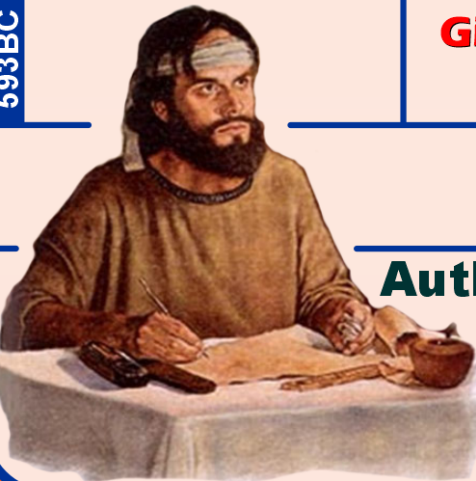




A DISOBEDIENT NATION

EZEKIEL 4-7

BOOK OF EZEKIEL – OUTLINE

INWARD → Personal		OUTWARD ↻ Peoples		ONWARD → Prophetic													
1 — 3		4 — 24		25 — 32		33 — 48											
Ezekiel's Call to Ministry - Ezekiel Birth (623BC) and Ministry Years (593-571BC) 597BC is the 2nd Deportation; Ezekiel taken at age 25 593BC Ezekiel begins Ministry at age 30		Sinfulness of Israel and Fall of Jerusalem - A Disobedient Nation (4-7) - A Departed Glory (8-11) - A Disciplined Nation (12-24)		Judgment on Nations that Opposed Israel - Ammon (25:1-7) - Moab (25:8-11) - Edom (25:12-14) - Philistia (25:15-17) - Tyre (26:1—28:19) - Babylonia (26) - Sidon (28:20-24) - Egypt (29-32)		Restoration of Israel in the Future - Return of Israel to the land (33-39) - Restoration of Israel in the Kingdom (40-48) - Promised Land; Millennial Temple, and the Glory of God											
593BC		Given BEFORE the siege of Jerusalem		587BC		Given DURING the siege of Jerusalem		586BC		Given AFTER the siege of Jerusalem		571BC					
						The City Destroyed 7 Years Prophesying <u>JUDGMENT</u>						The City Restored 15 Years Prophesying <u>HOPE</u>					
Author: Ezekiel (“God strengthens”) Place: Babylonia Time: About 22 years (593-571BC)																	
Events: 605BC — FIRST Siege upon Israel by Nebuchadnezzar (Daniel taken) Ezekiel 17 years old																	
597BC — SECOND assault upon Jerusalem (Ezekiel taken) Ezekiel 25 years old																	
593BC — Ezekiel at age 30 called by God to testify against Israel Ezekiel 30 years old																	
586BC — THIRD assault upon Jerusalem (City & Temple destroyed) Ezekiel 37 years old																	

THE BOOK OF EZEKIEL



Ezekiel 5

A DISOBEDIENT NATION — EKEKIEL 4-7

4 SIGNS of Coming Judgment (4-5)

1. Sign of the Brick (4:1-3)



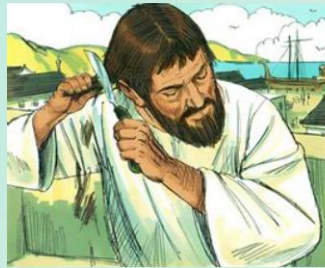
2. Sign of Ezekiel's Lying on his sides (4:4-8)



3. Sign of the Unclean Food (4:9-17)



4. Sign of the Shaved Head and Divided Hair (5:1-17)



2 MESSAGES of Coming Judgment (6-7)

1. Message of Idolatry as the Cause of Judgment (6:1-14)

2. Message on the Nature of Judgment (7:1-27)



A DISOBEDIENT NATION — EK 4-7

- **This occurred exactly four years before the siege of Jerusalem by Babylon, which resulted in the total destruction of the city (i.e., 586 B.C.).**
- **Ezekiel 4-5 is one sustained dramatic act foreshadowing the siege of Jerusalem.**
- **Ezekiel 4-5 contain a series of silent, dramatic acts related to God's enforced silence of (Ek.3:26).**





FOURTH DRAMATIZATION — DIVIDED HAIR

EZEKIEL 5:1-17

"And you, son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard; then take scales to weigh and divide the hair.

EZEKIEL 5:1



"And you, son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard; then take scales to weigh and divide the hair. (Ek.5:1)



- **Ezekiel builds on his siege imagery.**
- **Hair represents the people of Jerusalem.**
- **Ezekiel's actions pictures the events that will occur to the people of Jerusalem.**



"And you, son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard; then take scales to weigh and divide the hair. (Ek.5:1)

- **God told Ezekiel to shave his head and beard with a sharp sword.**
- **The normal instrument for shaving was a “razor.” Here it is a sword.**
- **Then Ezekiel was to divide his cut hair using a scale to measure it in three equal piles.**



"And you, son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard; then take scales to weigh and divide the hair. (Ek.5:1)

- God's scales of justice were fair and reliable. Judah was weighed by YHWH and found wanting!**
- Weighing symbolized discriminating evaluation.**
- Shaving one's head (and beard) was a sign of mourning (Jb.1:20; Is.15:2-3; Je.7:29; 48:37; Ek.7:18), humiliation (2Sm.10:4-5), and possibly repentance (Je.41:5). No doubt all these were implied in Ezekiel's actions.**



"And you, son of man, take a sharp sword, take it as a barber's razor, and pass it over your head and your beard; then take scales to weigh and divide the hair. (Ek.5:1)

- He did this possibly sometime near the end of his previous two signs. But he did nothing else till the 430 days (390 + 40) of his symbolic siege had ended.**
- When the days of the siege were over, after 430 days (Ek.4:5-6), he was to burn one-third of the hair in the center of the model of Jerusalem that he had built with the brick (Ek.4:1).**
- He should chop up another third of the hair with his sword outside the model city.**



You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around it with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them.

EZEKIEL 5:2



You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around it with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them. (Ek.5:2)

- **To accomplish this sign Ezekiel journeyed from the confines of his house. He went “in the midst the city.”**
- **After Ezekiel shaved, he was to use a set of scales for weighing his hair in three equal piles with a few strands left over.**
- **Ezekiel carried a third of his hair to the middle of the city and set it on fire.**
- **Hair was usually a sign of religious devotion.**



You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around it with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them. (Ek.5:2)

- **This illustrates that a third of the people would die by the plague or by FAMINE (5:12).**
- **Those who survived the famine had to face the sword.**
- **After burning the first third of his hair, Ezekiel went through the city with the second third and chopped it up with his SWORD.**
- **A third of the Jerusalemites would die by the sword (Ek.5:12).**



You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around it with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them. (Ek.5:2)

- **The one-third of the inhabitants of Jerusalem who would survive the siege would still be in jeopardy. This was illustrated by the prophet's scattering a third of his hair to the wind.**
- **The remaining third he was to throw up into the air so the wind would blow it away.**
- **Those who survived Jerusalem's fall to Babylon would be taken away in CAPTIVITY and would live in fear.**



You shall burn with fire one-third in the midst of the city, when the days of the siege are finished; then you shall take one-third and strike around it with the sword, and one-third you shall scatter in the wind: I will draw out a sword after them. (Ek.5:2)

SIGN SUMMARY

- **One third BURNED and die in the city (2Ki.25:9)**
- **One third CUT with sword and die outside the city (2Ki.25:18-21; 2Ch.36:17)**
- **One third SCATTERED in the wind and go into captivity (2Ki.25:11,,21)**
- **Few hairs tied to Ezekiel's robe (Ek.5:3) [a small remnant]**
- **Few hairs put in fire (CALAMITY) and spread to all Israel (Ek.5:4)**

**You shall also take a small number
of them and bind them in the edge
of your garment.**



EZEKIEL 5:3



You shall also take a small number of them and bind them in the edge of your garment. (Ek.5:3)

- **After Ezekiel had burned, chopped, and scattered his hair, a few strands remained.**
- **God told Ezekiel to tuck them away in the folds of his garment.**
- **Hiding these few hairs represented God's preserving a remnant in the midst of judgment.**



You shall also take a small number of them and bind them in the edge of your garment. (Ek.5:3)

- **The “garment” was the long robe or tunic men wore.**
- **It was secured at the waist by a belt or sash.**
- **The bottom was pulled up and tucked into the belt to form a pouch for carrying things. This was probably where Ezekiel put those few hairs.**



**Then take some of them again and
throw them into the midst of the
fire, and burn them in the fire. From
there a fire will go out into all the
house of Israel.**

EZEKIEL 5:4



Then take some of them again and throw them into the midst of the fire, and burn them in the fire. From there a fire will go out into all the house of Israel. (Ek.5:4)

- **The few hairs in Ezekiel's garment did not remain undisturbed, for he was to toss some of them in the fire.**
- **This “fire” probably refers (as in v.2) to the suffering and death awaiting these people.**
- **This judgment was for the whole house of Israel. Even the remnant in exile would not escape the flames of oppression.**



**"Thus says the Lord GOD:
'This is Jerusalem; I have
set her in the midst of the
nations and the countries
all around her.**

EZEKIEL 5:5



"Thus says the Lord GOD: 'This is Jerusalem; I have set her in the midst of the nations and the countries all around her. (Ek.5:5)

- **Evidently Ezekiel's verbal explanation of this drama came at the very end of the drama, at the time of the real destruction of Jerusalem. Ezekiel was no longer silent then.**
- **Jerusalem was the recipient of His word, the dwelling place of His glory, and the object of His love.**
- **The splendor of His favor only magnified the blackness of her deeds.**
- **Instead of honoring her God she rebelled against Him.**



"Thus says the Lord GOD: 'This is Jerusalem; I have set her in the midst of the nations and the countries all around her. (Ek.5:5)

- **Amazingly Israel's conduct was lower than the standards of Gentile nations.**
- **The Lord explained that the center of the drama was Jerusalem that He had set at the center of many nations and lands.**
- **God wanted to use His people planted in such a prominent place to educate and draw the surrounding peoples (i.e., "the nations) to Himself (Du.4:6-8).**
- **God's people were the revelatory epicenter ("midst of the nations") of the world.**



**She has rebelled against My judgments
by doing wickedness more than the
nations, and against My statutes more
than the countries that are all around
her; for they have refused My
judgments, and they have not walked
in My statutes.'**

EZEKIEL 5:6



She has rebelled against My judgments by doing wickedness more than the nations, and against My statutes more than the countries that are all around her; for they have refused My judgments, and they have not walked in My statutes.' (Ek.5:6)

- **God was not capriciously inflicting this punishment on Jerusalem. It came because of her rebellion.**
- **God does not have good days and bad days. His justice is always applied in holiness and love at the same time.**



**Therefore thus says the Lord GOD:
'Because you have multiplied
disobedience more than the nations
that are all around you, have not walked
in My statutes nor kept My judgments,
nor even done according to the
judgments of the nations that are all
around you'—**

EZEKIEL 5:7



Therefore thus says the Lord GOD: 'Because you have multiplied disobedience more than the nations that are all around you, have not walked in My statutes nor kept My judgments, nor even done according to the judgments of the nations that are all around you'— (Ek.5:7)

- Israel rebelled against God's laws and decrees more than the surrounding nations.**
- Instead of being a witness to the heathen nations, Israel had exceeded them in idolatrous practices.**
- Since Ezekiel's people were unique in their disobedience, they were to be outstanding in their punishment.**



**therefore thus says the Lord
GOD: 'Indeed I, even I, am
against you and will execute
judgments in your midst in
the sight of the nations.'**

EZEKIEL 5:8



therefore thus says the Lord GOD: 'Indeed I, even I, am against you and will execute judgments in your midst in the sight of the nations. (Ek.5:8)

- **Jerusalem would suffer judgment in the sight of the nations.**
- **The object of God's special favor would soon become the object of His special judgment.**
- **This is very emphatic! God will act against Israel to maintain the truthfulness of His own revelation.**
- **God wanted to reach all nations through Israel. She was the means, not the goal!**



**And I will do among you what I have
never done, and the like of which I
will never do again, because of all
your abominations.**

EZEKIEL 5:9



And I will do among you what I have never done, and the like of which I will never do again, because of all your abominations. (Ek.5:9)

- **The Lord would punish Jerusalem uniquely for her sins.**
- **God will execute judgment against His own covenant people more severely than other judgments because Israel knew Him.**



**Therefore fathers shall eat their sons
in your midst, and sons shall eat their
fathers; and I will execute judgments
among you, and all of you who remain
I will scatter to all the winds.**

EZEKIEL 5:10



Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds. (Ek.5:10)

- **The food shortage was so severe that the people had resorted to cannibalism.**
- **Father's would eat their own sons, and sons their fathers, in the siege (Lv.26:29; Du.28:53; 2Ki.6:28-29; Je.19:9; Lm.4:10).**
- **Such horrors had been predicted by Moses (Du.28:52-57) and were verified by Jeremiah (Lm.2:20; 4:10).**



Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds. (Ek.5:10)

- **God would scatter most of the surviving remnant from the Promised Land.**
- **Flavius Josephus also tells us of the same horrendous acts occurring in the siege of Jerusalem by Titus in A.D. 70.**
- **Notice it is YHWH, not the nations, who scatters His people.**



**'Therefore, as I live,' says the Lord GOD,
'surely, because you have defiled My
sanctuary with all your detestable
things and with all your abominations,
therefore I will also diminish you; My
eye will not spare, nor will I have any
pity.**

EZEKIEL 5:11



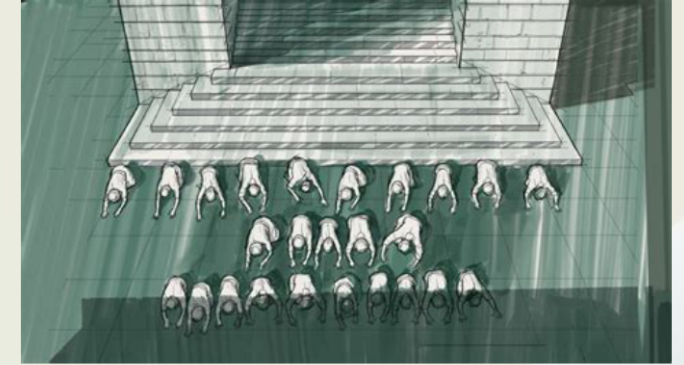
'Therefore, as I live,' says the Lord GOD, 'surely, because you have defiled My sanctuary with all your detestable things and with all your abominations, therefore I will also diminish you; My eye will not spare, nor will I have any pity. (Ek.5:11)

- **The clause "as I live" expresses a very solemn oath.**
- **Their greatest sin was defiling the sanctuary, showing the height of their wickedness.**
- **The Lord affirmed that He would withdraw His presence from His people because they had defiled His temple with idols (Ek.10:4; 11:22-23).**
- **God would not have pity on them.**



'Therefore, as I live,' says the Lord GOD, 'surely, because you have defiled My sanctuary with all your detestable things and with all your abominations, therefore I will also diminish you; My eye will not spare, nor will I have any pity. (Ek.5:11)

- God says, “I will also diminish you” which refers to the vision of YHWH and His Spirit leaving the Temple in Jerusalem, moving east to be with the exiles (Ek.8-11).**
- The results of YHWH abandoning His own temple is a complete rejection of the inhabitants of Jerusalem as His people.**
- “My eye” is an anthropomorphic way of referring to God's personal attention to His covenant people.**



One-third of you shall die of the pestilence, and be consumed with famine in your midst; and one-third shall fall by the sword all around you; and I will scatter another third to all the winds, and I will draw out a sword after them.

EZEKIEL 5:12



One-third of you shall die of the pestilence, and be consumed with famine in your midst; and one-third shall fall by the sword all around you; and I will scatter another third to all the winds, and I will draw out a sword after them. (Ek.5:12)

● **Four well-known judgments:**

⚡ **PESTILENCE**

⚡ **SWORD**

⚡ **FAMINE**

⚡ **SCATTERING**

- **1/3 Consumed with PESTILENCE and FAMINE**
- **Scarcity of food generally breeds disease**

- **1/3 Fall by SWORD outside the city**
- **Those who tried to resist the enemy by fighting but were defeated in battle.**

- **1/3 scatter by the wind, but a sword will follow them**
- **Those who escaped into distant regions could not run away from God. The sword found them.**



**'Thus shall My anger be spent, and I
will cause My fury to rest upon them,
and I will be avenged; and they shall
know that I, the LORD, have spoken it
in My zeal, when I have spent My fury
upon them.**

EZEKIEL 5:13



'Thus shall My anger be spent, and I will cause My fury to rest upon them, and I will be avenged; and they shall know that I, the LORD, have spoken it in My zeal, when I have spent My fury upon them. (Ek.5:13)

- In three short displays Ezekiel indicated that God's judgment would last till the fury of His anger was spent.**
- Verse 13 is the key to the chapter, even to Ezekiel's prophetic ministry as a whole.**
- Notice all the “My's” in this verse! They denote YHWH's personal righteous character. It is God's personal touch.**
- His purpose is an obedient people, not a settled wrath! His acts of judgment are meant to restore, not totally annihilate!**



'Thus shall My anger be spent, and I will cause My fury to rest upon them, and I will be avenged; and they shall know that I, the LORD, have spoken it in My zeal, when I have spent My fury upon them. (Ek.5:13)

- It is not the people's repentance, but YHWH's mercy that limits and concludes judgment!**
- Ezekiel's purpose was to impress on Israel's conscience God's intense hatred of idolatry and apostasy.**
- Have you ever seen someone try to discipline a child by saying, “If you do that one more time ...”? If the parent doesn't follow through, the child learns not to listen. Empty threats backfire.**
- God wanted them to know that he would do what he said.**



**Moreover I will make you a waste
and a reproach among the
nations that are all around you,
in the sight of all who pass by.**

EZEKIEL 5:14



Moreover I will make you a waste and a reproach among the nations that are all around you, in the sight of all who pass by. (Ek.5:14)

- **Other nations would reproach and mock Jerusalem (Lm.2:15).**



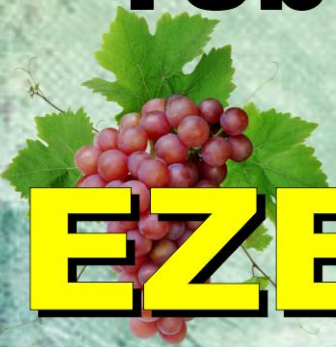
All who pass by clap their hands at you; They hiss and shake their heads At the daughter of Jerusalem: "Is this the city that is called 'The perfection of beauty, The joy of the whole earth'?" (Lm.2:15).

- **The Lord would desolate the people and make them an abhorrence to the observing nations.**



'So it shall be a reproach, a taunt, a lesson, and an astonishment to the nations that are all around you, when I execute judgments among you in anger and in fury and in furious rebukes. I, the LORD, have spoken.

EZEKIEL 5:15



'So it shall be a reproach, a taunt, a lesson, and an astonishment to the nations that are all around you, when I execute judgments among you in anger and in fury and in furious rebukes. I, the LORD, have spoken. (Ek.5:15)

- **God stressed the humiliation Jerusalem would feel because of His judgment.**
- **Those ridiculing nations would be horrified at what was happening to Jerusalem.**
- **In fact such carnage in the city would serve as a warning to them.**
- **God acts against disobedient Israel as a witness to the nations of His righteous character.**



**When I send against them the terrible
arrows of famine which shall be for
destruction, which I will send to
destroy you, I will increase the famine
upon you and cut off your supply of
bread.**



EZEKIEL 5:16



When I send against them the terrible arrows of famine which shall be for destruction, which I will send to destroy you, I will increase the famine upon you and cut off your supply of bread. (Ek.5:16)

- **God is pictured as an attacking archer shooting His destructive arrows against Jerusalem.**
- **God's "arrows" of judgment included famine... wild beasts.... plague, and the sword — calamities uniquely associated with divine judgment on God's disobedient nation (Du.32:23-25; Ek.14:21).**
- **The "arrows of famine" included hail, rain, mice, locusts, and mildew (Du.32:23-24).**



So I will send against you famine and wild beasts, and they will bereave you.

Pestilence and blood shall pass through you, and I will bring the sword against you. I, the LORD, have spoken.' "

EZEKIEL 5:17



So I will send against you famine and wild beasts, and they will bereave you. Pestilence and blood shall pass through you, and I will bring the sword against you. I, the LORD, have spoken.' " (Ek.5:17)

- **Wild beasts, plague, hemorrhage (associated with disease) or possibly cannibalism and war would be His instruments to judge them.**
- **These are standard curses for covenant unfaithfulness referred to frequently in the Mosaic Law (Lv.26:22, 26, 29; 28:21, 53-56; Du.32:23-25, 42).**
- **Notice, like David's first child with Bathsheba, the children pay the price for their parent's sin (Du.5:9).**
- **"I, the LORD, have spoken" is God's personal signature on their doom.**





A DISOBEDIENT NATION

EZEKIEL 4-7

THE BOOK OF EZEKIEL



Ezekiel 6