

Ezekiel 24 – Abomination in the Final Gentile Nation’s Sanctuary

By Holly Effiom

VV1-14

- What occurred in the 9th year, 10th month, and 10th day of the month?
- The ninth year of what (Eze 1:2)?
- What is Ezekiel supposed to act out?
- What is he to add to the pot?
- Were the bones included? What is significant about adding the bones?
- What is the message to the Jerusalem?
- What did all the heat and boiling not burn off? What remained in the pot?
- According to the Law of Moses, what is to be done with blood? Lev 17:13
- What did Jerusalem do to the blood she spilt?
- What is the consequence of un-covered blood?
- Who’s fury arises for vengeance? Num 35:11-25

LESSON: Maybe I have come to a point in my study of the Bible that everything seems to remind me of something in the Law of Moses, at least, Ezekiel seems to have this effect on me. According to the Law of Moses, it was the practice of the children of Israel to pour the blood of anything that they kill on the ground and cover it with dust. I could find no explanation for why this must be done. Perhaps, it is a sign of respect, if not for the creature, for God. The uncovered blood needs to be addressed by the “revenger of blood” – it needs to be set right.

This section of scripture gives the picture of a nation sitting in the blood of those it has destroyed, respecting neither the creatures in its care nor God. God pronounces the first Woe upon this nation because it was *needlessly* filthy.

God has set this nation on a rock, to be seen by all, as He takes revenge for the blood it has spilt, respecting neither *any* life but its own nor even God. God pronounces the second Woe upon this nation because it refused rehabilitation, and the only way to set it right is to burn it down.

VV15-18

- What is the desire of Ezekiel’s eyes?
- What was God directing him to do upon losing the “desire of thine eyes”? Lev 10; 21:1-8; Dt 5:22-33; Matt 10:37
- After God had given Ezekiel this message, what did Ezekiel do in the morning?
- What happened that evening?
- Did Ezekiel stay in bed, grieving, the following morning?

LESSON: This instruction to Ezekiel reminded me of the great responsibilities the priests carry, which the children of Israel themselves placed upon him, as rehearsed in Dt 5:22-33 (Ex 20:19). Because the leaders were fearful of failing and dying, *they* instituted the priesthood that placed the burden of perfection before God on Moses’ – a fellow-*man’s* – shoulders. They passed up the opportunity of a direct relationship with God Almighty out of fear of failure, because they *knew* their own crooked hearts. Even God lamented in Dt 5:29, “O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!”

The result of this decision placed all of the responsibility of service – the *relationship* with God – on a man; such that, that man must always be in service, regardless of any personal pains and drama going on in his

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own life. (Lev 21:1-8). Leviticus 10 is an excellent portrayal of this burden, as well as poor Ezekiel’s own life, in that he continued to serve, even after the death of his wife, the desire of his eyes. This is what is *required*, what it *means*, to be a priest before God Almighty. Yes, you have the *glory*, position, and title of leadership, but you also have the responsibility of carrying the burdens of the people before God.

VV19-27

What did the people say after observing Ezekiel’s behavior?

What did he answer them?

Whose sanctuary would be profaned? Eze 7:20-27

The sanctuary is whose strength?

What will happen to their sons and daughters?

What is meant by “... whom ye have left...”?

How is this prophesy related to Ezekiel’s behavior upon the death of his wife?

What will happen on the very day of their calamity?

Is God speaking of Ezekiel’s time, or sometime in the future?

What will happen to Ezekiel? Eze 3:26; Rev 10:10-11; 11:3-10

LESSON: God, in raising the topic of His sanctuary, reminds us of Ezekiel 7 in which He describes the sanctuary as “his ornament”, set in the midst of the people of time (the “they” and “them”, Eze 7:20) – much as the temple of the Most High was set among the children of Israel in Jerusalem. The observance of the law “his ornament” *signifies* is their strength, what makes them *peculiar* among nations.

But, because of this nation’s idolatry (it’s pride in or *worship* of itself), God will give their “strength” – the sanctuary (the *law* it signifies) – into the hands of the wicked of the earth who will pollute it with their *own* idolatry. How was God’s temple in Jerusalem polluted? The children of Israel had set up images to other gods *inside* the temple (Eze 8). Worshipers of gold and position and power will be permitted to set up their own idol in the nation’s sanctuary (they *replace* the law that the sanctuary signifies with one who observes *no* law and signifies *greed*) – an *abomination* in that nation’s sanctuary.

In Matthew 24:15, Jesus reminds us of the marker to the end of Adam’s day discussed in Daniel 8:13; 9:27; 11:31: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)...”; and the timeline of events is explained in Daniel 7:25; 12:11, and Rev 11:1-3; 12:6,14; 13:5, using the *marker* of the abomination of the desolation standing in the sanctuary.