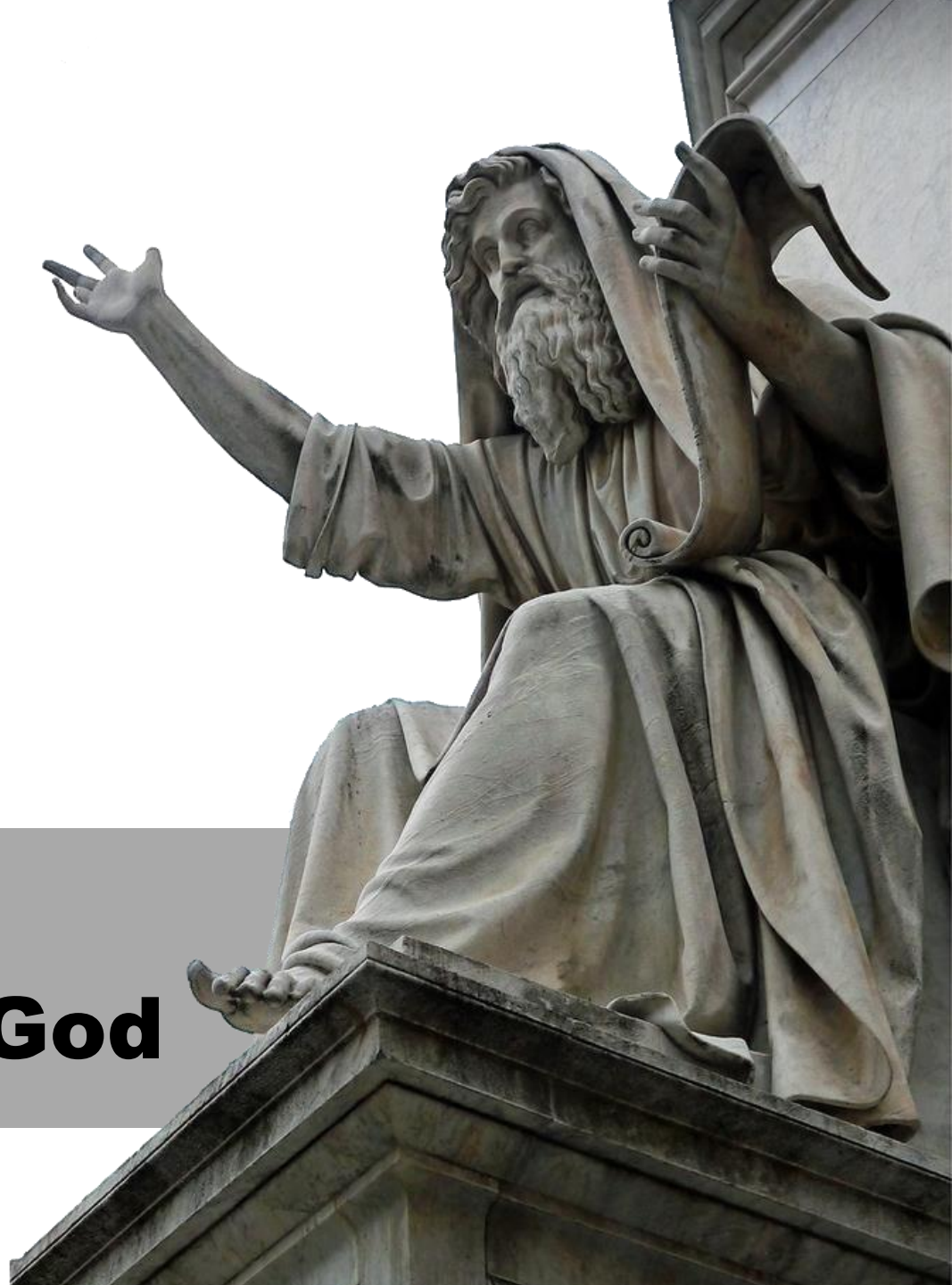


Ezekiel & the Sovereignty of God



Part 5. God's Judgment on Israel

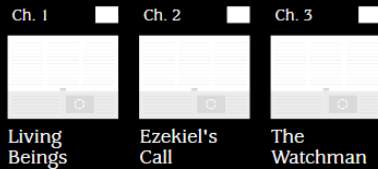


Ezekiel

Introduction



The Call of the Prophet



Living Beings

Ezekiel's Call

The Watchman

Sep. 17, 592 BC

The Coming Siege of Jerusalem



Predicted

The Sword

Mountains of Israel

The End

Visions of the Evil of Jerusalem



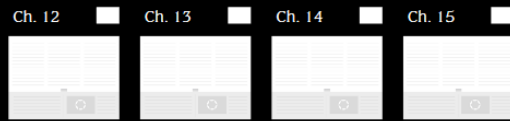
Temple Idolatry

Idolaters Killed

God's Glory Departs

Israel's Leaders

The Watchman on the Wall



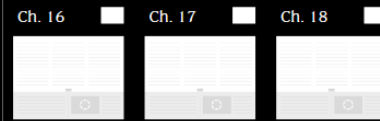
Signs of Exile

False Prophets

Idoltrous Elders

Useless Vine

Judgment on Israel

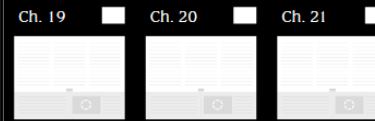


Harlotry

Eagles & the Vine

God's Justice

Coming Downfall

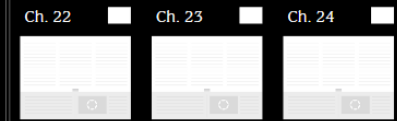


Lament for Princes

Rebel Israel

Sword of God

The Two Prostitutes



Sins of Jerusalem

Israel's Adultery

The Fall of Jerusalem

Oracles against...



Message for Ammon

Oracles against Six Pagan Nations

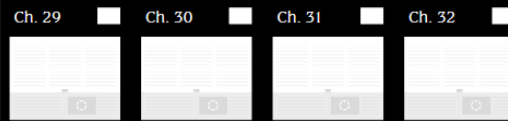


Message for Tyre

Lament for Tyre

King of Tyre Falls

Oracles against Egypt



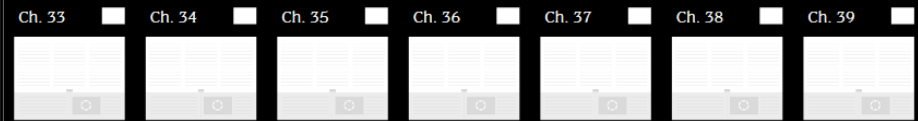
Message for Egypt

Sad Day for Egypt

Pharaoh Cut Down

Pharaoh's Lament

Israel's Restoration



Ezekiel a Watchman

Irresponsi... Shepherds

Judging Mt. Seir

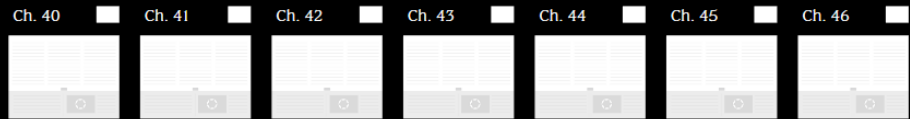
Renewal of Israel

Dry Bones

Judging Gog

Israel Restored

Vision of the Future: The New Temple and The New Law



New Temple

Temple's Size

Priest's Rooms

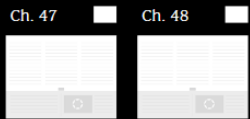
The Glory Returns

Prince & Priests

Partition of Land

Worship Rules

Resetting the Promised Land



River of Healing

Portions of Land

**Ezekiel & the
Sovereignty
of God**

Dating Ezekiel



EZEKIEL'S DATED PROPHECIES			
Groups of Dated Messages	Passages	Ezekiel's Calendar Month/Day/Year	Modern Calendar Month/Day/Year
1st	1:1—3:15	4/5/5	July 31, 593
2nd	3:16—7:27	4/12/5	Aug. 7, 593
3rd	8:1—19:14	6/5/6	Sept. 17, 592
4th	20:1—23:49	5/10/7	Aug. 14, 591
5th	24:1—25:17	10/10/9	Jan. 15, 588
6th	26:1—28:26	?/1/11	? 1, 587 or 586
7th	29:1-16	10/12/10	Jan. 5, 587
8th	29:17—30:19	1/1/27	Apr. 26, 571
9th	30:20-26	1/7/11	Apr. 29, 587
10th	31:1-18	3/1/11	June 21, 587
11th	32:1-16	12/1/12	Mar. 3, 585
12th	32:17—33:20	?/15/12	? (Mar.) 17, 585
13th	33:21—39:29	10/5/12	Jan. 9, 585
14th	40:1—48:35	1/10/25	Apr. 28 (or Oct. 22), 573

Jerusalem Walls Breached 29 July 587 BC



Ezekiel & the Sovereignty of God

syncretism

[**sing**-kri-tiz-uh m, **sin**-]



Spell

Syllables

Word Origin

noun


1. the attempted reconciliation or union of different or opposing principles, practices, or parties, as in philosophy or religion.
2. *Grammar.* the merging, as by historical change in a language, of two or more categories in a specified environment into one, as, in nonstandard English, the use of *was* with both singular and plural subjects, while in standard English *was* is used with singular subjects (except for *you* in the second person singular) and *were* with plural subjects.



sovereignty

[**sov**-rin-tee, **suhv**-]

 Spell

 Syllables

[Examples](#)

[Word Origin](#)

noun, plural sovereignties.

1. the quality or state of being [sovereign](#), or of having supreme power or authority.
2. the status, dominion, power, or authority of a sovereign; royal rank or position; royalty.
3. supreme and independent power or authority in government as possessed or claimed by a state or community.
4. rightful status, independence, or prerogative.
5. a sovereign or independent state, community, or political unit.



...our fathers have sinned and yet we suffer
...we submitted to their punishment
...to get enough bread
...our fathers rule over us
...and we bear their hands
...and there is hope to feed us
...and their bread at the risk of our
...lives
...because of the sword in the desert
...our skin is hot as an oven
...feverish have been ravished in Zion
...women have been hung up by their
...hands
...princes have shown no respect
...elders are shown no respect
...young men toil at the millstones

Ezekiel

The Living Creatures and the Glory of the Lord

1

In the thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Khabar River, the heavens were opened and I saw visions of God.

10 Their faces looked like this: Each of the four had the face of a man, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. 11 Such were their faces; and their wings were spread out upward, and each had two wings, one touching the wing of another creature on either side, and all four were covering its body. 12 Each one went straight ahead, wherever the spirit would go, without turning back. 13 The appearance of the creatures was like this: They had the form of men, but with four faces and four wings each. Their legs were straight like the legs of a man, and their feet were like the feet of a calf, gleaming like burnished bronze. One of the four faces was the face of a man, and one was the face of a lion, and one was the face of an ox, and the fourth was the face of an eagle. Their wings were spread out, each one toward its fellow, and they did not turn back when they went. They were like living stones, and their work was like that of the chisel. This was the appearance of the living creatures when I saw them. And as the creatures went, I saw four wheels by them, one beside each creature. The wheels had the appearance of wheels, and looked like crystals. The four wheels were under the creatures, and each wheel corresponded to a creature. The wheels turned as the creatures went, and the wheels did not turn of their own accord. As the creatures went, the wheels went with them, and when the creatures stood, the wheels stood also. In the wheels were four axles, and the axles were straight like the axles of a wheel, and the axles were like the wheels themselves, gleaming like burnished bronze. And I saw the four wheels and the four creatures, and the four wheels were beside the creatures, and each wheel corresponded to a creature. The wheels turned as the creatures went, and the wheels did not turn of their own accord. As the creatures went, the wheels went with them, and when the creatures stood, the wheels stood also. In the wheels were four axles, and the axles were straight like the axles of a wheel, and the axles were like the wheels themselves, gleaming like burnished bronze.

16 Again the word of the LORD came to me: ² “Son of man, make known to Jerusalem her abominations, ³ and say, Thus says the Lord GOD to Jerusalem: Your origin and your birth are of the land of the Canaanites; your father was an Amorite and your mother a Hittite. ⁴ And as for your birth, on the day you were born your cord was not cut, nor were you washed with water to cleanse you, nor rubbed with salt, nor wrapped in swaddling cloths. ⁵ No eye pitied you, to do any of these things to you out of compassion for you, but you were cast out on the open field, for you were abhorred, on the day that you were born.

⁶ “And when I passed by you and saw you wallowing in your blood, I said to you in your blood, ‘Live!’ I said to you in your blood, ‘Live!’ ⁷ I made you flourish like a plant of the field. And you grew up and became tall and arrived at full adornment. Your breasts were formed, and your hair had grown; yet you



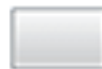
Ezekiel Chapter 16.

This chapter is by far the longest prophetic message in the Book of Ezekiel, the longest single oracle in the Old Testament, and the longest single allegory in the entire Bible. It carries forward the guilt of Jerusalem described in the preceding chapter. In form it is a rib (lawsuit) oracle. God's chosen people were not only a vine that was good for nothing (ch. 15), but they had produced disgusting fruit (ch. 16). The Lord compared Jerusalem (a **synecdoche** for Israel) to a despised orphan who had become the beautiful wife of a king but had abandoned her privileges to become an insatiable prostitute (cf. Hos. 1-3). This chapter is also an elaborate personification.



synecdoche

[si-**nek**-duh-kee]



Spell

Syllables

[Examples](#)

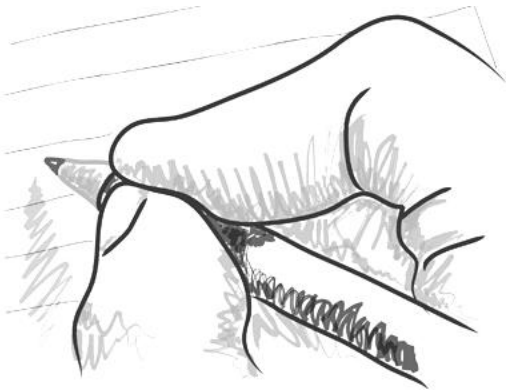
[Word Origin](#)

noun, *Rhetoric*

1. a figure of speech in which a part is used for the whole or the whole for a part, the special for the general or the general for the special

Ezekiel 16:1-2

The Lord instructed Ezekiel to make the detestable practices of the people of Jerusalem known to them. He prophesied to the exiles, but his message presented the people of Jerusalem as the primary object of his attention.



Ezekiel 16:3-4

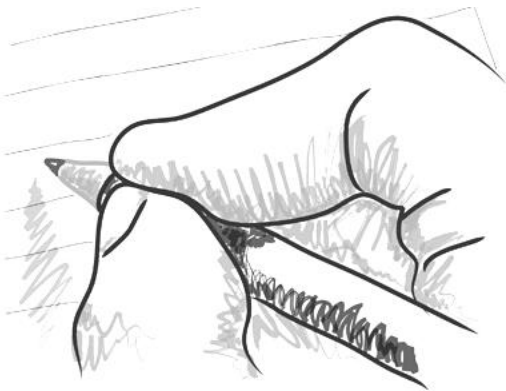
Yahweh personified Jerusalem as a woman (cf. Isa. 1:21), and he related her history as a parable (allegory). In this parable Jerusalem represents the people of Jerusalem (a metonymy), but it is the people of Jerusalem throughout Israel's history that are particularly in view.

Canaan was the place of Jerusalem's origin and birth, a land notorious for its depravity. Thus it was understandable that the Israelites would tend toward idolatry. Jerusalem's founders, in pre-patriarchal days, were Amorites and Hittites, not Hebrews.



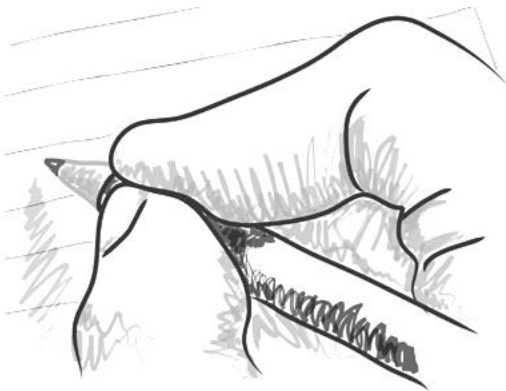
Ezekiel 16:6

The Lord had compassion on Jerusalem in her helpless and undesirable condition and took care of her so she survived.



Ezekiel 16:7

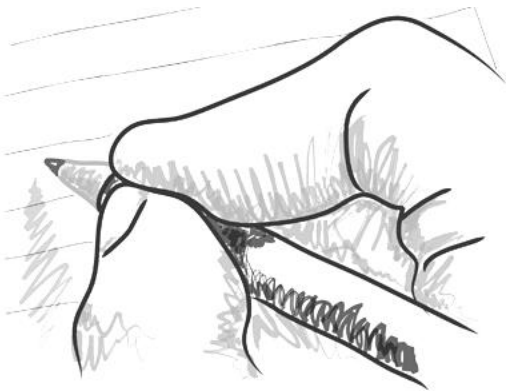
The Lord enabled Jerusalem to thrive. Her inhabitants became numerous. She eventually developed into a fine city even though she had gotten a bad start in life. During the reigns of David and Solomon, Jerusalem was one of the most highly respected cities in the ancient Near East.



**Ezekiel & the
Sovereignty
of God**

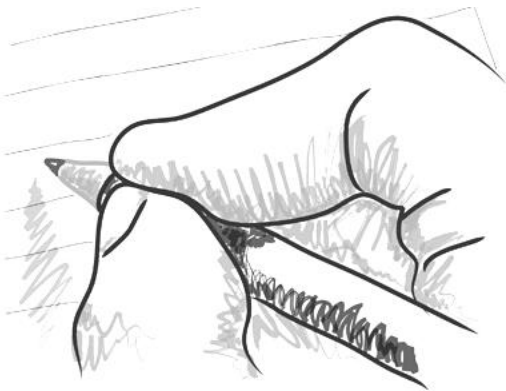
Ezekiel 16:8

When she was mature enough, the Lord made a commitment to take care of her forever (cf. Ps. 132:13-17). Spreading a skirt over someone was a customary way of committing to marry and to provide for someone in that culture (Ruth 3:9).



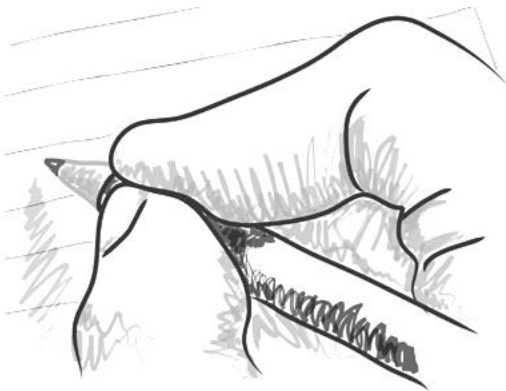
Ezekiel 16:15

However, Jerusalem became self-centered and unfaithful to the Lord; she forgot Him when she became preoccupied with His blessings (cf. Deut. 6:10-12; 8). She went after every people that passed by rather than remaining faithful to Yahweh. Under King Solomon, Jerusalem became the greatest city of her day, but Solomon led the Jerusalemites into spiritual adultery by making alliances (covenants) with other nations and by establishing idolatry in the land (1 Kings. 11:1-13; cf. Deut. 17:14-20).



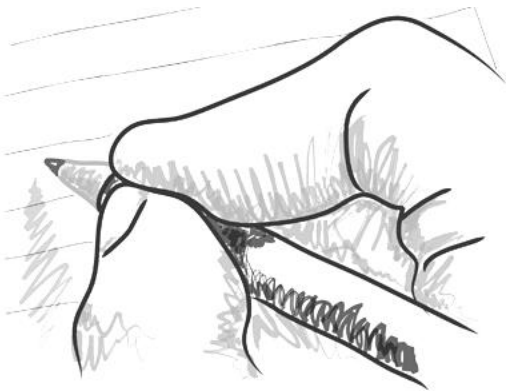
Ezekiel 16:16-19

Jerusalem used the gifts that God had given her to make idols and to worship them rather than her Lord (2 Kings 23:7; Jer. 10:9). The people made phallic images out of God's gifts with which they engaged in sex (v. 17; cf. Isa 57:8).



Ezekiel 16:20-21

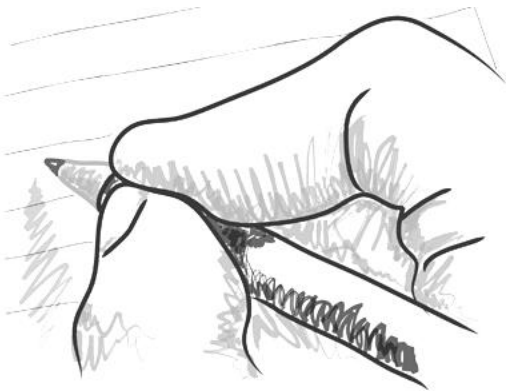
Jerusalem went so far as slaying her own children as sacrifices to idols disregarding the fact that they were also the Lord's children (2 Kings 16:3; 21:6; 23:10; 2 Chron. 28:3; Jer. 32:35; cf. Lev. 18:21; 20:1-5; Deut. 12:30-32). Evidently the idolaters first slew the children and then burned their dead bodies as sacrifices.



Ezekiel 16:23-29

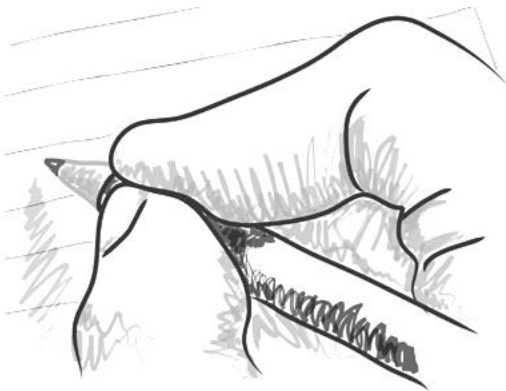
Jerusalem made alliances with the Egyptians, Assyrians, and Chaldeans. Yaweh describes these relationships as adulterous.

Political alliances normally involved the weaker party taking the gods of the stronger ally into its religious system. This is how much idolatry entered Jerusalem.



Ezekiel 16:38-41

The Lord would deal with Jerusalem as people dealt with adulteresses and murderers. The punishment that the Mosaic Law prescribed for a city that practiced idolatry (spiritual adultery) was the sword (Deut. 13:15), and the punishment for adultery was stoning (Lev. 20:10; cf. John 8:4-5). Yahweh would punish Jerusalem severely in His wrath and **jealousy**.



Ezekiel 16:60-61

Yet the Lord promised to remember and stand by His promises in the Abrahamic Covenant (Gen. 12:1-3). He would establish a new, everlasting covenant with His people in the future (cf. 11:18-20; 36: 26-28; 37:26-28; Isa. 59:21; 61:8; Jer. 31:31-34). The New Covenant is an organic outgrowth of the Abrahamic Covenant in that it explains further the blessing aspect of that covenant. It does not have the same relationship to the Mosaic Covenant, which it eventually replaced. In the (far distant) future, other nations would come under Israel's authority, not because of her faithfulness to the Mosaic Covenant, but because of God's grace.



Ezekiel Chapter 17 - Riddle & Parable of the Two Eagles



This message addressed another objection to the destruction of Jerusalem that the exiles entertained. The preceding parable (Chp. 16) placed much emphasis on Jerusalem's long history of unfaithfulness to the Lord's marriage covenant with her.

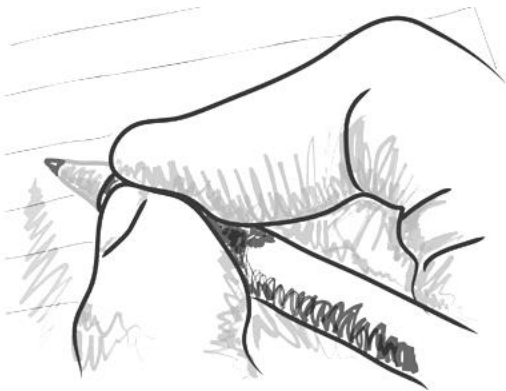
This parable (Chp. 17) clarified that Judah's recent leaders were also unfaithful and worthy of divine judgment. See 2 Kings 24:6-20; 2 Chronicles 36:8-16; and Jeremiah 37 and 52:1-7 for the historical background of the events described in this riddle.



Ezekiel 17:1-2

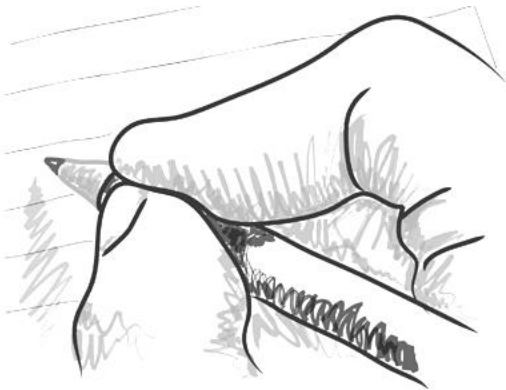
The Lord directed Ezekiel to present a riddle (Heb. **hidah**, allegory, enigmatic saying) and a parable (Heb. **mashal**, proverb, comparison) to his audience of Jewish exiles. This is the longest **mashal** in the Old Testament and quite a detailed one.

The purpose for using riddles was apparently to test the intelligence or cleverness of the hearer (cf. Judg. 14:12-19; 1 Kings 10:1; 2 Chron. 9:1; Matt. 13).



Ezekiel 17:11-12

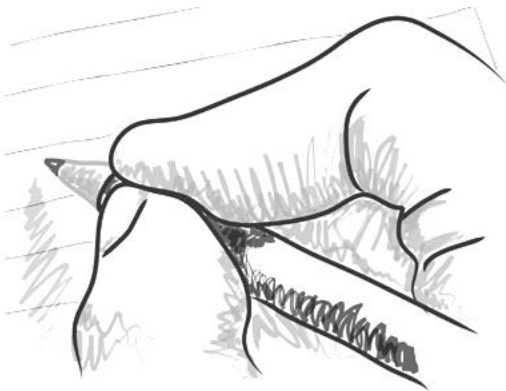
The first eagle stood for the king of Babylon, Nebuchadnezzar (cf. Jer. 48:40; 49:22; Dan. 7:4). The eagle represented God's instrument of judgment, Nebuchadnezzar, who had invaded Jerusalem, cropped off the Judean king, Jehoiachin (the top of the cedar tree, v. 3), and his advisers (the topmost of its young twigs, v. 4) and carried them off to Babylon in 597 B.C. (cf. Dan. 7:4).



**Ezekiel & the
Sovereignty
of God**

Ezekiel 17:13-14

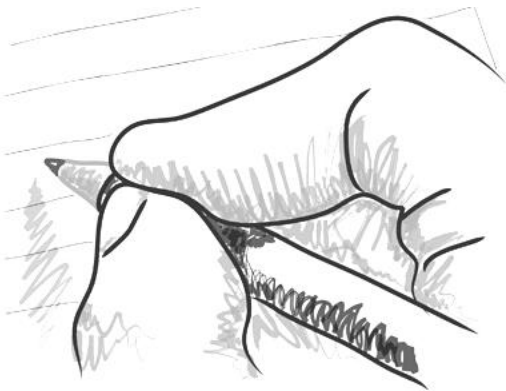
Nebuchadnezzar set up another king as his vassal, Zedekiah, one of the royal seed whom he planted in the fertile soil of Canaan (cf. v. 5). He deported the leaders of Judah to Babylon so Judah would be a docile servant, and would continue to exist with a measure of independence under his control (cf. 2 Kings 24:17; Jer. 37:1). Nebuchadnezzar made a binding covenant with Zedekiah obligating him to serve Babylon, and Zedekiah flourished for a time.



**Ezekiel & the
Sovereignty
of God**

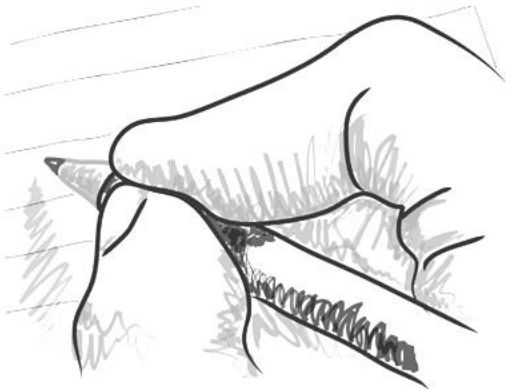
Ezekiel 17:15-16

However, the vine rebelled against the eagle. Zedekiah rebelled against Nebuchadnezzar and sent to Egypt for arms and troops to resist the Babylonians. Pharaoh Hophra (Gr. Apries, 589-570 B.C.) is the second strong eagle in the riddle to which the vine sent out its roots and branches for sustenance, probably in 588 B.C. (v. 7). Ezekiel predicted Zedekiah's revolt about three years before it happened.



Ezekiel 17:19-21

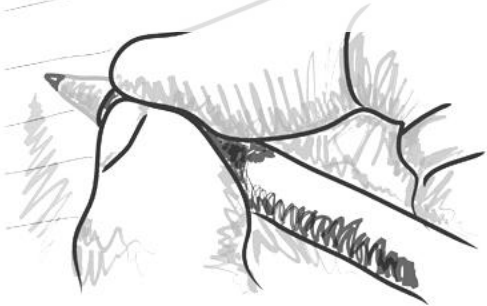
The Lord also promised that, because Zedekiah had broken Israel's covenant with Yahweh, he would pay the penalty. The Lord would capture him like an animal in a net, bring him to Babylon, and judge him there for his covenant unfaithfulness to Yahweh.



Ezekiel 17:22-24

Like the preceding parable (Chp. 16), this one also ends with a promise of hope.

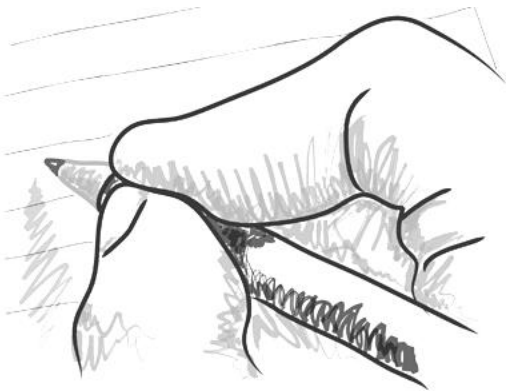
The Lord Himself would also snip a tender twig from the top of the tall cedar tree that represented the Davidic line of kings. (The eagle is no longer Nebuchadnezzar, but Yahweh, in this parable.) Ezekiel compared God's future actions to those of the two eagles (Babylon and Egypt) already mentioned. Neither of those eagles had been able to provide the security and prosperity Israel desperately longed for, but God would succeed where they had failed. ...



Ezekiel 17:22-24

...

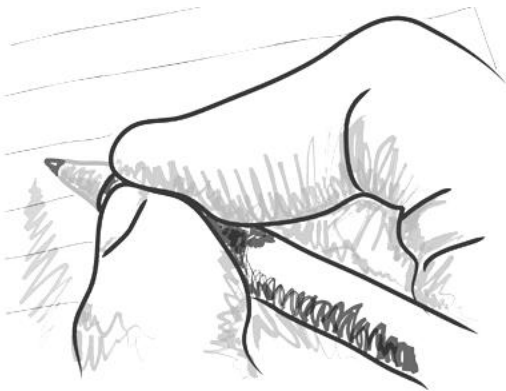
The tender twig seems clearly to be a messianic reference (cf. Isa. 11:1; 53:2; Jer. 23:5-6; 33:14-16; Zech. 3:8; 6:12-13). The high mountain is probably Mount Zion, the place where Messiah will set up His throne in the Millennium (cf. Ps. 2:6). Then the cedar tree (the Davidic line) will be very stately and fruitful.



Ezekiel 17:24

Although some have understood it to have been fulfilled in the restoration of Judah under Zerubbabel, Ezra, and Nehemiah, the language goes beyond such limited scope (cf. Ezra 9:8-9) to a time yet future when Israel will have its perfect King, the Messiah, reigning on the earth in righteousness.

These concluding verses without question introduce a Messianic prophecy (cf. Isa. 2:2-4; Micah 4:1-4).

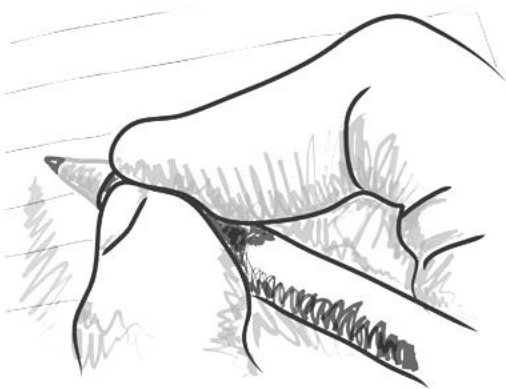


Ezekiel Chapter 18

This chapter, like 12:21-28, corrected a common proverb. This one dealt with the people's false view of the reason for their judgment by God.

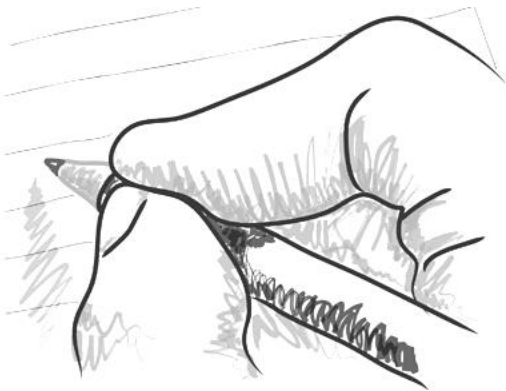
"In Chapters 18 and 33 are contained some of the most thorough, carefully expressed, and absolutely clear discourses on the topic of the responsibility of the individual for his or her own sins found anywhere in the Bible. These passages provide a valuable correction to the potential errors of fatalism, rigid determinism, and blame-avoidant judgmentalism."

Douglas Stuart, *Ezekiel*, p. 19; cf. p. 150



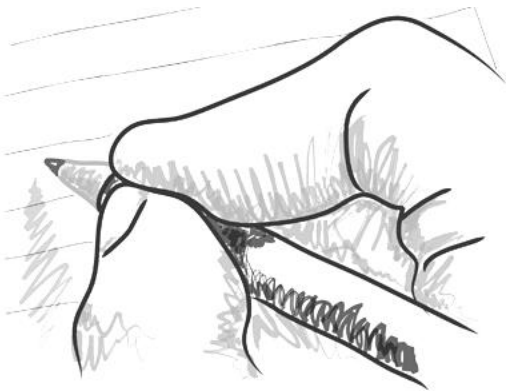
Ezekiel 18:1-2

The Lord told Ezekiel to ask the people what they meant when they used a proverb that implied that the present generation of Israelites was suffering because of the sins of their forefathers (cf. Jer. 31:29). They were claiming to be the innocent victims of the actions of others, blaming others for their condition.



Ezekiel 18:3

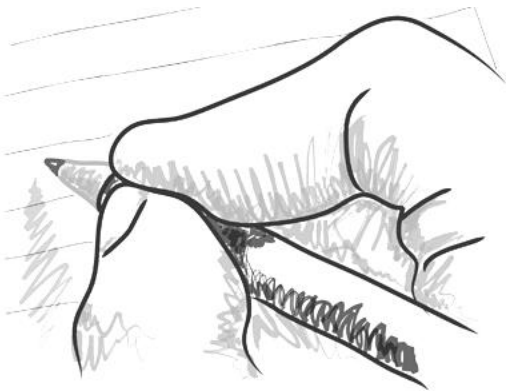
The Lord instructed the people not to use this proverb in Israel any more. It implied something about God's dealings with them that was not true. No one can excuse his or her sinfulness on the basis of his or her ancestors. Human beings are free to make their own decisions, and we are responsible for the consequences of those decisions.



Ezekiel 18:3

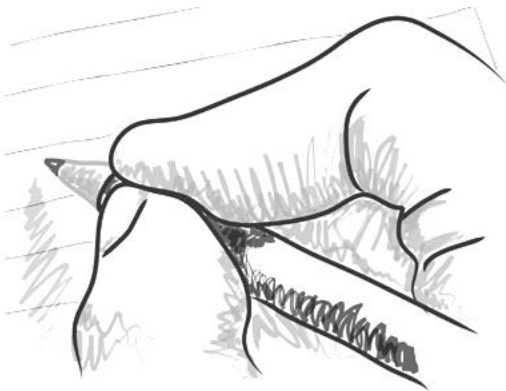
“Other passages stress the sovereignty of God and may appear to contradict this clear revelation of human responsibility (e.g., Rom. 9; Eph. 1). Nevertheless both are true even though we cannot understand how both can be true. Their truthfulness lies in the truthfulness of the One who revealed them, not in our ability to comprehend them, which is limited by our humanity and obscured by our sinfulness.”

Thomas Constable – Constable’s Notes, Ezekiel



Ezekiel 18:5-18

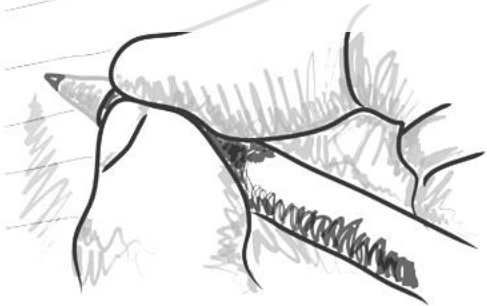
Three cases illustrate this principle: a father doing right (vv. 5-9), his son doing evil (vv. 10-13), and his grandson doing right (vv. 14-18). In each case Ezekiel described the individual's actions and the Lord's responses.



Ezekiel 18:9

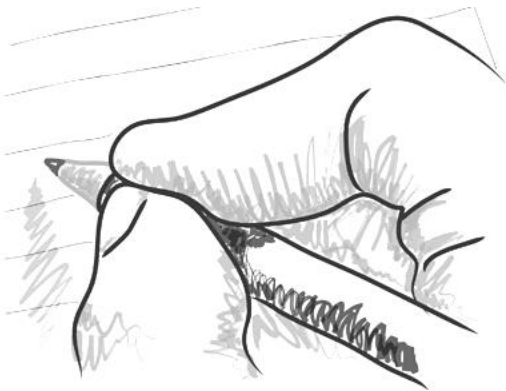
If a person behaved righteously and obeyed the Mosaic Law, that person would live. This is the basic point. Evidence of righteousness before God was typically obedience to specific commands in the Law. The Lord cited five types of behavior that manifested departure from the will of God under the Mosaic Law.

Jesus terminated that code as the basis for believers' conduct and the Mosaic law no longer remained binding on believers (Heb. 7:11-12). [Cf. the Doctrine of Abrogation]



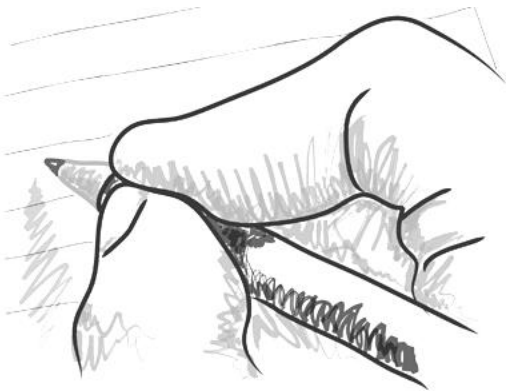
Ezekiel 18:19-20

It is true that we are sinners not only because we practice sin personally (Rom. 3:23; 6:23) but also because we were born with a sinful human nature that we inherited from our parents (Ps. 51:5; Eph. 2:3; Gal. 5:17) and because God imputed the sin of Adam to us (Rom. 5:12-21). However here the point is that people do not die for the sins of their parents, grandparents, children, or grandchildren but for their own sins.



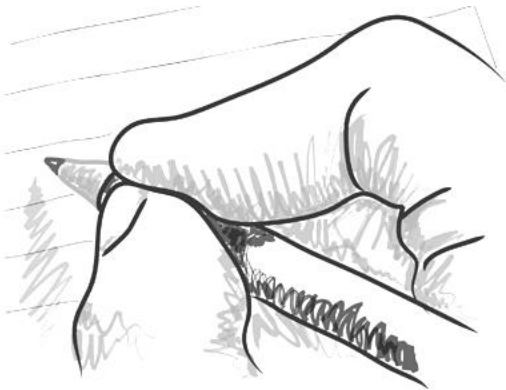
Ezekiel 18:21-22

Doing good works could preclude God's judgment of premature physical death, a judgment promised under the Mosaic Law for those who practiced wickedness. This whole chapter deals with the consequences of good and bad conduct in this life under the Mosaic Covenant. It does not deal with the subject of eternal life. Eternal life has always come to a person by faith alone (Gen. 15:6; Rom. 4:5; Eph. 2:8-9).



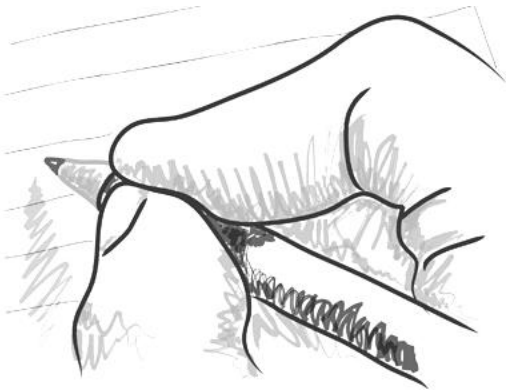
Ezekiel 18:23

God explained that He took no delight in people dying because of their sins. What gave Him pleasure was their turning from their sinful conduct and so continuing to live.



Ezekiel 18:30

In closing, God promised to judge each Israelite according to his or her own conduct. He urged His people to turn from their transgressions of His law so their sins would not prove to be what tripped them up as they journeyed through life.



**Ezekiel & the
Sovereignty
of God**

Notes on Ezekiel

2015 Edition

Dr. Thomas L. Constable

Introduction

TITLE AND WRITER

The title of this book comes from its writer, Ezekiel, the son of Buzi (1:3). "Ezekiel" means "God strengthens (or hardens)" or "God will strengthen (harden)" or "May God strengthen (harden)." The name "Hezekiah" is similar, meaning "May Yahweh strengthen."

"It expresses the prayerful wish of his parents that God would care for the newborn child by endowing him with strength, so that he could face life's vicissitudes with confidence."¹

The Lord strengthened Ezekiel in the face of cynicism and rejection by his fellow Jews. His name appears in only two verses (1:3; 24:24). His hometown is unknown, and no other biblical writer referred to him.

Ezekiel was a Judean priest of Yahweh as well as His prophet, as were Jeremiah (Jer. 1:1), Zechariah (Zech. 1:1), and John the Baptist (Luke 1:5). Ezekiel, Jeremiah, and Zechariah were the only writing prophets who were also priests, and they all ministered during or after the Babylonian exile. Like Jeremiah, there is no evidence that Ezekiel ever served as a priest in the Jerusalem temple. Ezekiel's priestly background may account in part for the interest in priestly things that his book reflects: the actions of the priests in Jerusalem, the Jerusalem temple, the glory of the Lord, and the future temple yet to be built. It probably also explains Ezekiel's familiarity with things connected with priestly ministry, such as cherubim. His wife died during the course of his ministry (24:2, 15-18), but there is no mention in the book that they had children. There are no records of Ezekiel's life outside this book, so we have no information about when, where, or how he died.²

"... he combined in a unique way the priest's sense of the holiness of God, the prophet's sense of the message that had been entrusted to him, and the pastor's sense of responsibility for his people."³

¹Leslie C. Allen, *Ezekiel 1-19*, p. 23. See also J. D. Fowler, *The Theophoric Divine Names in Hebrew*, pp. 98, 100.

²For a sketch of Ezekiel the man, see Leon J. Wood, *The Prophets of Israel*, pp. 358-60.

³John B. Taylor, *Ezekiel: An Introduction and Commentary*, p. 29.

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Study Notes

Constable's Notes on Ezekiel

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Questions?

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"I don't have any answers. I'm a non-prophet."