

## Ezekiel

### “The Prophetic Watchman of Israel”

#### Introduction:

In the rural area of Babylon 592 BC - receives the call of God.

#### I. The Prophetic Mission: Chapter 1-3

##### A. The Time of the Son of Man 1:1-3

1. The Son of Man
  - a. 90 times
  - b. The 30<sup>th</sup> year of His life, 1:1
    - (1) The time that Jesus began His ministry. Luke 3:23
    - (2) The time that priests began their ministry. Numbers 4:3, 47.
2. Priest without a Temple to serve. 1:3, son of Buzi, married Ezekiel 24:18 (she dies)
3. Exile
  - a. First Exile - 605 BC - 3<sup>rd</sup> year of Jehoiakim Daniel 1:1. 1<sup>st</sup> year of Nebuchadnezzar. Daniel is in Babylon.
  - b. Second Exile - 597 BC - 1<sup>st</sup> year of Jehoiachin. 2 Chronicles 36:9-10; 8<sup>th</sup> year of Nebuchadnezzar. 2 Kings 24:12-16
  - c. 5<sup>th</sup> year of the exile of Jehoiachin 592 BC. The people think they will be going back soon, that Jerusalem will stand. They are impenitent even while punished (see 2:1ff).
  - d. Jeremiah is preaching in Jerusalem; Daniel in Babylon; Ezekiel is called to preach to the exiles on the River bank; the captivity is only beginning; their hopes false.
4. Chebar River: a channel that connected the Tigris and Euphrates Rivers.

##### B. The Divine Glory 1:4-28

1. The storm cloud of God's wrath. 1:4
  - a. Storm cloud from the north
    - (1) What will He destroy? Jerusalem
      - (a) God's battle-ax - 10:1ff
      - (b) Babylonians - Habakkuk; Isaiah 13:1ff
      - (c) The ax of AD 70 - Matthew 3:10
  - b. God's presence seen as a storm cloud
    - (1) Dark cloud on Mt. Sinai - Deuteronomy 4:11, Psalm 18:11
    - (2) God travels on the clouds - Psalm 104:3
    - (3) Jesus coming on the clouds - Matthew 24:30
  - c. Because of the desert and sea on either side, invading armies generally struck Israel from the north, hence a symbol of coming destruction - Jeremiah 1:14; 6:1; 10:22; 46:20; 47:2; 50:3
    - (1) The storm of the Lord has gone forth in wrath - Jeremiah 23:19
    - (2) Lightning is also a symbol of God's judgment - Psalm 144:6; Matthew 24:30

- (3) Ezekiel 43:3 - A vision of when God came to destroy Jerusalem
2. The cherubim. Ezek. 10:2-3, etc. 1:5-15 The Cherubim protect the holy things of God.
  3. The chariot of God - I Chronicles 28:18; Psalm 18:10.
  4. Stand between the transgressors & the tree of life. Genesis 3:24
  5. Stand between the sinful priests and the most holy place Exodus 36:35. (Woven into the veil).
  6. Protect the holy presence of God in the ark of the covenant. Ex. 37:6ff.
  7. The closest beings to God in Rev. 4:16ff; they declare his holiness:
    - a. Lion - courage - king of the wild beasts
    - b. Bull - strength - king of the domestic animals
    - c. Eagle - swiftness - king of the air
    - d. Man - intelligence - king of all creatures
  8. The wheels with eyes; 4 of them forming chariot wheels. Jim calls it a “war-wagon.”
  9. The expanse or platform above them held the throne and on it one like a man in glorified appearance. The same figure of Daniel 10 and Revelation 1 - The glory of God (external glory).
  10. Four wings with hands under the wings
    - a. Two stretched out and two covering the body
  11. Straight legged with feet like a calf’s hoof
    - a. Round - any direction is forward
  12. Other mentions of cherubim
    - a. Guarding Eden - Genesis 3:24
    - b. Guarding the mercy seat - Exodus 25:18-22; 37:7-9
    - c. Guarding the holiest of holies - Exodus 26:1, 31; 36:8, 35
    - d. Guarding Solomon’s temple - I Kings 6:23-28; 8:6-7; II Chronicles 3:10-13; 5:7-8
    - e. Surrounding the throne of God - Revelation 4:6; 5:6; 14:3
  13. A likeness of the glory of God - Ezekiel 1:28
    - a. This is not an exact representation. God is not physical.
    - b. appeared like a man, but glowing like hot metal
    - c. Deuteronomy 4:2; Hebrews 12:29 - God is a consuming fire
    - d. He is surrounded by a rainbow
      - (1) Revelation 4:3
      - (2) The rainbow was a sign of God’s promise - Genesis 9:13

C. The Rebellious Jews 2:1-10

1. Rebellious transgressions in the past.
  - a. 2 Chronicles 36:15-16
  - b. No remedy
2. Ezekiel carried by the Spirit
  - a. Spirit of the Lord came upon David - I Samuel 16:13
  - b. John speaks of being in the spirit - Revelation 1:10; 4:2
  - c. John speaks of being carried in the spirit - Revelation 17:3; 21:10

3. Stiff-faced (stubborn) and obstinate (hard-hearted)
  - a. Jeremiah 5:3
  - b. Psalm 95:8
4. Ezekiel was not to be afraid
  - a. Isaiah 51:12 - Man dies
  - b. Micah's boldness - Micah 3:8; II Timothy 1:7
  - c. Proper fear - Matthew 10:28
  - d. Lack of fear makes an impression - Acts 4:13; Philippians 1:28
5. Responsibility to speak whether they listen or not, 2:7
  - a. The wicked are referred to as briars and thorns (worthless, but a pain)
6. The message of woe: to be eaten by Ezekiel 2:8-3:3
  - a. He must experience the woes of his own message.
  - b. Written on the front and back - God's complete will on the matter.
  - c. Sweet in his mouth; bitter in his belly. Easy to say, hard to experience.
    - (1) Revelation 10:9-14; 2:8-9; 3:1-3
    - (2) Psalm 19:7-10
    - (3) Psalm 119:103
  - d. Preaching of the evangelist: practice what you preach, demonstrate what you deliver. 1 Timothy 4:15-16
7. The Gospel: Sweet to the taste, but it is also bitter, without it, one perishes.

D. The Fearless Prophet 3:1-15

1. Go to the house of Israel: to the Jew first and also to the Greek Romans 1:16
2. Be as stubborn in holding to God's Word as the rebellious are in holding to their sin. 3:8-9
3. Preach the truth in love and fear not men. Ephesians 4:15; Matthew 10:28; 1 Peter 3:14-15.
4. Preach whether they listen or not, whether they obey or not.
  - a. 3:11 - must go to the exiles.
  - b. 2 Timothy 4:1-4
5. God will make us sufficient for the task He has in mind for us!

E. The responsible Watchman 3:16-27

1. Warning of the wicked, 18-19
  - a. Wicked who are not warned will be punished.
  - b. Wicked will die in their iniquity, but watchman who do not warn will be punished
    - (1) Acts 20:26-27
    - (2) 1 Timothy 1:3-4
2. Warning of the righteous, 20-21
  - a. Righteous who turn to wickedness will die and their righteous deeds will be forgotten.
    - (1) 1 Corinthians 6:9-10
    - (2) Galatians 5:19-21
    - (3) Ephesians 5:5-6
  - b. Watchman who warn the righteous and the righteous who heed will both be

- delivered. 1 timothy 4:16
3. There is a time to warn and a time not to warn, 23-27
    - a. Tie hands, do not speak. Ecclesiastes 3:7
    - b. Speak when God speaks.

## II. Prophetic Fall of Jerusalem, Chapters 4-24

### A. The Besieged City, Chapter 4

1. The miniature city besieged, 1-3
  - a. Ezekiel was to get a brick (or clay tile) and etch a city on it. The city of Jerusalem will be attacked again.
    - (1) One ancient source mentioned bricks being two feet long, one foot wide and four inches thick.
    - (2) Around it he was to create a model of a siege complete with a siege wall, raised ramp, pitch camps, and battering rams.
  - b. He was to take an iron griddle and place it between himself and the city to show the siege.
    - (1) Impregnable, hard, not giving
    - (2) The Babylonians would effectively seal off Jerusalem
  - c. The exiles thought they would soon return to Jerusalem and that there would be peace.
  - d. Jeremiah previously had prophesied that the captivity would last 70 years. Jeremiah 25:11 - But no one believed.
2. Lying down for the accumulated years of Iniquity, 4-6
  - a. Ezekiel was required to lay on his left side for 390 days.
  - b. Then he was to lie on his right side for 40 days.
  - c. The reason for the Captivity is not over: the accumulated years of Israel's and Judah's sin: 430 years, the years of the sojourning and captivity in Egypt.
  - d. Exodus 12:40-41 tell us that Israel was in Egyptian captivity for 430 years.
    - (1) All of the nation was in captivity
    - (2) Unclear what years God is talking about. What date to I begin with?
  - e. Symbolic of another national captivity. Hosea 8:13 speaks of the captivity of the northern kingdom under Assyria as a return to Egypt. See also 9:3
  - f. To threaten the people with "Egypt" was to threaten them with bondage.
  - g. 40 years for Judah - the wilderness wanderings. Judah must also be in captivity. (Judah more wicked than Israel - 23:11)
  - h. How long will God wait before He punished America? The cup of the Amorite - Genesis 15:16.
3. Measured and Unclean food, 7-17
  - a. Ezekiel is to make bread for his first 390 days of siege, mixing fine grains with coarse grains.
    - (1) During times of shortages this was done to make the food last longer.
    - (2) He only was to eat about 10 ounces per day
    - (3) For water he was only to drink a pint and a half per day (3 cups)

- b. These are the barest minimums to sustain life
  - (1) See description of the famine - Lamentations 4:3-10
- c. To signify the scarcity of fuel, Ezekiel was to bake his bread over dried human dung.
  - (1) Later he is granted a reprieve and was allowed to substitute cow dung for human dung.
  - (2) Because the fuel was unclean, the bread would also be unclean - Deuteronomy 14:3.
  - (3) Human waste was normally to be buried - Deuteronomy 23:12-14.
  - (4) The unclean food is also representative of Israel's captivity in Assyria - Hosea 9:3
  - (5) Ezekiel objects to the fuel. Being a priest, he has kept himself pure.
  - (6) What Ezekiel refers to is Leviticus 17:15 and Deuteronomy 14:3.
  - (7) God allows a modification as it won't change the overall message.
- d. The point: God was going to remove them from the temple and the sacrificial system.
- e. They would be driven from Palestine to dwell in the midst of foreign nations. Food could not be sanctified, therefore the food would be unclean.
- f. The way of the transgressor is hard. The pain of siege, exile, and ceremonial defilement.

B. The Haircut, 5

- 1. The prophet and the haircut, 1-4
  - a. The haircut and the balance, 1
    - (1) Sword - Babylon
    - (2) The scales - God's justice
  - b. The third burned in the fire, 2
  - c. The third hacked by the sword, 2
  - d. The third third, 2-4
    - (1) Scattering some to the wind
    - (2) Tying some in the skirt
    - (3) Burning some more
- 2. The reason for and the severity of the judgement, 5-11
  - a. Israel's place of influence, 5
  - b. Israel's failure to influence for good, 6
  - c. Israel's just punishment, 7-11
    - (1) The rationale for the judgement
    - (2) The severity of the judgement
- 3. The explanation of the symbols, 12
- 4. The description and purpose of God's wrath, 13-17
  - a. God's justice satisfied, 13
    - (1) God can become angry
    - (2) God does not stay angry forever
    - (3) This is not unbridled emotion, God is just in becoming angry.
  - b. Israel's judged state a source of instruction, 14-15
  - c. God's four sore judgements, 16-17
    - (1) Famine, sickness, sword, and wild

- C. A prophecy against the mountains of Israel, Chapter 6
1. Idolatry in the land of Israel to be judged, 1-7
    - a. It is on the mountains that idols were often worshiped.
    - b. Similar prophesy - Micah 6:1-2
    - c. God will destroy the idols and kill the worshipers in front of their idols. Leviticus 26:30
    - d. Point: God is an exclusive God. He is a jealous lover. Christ is the only way to God. Pharaoh had a ten lesson correspondence course. Israel had countless lessons and did not get it. Can we fall in the same trap?
  2. The instructive remnant, 8-10
    - a. Israel could have been like Sodom and Gomorrah - Isaiah 1:9
    - b. These will be lead away captive
    - c. As prophesied - Leviticus 26:39
    - d. The purpose of the destruction is so that those left would remember - Zechariah 10:9; 13:8-9
    - e. Goal is to bring about repentance - Leviticus 26:40-45
    - f. God compares them to adulterous spouses who hurt the one remaining faithful to the marriage.
    - g. God can be grieved by the wicked actions of men. God can be glad and sad.
    - h. Point: There will always be a remnant - a faithful few.
  3. Ezekiel is to clap his hands and stomp his feet, 11-14
    - a. He is illustrating God stomping out and destroying the wicked
    - b. The judgment cannot be escaped
    - c. Those who are distant will die of a plague
    - d. Those who are close will die in war
    - e. Those who escape war will die from famine
    - f. The slain will be among the idols. The false gods cannot prevent or help - Jeremiah 8:1-2
    - g. The destruction will be so complete that the land will be desolate.
- D. A second prophecy against the land of Israel, 7
1. Certain judgement as a result of their iniquity, 1-11
    - a. It would cover the entire land (four corners)
    - b. The judgment would be as earned
    - c. There would be no pity - interesting aspect of God. He allows each of us to push our self-destruct buttons. The button is sin. He will let us go through with it.
    - d. The disaster coming would be unique - Ezekiel 7:5; 5:9
    - e. The repetition of phrases - troubled spirit, certainty of occurring
  2. The response of the people in that day, 12-22
    - a. The futility of business affairs, 12-13
    - b. The futility of armed resistance, 14
    - c. Concerning those that die, 15
    - d. Concerning those that survive, 16-18
    - e. The useless of wealth and idols, 19-22
      - (1) God destroyed the beauty - Psalm 74:2-8; Isaiah 64:11; Lamentations 2:7; II Kings 24:13; 25:9, 13-16; II Chronicles

- 36:18-19; Jeremiah 52:13-23
- (2) God did not look - Jeremiah 18:17
  - (3) Still true today - I Corinthians 3:17
  - (4) The temple will not save them - Jeremiah 7:4, 12-15; Micah 3:11
3. Captivity and the belated appeals to prophets, 23-27
- a. Chains for the wicked, 23
    - (1) Make the chain!
    - (2) Babylon conquered, not because they are stronger, but because God gave them permission to win.
    - (3) It was not because they were special, it was because Israel was rotten to the core.
  - b. The wicked invaders, 24
  - c. Conversion under calamity, 25-26
  - d. Despair at all levels, 27
- E. Reasons for the Judgement, 8-11
1. The vision of the trip to Jerusalem, 8
    - a. The trip to Jerusalem, 1-4
    - b. The conditions of Jerusalem, 5-18
      - (1) The trip to Jerusalem, 1-4
        - (a) Same description as of God in Ezekiel 2:26-27
        - (b) Fire associated with God - Daniel 7:9-10; Revelation 1:14-15
        - (c) Ezekiel is caught by his hair and lifted up in spirit and brought to Jerusalem
      - (2) The image of jealousy outside the north gate, 5-6
      - (3) Inside the court wall, 7-13
        - (a) The hidden door
        - (b) The secret chamber of shame
        - (c) The secret worship of shame
          - i) The worship is hidden, but not to God and Ezekiel is directed to locate it. A wall had be erected before the rooms of the priests to create privacy - John 3:19-20; Isaiah 29:15; Jeremiah 23:24
          - ii) On the walls were images of beasts and insects, likely in imitation of the gods of Egypt - Romans 1:23
          - iii) This was bad, but more shocking is that the worshipers were members of the Sanhedrin.
          - iv) The ringleader is Jaazaniah who was the descendant of Josiah's scribe who had charge of the treasury - II Kings 22:10-14; II Chronicles 34:20
          - v) What is ironic is that Jaazaniah means "Jehovah hears"
          - vi) Another descendant caused Jeremiah problems - Jeremiah 36:10-13
          - vii) They are generous with their incense to their idols
          - viii) They think that God doesn't notice what they are doing and besides they believe God has forsaken

Israel. Psalm 10:4, 11; Psalm 94:7-10

- ix) Mistaken silence for unknowing and uncaring - Psalm 50:21
- (4) Within the boundaries of the temple, 14-15
- (5) Within the holy place, 16-17
  - (a) The turning of their backs to the temple is significant - II Chronicles 29:6; Jeremiah 2:27; 32:33
  - (b) Why 25? There were 24 divisions of priests with the High Priest being the 25th. Hence, symbolizing a spread throughout the priesthood.
- (6) The threat against Jerusalem, 18
  - (a) God's anger is not lightly directed. The corruption is severe and widespread. What was happening in the temple was spreading throughout the land, sowing seeds of violence in its wake.
  - (b) Branch to the nose
    - i) A common idolatrous practice in sun worship to hold a bunch of twigs in the left hand and bring it up to the mouth. What a stench - to their nose instead.
    - ii) God will punish and not listen to their cries for mercy
    - iii) Wisdom's promise - Proverbs 1:28
    - iv) Isaiah 1:15; Jeremiah 14:12; Micah 3:4
- 2. Destruction and Deliverance, 9
  - a. The Order to execute judgement, 1
  - b. The death squad and the man in linen, 2
    - (1) Six men enter by the north gate - dealers of death
    - (2) Direction destruction will come - by the hands of the Chaldeans - Jeremiah 1:14
    - (3) Officers of the city, those who have charge and the right to execute judgment
    - (4) The angelic watchers mentioned in Daniel - Daniel 4:13, 17, 23; 10:20-21
    - (5) A seventh, doesn't carry a weapon, but carries the garb and equipment of a scribe
    - (6) They stood beside the altar, signifying where their commission is coming from. The place of sacrifice.
  - c. The preservation of the righteous remnant, 3-4
    - (1) Mark those who were uncomfortable with the idolatry
      - (a) Mourning over the sins of men - Psalm 119:136; II Corinthians 12:21
      - (b) Sealing the righteous - Revelation 7:2-3; 9:4; 14:1
    - (2) Destroy without mercy those without the mark
    - (3) Age, gender will make no difference
    - (4) Notice where the judgment began - I Peter 4:17-18
      - (a) Because they should have known better - Amos 3:2
      - (b) Because they led and taught others - James 3:1

- (c) The temple was to be defiled - Psalm 79:1-3
    - (5) Actual events - II Chronicles 36:17
  - d. The slaughter of the ungodly, 5-7
    - (1) The righteous are spared!
      - (a) Did any die in the historical judgement which fulfilled this vision? Ezekiel 21:3-4 says yes. What did this exemption consist of? Here is an important truth - all suffering is not punishment. The faithful were not punished even though they suffered. One may say - what is the difference? They both died. Difference between suffering with the guilty and suffering because of one's own guilt. There is all the difference between dying in the Lord and dying out of the Lord.
  - e. The prophet's plea and God's response, 8-11
    - (1) The prophet's protest and plea, 8
      - (a) I was left, there is a remnant. God has no pleasure in the death of the wicked but it must be done.
    - (2) The Lord's response, 9-11
      - (a) Judah's wickedness necessitates the judgement
      - (b) Mercy will be withheld from the wicked
      - (c) The mercy element connected with the righteous - the man in linen reminds us that in the midst of judgement mercy is not forgotten.
- 3. The Doomed City, 10
  - a. The appearance of God's chariot throne, 1
  - b. The man in linen and his second commission, 2
    - (1) This one is chosen to carry out this act of justice that we might learn that justice is not despised by mercy.
    - (2) He who was faithful in administering mercy for God has no reluctance when he is asked to administer chastisement.
    - (3) It is much easier to be the good guy and leave all the punishment to someone else, but mercy must not despise the demands of justice or else it has ceased to be mercy.
    - (4) A river must have banks, or we have a swamp.
  - c. The commission in execution, 2-8
    - (1) The cherubim again, 2-3
    - (2) The glory of Jehovah and the cloud, 4
    - (3) The awesome sound of the cherubim, 5
    - (4) The man in linen receives the coals and leaves to execute His commission, 6-8
  - d. The Cherubim described again, 9-22
- 4. Political and Moral Corruption, 11
  - a. Treason against God taught by the leaders, 1-4
    - (1) The leaders in rebellion, 1
    - (2) Their rebellion pointed out, 2
    - (3) Their rebellion defined, 3

- (4) Their rebellion to be denounced, 4
- b. Moral wickedness outlined and punishment announced, 5-13
  - (1) Murder and oppression denounced, 5-7
  - (2) The threat and the irony, 7-11
  - (3) The justice of the punishment proclaimed, 12
  - (4) Another protest from the prophet, 13
- c. The self-righteous denounced and the remnant assured, 14-21
  - (1) The self-righteousness of the Judeans, 14-15
  - (2) The righteous remnant assured, 16-20
  - (3) The impenitent threatened, 21
- d. The Lord departs and the vision ends, 22-25
  - (1) The Lord leaves the city, 22-23
  - (2) Ezekiel is “brought back” to Babylon, 24
  - (3) Ezekiel tells what he saw and heard, 25
- F. Exile Coming Soon, 12
- G. False Prophets and Prophetesses, 13
- H. Inner Idols and Inevitable Judgement, 14
  - 1. Idolaters indicted and threatened, 1-11
    - a. The denunciation of idolatrous elders, 1-5
      - (1) The visit of the pious looking elders
        - (a) Wise and holy
        - (b) Their faces looked good but their heart was warped
      - (2) The description of the pious looking elders
        - (a) Idolatry goes beyond bowing before a dumb stick or inert rock
        - (b) The man can be fooled, but not God
      - (3) The word to the pious looking elders
        - (a) Do we worship something other than God?
        - (b) So easy to put a false veneer on ourselves
        - (c) God is asking Ezekiel, should I respond?
        - (d) God then states his answer? The fall of Jerusalem
    - b. The denunciation of idolaters and their sympathetic prophets, 6-11
      - (1) Idolatry denounced
      - (2) False prophecy explained and assessed
      - (3) The blind both fall into the ditch
  - 2. Prevailing sin makes judgement inevitable, 12-23
    - a. The sore judgement of famine, 12-14
      - (1) Noah, Job, and Daniel cannot stop the judgement from happening
      - (2) Sometimes, no matter what is said or done, people are going to remain wicked
      - (3) Perhaps our faith and righteousness will keep God from Judging our nation - but how few before He goes ahead?
    - b. The sore judgement of evil beasts, 15-16
    - c. The sore judgement of military invasion, 17-18
    - d. The sore judgement of pestilence, 19-20
    - e. The four sore judgements and Jerusalem, 21-23

I. The Useless Vine, 15

1. The parable of the vine, 1-5
  - a. The question of a vine's significance, 2
    - (1) What makes the vine useful or distinctive?
      - (a) Fighting the blackberry bushes in California
      - (b) Only usefulness is to bring forth fruit for food and drink
      - (c) Israel did not exist because of her military power or her cultural contributions to the other nations
      - (d) Israel existed to bring forth fruit
      - (e) Why do we exist?
        - i) Not to help solve all of societies problems
        - ii) To bear fruit, people must see our good works and glorify God
  - b. The uselessness of the wood of a fruitless vine, 3
    - (1) The mighty cedars for ships
    - (2) The mighty oak for furniture and gates
    - (3) Nothing much can be built out of wood from the vine
  - c. The only usefulness of the vine wood, 4
  - d. The uselessness of burned vine wood stressed, 4-5
2. The parable applied to Jerusalem and its people, 6-8
  - a. Jerusalem the useless vine wood is to be burned, 6
  - b. Their past escapes are no assurance, 7
  - c. The sure judgement and its reason, 8

J. The Unwanted Child, 16

1. The undeserved kindness shown to Israel by God, 1-14
  - a. Primary goal is stated in verse 1: to show how wicked Jerusalem is
  - b. The ungodly pedigree of Jerusalem, 2-3
    - (1) Spiritually descendants of a Hittite and an Amorite
  - c. The un-cared for nation at its birth, 4-5
    - (1) Without God they would have vanished from the earth
    - (2) Nothing to brag about in their past history
  - d. The caring traveler, 6-7
    - (1) Baby was kept alive by a traveler
    - (2) Still naked and bare, not able to take care of itself
  - e. The marriage, the cleansing and the honoring, 8-14
    - (1) Baby became his wife
    - (2) Gave her everything she needed
2. The inexcusable infidelity, 15-59
  - a. The description of the faithlessness, 15-34
  - b. The righteous judgement on such faithlessness, 35-43
  - c. Jerusalem and her wicked sisters in infidelity, 44-59
    - (1) The family connection, 44-46
    - (2) The surpassing wickedness of Jerusalem, 47-52
    - (3) The restoring of Sodom and Samaria, 53-59
      - (a) Judah is so bad, in order to show them mercy, God must bring back Others who had been destroyed

- (b) Possible connection to Gentiles becoming a part of the covenant in the future because of Judah's sins
- 3. The wonderful reconciliation, 60-63
  - a. The incredibly gracious Lord, 60
  - b. The repentance of Jerusalem, 61
  - c. Jerusalem brought to conviction by kindness, 62-63
- K. The Eagle and the Vine, 17
  - 1. The parable of the eagles and the vine / willow: 1-10
    - a. The great eagle and the cedar, 1-4
      - (1) Why a riddle?
        - (a) Riddles can often reach the heart to convict (David and Nathan)
        - (b) Riddles often make the truth more vivid
        - (c) Riddles can make the truth easier to grasp
        - (d) Riddles often are remembered longer
      - (2) Babylonian eagle took Jehoiachin and carried it to Babylon.
    - b. The great eagle and the willow tree, 5-6
      - (1) They then planted Zedekiah in fruitful soil with much water.
      - (2) They established him as king with every necessary opportunity to grow and prosper.
    - c. The great eagle and the dependent kingdom, 6
      - (1) Not an oak - strength but a willow.
      - (2) Then it becomes a vine.
    - d. The second eagle and the conniving vine, 7-8
      - (1) Egypt appears and the vine turns to it.
      - (2) The Jews thought they knew politics. They believed this would save them. They listened to the pro-Egyptian party instead of the the prophet Jeremiah.
    - e. The threat of uprooting, 9-10
  - 2. The explanation and the indictment, 11-21
    - a. The exile of Jehoiachin, 11-12
    - b. The covenant with Zedekiah, 13-14
    - c. The treachery of Zedekiah, 15
    - d. Judgement coming for faithless use of God's name, 16-21
      - (1) Egypt's uselessness
      - (2) The broken covenant
      - (3) The captivity and decimation
  - 3. The parable of the tender twig, 22-24
    - a. The Lord and the cedar, 22
      - (1) Babylonians had tried to secure David's throne but had failed
      - (2) God will now take over
    - b. The strange planting, 22
      - (1) Plant it on a high mountain in Israel - high because of its importance
      - (2) No water - rough area - nothing like what the Babylonians had done
    - c. The successful planting of the Lord, 23-24
      - (1) God is in complete control

- (2) What is suppose to work does not
  - (3) What should not work does
  - (4) The lame would take the spoil - Isaiah 33:23
- L. God and the Individual, 18
- 1. A Proverb denounced, 1-4
    - a. The parable stated, 1-2
    - b. The parable rejected, 3-4
  - 2. God's case in three illustrations, 5-20
    - a. The righteous man (1<sup>st</sup> generation) assured, 5-9
      - (1) He will live
      - (2) God's view of a righteous man
    - b. The wicked man (2<sup>nd</sup> generation) assured, 10-13
      - (1) Can someone bad come from a good environment? Yes
      - (2) Ultimately true because Adam had God as his father in a great environment and he choose to sin
    - c. The righteous man (3<sup>rd</sup> generations) assured, 14-18
      - (1) Grandfather was awesome, father was terrible
      - (2) He is righteous
      - (3) Healthy dose of fear helped him out
    - d. The summary, 19-20
      - (1) God deals with us individually
      - (2) My own sin
  - 3. The blessing and curse of a change of mind, 21-29
    - a. The fruit of righteous change, 21-23
      - (1) People can change, no matter how bad
      - (2) God will not just forgive but forget the sin
    - b. The curse of a wicked change, 24
    - c. God's right ways and Israel's perversion, 25-29
  - 4. The call to repentance and life, 30-32
    - a. Avoid ruinous sin, 30
    - b. Adopt a changed heart, 31
    - c. God's lack of vindictiveness, 32
- M. Lions ans Rods, 19
- 1. The parable of the lioness and her lions, 1-9
    - a. A commission to "lament," 1
    - b. The lioness (the royal line) and her offspring, 2-9
      - (1) The first whelp (Shallum), 3-4
      - (2) The second whelp (Jehoiachin), 5-9
  - 2. The parable of the vine and its branches, 10-14
    - a. The fruitful vine (royal line), 10
    - b. The strong branches (rulers), 11
    - c. The vine uprooted and transplanted, 12-13
    - d. The destructive branches, 14
- N. Shameful History, 20:1-44
- 1. The visit of the elders, 1-4
    - a. The date of the vision, 1

- b. God's response to these elders, 2-3
    - c. God's appeal to Ezekiel, 4
  - 2. The historical survey, 5-29
    - a. From the beginning to the Egyptian captivity, 5-9
    - b. From the Deliverance to the wilderness, 10-17
    - c. In the wilderness, 18-26
    - d. In the land of Canaan, 27-29
  - 3. The lesson brought home, 30-39
    - a. The successors, 30-32
    - b. The work of purging and the ultimatum, 33-39
  - 4. The graciousness of God, 40-44
    - a. The restoration, 40-42
    - b. The repentant people, 43
    - c. A lesson learned, 44
- O. The sword of justice, 20:45 - 21:32
  - 1. The prophecy against the "South," 20:45-21:7
    - a. The fiery judgement, 45-48
    - b. The protesting prophet, 49
    - c. The sword of judgement unsheathed against Jerusalem, 1-7
  - 2. The impartial sword of God's justice, 8-17
    - a. A sword, not for ornament, but judgement, 8-9
    - b. An impartial sword which condemns all, 10-13
    - c. A destroying sword fearsome in its work, 14-17
  - 3. The invasion of Judah by Babylon - the signpost, 18-27
    - a. The Babylonian's alternatives, 18-19
    - b. Building a signpost, 20
    - c. The Babylonian's decision is Jerusalem, 21-22
    - d. The false prophets shift ground, 23
    - e. The just judgement, 24
    - f. The end of the monarchy and a word of hope, 25-27
  - 4. The word against Ammon, 28-32
    - a. Ammon's day is coming, 28
    - b. The judgement deferred but coming, 29-32
- P. Jerusalem, Jerusalem, 22
  - 1. A Searching God, 30-31
    - a. God is on the lookout - because He loves
      - (1) Heaven's declare God's glory
      - (2) The son explains God's glory - full of grace
      - (3) God looks for the lost - Luke 19:10
  - 2. A Scarce Man, 30-31
    - a. The gap in the wall
      - (1) Someone who will stand between God and the city and say - You will kill me first
      - (2) Jeremiah 5:1
      - (3) Not a literal - one - but enough to stop Him
  - 3. Today, we need people to stand up -

- a. Proverbs 14:34 - righteousness exalts a nation, sin is a reproach
  - b. We can stand alone or we can influence others to stand with us
    - (1) GK Chesterton: "Though giant rains put out the sun, here stand I for a sign; Though earth be filled with waters dark, My cup is filled with wine. Tell it to the trembling priests that here under the deluge rod, One nameless, tattered, broken man stood up and drank to God!"
    - (2) Alas, no one is found.
- Q. The Two Harlots, 23
- R. The Rusty Caldron and the Prophet's loss, 24
- 1. The sign of the caldron, 1-14
    - a. The date of the sign, 1-2
      - (1) Mark it down - Nebuchadnezzar begins the siege of Jerusalem
      - (2) Ezekiel has been preaching a little over 3 ½ years
    - b. The sign and the application, 3-14
      - (1) rusty pot - filled with water and sets it on a fire
      - (2) Animal is boiled in the pot - choice pieces
      - (3) Once empty - back to the fire - cleansing process
      - (4) sanctification only comes through pain
        - (a) The way of the cross leads home
        - (b) No holiness without hurt
        - (c) No triumph without a tree
        - (d) No blessing without bleeding
  - 2. The death of Ezekiel's wife and its sign value, 15-24
    - a. The warning, 15-16
    - b. The instructions, 17
    - c. The death, 18
    - d. The submission, 18
  - 3. The messenger and message of doom predicted, 19-27
    - a. The deadly report, 19-26
      - (1) Accept God's judgement
      - (2) A messenger would bring the news of Jerusalem's fall and then Ezekiel would speak again
    - b. Another commission or the opened mouth, 27
- III. Foreign Nations must Fall, 25-32
- A. Ammon, Moab, Edom, and Philistia, 25
  - B. Tyre, 26-28
  - C. Sidon, 28
  - D. Egypt, 29-32
- IV. The Watchman and the Smitten City, 33
- A. God and the Watchman again, 1-9
    - 1. A word by God in defense of Ezekiel, 1-6
    - 2. A word of reminder to Ezekiel, 7-9
  - B. God and the individual again, 10-20
    - 1. The complaint of the people, 10
    - 2. The needlessness of pain, 11
    - 3. The Lord's principles of judgement, 12-16

4. The people protest again, 17-20
- C. God and the smitten city, 21-22
  1. The date: 21
  2. The refuge messenger, 21
  3. The dumb prophet given a message, 22
- D. God and the Ishmael, 23-29
  1. The claim of Israel and his cohorts, 23-24
  2. The denunciation of Ishmael, 25-26
  3. The coming judgement of Ishmael, 27-29
- E. God and the popular prophet, 30-33
  1. The prophet they love to hear, 30-31
  2. The prophet's message they love to ignore, 31-33
- V. Jerusalem must be comforted, 34-48
  - A. The government of the future, 34
    1. A spoken condemnation of the leaders of Israel, 1-10
      - a. A description of the hireling shepherds, 1-6
        - (1) Shepherds who led by intimidation - Shepherds are shepherds because they out-argue or out-talk or out-exegete the rest of us - no! They out-prayed, out-served, and out-submitted themselves compared to us. Do you think you might serve as an elder someday? Here is your job description:
        - (2) The work of a real shepherd - leaders of God's people are to be leaders in service to the people. Shepherds are to:
          - (a) Feed the sheep - Word, teaching
          - (b) Strengthen the diseased - encourage
          - (c) Heal the sick - counsel
          - (d) Bind up the broken - mend those who have been hurt
          - (e) Bring back what has been driven away - bring back those who have fallen away
          - (f) Seek those who are lost - look for the lost sheep
      - b. A word addressed to the wicked shepherds, 7-10
    2. The coming true Shepherd, 11-24
      - a. The work of the shepherd on behalf of the sheep, 11-16
      - b. The food of judgement by the shepherd, 17-22
      - c. The coming "David", 23-24
    3. The pasture to which the sheep will return, 25-31
      - a. A land of security, 25
        - (1) The land will prosper because they are at peace with God
        - (2) Will be able to be in the woods
      - b. A land of abundant rain, 26
        - (1) Showers of blessing peculiar to Ezekiel
        - (2) Rain during October and April
      - c. A land of fruitfulness and security, 27-31
        - (1) Future glory under the Messiah
        - (2) God uses what they would most wish for to describe the blessings of the Messiah

- B. For Edom and Israel, 35-36
  - 1. The Word against Edom, 35
    - a. The threat of judgement, 1-3
    - b. The description of the judgement, 4-9
    - c. The basis of judgement, 10-13
    - d. The fitness of the judgement, 14-15
  - 2. The word for the land of Israel, 36:1-15
    - a. The crime and punishment of the nations, 1-7
    - b. The coming blessing of the land of Israel, 8-15
  - 3. The word concerning the house of Israel, 16-21
    - a. A basic reason for their return, 22-24
    - b. Israel's spiritual regeneration, 25-31
    - c. Israel's prosperity and the reason for it, 32-36
    - d. God's encouragement of Israel, 37-38
- C. Dry Bones and Joined Sticks, 37
  - 1. The valley of dry bones, 1-14
    - a. The valley of very dry bones, 1-2
    - b. The Lord's question and the prophet's reply, 3
    - c. The prophet's strange commission, 4-6
    - d. The message and the Spirit of life, 7-10
    - e. The explanation of the vision, 11-14
  - 2. The sign of the two sticks, 15-28
    - a. The two sticks, 15-16
    - b. The joining of the two sticks, 17-20
    - c. The explanation of the sign, 21-23
    - d. The future glory of the united nation, 24-28
      - (1) David to be their king and shepherd, 24
      - (2) Canaan their eternal home, 25
      - (3) The eternal covenant, 26
      - (4) The eternal fellowship, 27-28
- D. Gog meets God, 38-39
  - 1. The expedition of Gog, 38:1-16
    - a. The army from the four corners of the earth, 1-6
      - (1) God's assurance that in the new government there will be real security.
      - (2) A description of a battle that Israel wins.
      - (3) How are we (Israel) described?
        - (a) defenseless villages
        - (b) We do not fight the battle, God does
        - (c) If He wants to "kill" the enemy - put a stop to them- He will
        - (d) We will be attacked by those we have done nothing against
    - b. Preparing for the invasion, 7-9
    - c. The land and people to be invaded, 10-13
    - d. The hidden reason behind the invasion, 14-16
  - 2. The overthrow of Gog, 38:17-39:20
    - a. Gog's invasion foreknown by God, 7

- b. The utter defeat of Gog's forces, 38:18-39:10
    - (1) They will be able to use the weapons for fuel for seven years
    - (2) The total victory and the size of the enemy is stressed
  - c. The burial of Gog's hordes, 39:11-16
  - d. The sacrifice of Gg's hordes, 17-20
  - 3. The response of the nations to Gog's overthrow, 21-24
    - a. The nations observe the judgement, 21
    - b. The nations now understand the nature of God, 22-24
  - 4. A word of promise concerning Israel, 25-29
    - a. The mercy on Israel, 25
    - b. The penitence of Israel, 26
    - c. The security of Israel, 26-27
    - d. God's unbroken fellowship with Israel, 28-29
      - (1) Ezekiel - they will rise above their Babylonian oppressor and gain peace and prosperity. Their security is assured by showing the defeat of a huge army.
      - (2) Revelation - They will rise above their Roman oppressor to gain peace. To assure them of their security, John describes a huge army (wearing the very name that Ezekiel used) which is defeated without Christians firing a shot.
    - e. Questions for us -
      - (1) How does this apply to the church?
      - (2) Will we face huge armies? What could they be?
      - (3) Will we win or will God win?
      - (4) Our task is to remain faithful - His task is to protect us. So, do we worry too much about the future? If so, how?
- E. The Temple, 40-43
- 1. The temple's structure and measurements, 40:1-42:20
    - a. The date of the vision, 1
    - b. The city of the vision, 2
    - c. The man and the message, 3-4
    - d. Measuring the outer walls and the east gate, 5-16
    - e. The outer court (chambers and distances), 17-19
    - f. The northern and southern gates in the outer wall, 20-27
    - g. The gates leading to the inner court, 28-37
    - h. The chambers and tables of the inner court, 38-43
    - i. Two special priestly chamber, 44-47
    - j. The porch leading to the temple itself, 48-49
    - k. The holy place and the holy of holies, 41:1-4
    - l. The chambers around the temple itself, 5-12
    - m. Measurements and descriptions, 13-26
    - n. More priestly chambers of the inner court, 42:1-14
    - o. The main (outer) wall, 15-20
  - 2. The return of God to His temple, 43:1-12
    - a. The Lord's appearance in the temple, 1-5
    - b. The Lord's dedication speech, 6-12

- (1) The God of holiness, 6-7
    - (2) The people of wickedness, 7-9
    - (3) The call to holiness, 10-12
  - 3. The altar, its measurements and consecration, 43:13-27
    - a. The measurements of the altar of burnt offering, 13-17
    - b. The consecration of the altar, 18-27
- F. The temple: its worship, land, river and inheritance, 44-48
  - 1. The worship and land of the temple, 44-46
    - a. The off-limits gate, 44:1-3
    - b. The excluded people, 4-9
      - (1) Israel's former wickedness, 4-8
      - (2) The excluded ones, 9
    - c. Levitical responsibilities, 10-14
    - d. Zadokite responsibilities, 15-27
    - e. Zadokite support, 28-31
    - f. The holy land connected with the temple, 45:1-12
      - (1) The total area, 1
      - (2) For the priests and the sanctuary, 2-4
      - (3) For the Levites, 5
      - (4) For the public, 6
      - (5) For the prince, 7-12
        - (a) The measurements
        - (b) The exhortation
          - i) Fairness and justice
          - ii) Leviticus 19:35-56, Proverbs 11:1
    - g. The prince and temple worship, 45:13-46:18
      - (1) The prince and national offerings, 13-17
      - (2) The cleansing of the sanctuary, 18-20
      - (3) The prince and national festivals, 21-25
      - (4) The prince and personal worship, 46:1-15
        - (a) The east gate of the inner sanctuary was to be kept closed except on Sabbaths, New Moons, and when the prince offers a voluntary burnt offering Ezekiel 45:1-2, 12
        - (b) The prince is to enter and leave by the east gate
        - (c) The people are to come by the north or south gate, but they must leave by the opposite gate.
          - i) Some suggest this is courtesy of not turning their backs on God - Jeremiah 32:33
          - ii) The prince and the people are to worship together - Ezekiel 46:11
      - (5) The prince and his property, 16-18
        - (a) Referring to gifts of property, a son retains his inheritance.
        - (b) But gifts to servants (not family) revert back to the prince's family at the year of jubilee (year of liberty) - Leviticus 25:10
        - (c) The prince cannot enlarge his holdings by taking other people's land (as Ahab did to Naboth).

- h. The priestly kitchens, 19-24
- 2. The river out of the temple, 47:1-12
  - a. Where the water springs and flows from, 1-2
    - (1) Ezekiel taken to the door of the temple
    - (2) A stream of water from the door
    - (3) It flows into the inner court area and south of the altar
  - b. The river is a symbol of God's goodness being offered to the needy.
  - c. The picture is built on the garden of Eden.
  - d. How the water deepens as it flows, 3-6
    - (1) God's grace and love is deeper as it is experienced.
    - (2) No need for tributaries for it flows from God.
  - e. How the water heals as it flows, 7-11
    - (1) The barren areas thrive
    - (2) The dead sea becomes the sea of life
    - (3) Barren areas become places for fisherman
    - (4) Marshy areas left so that they may provide the salt needed for the multitude of sacrifices which would be offered.
  - f. The trees on the banks beside the water, 12
    - (1) Twelve batches of fruit each year.
    - (2) 12 is the number for God's people
    - (3) Revelation 22:1ff
- 3. The land and its boundaries, 13-23
  - a. The specific commission, 13-14
  - b. The northern border, 15-17
  - c. The eastern border, 18
  - d. The southern border, 19
  - e. The western border, 20
  - f. A summary remark, 21-23
- 4. The land and how it is divided among the tribes, 48
  - a. One gate per tribe, three gates on each side of the city
  - b. The city's circumference is about five miles
  - c. The new name for the city is "The Lord is there" - Psalm 144:15