

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

- Removal of household goods - (1-17).
- Chapter 12 Ezekiel Moves his household Goods

Another symbolic action to emphasize Jerusalem's impending [captivity, it](#) contains an amazing detailed prophecy of Zedekiah's fate; his secret flight, capture, removal to Babylon without seeing it (10, 12,13) 5 years later it came to pass; Zedekiah attempted a secret escape, was captured, his eyes put out, and he was taken to Babylon. (Jer. 52: 7-11).

Chapter 13. False Prophets

These were very numerous both in Jerusalem and among the captives. The "pillows" (18) and "kerchiefs" (21), must have been used in some sort of magical rite.

Chapter 14. Hypocritical Inquirers

To a delegation of idol lovers God's answer is not words, but the swift and terrible destruction of Idolatrous Israel. It may be that for Daniel's. (14), Nebuchadnezzar had spared Jerusalem thus far, now to be spared no longer.

Chapter 15. Parable of the Vine - Tree

Useless for fruit, or as wood. Fit only for fuel. So, Jerusalem was no longer fit for anything but burning.

Chapter 16. Allegory of the Unfaithful Wife

This chapter is very graphic and vivid portrayed of Israel's Idolatry under a imagery of a Bride, beloved of her husband, who made her queen, and lavished upon her silks and sealskins and every beautiful thing; who then made herself a prostitute to every man that passed by, shaming even Sodom and Samaria.

Chapter 17 Parable of the Two Eagles

The first eagle (3), was the king of Babylon. The "topmost twig" (4) was Jehoiachin, who was carried to Babylon (II Kings 24: 11-16), six years before this parable was uttered. The "seed of the land" (5:13), who was planted was Zedekiah (II Kings 24:17) . The other eagle (7) was king of Egypt, toward whom Zedekiah leaned.

For his treachery Zedekiah shall be brought to Babylon, to be punished, and to die there (13-21). This came to pass 5 years later (II Kings 25: 6, 7), a repetition of what Ezekiel had previously prophesied (12: 10 -16). The “tender twig” (22-24), which God would later plant in the Restored Royal Family of David, had its fulfillment in the Messiah.

Chapter 18. “The Soul that Sins, It Shall Die”

Much is said in the prophets to the effect that Israel’s Captivity was due to the cumulative sins of preceding generations. The Captivity generation, overlooking the fact that they were ‘worse than their fathers,’ Were now trying to lay the blame on their fathers. The burden of this chapter is God judges every man on his own individual and personal conduct. It is an impassioned appeal to the wicked to repent (30 - 32).

Chapter 19. A Dirge over the Fall of David’s Throne

Under the imagery of a Lioness. David’s family, once great and powerful, now overthrown. The first whelp (3) was Jehoahaz (Shallum), who was taken to Egypt (II Kings 23: 31-34). The second whelp (5) was either Jehoiachin or Zedekiah, both whom were taken to Babylon (I Kings 24: 8-25: 7).

Chapter 20 Rehearsal of Israel’s Idolatries

Generation. Afire generation they had wallowed in the filth of Idol-worship. Note the prophecy of Restoration (see chapter 37).

Chapter 21. “ A Song. Of the. Sword”

About to unsheathed against Jerusalem and Ammon. “The south” (20:46), was the land of Judah. “Until he come whose right it is “ (21: 27) : that is, the overturning of Zedekiah’s throne (25 -27), would be the end of Davi’s kingdom till the coming of the Messiah (34: 23-24; 37: 24); Jeremiah 23:5,6).

Chapter 22. The Sin of Jerusalem

Over and over Ezekiel names the sins of Jerusalem defiles herself with Idols, sheds blood, profane the Sabbath, practices robbery, promiscuous adultery; and the princes, priests, and prophets are ravening wolves after dishonest gain.

Chapter 23. Oholah and Oholibah

Two sisters, insatiable in their lewdness. A parable of Israel’s Idolatry. Oholah, Samaria; Oholibah, Jerusalem. Both grown old in their Adulteries. Again and

again the relation between husband and wife is used to represent the relation between God and His people (see under chapter 16). Promiscuous adultery must have been very widespread (16: 32; 18:6,11,15; 22: 11; 23: 43; Jeremiah 5: 7, 8; 7:9; 9:2; 23: 10, 14; 29:23).

Chapter 24. The Boiling Caldron

Symbolic of the destruction of Jerusalem, now at hand. The rust on the pot represented the bloodshed and immorality of the city.

Death of Ezekiel's Wife. (15-24). This was the day that the siege of Jerusalem began (1, 18; II Kings 25: 1) : a heart - rending sign to the exiles that their beloved Jerusalem was now to be taken from them. Silence was imposed on Ezekiel till news came of the fallen city, 3 years later. (27; 33:21, 22).

- Chapter 25. Ammon, Moab, Edom, Philistia

These four nations were Judah's closet neighbors, who rejoiced at Judah's destruction by Babylon. Ezekiel here predicts for them the same fate, as did Jeremiah (Jeremiah 27: 1 - 7) . Nebuchadnezzar subdued the Philistines when he took Judah, and four years later invaded Ammon, Moab, and Edom