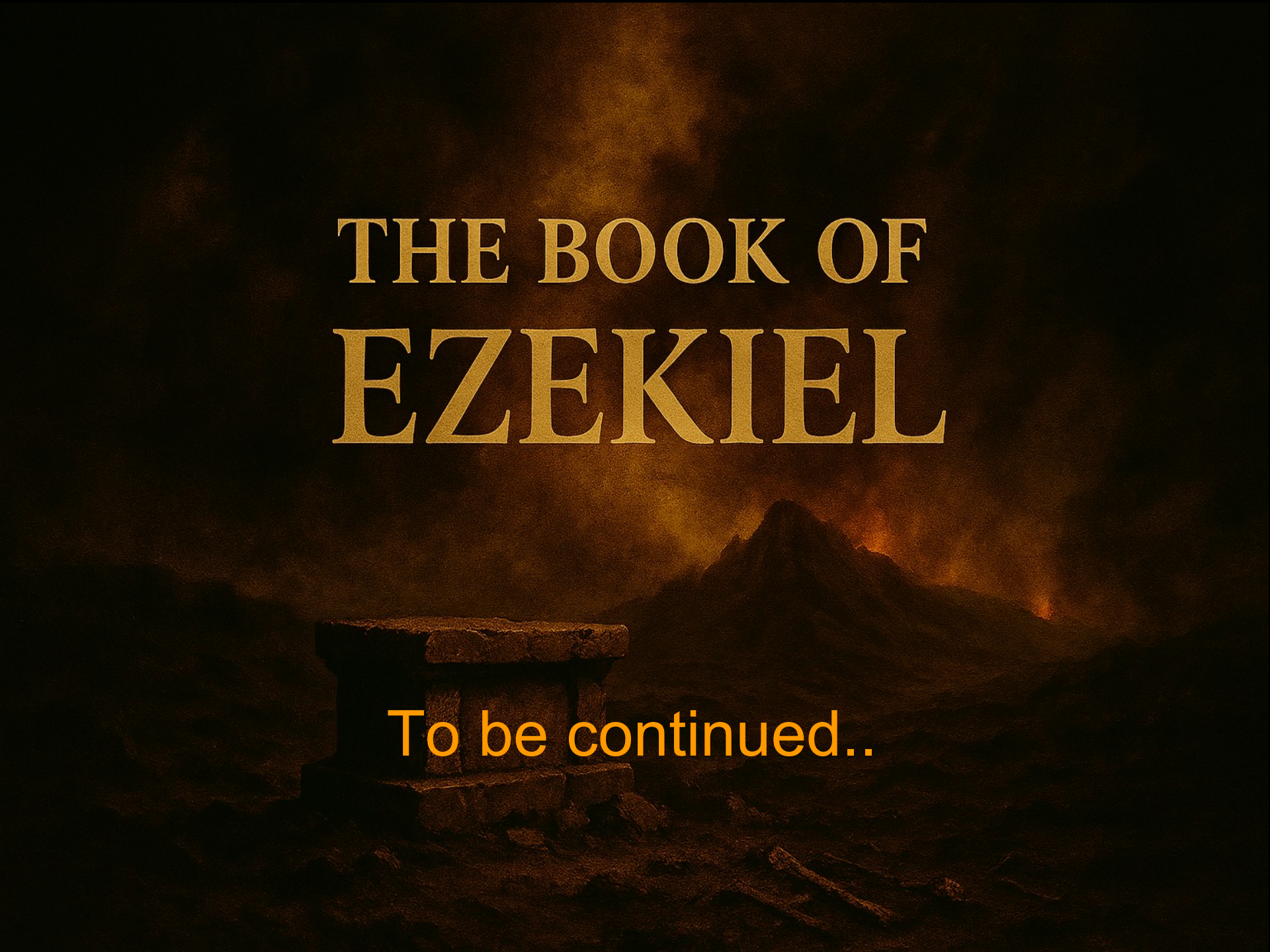
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    God had threatened judgment.
    Would his threat prove true?
    Who could doubt the meaning of the terrible response?

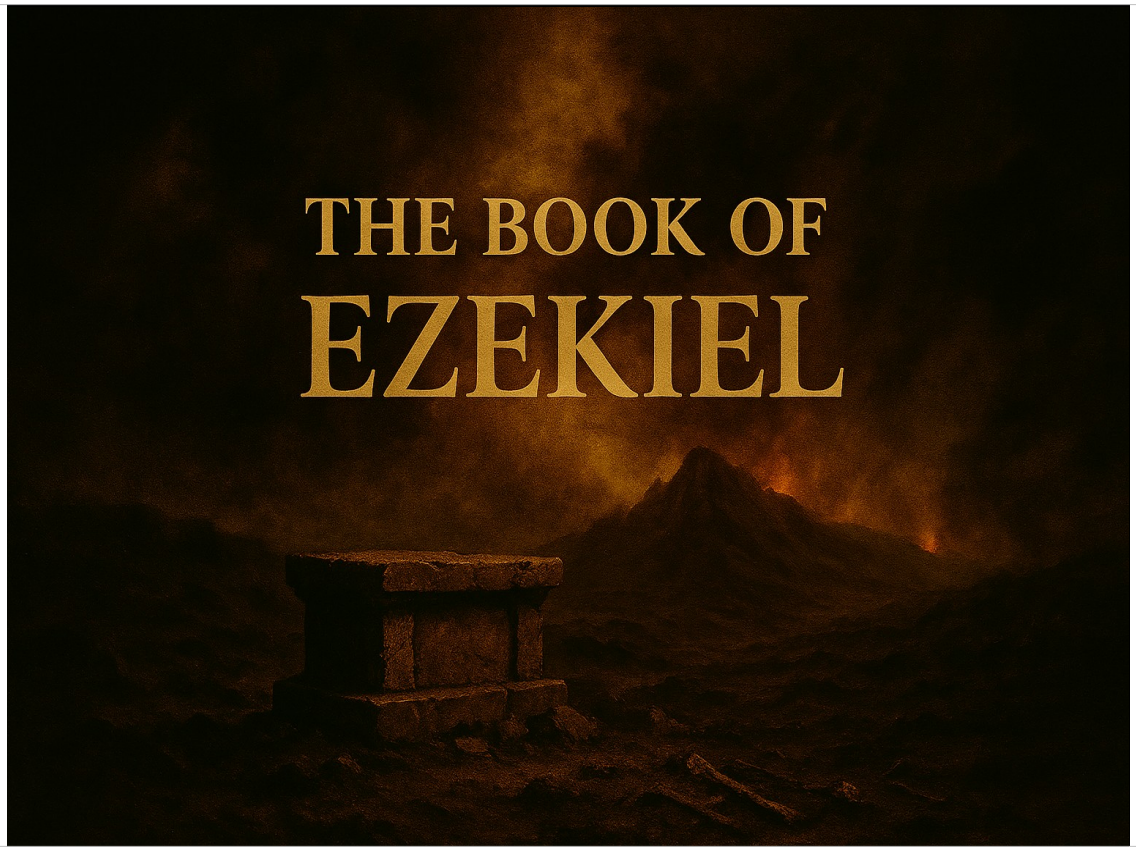
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  - **3**. *It is irreversible*.
    An event which has once occurred can never be undone. The lessons of history are eternal.

# Next Session

- Read Chapters 17
- Completing the Allegory (15-17) with The Riddle of the Two Eagles


THE BOOK OF
EZEKIEL
To be continued..

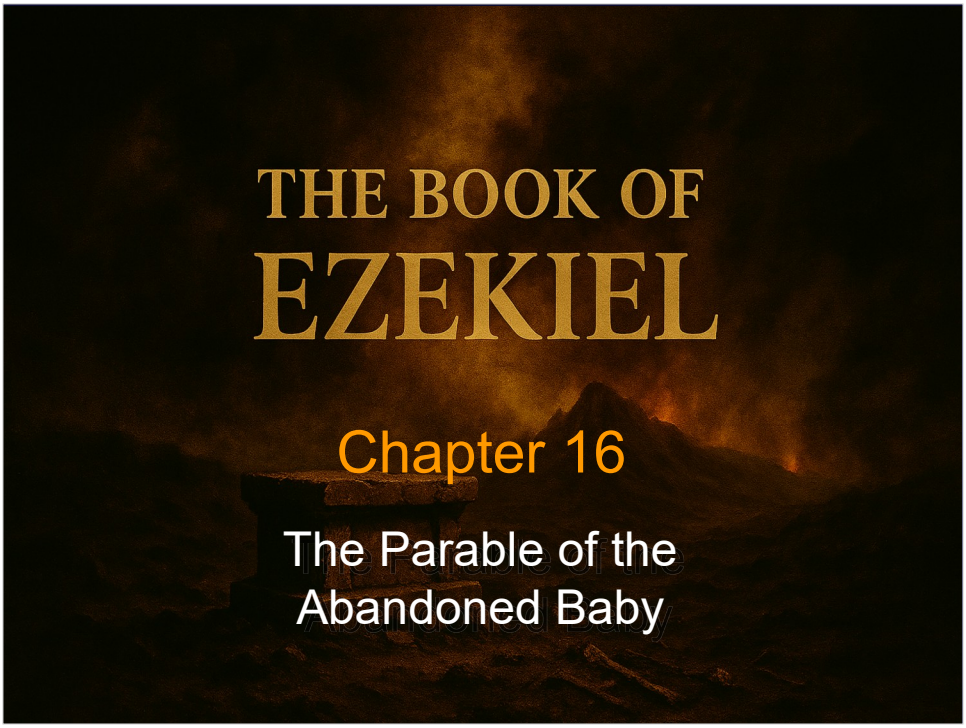

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  - Specific mention of the sword
- Note the parallel to the coming judgment on Earth described in Matt 24/Rev 6




The parable of a foundling, a dirty and filthy little child, for whom it would seem there is nothing that can be done.

This allegory, like that in chapter 23, depicts the connection between the Lord and his people in terms of a husband-wife relationship (cf. Hos 2; Jer 2:1-3; 3:1-5)

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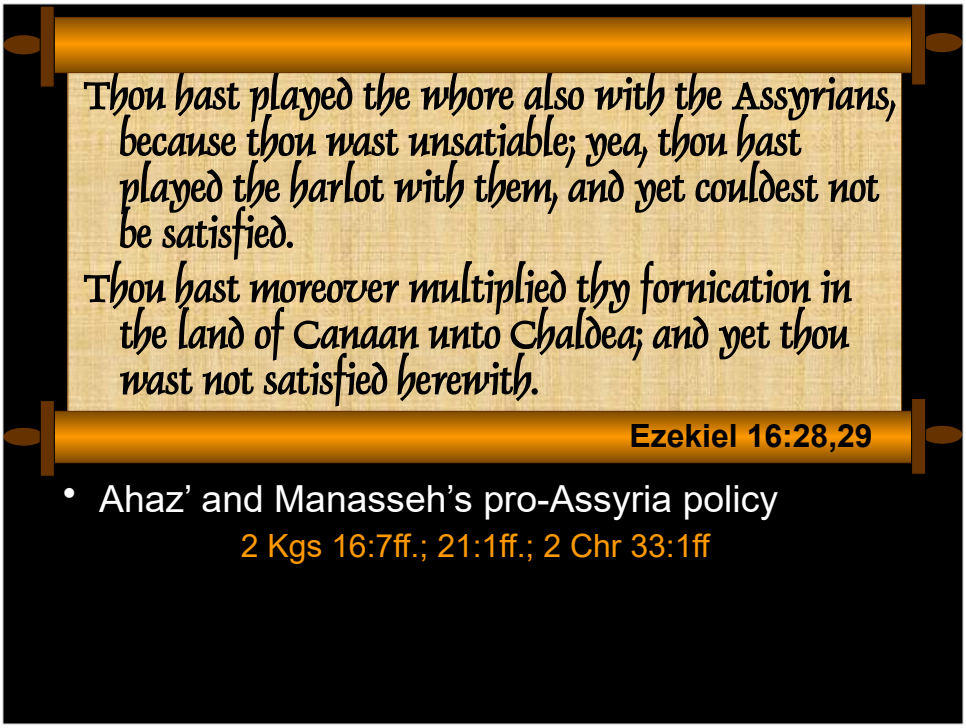
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# {daughters: or, cities}




Here the word *Canaan* is used in the sense of "a trader, merchant"; i.e., unto the merchants' land, even Chaldea (cf. 17:4; Hos 12:7; Zeph 1:11; Zech 14:21)

How weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

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# {In that thou buildest…: or, In thy daughters is thine, etc}

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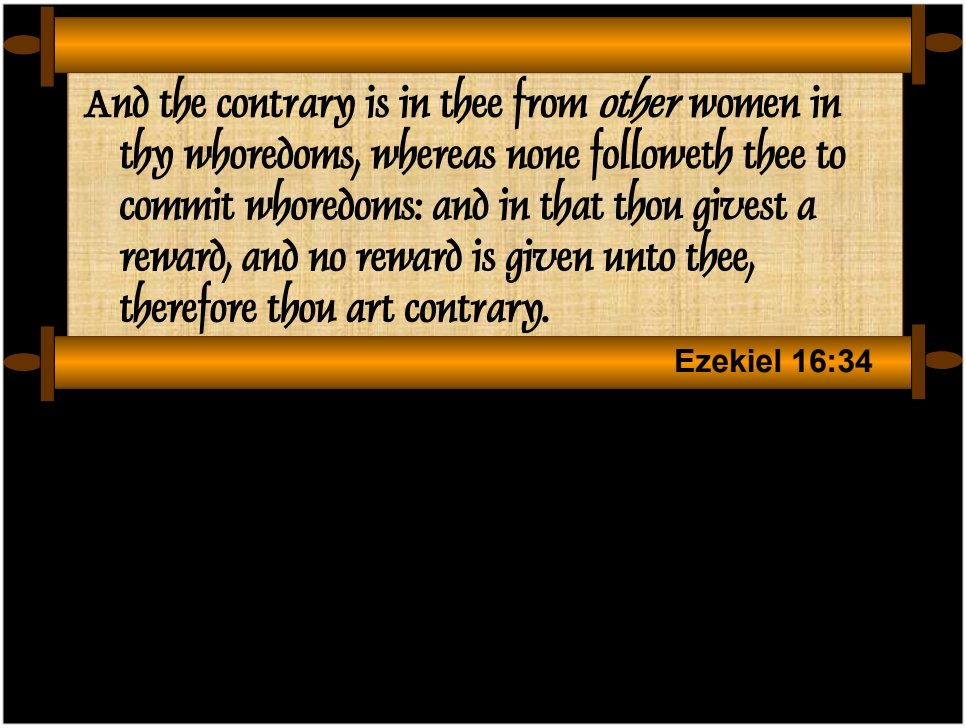
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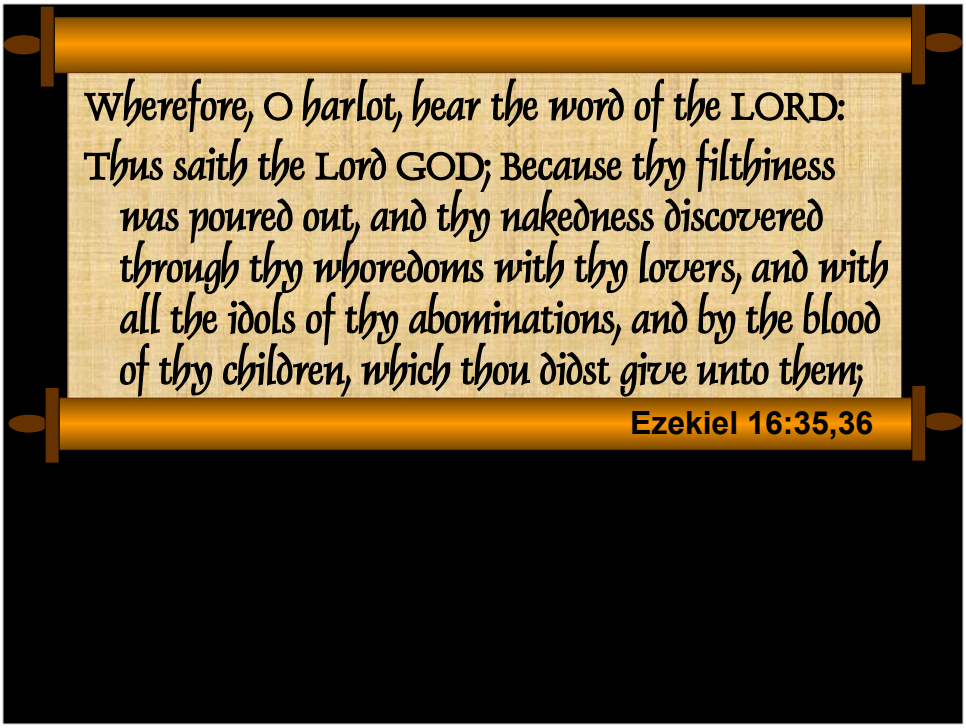
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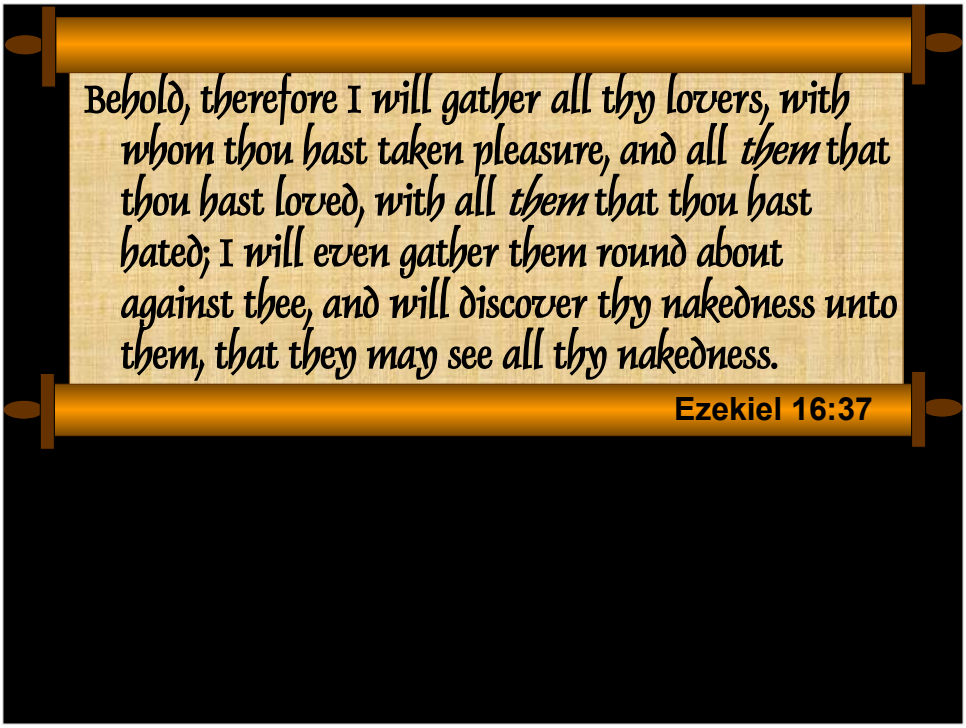
She was as the adulterous wife who forsakes her husband, and gives what belonged to him to strangers.


And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.
Ezekiel 16:34

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The passage interweaves a description of the punishment of an adulteress with a preview of the destruction of Jerusalem.


Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.
Ezekiel 16:37

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And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

**Ezekiel 16:38,39**

- See Leviticus 20:10 & Deuteronomy 22:22–24
- Note, God will use the very ones she embraced to meet out judgment on her!

"If a man commits adultery with another man's wife, both the man and woman shall be put to death. Lev 20:10

They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

**Ezekiel 16:40,41**

- Stoning was the punishment for adultery
  - *"That seems a bit harsh, doesn't it?"*
- This exposes our failure to understand the sanctity of marriage in God's sight!

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So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

**Ezekiel 16:42,43**

- Hurting the heart of God? – Eph 4:30

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Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so* is her daughter.

Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

**Ezekiel 16:44,45**

- The 2nd part of the parable (vv. 44-63) is an analogy between Jerusalem and her 'sister' cities
  - Samaria and Sodom.

The knowledge of the true God had originally been in Canaan, handed down from Noah (hence we find Melchisedek, king of Salem, in Canaan, "priest of the most high God," Ge 14:18), but Canaan apostatized from it; this was what constituted the blackness of the Canaanites' guilt…

And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

Yet hast thou not walked after their ways, nor done after their abominations: but, as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

**Ezekiel 16:46,47**

- Elder = larger / Younger = smaller
- Left, to the north as one faces east; Right, south. Gen 14:15

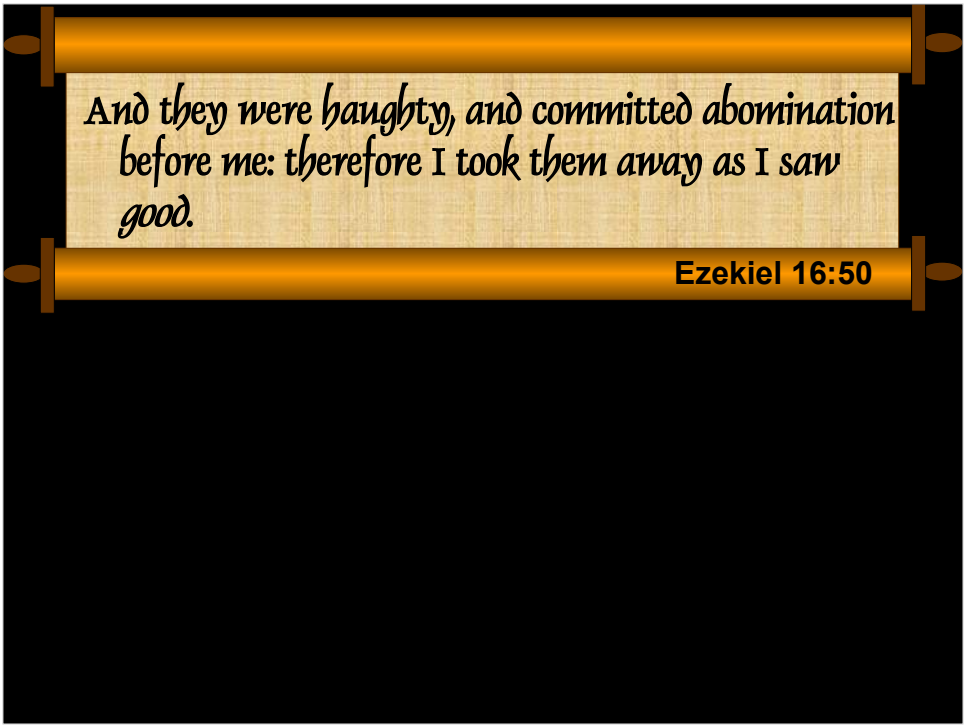
As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

**Ezekiel 16:48,49**

- Note God's charge against Sodom.
  - Pride / Abundance that led to idleness!
    - Also, a lack of compassion for the poor and needy
    - The immorality the followed was simply the fruit produced

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And they were haughty, and committed abomination before me: therefore I took them away as I saw good.
Ezekiel 16:50

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# Sameria & Sodom

- Sodom (the smaller city): Destroyed for her pride and lack of charity.
- Samaria (the larger city): The Northern Kingdom, which fell to Assyria due to idolatry.
  - Home of Ahab & Jezabel et al
- Jerusalem’s corruption surpassed both, making her the most guilty of the three "sisters.“
- Sodom and Sameria are chosen for their shock factor!
- Jerusalem was proud and would never have considered herself more sinful than these two cities!

Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

**Ezekiel 16:50,51**

- "Justified thy sisters…"
  - Made their sin look pale in comparison

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Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

**Ezekiel 16:52**

- Adding the sin of arrogance to the list!
  - Our sin always looks worse on someone else!

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When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

**Ezekiel 16:53,54**

- A day is coming when Jerusalem will face and acknowledge her sin – Zech 12:10

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# A Taunt?

- Many traditional commentators (like Albert Barnes or John Calvin) argue this is not a promise, but a taunt.
- The Logic: Since literal Sodom was physically destroyed and its inhabitants are dead, its restoration is viewed as an impossibility.
- The Meaning: God is saying to Jerusalem, "I will restore you when I restore Sodom—which is never."
- In this view, the "restoration" is a rhetorical device used to highlight the absolute hopelessness of Jerusalem’s current state.

# Sodom = Gentiles?

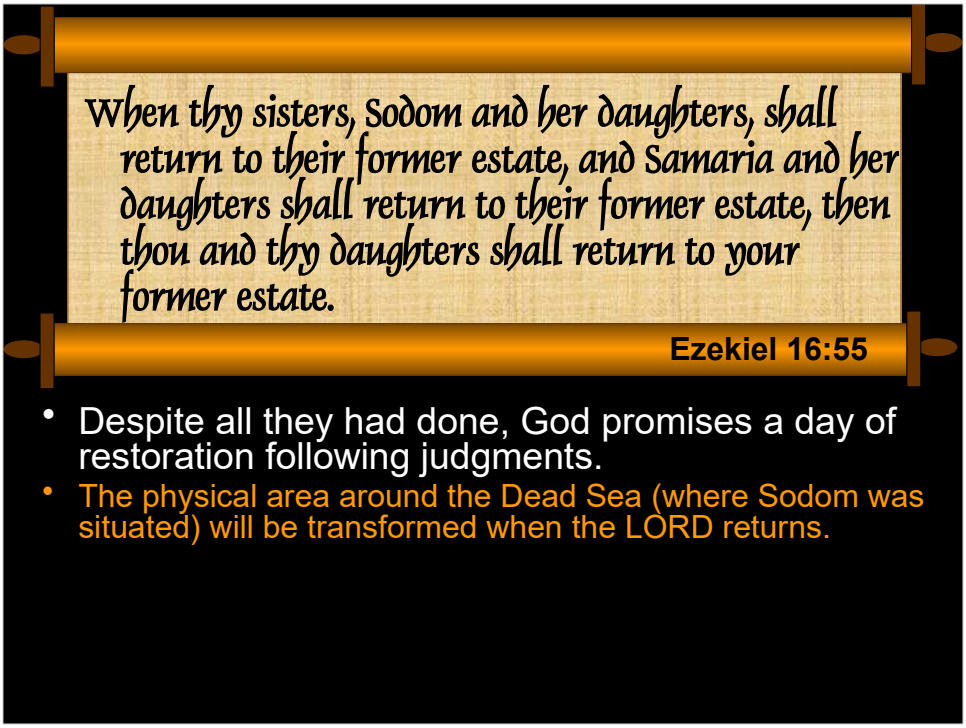
- Other scholars view this as a genuine promise of a future Messianic age.
- In this view, Sodom represents the "worst" of the Gentile world.
- By promising to restore Sodom and Samaria before or alongside Jerusalem, God is signaling that the New Covenant (v60) will extend to all nations

# Sodom = Gentiles?

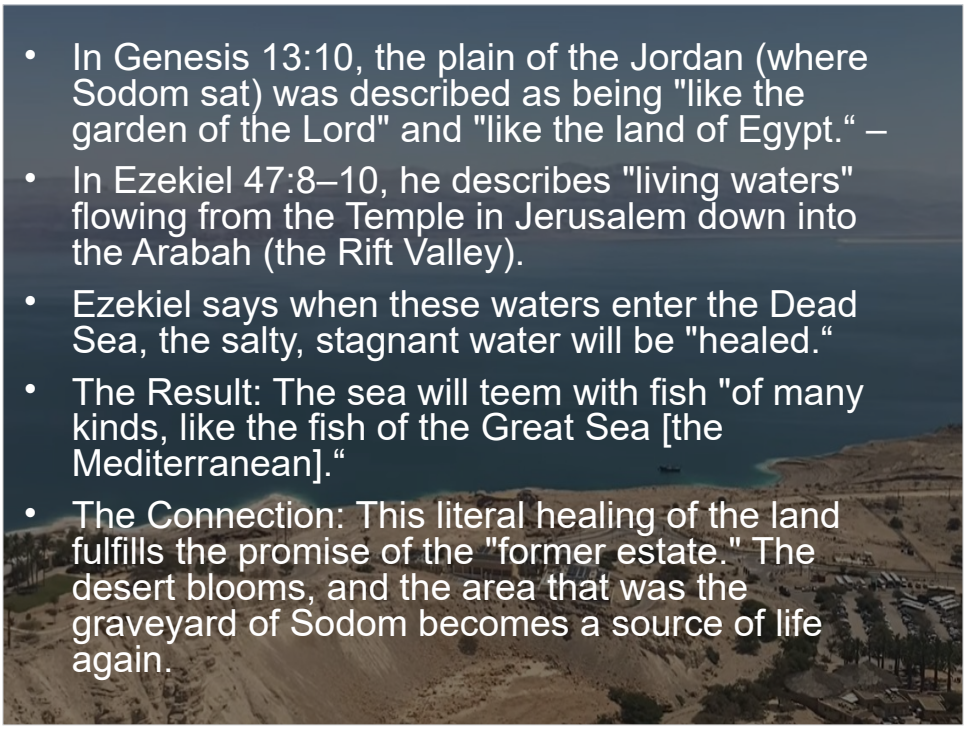
- Jerusalem (The Wife/Sister):
  - Had the Law, the Temple, and the explicit presence of God. She is the type of the Covenant People.
- Samaria (The Apostate):
  - Had a history with the Covenant but rejected it for idolatry. She is the type of the Fallen or Backslidden.
- Sodom (The Outsider):
  - Never had the Law or a formal relationship with YHWH. She is the type of the Gentile World—living purely by natural instinct and secular success.

# Sodom = Gentiles?

- Lot failed to influence Sodom.
- Sodom's "prosperity" and "pride" slowly wore down Lot's family
  - (his wife looked back, and his daughters were compromised by the city's morals).
- Future Restoration?
  - If Sodom represents the Gentiles, then the promise of "restoration" (v53) is a beautiful hint at the ingathering of the nations. It suggests that God's grace is so massive that He can even reach those who were "dead" in their worldly pride and abundance.
  - In this sense, Sodom is the "extreme" type: if God can restore Sodom (the ultimate Gentile outsiders), He can certainly restore a repentant Jerusalem.




…When verse 55 speaks of Sodom returning to her "former estate," it is almost certainly alluding to the description of the



- In Genesis 13:10, the plain of the Jordan (where Sodom sat) was described as being "like the garden of the Lord" and "like the land of Egypt.“ –
- In Ezekiel 47:8–10, he describes "living waters" flowing from the Temple in Jerusalem down into the Arabah (the Rift Valley).
- Ezekiel says when these waters enter the Dead Sea, the salty, stagnant water will be "healed.“
- The Result: The sea will teem with fish "of many kinds, like the fish of the Great Sea [the Mediterranean].“
- The Connection: This literal healing of the land fulfills the promise of the "former estate." The desert blooms, and the area that was the graveyard of Sodom becomes a source of life again.

For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

**Ezekiel 16:56,57**

- The destruction of Jerusalem, here prophetically assumed, causes unholy glee among the Edomites and Philistines 25:12-14, 15-17; Ob 10-14; Ps 137:7-9

56] {mentioned: Heb. for a report, or, hearing} {pride: Heb. prides, or, excellencies}

57] {Syria: Heb. Aram} {despise: or, spoil}

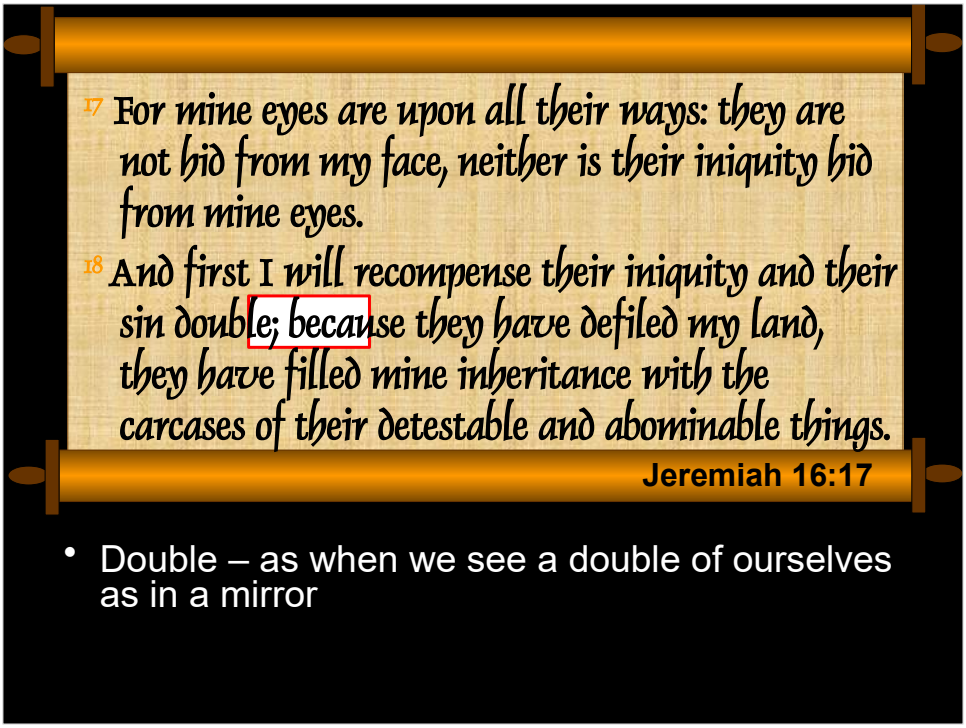
Thou hast borne thy lewdness and thine abominations, saith the LORD.

For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

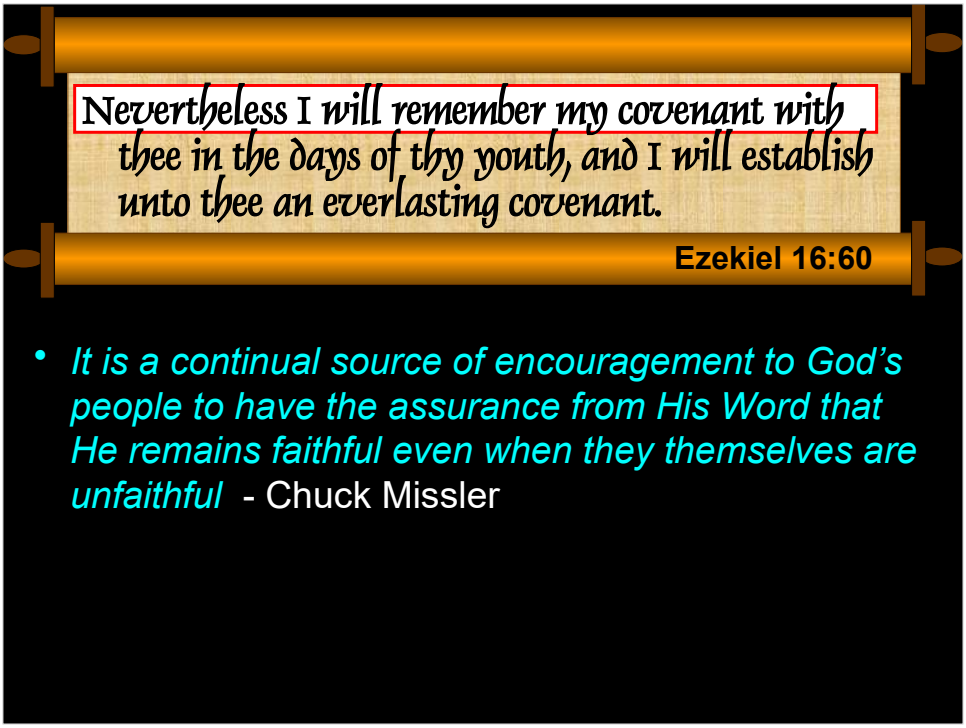
**Ezekiel 16:58,59**

- God promises Israel and 'exact likeness' for he sins

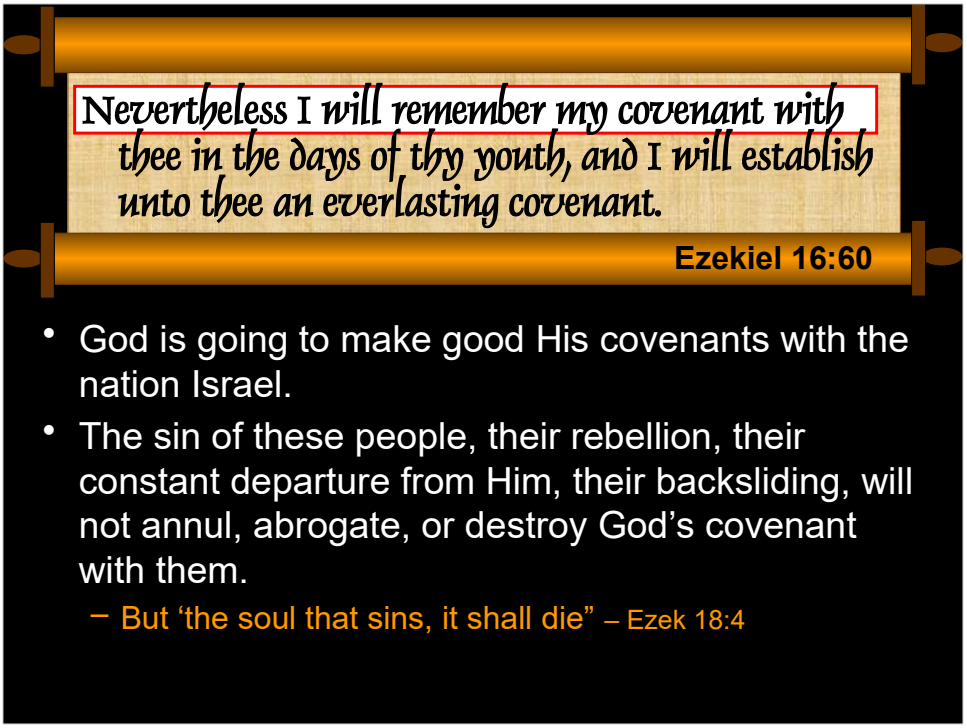
# 58] {borne: Heb. borne them}




# 58] {borne: Heb. borne them}




If we believe not, *yet* he abideth faithful: he cannot deny himself. (2 Tim 2:13)




# How does that impact amillennialism?

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

**Ezekiel 16:61**

- 'Thy covenant' the covenant at Sinai which Israel broke.
- God here speaks of a new covenant – Jer 31:31

▪ ▪ ▪

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**Ezekiel 16:61**

- 'Thy covenant' the covenant at Sinai which Israel broke.
- God here speaks of a new covenant – Jer 31:31
- The gentiles are not to come under the Mosaic covenant and convert to Judaism, but rather God will do something new!

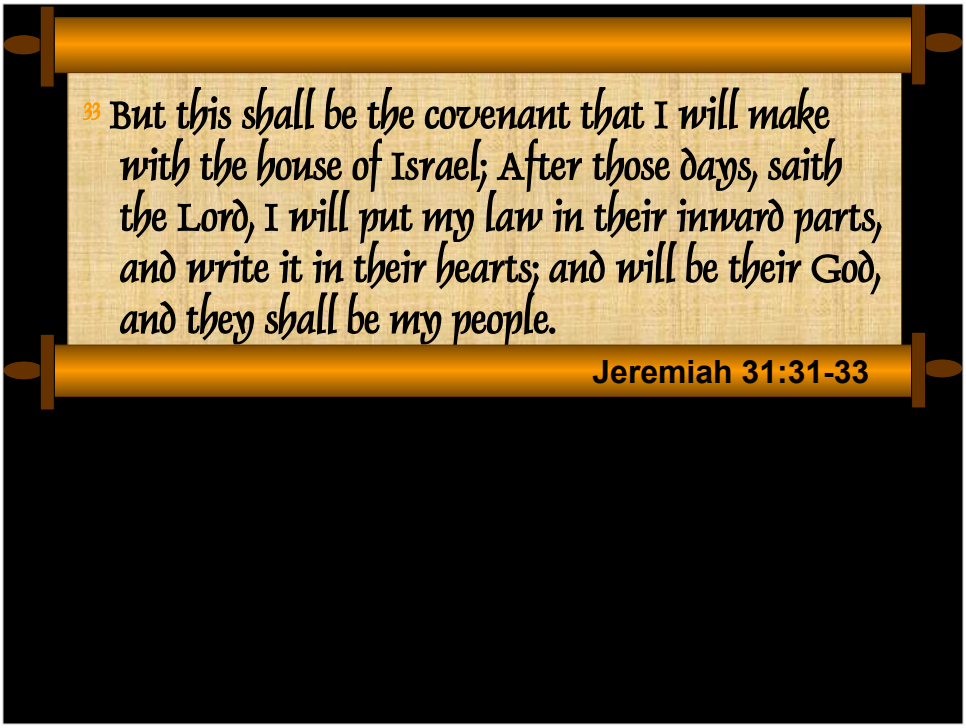
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31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

33 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

**Jeremiah 31:31-33**

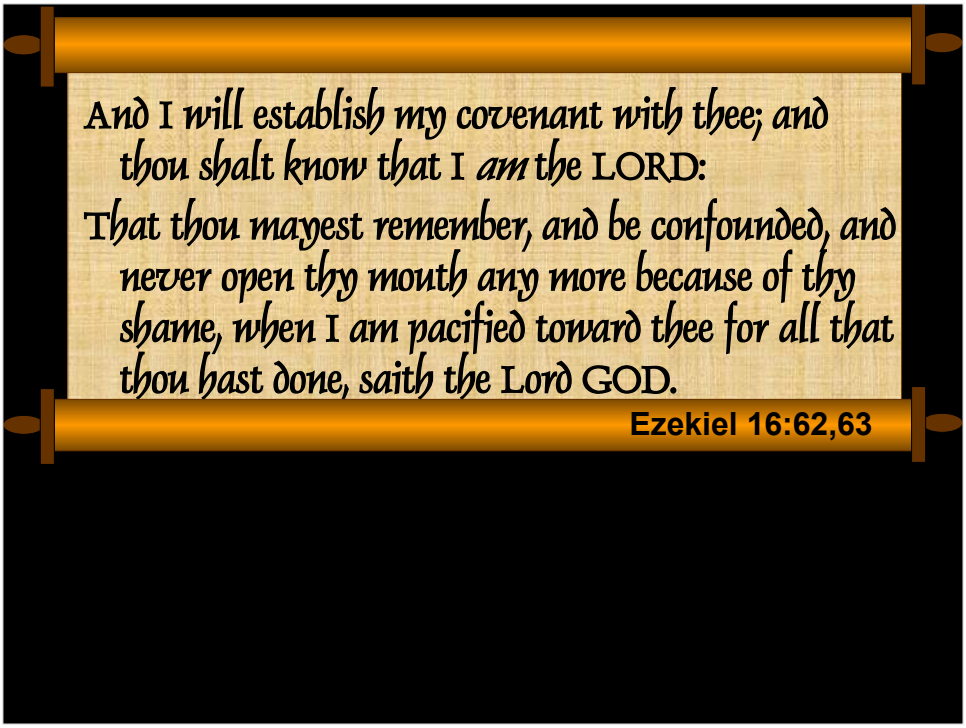
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33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
Jeremiah 31:31-33

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# Summery

- Jerusalem had broken the covenant made in her youth at the Exodus cf. vv. 8, 43
- Consequently, she must suffer; but in the day of her repentance, God will give her an everlasting covenant cf. 37:26; Isa 54:9, 10; 55:3; Jer 31:35, 36; 32:40; 33:20-22
- Samaria and Sodom (as representing the heathen world) are to be included in the new covenant as an act of grace, since the former covenant broken by Israel did not include them.


And I will establish my covenant with thee; and thou shalt know that I am the LORD:
That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.
Ezekiel 16:62,63

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# Just Judgment

- The destruction of Jerusalem was to be God's answer to the disputing Jews. God speaks to us through his providence. *History is a record of God's answers to man's questions*.
- Such an answer has many merits.
  - **1**. *It is perceptible to all*.
    The fall of Jerusalem sent a shock through the Jewish world.

# Just Judgment

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- Such an answer has many merits.
  - **1**. *It is perceptible to all*.
  - **2**. *It is clear and unmistakable*.
    God had threatened judgment.
    Would his threat prove true?
    Who could doubt the meaning of the terrible response?

# Just Judgment

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- Such an answer has many merits.
  - **1**. *It is perceptible to all*.
  - **2**. *It is clear and unmistakable*.
  - **3**. *It is irreversible*.
    An event which has once occurred can never be undone. The lessons of history are eternal.

# Next Session

- Read Chapters 17
- Completing the Allegory (15-17) with The Riddle of the Two Eagles


THE BOOK OF
EZEKIEL
To be continued..