

## EZEKIEL 1:1-12:28 | THE DESOLATION

## EZEKIEL 4:1-7:27 | SIGNS

## EZEKIEL 6:1-7:27 | THE MOUNTAINS

- Verses 6:1-10 included in Session 4.
- Verses 6:11-14 -- The Sign and its Significance
  - The word **smite** (v. 11) is translated as **kill** in Genesis 4:15, its first usage (in the context of Cain and Able).
    - Ezekiel is to give the picture of violence against the **house of Israel**. Her mountains, which were to be her source of water and protection, were made into her place of idolatry by her own actions.
    - The Lord would allow her to **fall by the sword, by the famine, and by the pestilence** (v. 11).
  - Note that even though Israel as a Kingdom had fallen, and that the Christian world erroneously refers to the “ten lost tribes,” the House of Israel had long since moved back to the land (in part, with others scattered). The desolation here is not referring to the fall of the Northern Kingdom to the Assyrians, but rather to the destruction of the land and people under the current seige by Babylon.
- Verses 7:1-15 -- The Land of Israel
  - Clearly the destruction of the land was connected to the works of the people. The land would be judged because of **thy ways** and **all thine abominations** (v. 3, 4).
  - The Lord had pronounced judgment: **the end is come** (v. 6).
  - The destruction of the land would result in a time in which neither would the **buyer rejoice, nor the seller mourn** (v. 12).
    - The context is the land, and under the Torah land is forever in the family, so a buyer would rejoice to get an opportunity to “lease” some land, a rare opportunity.
    - The time for buying and selling had come to a close.
    - That which had been sold would not be returned in the Jubilee, for there would be no Jubilee, thus **the seller shall not return to that which is sold** (v. 13).
    - The instructions for buying and selling land are found in Leviticus 25.
  - When **the day** is mentioned (v. 10, 12) it is not (in my opinion) a direct reference to *the Day of the Lord*, but rather the day of destruction in the present calamity with Babylon. If a reference to the Day of the Lord, it is only in type.
- Verses 7:16-22 - The Remnant
  - There is (as in chapter 6) a remnant that **shall escape** (v. 16). This remnant would be **mourning, every one for his iniquity** (v. 16). Indeed, this is always the purpose of God’s judgment on His people.
  - This escaped remnant would be **feeble** and **weak** (v. 17). They would be in **sackcloth** (v. 18) and with **baldness upon all their heads** (likely a symbol of mourning). The former wealth of the remnant, **their silver and their gold** will be of no value (v. 19).
  - The **beauty of his ornament** (v. 20) is either the Temple itself or the entire land (the bride). It would be given **into the hands of the strangers for a prey, and to the wicked...for a spoil; and they shall pollute it** (v. 22).
  - Thus this section promises a remnant but does not promise them a life of ease.
- Verse 7:23-27 - The Sign and its Significance
  - As with the mountains of Israel, where there was a sign (smiting) and significance (destruction) (Ezek. 6:11-14), so with the land of Israel there is a sign and its significance.

- The sign: **Make a chain** (v. 23). The chain is a sign of captivity. The captivity is due to the **bloody crimes** (v. 23).
- God would bring **the worst of the heathen** who will **possess their houses** and defile their holy places and, in general, bring destruction (vv. 24-25). In addition, **mischief shall come upon mischief, and rumour shall be upon rumour** (v. 26).
- The worst calamity is that there will be no **vision of the prophet** and **the law shall perish from the priests, and the counsel from the ancients** (v. 26). This is similar to the famine of **hearing the words of the Lord** warned of by the prophet Amos (Amos 8:11).
- Notice again that *this was not an age of grace*. Rather, the Lord said, **I will do unto them after their way, and according to their deserts will I judge them**. The purpose was that **they shall know that I am the Lord** (v. 27).

## EZEKIEL 8:1-11:24 | SECOND VISION

- The first vision (Ezek. 1:1-3:27) took place at Chebar. This vision takes place at Jerusalem.
- See outline for structure of this section.

### EZEKIEL 8:1-4 | THE BEGINNING OF THE VISION

- Verse 1 –
  - This vision took place approximately 14 months after the vision of Ezekiel 3:16. This is about 594BC.
  - The **elders of Judah** are likely those of Tel Abib (Ezek. 3:15), men of Judah who, like Ezekiel, had been captive for at least several years.
  - Ezekiel was in **mine house** when the vision came.
- Verse 2 –
  - The immediate vision was **a likeness as the appearance of fire**.
    - Note that the modern versions have the appearance of *a man*.
    - The Hebrew word fire is *esh* and man is *ish*, using the same two Hebrew letters, only the pronunciation is different and only context can make the determination. The more common and expected use of the word is **fire**.
    - The **likeness** (shape) is described as fire on the bottom, and **amber** (copper) on the top.
    - This likeness appears to be the Lord Himself.
  - Taking pains to describe this further would be futile.
- Verse 3 –
  - Ezekiel was moved from his house (v. 1) to Jerusalem.
    - There is nothing to indicate that Ezekiel was not bodily moved to Jerusalem.
    - He was taken to **the door of the inner gate that looketh toward the north**. This is likely the northern gate into/out of the Temple but could be the city gate.
  - At this gate was **the seat of the image of jealousy**. What is this? We are not told.
    - Presumably it is some idol that had been placed near the Temple's entrance, one which **provoketh [God] to jealousy**.
    - Since the Scripture doesn't define it, there is no need for us to speculate.
    - Compare Deuteronomy 32:16 and 21.
- Verse 4 –
  - What a contrast between this image and **the glory of the God of Israel**. Ezekiel had also seen this **in the plain**, as recorded in Ezekiel 3:22-23.

A	U   8:1-4. The beginning of the Vision.
V	W   8:5-9:11. Sins and Punishments.
	X   10:1-22. Cherubim.
V	W   11:1-21. Sins and Punishments.
	X   11:22-23. Cherubim.
U	11:24, 25. The end of the Vision.