

**The Book of Ezekiel**  
**“The Messages of Ezekiel- Part 1”**  
**Week 8: September 13, 2020**  
**Ezekiel 6:1-14**  
**Answers**

**Recap from Session 7:**

- 1. The Judgment**
  - a. Hair was a sign of **Consecration** of a **Priest** (**Lev. 21:4-5**).
- 2. The Judgment in 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 was to be **Scattered** in the wind, a figure of the scattered exiles.
- 3. Fire**
  - a. Fire here is **Tribulation**. The idea of fire being used as a method of refining is used throughout the Scripture in many contexts.
  - b. God had an **Origin** for Jerusalem, and He has a **Destiny** for Jerusalem.
  - c. 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**).

**Session 8**

– **Background/Introduction**

- God had commanded His prophet to remain **Silent** except for those times when God commanded him to preach a **Special** message. In these two chapters, there are two messages of judgment from the Lord.
    - The first explains that the **Idolatry** of the people had defiled the land and the temple.
    - The second describes the terrible **Disaster** that would come with the arrival of the Babylonian army.
  - Up to this point, we have had prophecies which largely concerned Jerusalem. However, the prophet will now turn his attention to the whole land of Israel: Judgment is going to come upon the **Entire** land.
- 1. God’s Judgment of the High Places (6:1-7)**
    - a. The land belonged to the Lord, and He allowed the Jewish people to use it as long as they did not **Defile** it with their sins.
    - b. **The Mountains of Israel**
      - i. Notice that he was giving up on the people. Rhetorically, he is prophesying against the **Mountains** because of Idolatry, where the prophet speaks to the altar rather than to King Jeroboam.
      - ii. Under the **New** kingdom, the prophet will portray **Felicity** (**Definition: “Intense happiness”**) of the mountains.
    - c. **The Seriousness of Idolatry**

- i. God took idolatry seriously enough to make it a **Capital** crime. The **Sieges** and **Abuses** on them by their conquerors were brought as God's judgment of idolatry. (**Hos. 4:13**)
- ii. Of course, it was not the physical terrain that had sinned, but the Jewish people had **Polluted** the Holy Land erecting their "**Idols...**" (**Ezek. 6:13**).
- iii. The Jewish prophets despised idolatry and spoke scornfully about the idols that the people valued so much. The prophets called the idols **Nothings** or vanity, **Abominations**, and **Horrid** or obscene terrors.
  - 1. But the word Ezekiel uses is even more derisive because it means "**Pellets of dung.**" The people treated their false gods as the highest things in the land, but God saw them as the **Lowest** and most **Defiling** thing- dung.

**d. High Places**

- i. High places were in **Canaan** before Israel arrived, and God commanded Israel to destroy them. (**Numb. 33:52**)
- ii. Israel was to worship only at the **Tabernacle**, placed at Shiloh.
  - 1. The **Conflict** between **True** worship and **False** worship often centered in these high places.

**2. Gods' Grace to the Jewish Remnant (6:8-10)**

**a. A Remnant**

- i. A "Remnant" is again mentioned. There were **Some** among these people who remained faithful to God. The nation as a whole went away from God, but there was a believing remnant.
  - 1. This is true of church today. **Liberalism** has taken over the bulk of the organized church, but there are **Many** of God's people left.
  - 2. Some have played the harlot: they have committed spiritual adultery. The **Organized** church which will remain after Christ takes His **True** church out of the world is also called a harlot in **Revelation 17**.
  - 3. It was this feeble remnant that **Returned** to the land, **Rebuilt** the temple, **Restored** the worship of the Lord, and eventually made possible the coming of the **Messiah**.

**3. God's Weapons of Destruction (6:11-14)**

**a. Spiritual Fornication**

- i. Just as a wife can be unfaithful to her husband, **Israel** was viewed as being unfaithful to **Jehovah**.
- ii. As he **Lamented** the abominations that his people had committed, the prophet combined both **Speech** and **Action** (Clapping, stomping his foot).
- iii. In **Ezek. 21:14** and **17**, these actions represented God's response to the invasion and assault of the Babylonians. From the context, when Ezekiel struck his hands together, it symbolized the **Marching** of soldiers and the **Clashing** of the swords.
- iv. When God "**Stretches out his hand**" (**6:14**), it means that Judgment **Is Coming**.

- v. At least 60 times, Ezekiel wrote, **“And they shall know that I am the LORD.”** Whether in Blessing or Chastening, the Lord’s purpose is to reveal Himself to us in His Love and Grace.

