

**The Book of Ezekiel**  
**Chapters 18-21: God is Just (Part 3)**  
**Lesson 22 “National Responsibility” (Part 2)**  
**Ezekiel 20:1-44 (ANSWERS)**  
**February 7, 2021**

**Recap from Lesson 20:**

- Ezekiel delivered this message on **August 14, 591 BC**, to some Jewish elders who came to his house to “Inquire of the Lord.” But the prophet knew that their hearts were not right with God and that they had no right to ask the Lord for instruction. **(Ezek. 20:30-32)**
  - Willingness to **Submit** and **Obey** is the mark of the person who can seek God’s **Guidance** and expect to **Receive** it.
- 1. **Israel in Egypt (Ezek. 20:5-8)**
  - a. In Egypt, God revealed Himself to the Jews through the ministry of **Moses** and **Aaron** as well as through the terrible **Judgments** He inflicted on the land of Egypt.
- 2. **Israel’s Exodus from Egypt (Vss. 9-10)**
  - a. The Lord had every reason to pour out His wrath on Israel, but for His **Name’s** sake, He **Rescued** His people.
- 3. **Israel at Sinai (Vss. 11-12)**
  - a. Israel tarried there about two years at Sinai, where God revealed His glory and gave them laws.
    - i. That law that God gave Israel at Sinai consisted of Statutes and Ordinances governing every area of life: Their **Civic** Responsibilities, the **Maintaining** of Courts and Judges, the **Punishment** of offenders, and the Responsibilities of the **People** and their priest in the **Religious** life of the nation.

**Lesson 21:**

- 1. **Israel in the Wilderness (Ezek. 20:13-26)**
  - a. After leaving Sinai, the Jews marched to **Kadesh Barnea**, where the Lord told them to enter Canaan and claim their promised **Inheritance**. **(Num. 13-14)**
    - i. He had already searched out the land, but the people **Insisted** on sending in a representative from each of the **Twelve** tribes to scout out the land.
    - ii. They searched the land for **Forty** days, and **All** of the men agreed that the land was exactly as God described it, but **Ten** of the spies said that God was not **Great** enough to enable Israel to conquer it.
      - 1. This led to God’s **Judgment** that the nation would wander in the wilderness for forty years and that every **21** year old and older would die during that time. **(Num. 14)**
      - 2. Once again, it was for the glory of **His name** that He did not destroy them and start a new nation with Moses as the father. **(Num. 14:11-21)**

- a. At the end of the forty years, Moses prepared the **New** generation to enter the land by reviewing the law and the covenants, as recorded in Deuteronomy.
- 2. Israel in the **Promised Land** (**Ezek. 20:27-30**)
  - a. **Joshua** brought the people into Canaan and led them in the defeat of the enemy and the claiming of the land.
    - i. Before he died, he directed the **Assigning** of the land to the various tribes, and encouraged them to claim their land.
  - b. **Ezek. 20:28-29; Lev. 18:26-30**
    - i. Instead of winning the **Canaanites** to faith in the true and living God, the Jewish people began to **Live** like their enemies and worship their gods.
- 3. Israel in **Exile in Babylon** (**Ezek. 20:31-32**)
  - a. This is the **Practical** application of the message to the people of Ezekiel's generation: They were living just like their fathers.
    - i. "**Even unto this day**" they were **Sinning** against the Lord! **Ignoring** their privilege of being God's special people, their fathers wanted to be like the pagan nations in their worship and in their leadership; and God let them have their way and then punished them. (**Num. 23:9**)
- 4. Israel's **Future Kingdom** (**Ezek. 20:33-44**)
  - a. Ezekiel had made it very clear to the elders why they were not qualified to inquire of God, but he did not **End** his message there.
    - i. God in His grace gave him a **Message of Hope** for the people, though they certainly did not deserve it.
    - ii. Ezekiel described a future "**Exodus**" of the Jewish people from the nations of the world, a return to their own land which God swore to give them.
  - b. The "**I will**" statements of the Lord reveal both His **Mercy** and **Power**.
    - i. "**I will bring you out**" (**Ezek. 20:34**) implies much more than the **Release** of the exiles from Babylon.
      - 1. It speaks of a **Future** regathering of Israel from the nations of the world to which they had been scattered. (**Deut. 30:1-8**)
    - ii. God promises to bring them out, but He also says He will "**Bring them Into the wilderness**" (**Ezek. 20:35-36**) where He will deal with their sins and Cleanse them of their rebellion. (**Ezek. 36:24-26; Hos. 2:14-15**)
    - iii. His next promise is "**I will bring you into the bond of the covenant**" (**Ezek. 20:37**), teaching that Israel will be **Restored** to her covenant relationship to the Lord and will experience the blessings of the new covenant.
    - iv. "**I will purge out... the rebels**" (**Ezek. 20:38**), and they will not be **Allowed** to enter the land of Israel and enjoy the blessings of the **Messianic** kingdom.
    - v. \*\*\*As for the true believers who receive their Messiah, God declares, "**I Will accept them.**" (**Ezek. 20:40**)
      - 1. God will establish a **Sanctified** nation that will worship Him in holiness. (**Ezek. 20:41**)

2. They will come to know the Grace of God, for all the blessing He showers on the nation will be for His name's sake and not because of any merit on their part. (**Ezek. 20:44**)

**Conclusion:**

- The experiences described in **Vss. 33-44** Cannot be applied to the return of the Jewish exiles to the land of Judah in 538 BC.
  - This was not an exodus from Many countries nor did it result in the glorious restoration of the Jewish nation.
  - We have to apply this paragraph to that time in the future that Ezekiel describes in **Chapters 33-48**, when Christ will return and the promised kingdom will be established.

