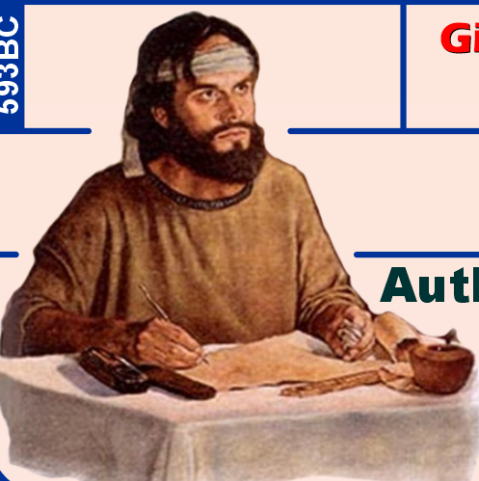


HISTORY OF JUDAH'S CORRUPTION

20a

EZEKIEL

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) - The Futility of False Optimism (12-19) - The History of Judah's Corruption (20-24)		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																	

INTRODUCTION: EZEKIEL 20

- **These prophecies against Judah and Jerusalem focus on Judah's history.**
- **Ezekiel gives a series of four messages on the sword that would smite Jerusalem**



HISTORY OF ISRAEL'S REBELLION & GOD'S GRACE

Ezekiel 20:1-44

**It came to pass in the seventh year,
in the fifth month, on the tenth day
of the month, that certain of the
elders of Israel came to inquire of
the LORD, and sat before me.**

EZEKIEL 20:1



It came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me. (Ek.20:1)

- **This was August 14, 591 B.C. The dating of the prophecy indicates a new section and a new series of messages.**
- **Certain elders of the Jewish exiles came to Ezekiel to inquire of the Lord.**
- **Inquiring of the Lord meant securing a divine revelation concerning a particular event.**



It came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me. (Ek.20:1)

- The event that they wanted information about was probably King Zedekiah's attempt to secure Egypt's help in defeating the Babylonians.**
- The exiles' expectations were most certainly heightened as they hoped that Egypt would prove to be the redeemer to free them from Nebuchadnezzar.**
- Such a move was ill-timed; for the Pharaoh soon became ill, and the potential might of Egypt never materialized.**
- These elders probably wanted to know if Zedekiah's overtures to Egypt would be successful, and if the exiles could expect to return home soon.**



**Then the word of the LORD
came to me, saying,**

EZEKIEL 20:2



Then the word of the LORD came to me, saying, (Ek.20:2)

- **In response to the request of these elders, God gave Ezekiel a message for them.**



"Son of man, speak to the elders of Israel, and say to them, 'Thus says the Lord GOD: "Have you come to inquire of Me? As I live," says the Lord GOD, "I will not be inquired of by you."

EZEKIEL 20:3



"Son of man, speak to the elders of Israel, and say to them, 'Thus says the Lord GOD: "Have you come to inquire of Me? As I live," says the Lord GOD, "I will not be inquired of by you." (Ek.20:3)

- The elders' question is not recorded, but it must have been inappropriate because God refused to respond.**
- God would not satisfy their curiosity about the matters that concerned them.**
- Ezekiel was to communicate another message to these elders, a message that included judgment because of the Israelites' abominable idolatry throughout their history.**



**Will you judge them, son of
man, will you judge them?
Then make known to them
the abominations of their
fathers.**

EZEKIEL 20:4



Will you judge them, son of man, will you judge them? Then make known to them the abominations of their fathers. (Ek.20:4)

- **The answer God then gave was not a response to their question but a review of their history.**
- **To find an answer the people only needed to look into their past.**
- **Ezekiel was to confront them regarding the detestable practices of their fathers.**



Will you judge them, son of man, will you judge them? Then make known to them the abominations of their fathers. (Ek.20:4)

- **The court was to be opened and the evidence presented. Ezekiel was to act as the prosecuting attorney and present the evidence against the accused (Ek.22:2).**



Now, son of man, will you judge, will you judge the bloody city? Yes, show her all her abominations! (Ek.22:2).



**"Say to them, 'Thus says the Lord GOD:
"On the day when I chose Israel and
raised My hand in an oath to the
descendants of the house of Jacob,
and made Myself known to them in the
land of Egypt, I raised My hand in an
oath to them, saying, 'I am the LORD
your God.'**

EZEKIEL 20:5



"Say to them, 'Thus says the Lord GOD: "On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I am the LORD your God.'" (Ek.20:5)

- When God sovereignly selected Israel to be His people He bound Himself to them as their God and Protector.**
- He revealed Himself to them in Egypt and with uplifted hand He said to them, I am the Lord your God.**
- This incident was at the burning bush when God appointed the people's deliverer (Ex.3:1-10).**
- The raised hand (Ek.20:5 (twice), was apparently a gesture used when one made an oath (Ex.6:8; Nh.9:15; Ps.106:26; Ek.36:7; 44:12; 47:14).**



On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.

EZEKIEL 20:6



On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands. (Ek.20:6)

- **Why did God trace His selection of Israel only to the time of Moses?**
- **God selected Israel when He made His covenant with Abraham (Ge.12:1-3; 15:1-21; 17:1-8).**
- **Ezekiel was speaking of God's selection of Israel as a NATION.**



On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands. (Ek.20:6)

- **When God made His covenant with Abraham, the patriarch did not even have an heir as the next recipient of the covenant.**
- **When the family of Joseph went into Egypt, they were only a small clan of nomadic herdsman (Ge.46:1-27, 31-34).**
- **But in Moses' time Abraham's descendants had grown into a nation.**



**Then I said to them, 'Each of you,
throw away the abominations
which are before his eyes, and
do not defile yourselves with the
idols of Egypt. I am the LORD
your God.'**

EZEKIEL 20:7



Then I said to them, 'Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I am the LORD your God.' (Ek.20:7)

- **In His grace God asked the nation only to be faithful to Him, and to turn from the vile images and idols of Egypt.**
- **The Book of Exodus did not detail Israel's religious life before the Exodus, but Ezekiel implied that it was a time of apostasy.**



But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.'

EZEKIEL 20:8



But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.' (Ek.20:8)

- **But Israel refused to heed God's command.**
- **They did not remove the vile images nor forsake the idols of Egypt.**
- **This rebellion deserved judgment, so God was ready to pour out His wrath on them in Egypt.**



**But I acted for My name's sake, that
it should not be profaned before the
Gentiles among whom they were, in
whose sight I had made Myself
known to them, to bring them out of
the land of Egypt.**

EZEKIEL 20:9



But I acted for My name's sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt. (Ek.20:9)

- **Yet the wrath did not come; Israel was spared.**
- **Israel's being spared from God's wrath was not because of any goodness on her part.**
- **It was only because of God's grace and mercy: "for My name's sake" (Ek.20:14, 22).**



But I acted for My name's sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt. (Ek.20:9)

- **The “name” of God expressed His revealed character.**
- **God's reputation among the nations was at stake in His covenant faithfulness to His people.**
- **Instead of giving them judgment, which they deserved, God gave deliverance.**



A scenic landscape featuring a calm lake in the middle ground, surrounded by green and blue mountains. The foreground is filled with dense, vibrant autumn foliage in shades of orange and yellow. A dark wooden fence runs along the bottom left. The sky is filled with soft, white clouds.

ISRAEL'S REBELLION IN THE WILDERNESS AND GOD'S GRACE

Ezekiel 20:10-26

**"Therefore I made them go out
of the land of Egypt and brought
them into the wilderness.**

EZEKIEL 20:10



"Therefore I made them go out of the land of Egypt and brought them into the wilderness. (Ek.20:10)

- God discusses His relationship to the first generation (Ek.20:10-17) and to the second generation (Ek.20:18-26).**
- The wilderness experience began with another outpouring of God's grace, by which He led them out of Egypt and into the desert.**
- Those listening to Ezekiel would remember hearing about the miracle at the Red Sea when God parted the waters for Israel and delivered them from Pharaoh's pursuing army.**



**And I gave them My statutes and
showed them My judgments,
'which, if a man does, he shall
live by them.'**

EZEKIEL 20:11



**And I gave them My statutes and showed them My judgments,
'which, if a man does, he shall live by them.' (Ek.20:11)**

- **God did not rescue Israel only to abandon her in the heat of the desert.**



**Moreover I also gave them My
Sabbaths, to be a sign between them
and Me, that they might know that I
am the LORD who sanctifies them.**

EZEKIEL 20:12



Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them. (Ek.20:12)

- **He saved her from Egypt so that He could set her apart to Himself as His special nation.**
- **God singled out one of His laws — the Sabbaths — as a visible manifestation of the Mosaic Covenant (Is.56:1-8).**
- **It was a sign to the Israelites that they were God's special people and were obligated to keep His Law.**



Moreover I also gave them My Sabbaths, to be a sign between them and Me, that they might know that I am the LORD who sanctifies them. (Ek.20:12)

- **God gave them the Sabbath Day as a sign of the special relationship and blessing that they enjoyed because He had chosen them.**
 - **The sabbath reminded them of Yahweh's creation of the cosmos (Ex.20:11)**
 - **The sabbath reminded them of His creation of their nation (Du.5:14-15)**
 - **The sabbath was the central sign of the Old Covenant (Is.56:2,4).**



Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, 'which, if a man does, he shall live by them'; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them.

EZEKIEL 20:13



Yet the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes; they despised My judgments, 'which, if a man does, he shall live by them'; and they greatly defiled My Sabbaths. Then I said I would pour out My fury on them in the wilderness, to consume them. (Ek.20:13)

- **Instead of responding in obedience to God's gracious provision, the nation disobeyed and rebelled against His rule (Nu.10:11-14:35) and kept on in idolatry (Ek.20:16).**
- **The Israelites made the Sabbath common by failing to observe it as a special day of the week even though God intended it to be a day of rest and remembrance for them.**



**But I acted for My name's sake,
that it should not be profaned
before the Gentiles, in whose
sight I had brought them out.**

EZEKIEL 20:14



But I acted for My name's sake, that it should not be profaned before the Gentiles, in whose sight I had brought them out. (Ek.20:14)

- **Because of God's reputation as Israel's God, it moved Him to have mercy on them.**
- **Annihilating (v.13, “consume them”) them would have made it appear to the other nations that He was unable to sustain them and to fulfill His promises to them.**
- **“For my name's sake” expresses one of God's motives in dealing with humanity.**
- **Consistent with His holiness God is concerned to vindicate the honor of His name.**



So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given them, 'flowing with milk and honey,' the glory of all lands,

EZEKIEL 20:15



So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given them, 'flowing with milk and honey,' the glory of all lands, (Ek.20:15)

- **God swore to the Israelites that He would not bring that generation of them into the Promised Land because they had rebelled against Him and had worshipped idols.**



**because they despised My judgments
and did not walk in My statutes, but
profaned My Sabbaths; for their heart
went after their idols.**

EZEKIEL 20:16



because they despised My judgments and did not walk in My statutes, but profaned My Sabbaths; for their heart went after their idols. (Ek.20:16)

- **For Ezekiel, "idolatry is the quintessential cause of the Babylonian exile."**



**Nevertheless My eye spared
them from destruction. I did
not make an end of them in
the wilderness.**

EZEKIEL 20:17



Nevertheless My eye spared them from destruction. I did not make an end of them in the wilderness. (Ek.20:17)

- **God's response was the same as His response in Egypt. The people deserved to die, but for the sake of His name (Ek.20:9, 22) He spared them.**
- **There was a temporal judgment. Those who had sinned were not allowed into the Promised Land.**
- **The Lord spared His people. He did this in response to Moses' intercession for the people (Nu.14:13-19; Du.1:26-40; Ps.106:23-25).**



"But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols.

EZEKIEL 20:18



"But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols. (Ek.20:18)

- **The Lord then instructed the children of the generation that He had liberated from Egyptian bondage not to follow the bad example of their fathers.**
- **God repeated His opportunities of blessing to the second generation in the wilderness. But the same reaction developed.**



**I am the LORD your God: Walk
in My statutes, keep My
judgments, and do them;**

EZEKIEL 20:19



**I am the LORD your God: Walk in My statutes,
keep My judgments, and do them; (Ek.20:19)**

- **Since He was Yahweh their God they should remain faithful to the terms of the Mosaic covenant that He had made with their nation.**



**hallow My Sabbaths, and they
will be a sign between Me and
you, that you may know that I
am the LORD your God.'**

EZEKIEL 20:20



hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I am the LORD your God.'(Ek.20:20)

- **God earnestly pled with them through Moses to obey the divine law (Ek.20:19) and to faithfully observe the sabbaths as an outward sign and reminder that they were indeed God's people.**
- **Unfortunately that new generation was every bit as bad as the former one.**



"Notwithstanding, the children rebelled against Me; they did not walk in My statutes, and were not careful to observe My judgments, 'which, if a man does, he shall live by them'; but they profaned My Sabbaths. Then I said I would pour out My fury on them and fulfill My anger against them in the wilderness.

EZEKIEL 20:21



"Notwithstanding, the children rebelled against Me; they did not walk in My statutes, and were not careful to observe My judgments, 'which, if a man does, he shall live by them'; but they profaned My Sabbaths. Then I said I would pour out My fury on them and fulfill My anger against them in the wilderness. (Ek.20:21)

- God gave the children the same orders He had given their parents (Ek.20:11-12,18-20), but the children followed their parents in violating God's laws.**
- They also rebelled against the Lord, as their fathers had done, so He resolved to punish them in the wilderness.**



**Nevertheless I withdrew My hand
and acted for My name's sake, that
it should not be profaned in the
sight of the Gentiles, in whose
sight I had brought them out.**

EZEKIEL 20:22



Nevertheless I withdrew My hand and acted for My name's sake, that it should not be profaned in the sight of the Gentiles, in whose sight I had brought them out. (Ek.20:22)

- **Destruction was deserved, but once again God acted in grace for the sake of His name (Ek.20:9,14,21-22).**
- **The Lord withheld punishment for the sake of His reputation (Nu.16:21-22; 25:1-9).**



**Also I raised My hand in an oath
to those in the wilderness, that
I would scatter them among the
Gentiles and disperse them
throughout the countries,**

EZEKIEL 20:23



Also I raised My hand in an oath to those in the wilderness, that I would scatter them among the Gentiles and disperse them throughout the countries, (Ek.20:23)

- **God did not destroy the second generation of people for their sin, but He did impose some judgments on them. The first judgment was dispersion.**
- **God swore to them that He would scatter them among the other nations and disperse them in other lands because of their covenant unfaithfulness (Lv.26:33; Du.28:64; Ps.106:26-27).**



**because they had not executed
My judgments, but had
My statutes, profaned My Sabbaths,
and their eyes were fixed on their
fathers' idols.**

EZEKIEL 20:24



because they had not executed My judgments, but had despised My statutes, profaned My Sabbaths, and their eyes were fixed on their fathers' idols. (Ek.20:24)

- **Just before Israel entered the land, God exhorted the people to obey His covenant.**
- **God delineated the blessings that would come through obedience and the problems that would result from disobedience (Du.28:1-68), including being scattered among the nations (Du.28:64-68).**



**"Therefore I also gave them up
to statutes that were not good,
and judgments by which they
could not live;**

EZEKIEL 20:25



**"Therefore I also gave them up to statutes that were not good,
and judgments by which they could not live; (Ek.20:25)**

- **God's second judgment was abandoning the people to their sin ("gave them up").**
- **Some have felt that God was referring here to the Mosaic Law.**
- **It is better to see the "statutes" and "judgments" as commandments of the pagan religions to which Israel had turned.**
- **This judgment came AFTER the second generation rebelled. The Mosaic Law was given to the first generation years earlier.**



**"Therefore I also gave them up to statutes that were not good,
and judgments by which they could not live; (Ek.20:25)**

- **God's "giving over" of the people to sin was His judicial act.**
- **Because they refused to follow His righteous ways, God would abandon them to the consequences of their actions.**
- **Paul expressed a similar judgment by God on the heathen (Ro.1:24, 26, 28).**



HISTORY OF JUDAH'S CORRUPTION

20a

EZEKIEL