

Ezekiel 11 – I-chabod! Continued

By Holly Effiom

V1

How did Ezekiel get to the east gate of the Lord's house?

And, what does Ezekiel see?

Where else did we read about 25 men? Eze 8:16

What were the 25 men doing?

Are the names of the 25 men given in the scripture?

What name is mentioned?

Where else did we read that name? Eze 8:11

Is this the same Jaazaniah? How do you know?

What other name was given in this section of scripture?

LESSON: In Ezekiel 7, there was a lot of repetition of phrases and images. From our experience of studying the Bible, we know that when God repeats Himself, He is imparting additional information. We had proposed at the time of studying Ezekiel 7 that the message, which the initial was directed at the children Israel, the second was directed toward the multitude of the final, end-time, Gentile nation. If we apply that understanding to this section of scripture, what is the message and to whom is it directed?

The fact that God brought Ezekiel up close to the east gate, to look upon these 25 men, especially Jaazaniah and Pelatiah, shows He wanted Ezekiel to see and recognize these men – He wants us to see the works of these men and recognize them at the end-time, too.

Another point to not overlook is that this Jaazaniah is the son of Azur; where the Jaazaniah of Eze 8:11 is the son of Shaphan. In each instance, they seem to be the ring leaders in the abominations. We know that Azur also had a son, Hananiah, who was prophesying falsely in Jeremiah's time (Jer 28:1).

VV2-3

What is Ezekiel told about these men?

Are these men in positions of power?

Are they just incompetent leaders in the city who accidentally cause death and destruction?

What is it that these men are saying?

- "It is not near..." Jer 1:13
- "This city is a cauldron and we be the flesh!" Eze 28:3-6

VV4-7

What does God want Ezekiel to do about these wicked men? Is he to take up arms against them?

Is Ezekiel supposed to take out a front page ad and expose them for who they are?

What is God's word to these men?

Who truly is the flesh in the cauldron, according to God?

What will God do with these men?

VV8-10

What do these men fear, according to God?

What will God bring upon these men?

How is this section of scripture similar to our understanding of Eze 7:15?

Where will these men be judged by God?

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LESSON: (Jer 28) The exact meaning of the cauldron and flesh eludes me – it might've been a phrase the men of power in the city spoke at the time. I remember in my 6th or 7th grade government class, learning that the United States described itself as a melting pot because of the mixing of many cultures and languages into one “American” culture. This is what came to mind when reading this section of scripture. God won't let these men have the honor of being included in the cauldron.

Notice, God will bring these men out of the city and will judge them in the borders of Israel. This confirms what we learned in our analysis of Eze 6:11-12 and Eze 7:15 – the battle will be outside of that final Gentile nation, while famine and pestilence are within. These men will be taken outside of the nation where they will be killed by the sword – the fate they feared so much – at war, near the borders of Israel.

VV11-13

Were these men presumptuous in their words about cauldrons and flesh? How do you know?
What will be the reason for this judgment upon these men? Will it be for the same reasons Israel was judged?
What will they understand by the end of this judgment?
What happened in the course of Ezekiel's prophecy?

VV13-15

Is V13 a repeat of Eze 9:8, or is it the same event from a *different* perspective?
If it is the same event, does that mean that when the men with the “...slaughter weapon in his hand...” were making their way through the temple, killing people without the mark from the man with the inkhorn, Pelatiah, son of Benaiah, was one of the first to die?
Was Ezekiel happy about Pelatiah's death? How do you know?
What was Ezekiel's concern?
Does God answer Ezekiel?
What does God say about the inhabitants of Jerusalem?
What does this say about their character?
Are the “inhabitants of Jerusalem” the same as the house of Israel?
Who makes this distinction?
Are the inhabitants of Jerusalem trying to keep God to themselves?
Did the inhabitants of Jerusalem allow their brothers access to God?
In what ways do people try to keep God to themselves?
Why does God repeat “...even thy brethren...”? Who are Ezekiel's brothers exactly?
What in Ezekiel's question prompts that response?
Is Ezekiel pleading with God on behalf of these apostate few? Why or why not?
To whom is this message being directed? The inhabitants of Jerusalem, or that final Gentile nation?
So, what is the attitude of these 25 men toward the stranger?
Did they even invite their brothers into the blessings of God?
What does this tell us about the attitude in the final Gentile nation?
Will they be generous toward the stranger, or even their own brothers and sisters?

LESSON: David wrote in Psalms 16:11, “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” When God is in our lives, we have the very presence of God with us, and His presence is full of joy, and at His right hand, pleasure.

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When God blesses His people – and He blesses materially, spiritually, with peace and love and comfort and encouragement and freedom to be yourself – His expectation is that we would share these blessings with people who do not have His presence. In this section of scripture, the 25 men – who had turned their backs on the temple and were worshipping the sun – seem to be of the opinion that God and His blessings only belong to themselves, Jerusalem was *theirs*. We are told that the inhabitants of Jerusalem were not only stingy with the stranger, they were stingy with their own family!

And, such will be the case with that final Gentile nation, to the detriment of the blessings upon that nation. Not only will they be stingy with the world, they will be stingy with their own citizens.

VV16-21

What is God's response to Ezekiel's plea for the remnant of Israel?

Will God stay His own hand in judgment of Israel because of Ezekiel's plea? How do you know?

What does God promise for the remnant of the house of Israel?

Why, in the picture God is painting, does He call Himself a "little sanctuary"? (see Isa 8:14; 4:5-6)

Does He promise that they won't be put out of their own country? Why or why not?

Does God promise that the house of Israel will have their own nation again?

Does God promise that He will remove all the abominations from the land?

What does God promise for the "inhabitants of Jerusalem"? How are they different from the "remnant of Israel"? What is the distinction between the two?

VV22-25

What happens next? Is V22 a repeat of Eze 10:19?

How is Eze 10:19-22 different from Eze 11:22?

Where was the glory of the God of Israel at this time?

What is different between "the glory of the God of Israel" and the "glory of the Lord"?

How are both of these descriptions different from Eze 1:28, "... the appearance of the likeness of the glory of the Lord..."?

When the glory of the Lord went up from the city, where did it go?

Why did He stop?

Where did Ezekiel go afterward? How did he get there?

What did Ezekiel do after the vision went up from him?

LESSON: There's so much to notice in this comparison of Eze 10 and Eze 11:22. In chapter 10, Ezekiel is very focused on understanding the cherubim; however, by chapter 11, he sees God and is no longer tentative, like 1:28, in calling Him God. For Ezekiel at least, by the end of the vision, he *knew* "... I am the LORD...".