

Bible Study Book Of Ezekiel

I. Inaugural Vision Eze. 1:1-3:27)

II. Judgement on Jerusalem and Judah (Eze.4:1-24:27)

*** A Promise of Judgement and Hope (Eze. 4:1-11:25)**

*** 8-11 — Reasons for judgement**

*** The Case of Judgement Opened (Eze. 12:1-16:63)**

*** The Case of Judgement Closed (Eze. 17:1-24:27)**

***12-24 — Symbols and messages of judgement**

Review - A Promise of Judgement - (Chapters 4-5)

Not only verbal warnings - but also with sign - acts dramatizing the fate awaiting Jerusalem and it's people.

{Street Theaterer}

Eze. Is commanded to begin his ministry immediately by performing a series of sign-acts, warning of the coming of judgement upon Jerusalem and Judah.

Ezekiel performs more sin-acts than most prophets, perhaps because his communication task is harder than most.

He must preach a message of Jerusalem's inevitable downfall to a people convinced it could not be captured by the nations — and then, after the city's fall, he must convey hope for the future to a people crushed by despair.

His message is not repent before its too late, but rather, it's too late; the end is here. (Chapters 6-7).

Ezekiel is given a tour of the Temple in Jerusalem, where he learns the reason the glory of the Lord has departed from Jerusalem and has come and has come to Babylon. (Chapter 8-11). But the final word from God is not one of judgement. Rather is one of Hope, that after judgement therein will be grace for a remnant of the nation.

Big Picture - due to Israel's unfaithfulness and Idolatry - Judgement on His people. Yet because of His grace and faithfulness the Lord will become their sanctuary.

Reflection; God against Jerusalem - (Chps. 4:1-5:17).

(vv. 1-3) God commanded Ezekiel to enact the siege against Jerusalem.

Then dramatize the experience of those inside the city.

The first of his sign-acts is in three related parts, depicting Jerusalem as a city besieged not merely by Babylonians but by God as a result of the people's long history of sin.

The first sign - act involves electing an elaborate model depicting Jerusalem as a city under siege. He takes a clay brick, and draws a map or a picture of Jerusalem on it while it is still soft. (1).

Then the prophet is to create a diorama of a besieged city, and battering rams to break through the walls (2) — all the latest weaponry and the overwhelming force the Babylonians will bring to bear on Jerusalem.

When the city is surrounded by Babylonians, there would be no way into or out of the city.

- **Ezekiel plays the part of both God and the people.**
- **The prophet himself is to take the Lord's part in the drama, with his face fixed toward Jerusalem, representing a settled attitude toward the city, and an iron griddle, or pan, between him and the city, depicting the complete severing of relations between Israel and her God. (3).**

[Q] What is the significance of the iron griddle ? The use of the iron object highlights the impenetrability of the barrier.

This griddle is Lord's forbidding Ezekiel in the previous chapter to act as an intercessor for the city.

The second sign:

The prophet is required to perform is related to the first and involves lying down next to the model he has built for a lengthy period of time, first on one side and then on the other.

He is to be tied with ropes, {cords} - these cords are placed on him by the Lord Himself, emphasizing the Lord's agency in the series of events and the unchangeable nature of what is being signed. (4:8).

The prophet is to lie on his left side for 390 days to bear [the] punishment of the house of Israel (4-5).

Then he is to on his right side for another forty days to “bear the punishment” of the house of Judah (6).

He is to be tied with ropes {cords} - these cords are placed on him by the Lord Himself, emphasizing the Lord’s agency in the series of events and the unchangeable nature of what is being signed. (Eze.4:8)

The sinfulness and unresponsiveness of the people would limit his freedom in preaching.

One spirit can be crushed when people refuse to give a sympathetic hearing.

The Third sign;

The third part of the sign-act comes in the form of the prophet’s diet during this acted-out siege. He joins them in consuming siege rations while he lies down next to the surrounded city.

(4:10-12) those who remain inside the city will be reduced to starvation rations and worse, forced to eat defiled food.

*{The people eat the rations of starvation}.

This represents a situation in which food shortages are so desperate that there is not enough grain of any kind to make proper flour, and so scraping of whatever can be found must be mixed together into a single loaf.

Chap 5:5-13) The sign-act and motivation are explained - God declares that He will “satisfy” His wrath and has “spoken in jealousy”.

(In v.11) - Helps us to make sense of wrath and jealousy in God, emotion that are inappropriate in us.

In (chap.5:1-4). Dramatize the final fate of the inhabitants, as he burns slices and scatters the hairs on his head. He remain mute until God gives him something to say.

Repeatedly in his acts, Ezekiel plays the part of both God and the people.

(Chp.4:7) representing God, he passes the siege with “arm bared” and weighs the inhabitants of Jerusalem in the scale (Cp.5:1)

(Chaps.6:1-7:27). The End Has Come

Chapter 6 announces the judgement of God against the mountains of Israel.

[Q]. What is occurring on the mountain that occurs God's wrath?

God declares that the people's altars and idols will be "broken" and defiled by their own dead bodies. (6:5-7).

How does this help us to understand God's feelings about sin ?

In (Chapter 6 & 7) of Ezekiel are punctuated by repented variations of the statement, "You shall know that I AM the Lord." (6:7).

Compare (6:10, 13, 14: - 7:4, 9, 12) - but that knowledge is not the result of repentance and faith.

"They shall know" - I will stretch out My hand against them... (v.14)

[Q] What brings them to this knowledge? Judgement

[Q] How does such knowledge reveal the glory of the Lord ? He will put to end their pride. (v.24.)

Some shall remember God who are carried captive, and how He was broken over their whoring heart that bias departed from and over their eyes that go whoring after their idols.

In (Ezekiel 7) the focus of judgement switches to the "land of Israel," and the background is no longer idolatry and the curses of (Lev. 26) but rather social injustice and the prophecy of (Amos 8). "The end has come upon My Pople

Five times in this chapter God says He will punish or judge Israel

"according to your ways." All your abominations - (v.3)

(vv.7-9) Some will remain alive

Some who escape will remember

(v.10) "They shall Know"

(vv.) 12 & 14 "Wrath of God "

(v.27) {According to their ways} I will do to them, according to their judgements I will judge them, they shall know I AM the Lord.

The Glory of God Departs (8:1-11). (Begins to depart) the departure is in stages.

Chp. 8 - the glory of the Lord (vv. 1-4) the Glory of he Lord was there.

The hand of the fell upon Him the appearance of a man-
below his waist was fire and above appearance of b rightness, like gleaming metal.
The spirit lifted him between earth and heaven to the entrance of the gateway where was the image
of Jealousy. (v.4) the glory not the Lord was there.

Judah profaning the temple:

The words - son of man, "do you see what they are doing."

(v. 3) — Image of Jealousy

(vv. 5-11) the image of Jealousy - Drive God from His Sanctuary

"But you will see still greater abomination."

*(Looks in the hole in the wall)

*Every creeping thing s and loathsome beasts, and idols of the house of Israel.

*The visions - 70 elders of the house of Israel. - (v.12)"the Lord does not see us."

The weeping women for Tammuz [Greek god].- worshipping the Sun.

Twenty five men with their backs to the Temple of the Lord

*(v.v.17-18) Therefore I will act in My wrath. "I will deal in fury."

But God also mark out and spears a remnant.

In Chapter 9 — A picture of Judgement

The Glory of God of Israel moves from the Holy Place to the Threshold of the Temple.

(vv.1-2) executioners of the city - destroying weapons in their hand.

Six men with weapon for the slaughter and with them was a man clothed in white linen and a
writing case at his waist.

(v.3) the glory of the God of Israel had gone up from the cherub which it rested to the threshold of
the house.

(v.4) Put a mark on the foreheads of the men who sigh and groan over all the abominations that are
committed in it.

(v.5) and to the other pass through and strike. You shall not spare, and show no pity.

And begin at My sanctuary.

In (vv.6-7) — God does to His own house and city what He did to the high places in (Cp.6) He defiles it with dead bodies.

(v.7) defile the house, and fill the courts with the slain.

I was left alone, I fell upon my face, and cried will you destroy all the remnant of Israel in the outpouring of Your wrath on Jerusalem

In Chapter 10) "The Glory of the Lord" mounts the Chariot -Throne seen in (Chapter 1) and moves to the East gate of the house of Israel.

Chapter 10 - the Glory of the Lord Leaves the Temple - departure of the presence of God from the temple.

(v.4) And the glory of the Lord went up from the cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

Discuss the the man clothed in linen - the whirling wheel, sound of the wings of the cherubim, and the appearance four faces: the cherub - a human - a lion - and an eagle.

(v.18) then the glory of the Lord went out from the threshold of the house and stood over the Cherubim.

Finally in (Chapter 11) "The Glory of God of Israel" departs Jerusalem entirely heading east, to Mount Olives. The doom of the city was sealed. Ezekiel saw it coming.

(Chapters 12-24) --- Symbols and Messages of Judgement

- Removal of household goods - (1-17).

(Chapter 25 -32) — [Judgement On Foes of Judah]

We will pick out only one direct prophecy concerning these nations.

(1) The prophecy of Tyre (Chapters 26-32)

Read (26 7-11).

This took place when Nebuchadnezzar overcame the city.

A further prophecy is in (vv. 14-21).

This was fulfilled exactly, by Alexander the Great some 250 years later.

(2) The Evil Force Behind Tyre — Satan — Chapter 28

In (v.1-10) we see the reason behind the judgement of God upon Tyre.

The pride of the king of Tyre which is used by the Lord God to speak of the real sinister force, Satan himself. God often spoke to Satan through another source:

* Gen. 3:14-15 - He spoke through a serpent:

*Matt. 16:23 — He speak to the devil through Simon Peter.

Note in (Ezek. 28:12-19) God speaks through Ezekiel to Satan through the king of Tyre. Here God describes the unfallen state of Satan:

* "wisdom and beauty" — v.12

* "you were in Eden" — v.13

* "anointed cherub that covers" — v.14

* " perfect — till iniquity was found in thee" — v.15

* " sinned — therefore I cast thee — out of mountain of God" — v.16

Luke 10: 17-18

* " thy heart was lifted up because of thy beauty" — v.17 - pride

Isaiah 14:12-14 - both give the fall of Satan and his original state (Eze. 28 & Isa.14).

