

The Book of Ezekiel
“God’s Judgment on Jerusalem”
Week 7: March 15, 2020
Ezekiel 5:1-17
Answers

Recap from Session 6:

- The Jewish exiles would not be happy with the three messages Ezekiel would bring them from the Lord, for he was going to announce the **Destruction** of Jerusalem and the **Ravaging** of the Promised Land.
- 1. **The Sign Message: The Siege of Jerusalem (Chapters 4-5)**
 - a. **The Judgment on Judah (4:4-8)**
 - i. The **Nation** had sinned and their sins had **Caught** up with them.
 - ii. **The Famine in the City (4:9-17)**
 - 1. The Lord commanded him to combine three **Grains** (Wheat, Barley, and Spelt) and two **Vegetables** (Beans and Lentils) and grind them into flour and bake bread.
 - iii. **The Destiny of the People (5:1-17)**
 - 1. The greatest tragedy was that Israel would **Cease** to bring **Glory** to Jehovah God, and would become a shameful **Reproach** among the nations.
 - b. **Once a church has lost its Witness for the Lord, is there Anything Left?**

Session 7

1. The Judgment

- a. **Vs. 1: “...Knife...”** “Chereb-” sword. This word or idea is figurative of **Sweeping** the city clean of its **Inhabitants**. (**Isa. 7:20; Jer. 41:5**)
- b. The divine Justice is accurate. **Chereb** is the common word for weapon and is used 83 times by Ezekiel to speak of the means by which...
 - i. **Jerusalem (6:11)**
 - ii. **Edom (25:13)**
 - iii. **Tyre (26:6)**
 - iv. **Egypt (29:8-9)**
 - v. **Gog (38:21)**
- c. **Vs. 1, “... Divide the hair...”**
 - i. Hair was a sign of **Consecration** of a **Priest** (**Lev. 21:4-5**).
 - ii. It (Hair) was also the symbol of a **Nazarite** vow. In **Jeremiah 41**, It (Hair) was a sign of **Catastrophe**. From **Job 1, Isa 22, and Jer. 7**, it was a sign of **Mourning**.

2. The Judgment of Thirds

- a. One third of the hair was to be **Burned**, symbolic of the consuming pestilence and famine.
- b. A second third was to be **Smitten** with the sword, as to be the lot of many inhabitants.

- c. A third part was to be **Scattered** in the wind, a figure of the scattered exiles. (**Rev. 8:7-12: The Judgment of Thirds**).
 - i. **Vss. 3-4, "...The Skirts..."**
 - 1. This is giving the image of Ezekiel's **Robe**. The small remnant of God's people who eventually returned to the city is pictured by the few hairs that were **Bound** up in Ezekiel's robe ("**Skirt**"). Even this tiny remnant was to be **Subjected** to additional trials.

3. Fire

- a. **Vs. 4: "...Fire..."**
 - i. Many things are included in the concept of fire. One of the allegorical idioms is being "**Tried by Fire**"
 - 1. Fire here is **Tribulation**. The idea of fire being used as a method of refining is used throughout the Scripture in many contexts.
 - ii. **54** Times in Ezekiel God makes the claim... "**And they shall know I am the Lord.**"
 - 1. Ezekiel's whole theme is the **Recognition** that God is God. Early on, Ezekiel's message pointed out that they were to **Repent** of their idolatry. He warns them, but they do not listen. Judgment fails to **Demonstrate** to them, and all the nations around them, that the Lord is God.
- b. **Vs. 5, "...This is Jerusalem..."**
 - i. Jerusalem was the center of God's **Providential** choice and care. (**Ex. 19:5**)
- c. **Vs. 6, "And she hath changed my judgment..."**
 - i. Ezekiel is always talking of Jerusalem. Remember that Ezekiel is a prophet to the **Slaves** in Babylon, hundreds of miles away from Jerusalem.
 - ii. At the time he was warning them, Jerusalem was still around, yet it was about to be destroyed. (**Deut. 32:8**)
 - 1. **All** nations have been assigned an **Inheritance** by God.
 - iii. God had an **Origin** for Jerusalem, and He has a **Destiny** for Jerusalem.
 - iv. Jerusalem plays a pivotal role in God's plan. When Jerusalem **Fails**, He **Punishes** it; and yet when the **World** is blessed, the blessings come from **Jerusalem**. This was then, not now. (**Mal. 4:1-4**)
- d. **Vss. 7-8:** God will **Vindicate** his holiness before the world with Unparallel punishments upon Israel from the Lord.
 - i. Unparalleled, but **Not to ever be Repeated?...**
- e. **Vs. 10:** This is **Cannibalism!** Such horrors had been predicted by Moses (**Deut. 28:52-57**) and were verified by Jeremiah.
 - i. These judgments on Israel have significance: **For the World** (**Ezek. 5:5-8**); **For Israel** (**Ezek. 5:13-17**); and **For the Survivors** (**Ezek. 6:8-10**).

4. 390 Years

- a. The 390 Years, in reference to the **Sin of Israel**, was somewhat specific, being the years from the setting up the **Calves** of Jeroboam. (**I Ki. 12:30-33**)

5. 40 Years

- a. **View 1:** Perhaps the 40 Years of Judah refers to the part of **Manasseh's** 55-Year reign in which he had not **Repented**, and which, we are expressly told, was the

cause of God's **Removal** of Judah, notwithstanding Josiah's reformation. **(2 Ki. 23:26)**

b. **View 2:** The Forty may **Allude** to the forty years in the wilderness. Elsewhere, God threatened to bring them **Back** to Egypt, which must mean, not Egypt literally, but a **Bondage** as bad as that one in Egypt. **(Deut. 28:68)**

i. So now God will **Reduce** them to a kind of new Egyptian bondage to the **World**: Israel, the greatest **Transgressor**, for a **Longer** period than Judah. **(Ezek. 20:35-38)**

Servitude of the Nation

- 70 years (360)= 25,200 days= 69 years (Less 2 days)
- 606 BC + 69 Years= 537 BC
 - o If July 23, 537 BC was their release...
- Cyrus conquers Babylon, Oct 539 BC; Cyrus Cylinder 538 BC; Return 537 BC; Returnees 1st altar; 536 BC
- -537 (Year) 7 (Months) 23 (Days)
 - o +1 (No "Year 0")
- 2483 (Year) 9 (Months) 21 (Days)
- 1948 (Year) 5 (Months) 14 (Days)= **May 14, 1948**- The date in which the Nation of Israel was restored.

"Times of the Gentiles"



