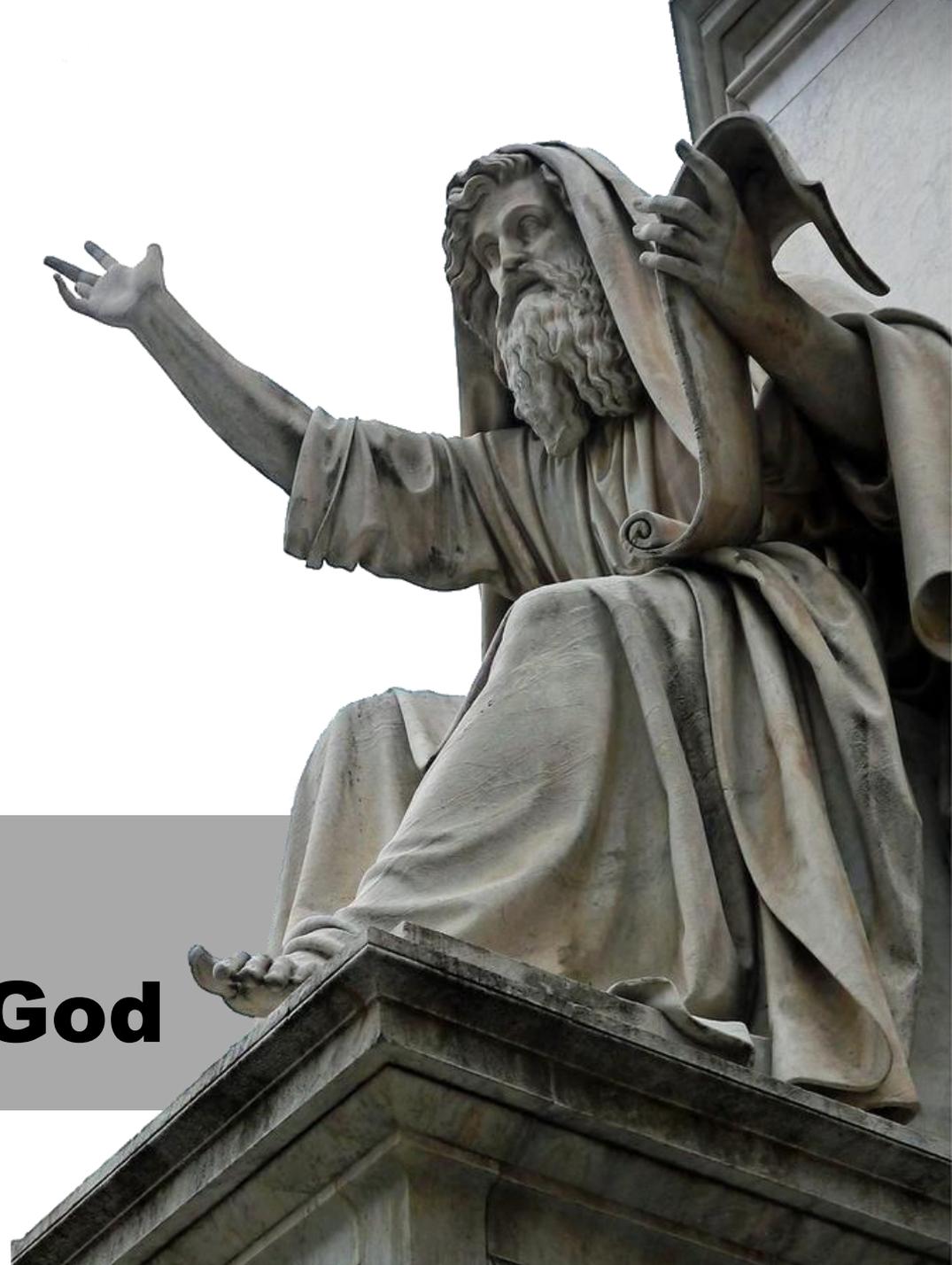


Ezekiel & the Sovereignty of God



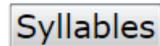
Part 8. Fulfilled Prophecies in Ezekiel



sovereignty

[**sov**-rin-tee, **suhv**-]

 Spell

 Syllables

[Examples](#)

[Word Origin](#)

noun, plural *sovereignties*.

1. the quality or state of being [sovereign](#), or of having supreme power or authority.
2. the status, dominion, power, or authority of a sovereign; royal rank or position; royalty.
3. supreme and independent power or authority in government as possessed or claimed by a state or community.
4. rightful status, independence, or prerogative.
5. a sovereign or independent state, community, or political unit.



sin¹ 

[sin]

Spell

Syllables

[Synonyms](#)

[Examples](#)

[Word Origin](#)

noun

1. transgression of divine law:
the sin of Adam.
2. any act regarded as such a transgression, especially a willful or deliberate violation of some religious or moral principle.
3. any reprehensible or regrettable action, behavior, lapse, etc.; great fault or offense:
It's a sin to waste time.



syncretism

[**sing**-kri-tiz-uh m, **sin**-]

Spell Syllables

Word Origin

noun

1. the attempted reconciliation or union of different or opposing principles, practices, or parties, as in philosophy or religion.
2. *Grammar.* the merging, as by historical change in a language, of two or more categories in a specified environment into one, as, in nonstandard English, the use of *was* with both singular and plural subjects, while in standard English *was* is used with singular subjects (except for *you* in the second person singular) and *were* with plural subjects.



hope

[hohp]

Spell

Syllables

[Synonyms](#) [Examples](#) [Word Origin](#)

noun

1. the feeling that what is wanted can be had or that events will turn out for the best:
to give up hope.
2. a particular instance of this feeling:
the hope of winning.
3. grounds for this feeling in a particular instance:
There is little or no hope of his recovery.
4. a person or thing in which expectations are centered:
The medicine was her last hope.
5. something that is hoped for:
Her forgiveness is my constant hope.



redemption

[ri-**demp**-shuh n]

 Spell

 Syllables

[Examples](#) [Word Origin](#)

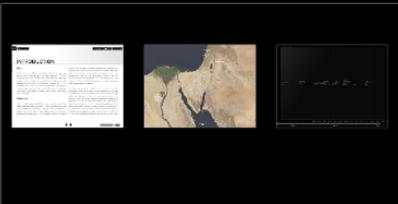
noun

1. an act of [redeeming](#) or atoning for a fault or mistake, or the state of being [redeemed](#).
2. deliverance; rescue.
3. *Theology*. deliverance from sin; salvation.
4. atonement for guilt.
5. repurchase, as of something sold.
6. paying off, as of a mortgage, bond, or note.
7. recovery by payment, as of something pledged.



Ezekiel

Introduction



The Call of the Prophet



Sep. 17, 592 BC

The Coming Siege of Jerusalem



Visions of the Evil of Jerusalem

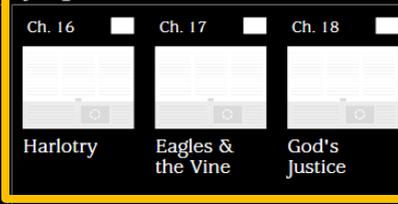


Jan. 15, 588 BC

The Watchman on the Wall



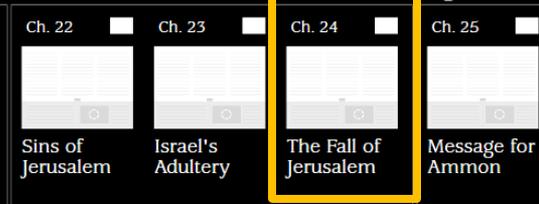
Judgment on Israel



Coming Downfall

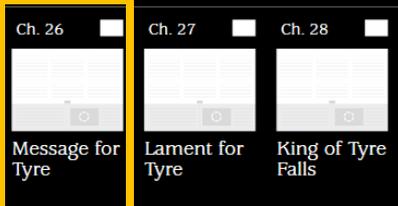


The Two Prostitutes

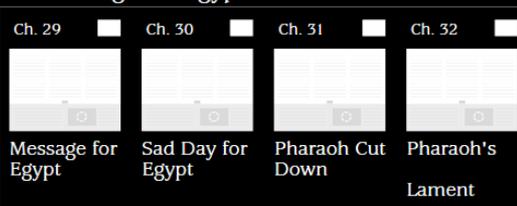


587 or 586 BC

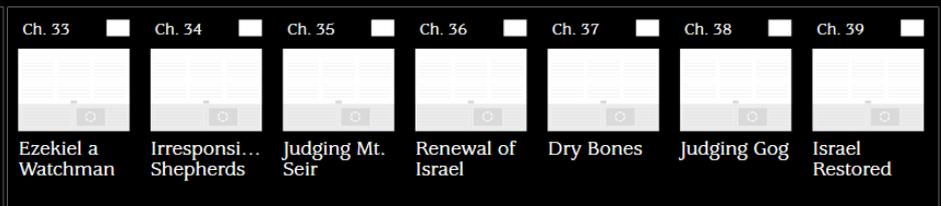
Oracles against Six Pagan Nations



Oracles against Egypt



Israel's Restoration



Vision of the Future: The New Temple and The New Law



Resetting the Promised Land



**Ezekiel & the
Sovereignty
of God**

our strength...
We submit...
Those who...
We get enough...
Our fathers...
Slaves rule...
and there is...
and their bread...
We get our...
lives because...
of the sword...
in the desert...
Our skin is...
hot as an oven...
because of...
hunger...
Women have...
been ravished...
in Zion...
and virgins...
in the towns...
of Judah...
have been...
hung up by...
their hands...
Princes are...
shown no...
respect...
Elders are...
shown no...
respect...
Young men...
toil at the...
millstones...

Ezekiel

The Living Creatures and the Glory of the Lord

1

In the thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kabor River, the heavens were opened and I saw visions of God.

10 Their faces looked like this: Each of the four had the face of a man, and on the right side each had the face of a lion, and on the left the face of an ox; each also had the face of an eagle. 11 Such were their faces: each had two wings, one touching the wing of another creature on either side, and all four were spread out upward, covering its body. 12 Each one went straight ahead. Wherever the spirit would go, without turning, the appearance of the creatures was like burning torches. Fire moved between the creatures; it flashed out and forth to and fro.

Ezekiel & the Sovereignty of God

The Siege of Jerusalem

24 In the ninth year, in the tenth month, on the tenth day of the month, the word of the LORD came to me: ² “Son of man, write down the name of this day, this very day. The king of Babylon has laid siege to Jerusalem this very day. ³ And utter a parable to the rebellious house and say to them, Thus says the Lord GOD:

“Set on the pot, set it on;

pour in water also;

⁴ put in it the pieces of meat,
all the good pieces, the thigh and the shoulder;
fill it with choice bones.

⁵ Take the choicest one of the flock;



Dating Ezekiel



EZEKIEL'S DATED PROPHECIES			
Groups of Dated Messages	Passages	Ezekiel's Calendar Month/Day/Year	Modern Calendar Month/Day/Year
1st	1:1—3:15	4/5/5	July 31, 593
2nd	3:16—7:27	4/12/5	Aug. 7, 593
3rd	8:1—19:14	6/5/6	Sept. 17, 592
4th	20:1—23:49	5/10/7	Aug. 14, 591
5th	24:1—25:17	10/10/9	Jan. 15, 588
6th	26:1—28:26	?/1/11	? 1, 587 or 586
7th	29:1-16	10/12/10	Jan. 5, 587
8th	29:17—30:19	1/1/27	Apr. 26, 571
9th	30:20-26	1/7/11	Apr. 29, 587
10th	31:1-18	3/1/11	June 21, 587
11th	32:1-16	12/1/12	Mar. 3, 585
12th	32:17—33:20	?/15/12	? (Mar.) 17, 585
13th	33:21—39:29	10/5/12	Jan. 9, 585
14th	40:1—48:35	1/10/25	Apr. 28 (or Oct. 22), 573

Jerusalem Walls Breached 29 July 587 BC



Ezekiel & the Sovereignty of God

Haran

ASSYRIA

Tigris

900 miles
(up to 5 months)

BABYLON

Tel-abib

Chebar River

CYPRUS

Salamis

Zeda

SYRIA

LEBANON

Damascus

Mediterranean Sea

GALILEE

ISRAEL

Jerusalem

Tamar

EGYPT

Zoan

Memphis

Tiles Courtesy of MapQuest
(c) OpenStreetMap contributors, CC-BY-SA

116.00 MILES

147.00 KM



MAPS ▾

4000 BC	2200 BC	1967 BC	1580 BC	1405 BC	1371 BC	1065 BC	945 BC	586 BC	5 BC	29 AD
FROM CREATION TO THE FLOOD	FROM THE FLOOD TO ABRAHAM	THE TIME OF THE PATRIARCHS	THE SOJOURN IN EGYPT AND THE EXODUS	THE ISRAELITE CONQUEST	THE TIME OF THE JUDGES	THE UNITED KINGDOM	THE DIVIDED KINGDOM	FROM EXILE TO RESTORATION	THE LIFE OF CHRIST	THE TIME OF THE APOSTLES



מוזאון ארצות המקרא ירושלים
Bible Lands Museum Jerusalem
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Calendar

<PREV **December 2015** NEXT>

Sat	Fri	Thu	Wed	Tue	Mon	Sun
5	4	3	2	1		
12	11	10	9	8	7	6
19	18	17	16	15	14	13
26	25	24	23	22	21	20
		31	30	29	28	27

By the Rivers of Babylon

?Which Biblical Figure Are You



The exhibition is open until May 15, 2016

A story never told before...

The story of a family that lived through the Babylonian Exile, its tragedy and redemption.

The Bible Lands Museum Jerusalem is proud to present this special exhibition focusing on one of the most significant events in the history of the Jewish people – the Babylonian Exile.

Experience the destruction of Jerusalem, the grueling journey to Babylonia, the daily lives of the Judean exiles in captivity and finally the return to Zion.

On display for the first time are original artifacts dating to the destruction of Jerusalem and the Babylonian Exile, including clay tablets from the Al-Yahudu archive (named after the city that the Judean exiles settled, in southern Iraq) which display fascinating evidence of the lives of the exiles. This archive is considered one of the most important archaeological finds relating to the history of the Jewish people. Complementing these artifacts are illustrations from the Medieval and Modern eras of the dramatic events which have become a symbol of the resilience of the Jewish people. Advanced multi-media enhances this exhibition which focuses on one of the most important milestones in the

The palm sized tablets that reveal what life was really like for Jews exiled in Nebuchadnezzar's Babylon

- Ancient clay tablets were discovered in modern-day Iraq
- Exhibition based on 100 cuneiform tablets no bigger than an adult's palm
- Show contracts between Judeans driven from, or convinced to move from, Jerusalem by King Nebuchadnezzar around 600 BC
- Detail trade in fruits, taxes paid, debts owed and credits accumulated

By [Reuters](#) and [Mark Prigg For Dailymail.com](#)

Published: 08:45 EST, 3 February 2015

Read more: <http://www.dailymail.co.uk/sciencetech/article-2937909/Ancient-tablets-reveal-life-Jews-Nebuchadnezzars-Babylon.html#ixzz3tUKFF7ZV>

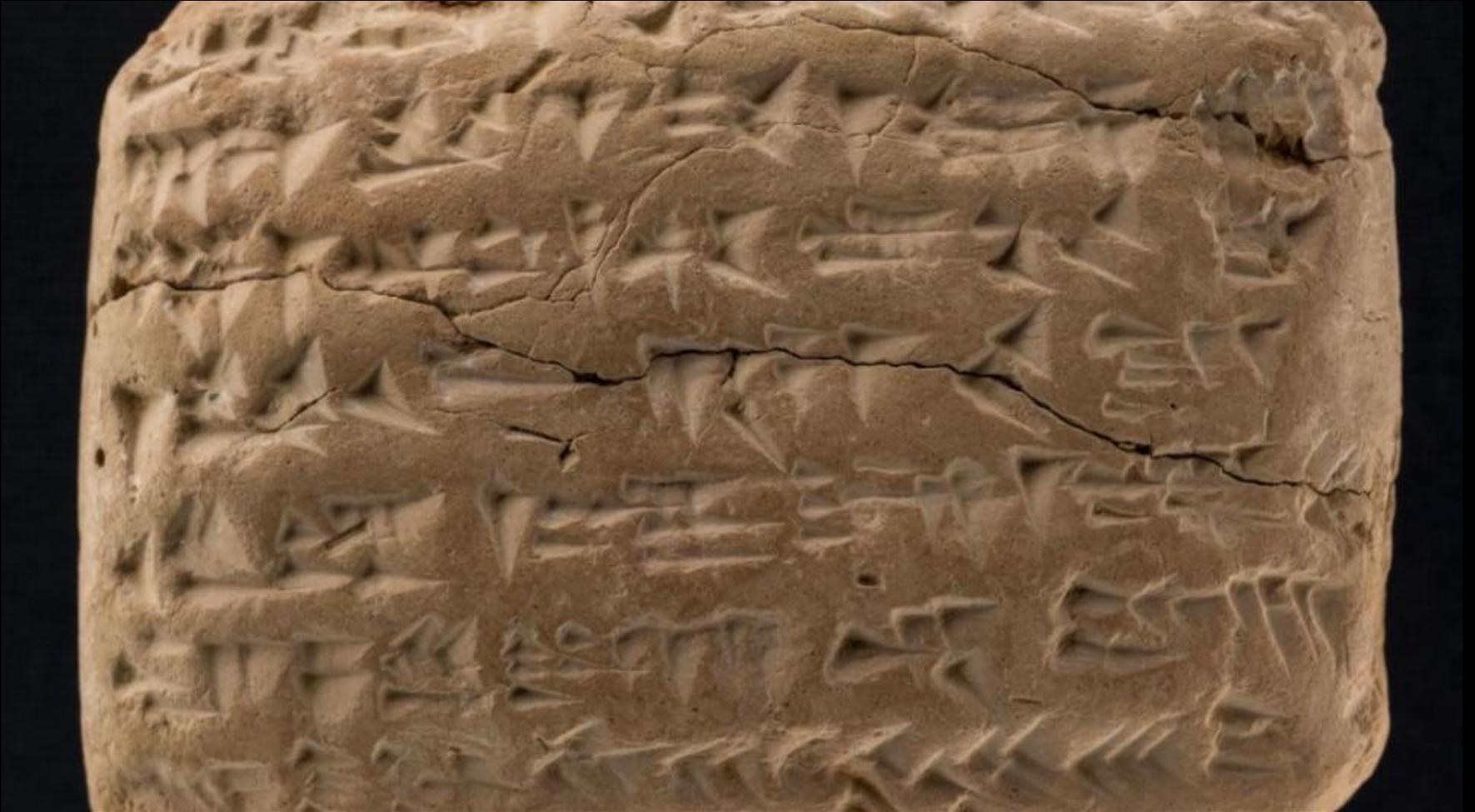


The exhibition is based on more than 100 cuneiform tablets, each no bigger than an adult's palm



© REUTERS

They detail transactions and contracts between Judeans driven from, or convinced to move from, Jerusalem by King Nebuchadnezzar around 600 BC.



A clay tablet from 572 BCE, the earliest known text documenting the Judean exile in Babylonia



Bulla containing the name of the scribe of the king of Judah from the time of the Babylonian conquest



The exhibition details one Judean family over four generations, starting with the father, Samak-Yama, his son, grandson and his grandson's five children, all with Biblical Hebrew names, many of them still in use today.



© REUTERS

Ancient storage jars, believed to be from ancient Babylonia, are displayed during the exhibition.

'It was like hitting the jackpot,' said Filip Vukosavovic, an expert in ancient Babylonia, Sumeria and Assyria who curated the exhibition at Jerusalem's Bible Lands Museum.

'We started reading the tablets and within minutes we were absolutely stunned.

'It fills in a critical gap in understanding of what was going on in the life of Judeans in Babylonia more than 2,500 years ago.'

Nebuchadnezzar, a powerful ruler famed for the Hanging Gardens of Babylon, came to Jerusalem several times as he sought to spread the reach of his kingdom.

Each time he came - and one visit coincided with the destruction of Jerusalem's first temple in 586 BC - he either forced or encouraged the exile of thousands of Judeans.

One exile in 587 BC saw around 1,500 people make the perilous journey via modern-day Lebanon and Syria to the fertile crescent of southern Iraq, where the Judeans traded, ran businesses and helped the administration of the kingdom.

'They were free to go about their lives, they weren't slaves,' Vukosavovic said.

'Nebuchadnezzar wasn't a brutal ruler in that respect.

'He knew he needed the Judeans to help revive the struggling Babylonian economy.'

The tablets, each inscribed in minute Akkadian script, detail trade in fruits and other commodities, taxes paid, debts owed and credits accumulated.

Cuneiform script is one of the earliest known systems of writing, distinguished by its wedge-shaped marks on clay tablets, made by means of a blunt reed for a stylus.

The exhibition details one Judean family over four generations, starting with the father, Samak-Yama, his son, grandson and his grandson's five children, all with Biblical Hebrew names, many of them still in use today.

'We even know the details of the inheritance made to the five great-grandchildren,' said Vukosavovic.

'On the one hand it's boring details, but on the other you learn so much about who these exiled people were and how they lived.'

THE JUDEAN EXILE

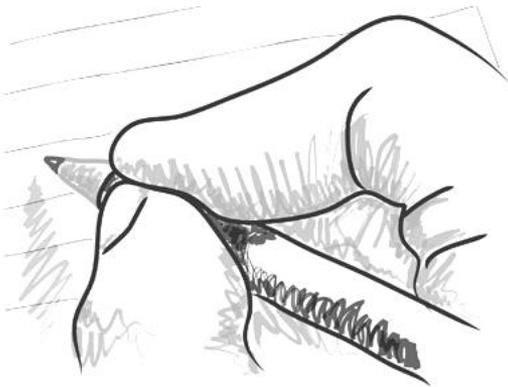
Nebuchadnezzar, a powerful ruler famed for the Hanging Gardens of Babylon, came to Jerusalem several times as he sought to spread the reach of his kingdom.

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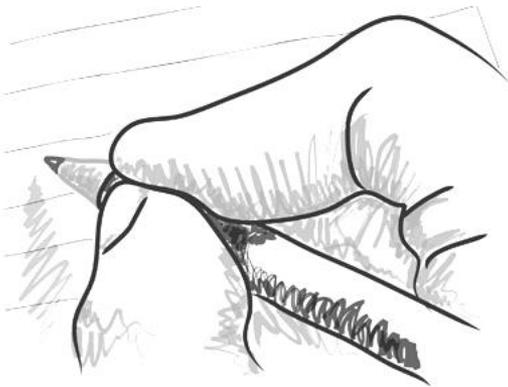
Ezekiel Chapter 24.

Until now Ezekiel had predicted that judgment would fall on Jerusalem and Judah **in the future**. The day of that judgment finally arrived, and he proceeded to announce it with a parable and two acted signs or "action sermons."



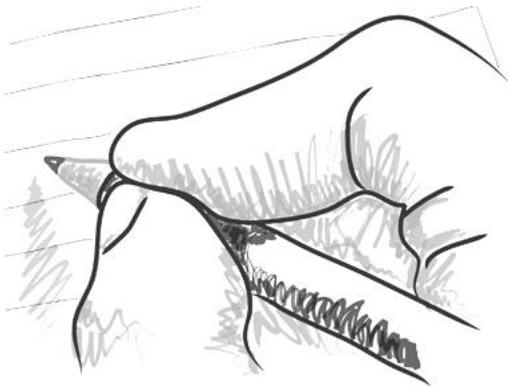
Ezekiel 24:1-14

The Parable of the Cooking Pot represented the siege of Jerusalem, which began on the day that Ezekiel told this story. Ezekiel's ability to announce the beginning of the siege from Babylon validated his ministry as a prophet. The Jews later memorialized this special day with an annual fast (Zech. 8:19).



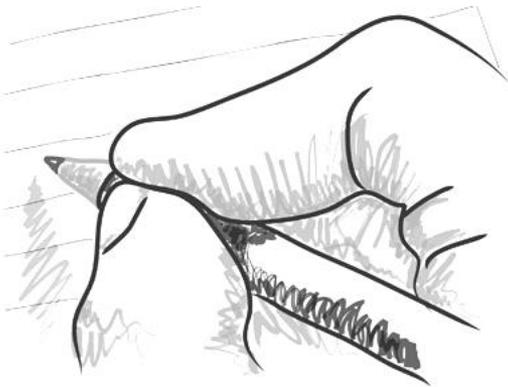
Ezekiel 24:1-14

Ezekiel was to announce woe on the **bloody** city (no longer the holy city) of Jerusalem (cf. Nah. 3:1), which the pot represented (cf. 11:3, 7, 11; Jer. 1:13-14). The pot had rust (Heb. hel'ah) in it that evidently stood for the blood of the people slain there (cf. 22:1-16). Ezekiel was then to draw several pieces of meat out of the pot at random, perhaps signifying God rescuing a remnant from judgment.



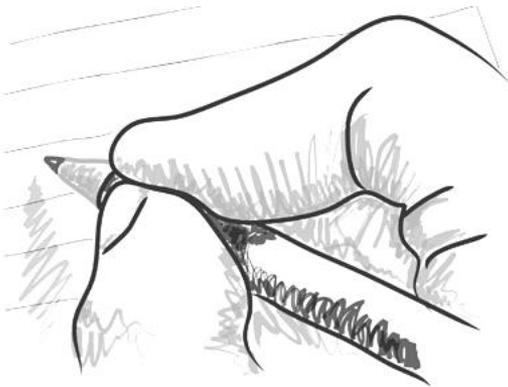
Ezekiel 24:1-14

Blood was in Jerusalem's midst like the blood of a sacrifice that had not been drained out on the ground and covered up (atoned for) as the Law prescribed (Lev. 17:13). Israel's sins were open for all to see, like blood on a bare rock (cf. Isa. 3:9). Not only was Jerusalem a city that had shed much innocent blood, but it was an unacceptable sacrifice to God because of the blood that was in it.



Ezekiel 24:1-14

Therefore Yahweh was draining the blood out of Jerusalem by allowing the Babylonians to slay the Jews in it. The innocent blood that the Jerusalemites had shed had cried out to God for Him to take vengeance and to execute wrath on the murderers, as Abel's blood had done (Gen. 4:10; cf. Isa. 26:21). As the people of Jerusalem had shed blood openly, so the Lord would shed their blood openly, on the bare rock of Jerusalem.



Ezekiel 24:1-14

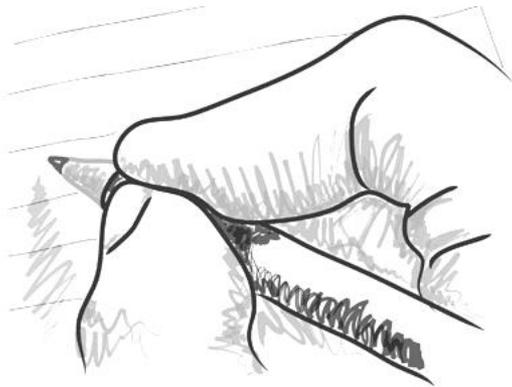
This second oracle (vv. 9-13) stresses not the boiling of meat in the pot but the cleansing of the pot by **superheating**, a second stage in God's judgment process. The Lord pronounced woe on the bloody city of Jerusalem and promised to make the pile of bones of the slain inhabitants great (cf. Isa. 30:33).

Therefore Ezekiel was to kindle a **strong fire**, to boil the meat well, to mix in the spices normally used when meat was cooked this way, and to let the bones burn. All this symbolized the fierceness of the attack on Jerusalem and the many people that would die there.



Ezekiel 24:1-14

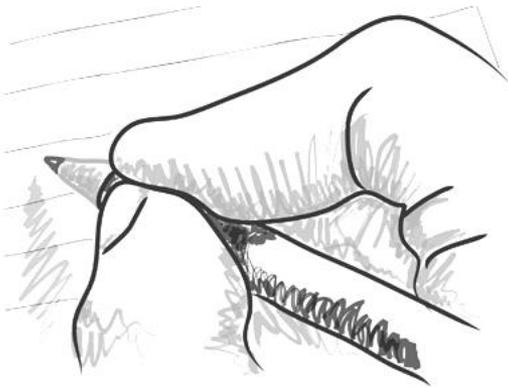
Then Ezekiel was to empty the pot of its contents and replace it on the coals, with the fire burning hotly under it, so it would glow and all the impurities in it would burn up. This represented the continuing purification of Jerusalem after all the Jews had left it. The rust represented the uncleanness of Jerusalem that God would cleanse by using the Babylonians to burn it.



**Ezekiel & the
Sovereignty
of God**

Ezekiel 24:1-14

In conclusion, the Lord promised that this judgment would come as He had predicted. He would not change His mind or mitigate the punishment. He would thoroughly judge the people because of their conduct and actions. They would be the meat and He would provide the heat. This (v. 14) is the most emphatic affirmation of divine resolve in the book.



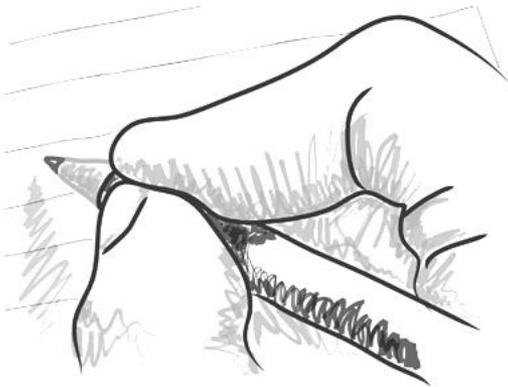
Ezekiel 24:15-27

The preceding parable pictured the siege of Jerusalem itself. The symbolic acts that Ezekiel performed next, evidently on the same day, represented how the exiles were to respond to the news of Jerusalem's siege.



*Tisha B'Av is commemorated on the evening of Monday, August 4, 2014 and continues until sundown on August 5. The ninth day of the Hebrew month of Av -- Tisha B'Av -- is the day in the Hebrew calendar when great calamities befell the Jewish people, including the destruction of both Temples in Jerusalem, the fall of the fortress Beitar in the Jewish rebellion against Rome in 136 CE, and the expulsion of Jews from Spain in 1492. The day is commemorated with fasting, prayers and the reading of *Lamentations*.*

**Ezekiel & the
Sovereignty
of God**



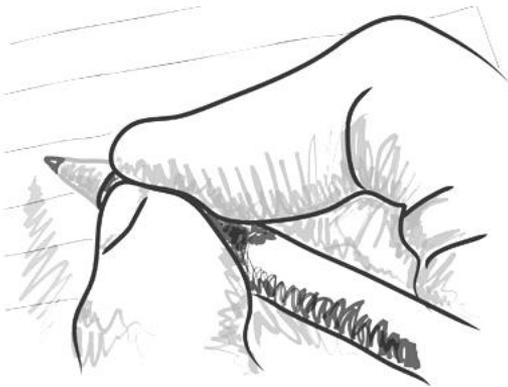
Ezekiel 24:15-27

The Lord told Ezekiel that He was about to take the life of his beloved wife. The prophet was not to mourn, weep, or shed any tears over this personal tragedy (cf. Jer. 16:5-13). Such an announcement raises the question of whether God commits unprovoked acts of cruelty just to illustrate a point. In view of revelations of God's character here and elsewhere, we should probably interpret this statement as meaning that God allowed (or directed) Ezekiel's wife to die at this precise time. He used her death, which He predicted to the prophet, to communicate a message to His people (cf. the unfaithfulness of Hosea's wife).



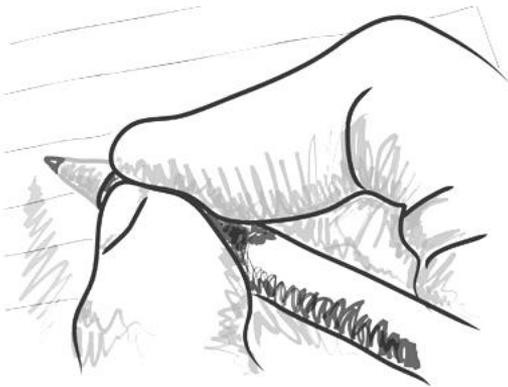
Ezekiel 24:15-27

The text does not say that God put her to death as an object lesson. She could have been ill for some time before she died. Another similar situation involved God allowing the death of His innocent Son to occur at precisely the time God intended, as another expression of His love and judgment. Just because God controls the time of every person's death, He should not automatically be charged with cruelty because He chose this time for Ezekiel's wife's death.



Ezekiel 24:15-27

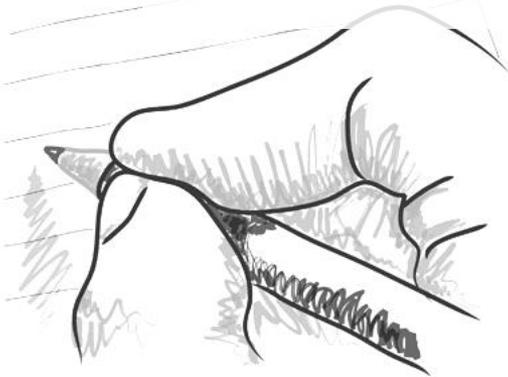
Ezekiel was to observe none of the customary acts of mourning over the death of his loved one, which included throwing dust on his head, going barefoot, covering his mustache, and eating a modest meal after a day of fasting (cf. 2 Sam. 1:12; 3:35; Jer. 16:7; Hos. 9:4). Mourning was not appropriate in cases of capital punishment.



Ezekiel 24:15-27

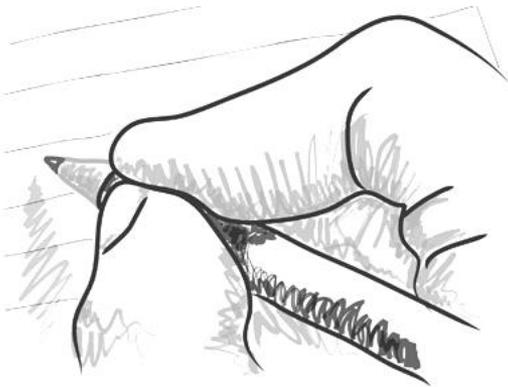
On the morning of the next day, Ezekiel addressed the people, and that evening his wife died. The prophet replied that the Lord had said that He was about to destroy the temple and to slay the relatives of the exiles who remained in Jerusalem. The Jews loved the temple. Ezekiel instructed the people to respond to their tragic loss as he had to his.

The reason they were not to mourn publicly but only privately, though unstated, was that the judgment that God executed on Jerusalem was deserved.



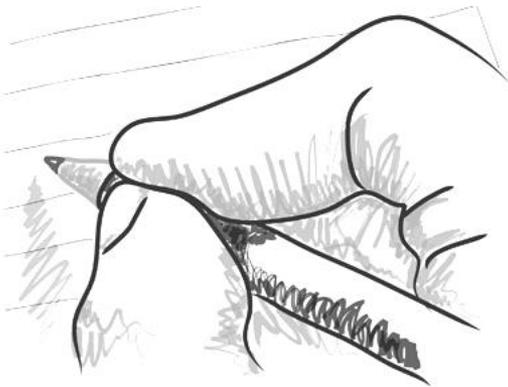
Ezekiel 24:15-27

Ezekiel was not to deliver any more prophetic messages to his fellow exiles after he made the explanation in verses 20-24 until he received word of the destruction of the temple and the capture of the remaining Judahites. This message reached him five months later (33:21). His enforced dumbness must have been limited to prophecies concerning Israel, however, because 25:1-33:20 contains oracles against foreign nations some of which are dated during the siege of Jerusalem.



Ezekiel 24:15-27

When the news of Jerusalem's fall arrived, Ezekiel could resume speaking about Israel, because the Lord would give him additional prophecies about Israel (cf. 33:21-48:35). His silence concerning Israel's affairs during the siege of Jerusalem would have been further testimony to his sorrow. Ezekiel was to be a model for the exiles of how they should respond to the siege of Jerusalem. They should treat it as an unspeakable tragedy. Ezekiel's example would teach the exilic community that Yahweh really was God.



Ezekiel 24:15-27

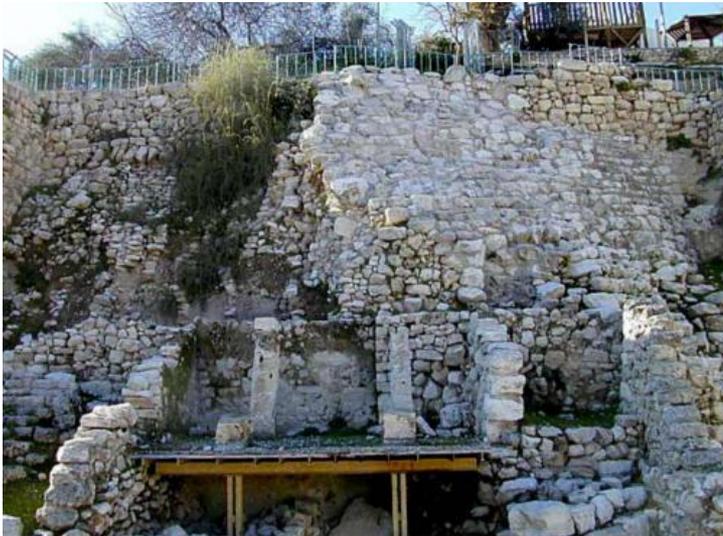
"This is a pivotal chapter in the development of the book. Until now Ezekiel has variously proclaimed the Lord's coming judgment on Jerusalem and Judah. He has systematically answered each argument against the impending judgment. Nothing remained except for the enactment of that discipline recorded in this chapter. The beginning of Babylonia's siege of Jerusalem was described. Then Ezekiel prophesied against the foreign nations who had abused Judah and mocked her during her judgments (25:1-33:20). These foreign nations would be judged for their wicked attitude and actions toward Judah. However, the hope of future restoration and blessing would be promised to Judah."

Alexander, Ralph H. Ezekiel. Everyman's Bible Commentary series. Chicago: Moody Press, 1976.

**Ezekiel & the
Sovereignty
of God**

“Ahiel's House” (City of David)

The most prominent of the three is a four-room house with two monolithic pillars that once supported its flat roof (note the pair of upright pillars on the small platform in the bottom center of the above photo; also below). The house had an outside stone staircase leading to a second story. The outside of Ahiel's house (east) was badly preserved, but the western side on the hill was well preserved. Inside the house were found cosmetics and housewares. In a small storage room over fifty jars were found. Its occupant was identified by an inscription on a jar fragment as "Ahiel" who settled here during the reign of one of Hezekiah's successors. It was probably a fairly attractive piece of real estate, with an impressive view of the Kidron Valley. But, in the summer of 586 BC, his house commanded a terrifying view of the siege by a Babylonian army that was about to break through Jerusalem's walls. **Excavators found that Ahiel's home was one of many torched by Babylonian soldiers who ultimately destroyed the Temple, sitting atop the next hill to the north.**



Not only did Ahiel have a nice house, he had that rarest of ancient conveniences, a bathroom with a carved stone toilet seat, complete with a second hole for males who chose to urinate while sitting down. A shallow bowl found alongside could have been used for water to flush the waste, or to pour a liming agent into the 6-foot-deep cesspit below.

Archaeologists excavated the cesspit and discovered it had been left untouched since the 586 BC siege. Traces of bacteria and other wastes confirmed that the people of Jerusalem were forced to eat wild plants and weeds to avoid death by starvation.

House of Ahiel- Storage Jars and the Toilet

1978 - 1982

0 שתף/שתפי אהבתי

Four columns made of stone were discovered in Ahiel's courtyard. The building's western end was well preserved, while the eastern side was not. Inside an adjacent storeroom over 50 storage jars were found as well as a stone toilet seat built over a pit that would absorb the waste. This find tells us without a doubt that the Ahiel family had social standing and wealth. Only two other toilets of this type have been found from this time period in Israel, both in the City of David.

"...for the life of your young children, who swoon from hunger at every street corner." (Lamentations 2:19) As testimony to the incredible famine that plagued the besieged city, a non-routine test done to the contents of the waste pit in the bathroom of the House of Ahiel revealed that the menu on the eve of the destruction consisted of wild plants. Because they were unable to go out to the fields to bring back fresh agricultural produce, residents were forced to eat whatever they could find within the city walls. Additionally, researchers found tapeworm in the excrement, which one contracts from eating uncooked meat. It seems that at the beginning of the siege, city residents brought the sheep and cattle inside the city walls. When the famine worsened, they slaughtered their animals and ate them uncooked, as the wood previously used for cooking was needed for weapons and to build fortifications.

Location



Following is the estimated location of the find on the map

[Show Discovery on Map](#)

Archaeologists

Yigal Shilo conducted a lengthy excavation in the City of David from 1978 to 1985. The excavations sites were scattered all throughout the eastern slope of the City of David

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**Ezekiel & the
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“The Burnt Room House” (City of David)

The second of the three houses built on the terraces of the "Stepped-Stone Structure" is one designated the "Burnt-Room House" (*below*) by excavators. **Arrowheads found on the floor amid carbonized wood from the ceiling attest to the fierce battle that preceded the conquest and destruction by the Babylonians, as described in [2 Kings 25:8 -9](#):** "On the seventh day of the fifth month, in the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan commander of the imperial guard, an official of the king of Babylon, came to Jerusalem. He set fire to the temple of the Lord, the royal palace and all the houses of Jerusalem. Every important building he burned down."







THE BURNT ROOM AND THE HOUSE OF THE BULLAE

Destruction and Ruin

"He burned the House of the Lord, the king's palace, and all the houses of Jerusalem; he burned down the house of every notable person" (2 Kings 25:9)

This residential quarter went up in flames with the rest of the city during the Babylonian destruction of 586 BCE.

The floors of the houses were covered by a thick layer of ash. Beneath the heap of rubble in one room, Yigal Shiloah uncovered Babylonian and Israelite arrowheads and remnants of a charred piece of wooden furniture bearing a papyrus design. The wood was imported from Syria, attesting to the high status of the residents of these houses.

At the lower end of the excavation site, archaeologists found remains of an archive known as the 'House of the Bullae'. The fire consumed all the scrolls and documents, but hardened and preserved the bullae—pieces of clay bearing imprints with which parchment or papyrus documents were sealed. Some of the bullae bear names known to us from the Bible, such as Gemariah's son of Shaphan, who was a high-ranking official in the court of King Jehoiakim. (Jeremiah 36: 9–12)

Illustration: Bulla of Gemariah's son of Shaphan

החדר השרוף ובית הבולות

הרס וחורבן

"וישרף את בית ה' ואת בית המלך: ואת כל בית ירושלים ואת כל בית גדול קורח קאש" (2 Kings 25:9)

אחד החצרות שניכסו את בני ירושלים נהרס במסגרת 586 לפנה"ס לא פחות של רובע מזרחי זה.

בן החורבן נילה יכול שילוו הודו שרופי ששוכנה אזור עננה חומה את רחובות החורבן ע"י הפסלת המגויסה ראשי תיבות אשיריזי הריס ועד מסתמך לשמור בזמן החורבן. סוקר ונער מספרים הוא משמש עדות מסתמך לשמור הרס של חפשי הבולות

במחצית השנייה החפץ שיריזי של ארכיון המסכה "בית הבולות" הנושא שמותיהם את הבולות הנהרסות הקשה ושימרה את ה"בולות" פיסות קטן ששוכנו בתוכם שובעו ונחלבו החורבן קליל זה מפורסם במסגרות החומה שרתולתו כן אומרי לנשא מזהו המפורסם המספרים במסגרות בן קשת שהיו מפורסם בזמן חורבן הבולות ירושלים וירושלים 12-11



אתר בולות של אשיריזי בן שפן

Ezekiel & the Sovereignty of God

Prophecy Against Tyre

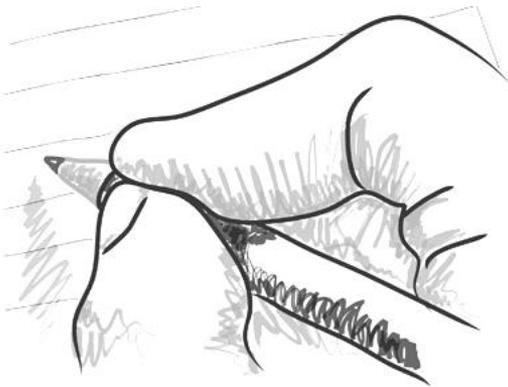
26 In the eleventh year, on the first day of the month, the word of the LORD came to me: ² “Son of man, because Tyre said concerning Jerusalem, ‘Aha, the gate of the peoples is broken; it has swung open to me. I shall be replenished, now that she is laid waste,’ ³ therefore thus says the Lord GOD: Behold, I am against you, O Tyre, and will bring up many nations against you, as the sea brings up its waves. ⁴ They shall destroy the walls of Tyre and break down her towers, and I will scrape her soil from her and make her a bare rock. ⁵ She shall be in the midst of the sea a place for the spreading of nets, for I have spoken, declares the Lord GOD. And she shall become plunder for the nations, ⁶ and her daughters on the mainland shall be killed by the sword. Then they will know that I am the LORD.

⁷ “For thus says the Lord GOD: Behold, I will bring against Tyre from the north



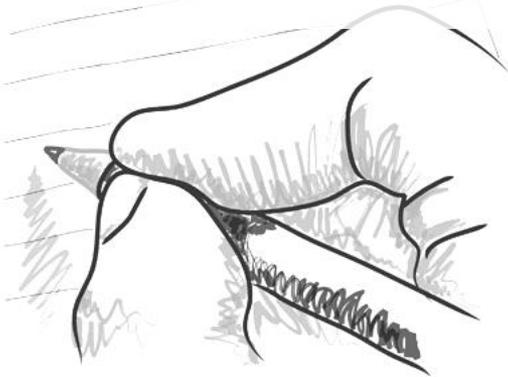
Ezekiel Chapter 26.

This chapter consists of four related prophecies, the first four of seven dealing with God's judgment of Tyre.



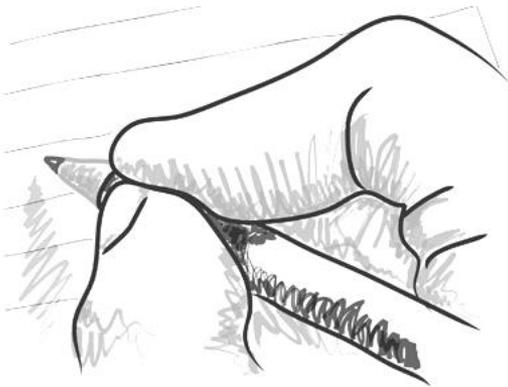
Ezekiel 26:1-6

This chapter consists of four related prophecies, the first four of seven dealing with God's judgment of Tyre. Divine judgment would come on this city-state because its people rejoiced at Jerusalem's destruction (cf. 25:3; Gen. 12:3; Prov. 15:5b). According to other prophets the Tyrians had also sold Jews as slaves to the Greeks and Edomites (Joel 3:4-8; Amos 1:9-10). The Tyrians viewed Jerusalem's destruction as advancing their commercial interests. The Tyrians controlled the sea routes, but Judah had controlled the land routes.



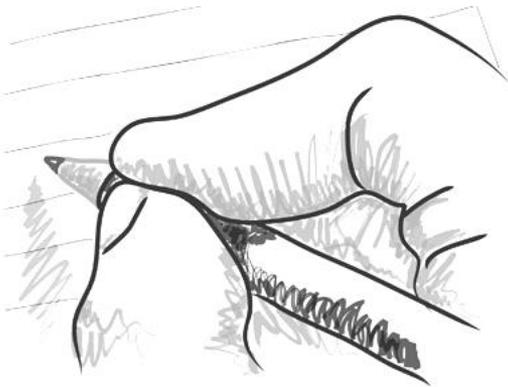
Ezekiel 26:1-6

The Lord would set Himself against Tyre and would bring up many nations against her, like waves against her shore. This was an apt description since both parts of ancient Tyre stood on the shore of the Mediterranean Sea. These nations would destroy Tyre's defensive fortifications and would even scrape the site as clean as a rock (Heb. sela'), a play on the name of the city (Heb. sor).



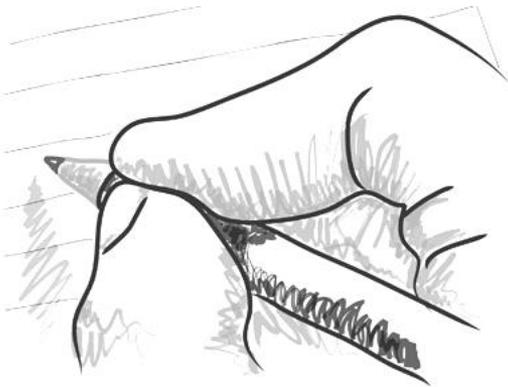
Ezekiel 26:1-6

Alexander the Great led the third "wave" of God's judgment that destroyed the walls of fortified Tyre in 332 B.C. He was the first to conquer both parts of the city in battle. He did so by enlarging the causeway from the mainland to the island and then attacking the island fortress by land and by sea.



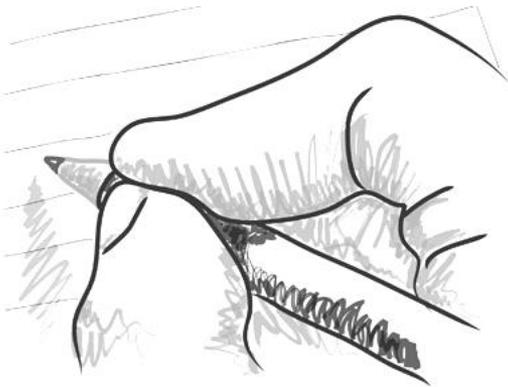
Ezekiel 26:1-6

Fishermen would someday use the site as a place to spread their nets to dry. The picture Ezekiel presented was that of the debris of the mainland city being pushed out into the sea where it would become a flat surface. Tyre would become spoil for the nations.



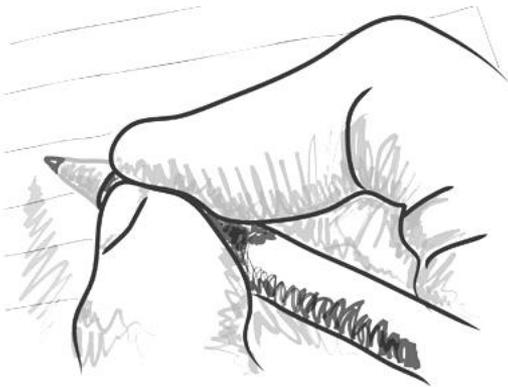
Ezekiel 26:7-14

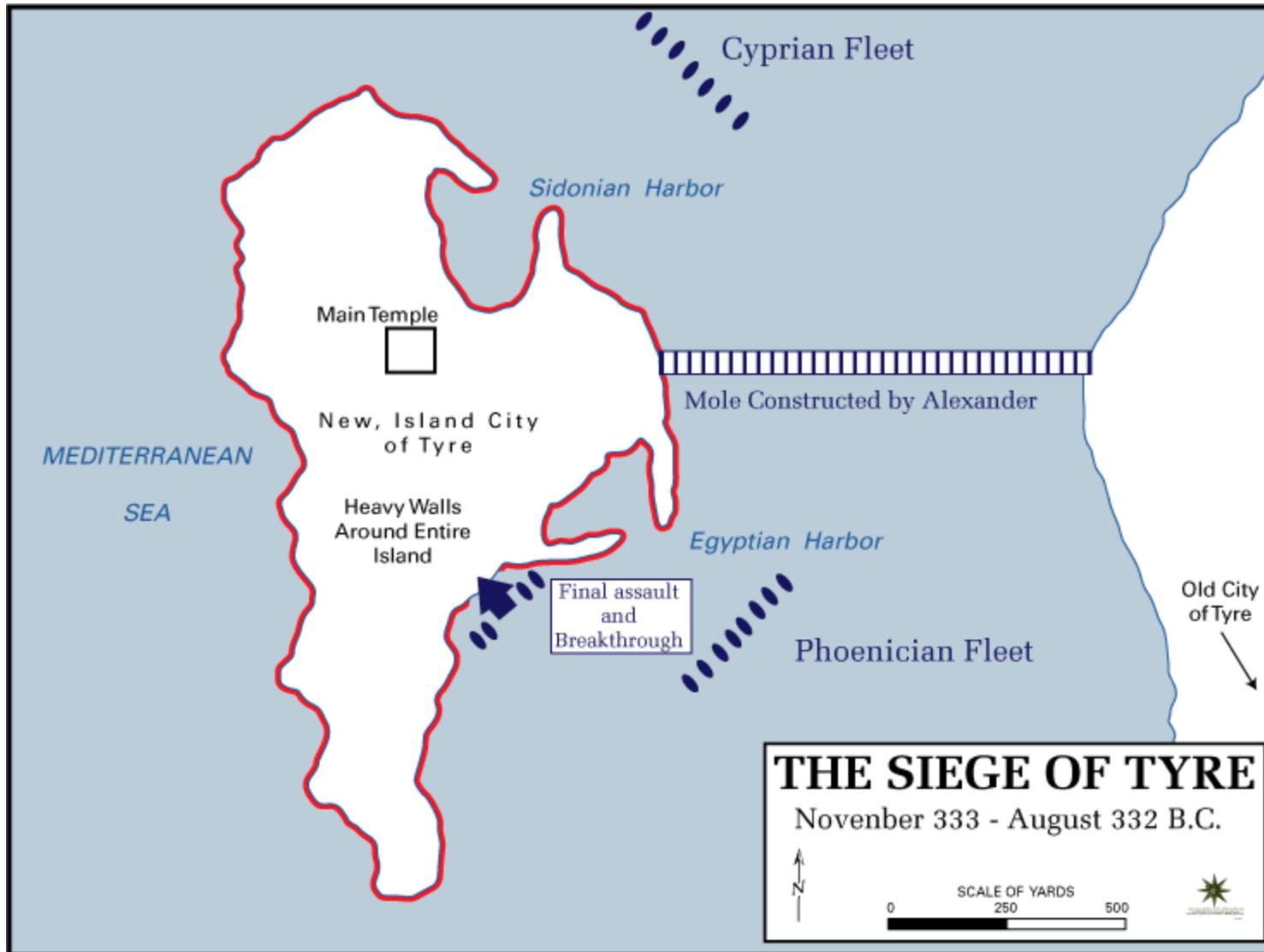
The Lord next identified Tyre's destroyer by name (Nebuchadnezzar), described him as powerful, and revealed the circumstances of Tyre's conquest and destruction. This would be the first "wave" of conquest, and the Lord described it more fully than the later ones.



Ezekiel 26:7-14

Tyre's enemies ("they") would take much spoil from the city and would push its physical remains into the sea (cf. Zech. 9:3-4). God accomplished this by the hand of Alexander the Great who used the rubble from the mainland town to widen the causeway (mole) to the fortress on the peninsula.

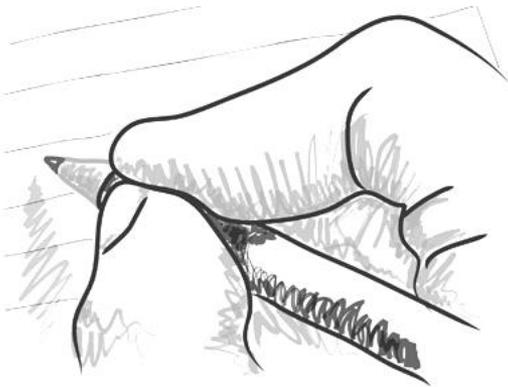




**Ezekiel & the
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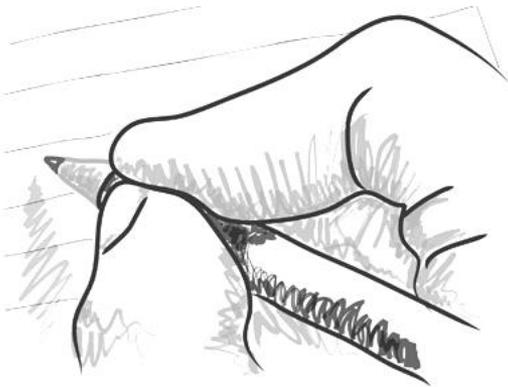
Ezekiel 26:7-14

The Lord would silence the singing and music in Tyre (cf. Isa. 23:16; Rev. 18:22). He would turn its site into a bare rock suitable for the drying of fishnets (cf. 25:5-6). Moreover the city would not rebuild on that site again, a very unusual phenomenon in ancient times.



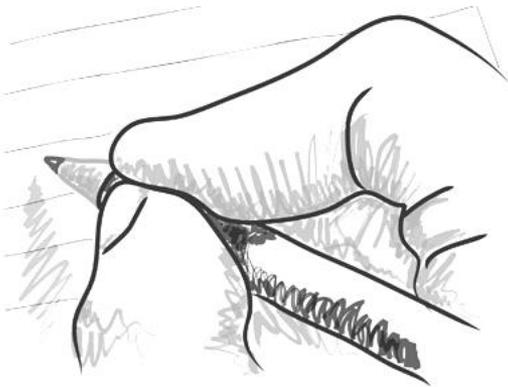
Ezekiel 26:19-20

The Lord further promised that after He destroyed the city by deluging it with great waves of invaders (cf. v. 3), it would die like a person placed in a grave (cf. 31:16; 32:18, 23-25, 29-30). It would go down into Sheol, as it were, and so lose its glory. He pictured the island fortress as submerged beneath a sea of invaders that would bury it (cf. 31:14-18; 32:13-32; Isa. 14:4-21).



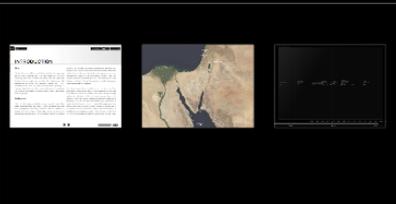
Ezekiel 26:21

Terrors would overtake the people, and the city would exist no longer even though others tried to find it (cf. 27:26-35). They would search for the city on its former site but would discover that it was not there. In other words, it would enjoy no continuing importance in history. Today only a small fishing village exists on the site, and sailors use the rocks to dry their nets (cf. v. 14).



Ezekiel

Introduction



The Call of the Prophet



The Coming Siege of Jerusalem



Visions of the Evil of Jerusalem



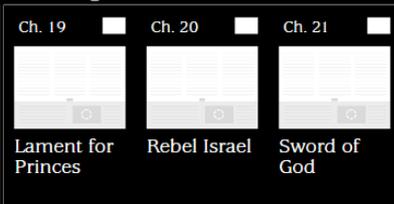
The Watchman on the Wall



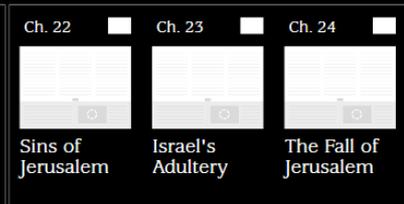
Judgment on Israel



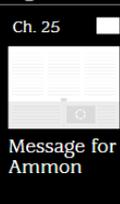
Coming Downfall



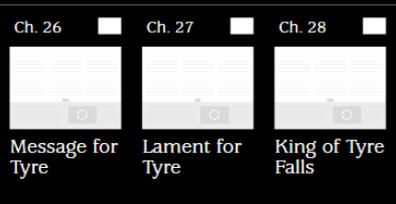
The Two Prostitutes



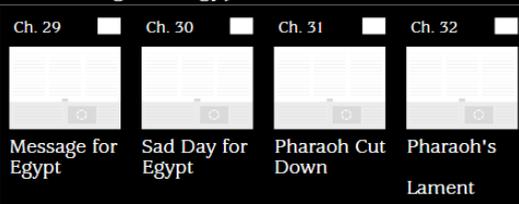
Oracles against...



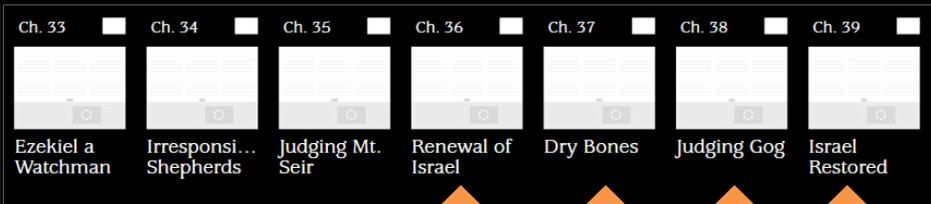
Oracles against Six Pagan Nations



Oracles against Egypt



Israel's Restoration



Vision of the Future: The New Temple and The New Law



Resetting the Promised Land



**Ezekiel & the
Sovereignty
of God**

Notes on Ezekiel

2015 Edition

Dr. Thomas L. Constable

Introduction

TITLE AND WRITER

The title of this book comes from its writer, Ezekiel, the son of Buzi (1:3). "Ezekiel" means "God strengthens (or hardens)" or "God will strengthen (harden)" or "May God strengthen (harden)." The name "Hezekiah" is similar, meaning "May Yahweh strengthen."

"It expresses the prayerful wish of his parents that God would care for the newborn child by endowing him with strength, so that he could face life's vicissitudes with confidence."¹

The Lord strengthened Ezekiel in the face of cynicism and rejection by his fellow Jews. His name appears in only two verses (1:3; 24:24). His hometown is unknown, and no other biblical writer referred to him.

Ezekiel was a Judean priest of Yahweh as well as His prophet, as were Jeremiah (Jer. 1:1), Zechariah (Zech. 1:1), and John the Baptist (Luke 1:5). Ezekiel, Jeremiah, and Zechariah were the only writing prophets who were also priests, and they all ministered during or after the Babylonian exile. Like Jeremiah, there is no evidence that Ezekiel ever served as a priest in the Jerusalem temple. Ezekiel's priestly background may account in part for the interest in priestly things that his book reflects: the actions of the priests in Jerusalem, the Jerusalem temple, the glory of the Lord, and the future temple yet to be built. It probably also explains Ezekiel's familiarity with things connected with priestly ministry, such as cherubim. His wife died during the course of his ministry (24:2, 15-18), but there is no mention in the book that they had children. There are no records of Ezekiel's life outside this book, so we have no information about when, where, or how he died.²

"... he combined in a unique way the priest's sense of the holiness of God, the prophet's sense of the message that had been entrusted to him, and the pastor's sense of responsibility for his people."³

¹Leslie C. Allen, *Ezekiel 1-19*, p. 23. See also J. D. Fowler, *The Theophoric Divine Names in Hebrew*, pp. 98, 100.

²For a sketch of Ezekiel the man, see Leon J. Wood, *The Prophets of Israel*, pp. 358-60.

³John B. Taylor, *Ezekiel: An Introduction and Commentary*, p. 29.

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Study Notes
[Constable's Notes on Ezekiel](#)

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Questions?

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"I don't have any answers. I'm a non-prophet."