

HOMILY 6: INIQUITIES OF JERUSALEM (EZEKIEL 16:2-16) pdf

1: Ezekiel 24 WEB - Read the World English Bible Online - Free WEB Bible - www.enganchecubano.com

Homily 6: iniquities of Jerusalem (Ezekiel) Homily 7: the beneficial effects of God's turning away (Ezekiel) Homily 8: brothels, head and base of streets, gifts (Ezekiel).

Sermon Bible Commentary Ezekiel He rises up, having quoted the proverb, and he declares that it is unworthy of those who bear the name of Israel. What mean ye to use it concerning Israel? It is not only heathenish, it does wrong to God; it violates the rights of the Almighty over His creatures. Behold, all souls are Mine. The proverb is unquestionably true. Every land, every race, every age, has seen its truth. We often look round and see how true it is that a man is weighted in the race of life by the folly, by the extravagance, of his father. A man, on the other hand, toils on industriously, accumulates possessions for his children, and in doing so gives them the advantage of the position which he has established. That which is true with regard to personal history is true also with regard to national history. We are enduring the pain of our teeth being set on edge because of the follies and the sins of past generations. What is the reason, then, that the prophet should take upon himself to denounce what is so obviously true? He denounces its use because it is used in an untrue sense, and for an untrue purpose. It is quoted in the sense of trying to make people cast a shadow upon the lovingkindness of God; therefore, the prophet takes up his parable against them. For every soul, for every nation, there is a glorious destiny; and for men to shelter themselves from their duty by declaring that a hard fate has bound them about with its fetters of iron, and that there is no escape for them; that their whole life is shipwrecked and ruined; that they are the last miserable inheritors of the fatality of their own organisation, of the tyranny of their national position, is to declare that they have lost faith in the power of God; it is to take a solemn truth and wrest it to their own destruction. Life is the prerogative of man, and the power of taking upon them a new life is never denied to those who look God in the face, to those who grasp firmly the weapons of life, and turn to their duty as men. It is not our part to live for ever in the north pole of life, and declare that it is all bitterness, and a blasted fate; it is not our duty to live in the sunny south, and to declare that our life is all sweetness and sunshine; your lot and mine is cast in these moderate poles, where we know that law rules, and love rules above our heads, sweet love beneath our feet, sweet law, both strong, both sweet, both the offspring of God, both heralds of encouragement, to lift up our energies, to exert ourselves in the toil of life, and to be men. It is in the counterpoising truths of law which is inexorable, and love which is never inexorable, that the power of life and heroism of life is found. Copyright Statement These files are public domain. Text Courtesy of BibleSupport.

2: Homily "Father Tom Boyer - Page 18

Ezekiel, son of man, remind the people of Jerusalem of their disgusting sins Good News Translation "Mortal man," he said, "point out to Jerusalem what disgusting things she has done.

A Conservative Version By the multitude of thine iniquities, in the unrighteousness of thy commerce, thou have profaned thy sanctuaries. Therefore I have brought forth a fire from the midst of thee. It has devoured thee, and I have turned thee to ashes u American Standard Version By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. Amplified You have profaned your sanctuaries by the multitude of your iniquities and the enormity of your guilt, by the unrighteousness of your trade. Therefore I have brought forth a fire from your midst; it has consumed you, and I have reduced you to ashes upon the earth in the sight of all who looked at you. Bible in Basic English By all your sin, even by your evil trading, you have made your holy places unclean; so I will make a fire come out from you, it will make a meal of you, and I will make you as dust on the earth before the eyes of all who see you. Darby Translation By the multitude of thine iniquities, by the unrighteousness of thy traffic, thou hast profaned thy sanctuaries: Jubilee Bible Thou hast defiled thy sanctuary by the multitude of thine iniquities, by the iniquity of thy trafficking; therefore I brought forth fire from the midst of thee, which has consumed thee, and I brought thee to ashes upon the earth in the sight of all those that behold thee. Julia Smith Translation From the multitude of thine iniquities, by the iniquity of thy traffic, thou didst profane my holy places; and I will bring forth a fire from the midst of thee, it shall consume thee, and I will give thee for ashes upon the earth before the eyes of all seeing thee. King James You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your trading; therefore will I bring forth a fire from the midst of you, it shall devour you, and I will bring you to ashes upon the earth in the sight of all them that behold you. Modern King James version By the host of your iniquities, by the iniquity of your trade, you have profaned your holy places; so I brought a fire from your midst; it shall devour you, and I will give you for ashes on the earth, before the eyes of all who see you. Modern Spelling Tyndale-Coverdale Thou hast defiled thy Sanctuary, with the great wickedness of thy unrighteous occupying. I will bring a fire from the midst of thee, to consume thee: NET Bible By the multitude of your iniquities, through the sinfulness of your trade, you desecrated your sanctuaries. So I drew fire out from within you; it consumed you, and I turned you to ashes on the earth before the eyes of all who saw you. New Heart English Bible By the multitude of your iniquities, in the unrighteousness of your traffic, you have profaned your sanctuaries; therefore have I brought forth a fire from the midst of you; it has devoured you, and I have turned you to ashes on the earth in the sight of all those who see you. The Emphasized Bible Owing to the abounding of thine iniquities. In the perversity of thy traffic, Thou didst profane thy sanctuaries, Therefore brought I forth fire out of thy midst. Webster Thou hast defiled thy sanctuaries by the multitude of thy iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. World English Bible By the multitude of your iniquities, in the unrighteousness of your traffic, you have profaned your sanctuaries; therefore have I brought forth a fire from the midst of you; it has devoured you, and I have turned you to ashes on the earth in the sight of all those who see you. Youngs Literal Translation From the abundance of thy iniquity, By the perversity of thy traffic, Thou hast polluted thy sanctuaries, And I bring forth fire from thy midst, It hath devoured thee, And I make thee become ashes on the earth, Before the eyes of all beholding thee.

3: Ezekiel 16 | www.enganchecubano.com

-- Homily 2: against the false prophets (Ezekiel) -- Homily 3: against the false prophets and elders (Ezekiel , ;) -- Homily 4: the famine and the ferocious beasts (Ezekiel) -- Homily 5: sword, death, vine (Ezekiel ;) -- Homily 6: iniquities of Jerusalem (Ezekiel) -- Homily 7: the.

Fourteen years after the temple at Jerusalem was destroyed by Nebuchadnezzar, and in the 25th year of his own exile, Ezekiel is given this assurance that in the course of time there would be another temple in which the purposes of God would be perfectly fulfilled. It is agreed by all that this promise was not fulfilled in the temple built of Ezra in the days of the return of the captive Jews under the decree of Cyrus, King of Persia. The vision of Ezekiel supplies all three and if ever we were in the realm of the spirit and not of the flesh it is here, for the coming of Christ 2, years ago abolished temple, priesthood, and earthly monarchy. A temple requires a sacrifice around which the temple is built , and a priesthood. By his death Christ has abolished both. He is Himself the temple, the alter, the sacrifices, and the Priest. His priesthood, like His sacrifice of Himself for our sins, is eternal and unchangeable. Here are the words from Haggai 2: Thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land; And I will shake all nations and the desires of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of hosts. We are to recognize that this event must long since have taken place since that house ceased to exist 2, years ago and has no successor. The shaking of heaven and earth denotes the passing of the Old Covenant and the establishment of the New. On the day of Pentecost Peter quoted a similar prophecy from Joel to prove the same thing: The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord com; and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. This took place historically at the Incarnation and the Crucifixion. The Epistle to the Hebrews settles for ever the question whether there ever can be a setting up again of what God has cast down. The temple is shown in that epistle to be the apparatus of the Old Covenant. There never can be another temple, therefore, without abolishing the New Covenant in Christ, destroying the gospel and reversing all history. Paul clearly perceived that the second temple, still standing at the time of writing, was about to pass away along with the Covenant to which it was attached: An investigation of contemporary evangelical writings and theories shows very disturbing and sometimes very fraudulent tendencies. The appalling lengths to which this error may be carried are illustrated in the writings of that excellent man, Mr. These headlines were followed by a report as follows: Five hundred railcar loads of stone from Bedford, considered to be among the finest building stone in the world, is being freighted pre-cut to exact specifications, and one consignment has already been dispatched to Israel. Shipments are being handled by Pier 26 in New York. This report, received from authoritative sources in Sellersburg, Indiana, said cornerstones for the third Jerusalem Temple are already in Israel. Materials for this Temple have been secretly in preparation for seven years, the report went on, and it is believed American Jews are mainly responsible for financially undergirding the whole project. Strong rumors from other usually reliable circles say the two freestanding pillars for the new Temple have already been cast in bronze. I would like to point out that this story is an absolute and complete fabrication, in all its aspects. There are no plans for the re-building of the Temple, no shipments for such a purpose have been made from the U. In view of the fact that the Temple area is now occupied by shrines of other faiths, both Christian and Moslem, and we would never touch these, the entire story must be considered an invention. He found on inquiry at New York harbor that there was no such pier as that named, no such embarkation of stone, not a word of truth in the whole wicked fabrication. Yet if we doubt not, the story is still going round the earth for in this sinful world, one can never overtake a lie once it has been let loose. We ask no pardon for mentioning these things. We would be sinning against God and truth if we maintained silence or failed to register our sense of outrage at news so blasphemous and subversive of the gospel and lying reports so wickedly conceived and enthusiastically welcomed. Most of the prophetic writings of our friends do not bear these marks of careful and painstaking

examination. Take down that Cross of Christ. Re-hang the veil that was rent. The agony of the Son of God and his atoning death were all in vain, for His mediatorial work, is only a temporary expedient till this temple arrives. Three times in this passage the sin offering is mentioned without qualifications. And away goes grace, by which the gentiles are saved under the gospel. Away goes Paul and the Epistle to the Galatians. Away goes the Epistle to the Ephesians with its vision of the New Testament temple and the holy sacrifice of Christ by which Jew and gentile are made one and the middle wall of partition between them broken down. Now our readers will see what we mean when we assert that modern evangelical prophetism is a noxious growth springing from the schools of the rabbis, and must be destroyed at all costs, if true Biblicism is to be preserved. If Paul found it necessary to withstand Peter to the face on this very subject of the return of circumcision and its imposition upon the Church, we must not be considered disturbers of the peace when we likewise withstand to the bitter end this modern conspiracy to destroy evangelical theology by making it an interim scheme to be abolished as soon as the Jew and Judaism and circumcision are ready to take over. We refuse to be silenced though all men should rise up against us. The opening verses of chapter 43 require a spiritual interpretation. Brethren, the most High dwelleth not in temples made with hands. God does not, cannot, and never will live in a house in Jerusalem. Chapter 44 requires a spiritual interpretation, because the New Testament forbids us to consider the re-establishment of a Levitical priesthood which Paul in Hebrews tells us has been abolished for ever. We do not, cannot, and will not believe that the Lord is telling us there are to be priests in a future temple at Jerusalem who will be required to avoid woolen undergarments in case they sweat verse 18, or that their hair-trim should conform to a certain specification v. And if this is a description of what takes place in a future millennium as our friends contend how do they reconcile the continuance of death vs. Is it true indeed that sin, suffering and death still flourish in that millennial time when Jehovah reigns personally in glory and power from a house in Jerusalem? Will someone, somewhere, not arise and tell us where they are wrong? We have correspondents who denounce us, indignantly tell us to send them no more of our writings, ignorant of the fact that we are fighting FOR them, not against them. Will any of our opponents please tell us if they still believe in an earthly millennium, with temple, sacrifices, priests, circumcision, the law, death and the grave? The 45th and 46th chapters continue the details of temple worship, even to the batteries of meat boilers, chapter This vision surely requires a spiritual interpretation. The river flows down from the temple, getting ever deeper and wider in its course, sweeping across the country till it empties itself into the Dead Sea where it heals the waters, everything springing to life where it flows. Who cannot see that this is a description of the gospel river of grace? A more perfect poetic metaphor of the evangelical faith could not possibly be imagined and the entire picture is so taken by John in the Book of Revelation, and exalted there to describe the eternal state of the people of God. To do our opponents justice, they are adept at spiritualizing this chapter themselves, with glorious inconsistency. Convention speakers are very prone to this doctrine of convenience, showing that the dispensationalist is not to be trusted anywhere in the vital field of exposition. The literal view requires that personal presence of Christ come down from the throne of the majesty in the heavens to occupy a visible couch in a visible house in a visible city on earth, presiding over a scene of continued sin and death, tears and graves and to give the approval of His own Presence and even participate to a bloody altar, boiler houses, priest craft and Judaistic rites, which He died once and for all to abolish. Those who think they are prescribing for us an impossible task must have very feeble memories. The thing is done for us very competently by Dr. Scofield himself in the Book of Exodus. See there his typology of the tabernacle, fully related to gospel and spiritual meaning. Our friends of the Brethren have earned for themselves an unchallenged reputation for their ability and ingenuity in giving gospel meaning to every rope, pin, stake, thread and ornament of that O. They even transport from town and town elaborate models of the tabernacle and explain in marvelous detail how all is a picture of the gospel. That the typology of the tabernacle and therefore of the temple which is only the tabernacle in more permanent form is a divine exercise fully authorized by the New Testament, is proved from the Epistle to the Hebrews, notably in chapter 9. By what rule do they make it a literal and terminal reality of the purposes of God even to the setting aside of the gospel, the reversal of the entire divine order, and the transfer of the spiritual realities of heaven itself to stone and plaster, blood and bones, anti-sweat garments and ecclesiastical tonsures? But the vision is not so

difficult of understanding as at first appears. What Ezekiel sees is the glory of the Lord departing from the temple at Jerusalem and sweeping down from the north the traditional route between Palestine and Chaldea to where he born to be a priest of the temple but bereft of his destiny through exile sits in melancholy mood on the banks of the Chebar river in the Euphrates valley. God forsakes His holy temple because of the sins of the people and within a few years the temple, city and monarchy of Israel are destroyed. But it is given to Ezekiel to see in this vision two things: First, that the judgments of the Lord are right; Second, that the glory of God is independent of earthly temple or priesthood, and the Lord travels on down the ages, regardless of change, and performs His sovereign will. We make thereupon the following observations: They uphold the throne of His glory, and illustrate the fact that Creation is not some accidental and mechanical contrivance operating on laws of its own blind development, but a living thing, formed and continuing in all obedience to the holy laws of God who made all things as a means to His own glory and to the fulfillment of His own great destiny. The wheels, or motive forces of the universe, are adorned with the eyes of the Creating Spirit, and ceaselessly pursue their revolutions in obedience to the divine wisdom which is reflected in all their operations. If the cherubim more properly represent the sentient part of creation, the wheels must represent those powers, laws and impulses, those fundamental energies, which are stored in every atom of inanimate nature. The spirit of life verse 20, margin is in the wheels, and creation cannot be understood apart from the ceaseless operation of the Spirit of Him who made all things for Himself and upholds all things by the word of His power. The firmament above the cherubim is the vault of heaven, associated in the Bible with the abode of God. He is the God of heaven, which means He is above and beyond the powers and the understanding of men, uncreated, eternal, omnipotent, and only wise, asking counsel of none, and giving no account of His matters. The Creation is the product of Mind and of intelligence. Sounding and resounding throughout the great universe of being, visible, and invisible, is the voice of understanding, of praise, of judgment, of admiration, of unspeakable joy. Above all, there is the voice which speaks from the firmament which is above the throne. This is the voice of the Word of God. What He says must be preserved, loved, and received. What will the voice of God speak about? It is about redemption and judgment. Take away that Law, and the fabric of creation would be unhinged and vast chaos would descend upon all things visible. Take away the moral Law; acquit sin on the score of a general benevolence, without providing for recompense and a guarantee for the holiness of the intelligent creation and there would be a moral chaos so complete that heaven itself would be turned into a hell, and the Throne of God would lose for ever its Tenant. What imagery would a man use wherewith to describe God, living as he did in such a period of universal idolatry as that which reign when Ezekiel say and brooded on the banks of the river Chebar? What childishness, what superstition may we not expect from such a time and such a situation? His inspiration carefully guards against any materialization of what is essentially inwards and spiritual. This throne is erected above and beyond all Creation. It is above the heads of the cherubim, above the symbolic vault of heaven itself, and its appearance is that of the dazzling whiteness of the sapphire.

4: Scheck, Thomas P. [WorldCat Identities]

The Prophet Ezekiel was a prophet of reproach. His ministry largely consisted in rebuke and denunciation. His lot fell upon the time of his country's calamity. Defection and apostasy were punished by national disaster; for whilst the exiles endured the ills of banishment, the remnant in Jerusalem.

Homily on Ezekiel The prophet was nearing his fiftieth birthday now. He was older now than his hero Jeremiah had been when the letter came – we talked about that letter last Sunday. But Ezekiel thought now about the life he used to live, half a lifetime ago. Ezekiel remembered his youthful adoration for the temple – his love of watching his father serve as a priest, his grandfather and uncles as priests, his yearning to serve as a priest himself. He recalled the day the Babylonians came and tore him screaming from Jerusalem – recalled the day he lost sight of the temple. He remembered the day the LORD came to him by the irrigation canal. He remembered the day he was given a vision of the temple one more time – and was horrified at the disgusting idolatry that filled its hallowed halls. And he remembered the day his neighbors heard the news of destruction. But it was just no temple any more. Ezekiel thought long and hard about it. And on this dry spring day when he thought his thoughts, he slipped away from the preparations for the Passover feast, scheduled to happen in a few days. Ezekiel slipped away, he found a secluded space out by the canal again, and he poured out his heart to his God. A dizziness descended, and adrenaline pounded through his veins, and before he knew it, he was Ezekiel goes on a tour inspecting this perfect temple, where God comes to dwell permanently; he receives detailed instructions, almost a new mini-Leviticus, to govern it; and the list of measurements, chambers, and all sorts of features is, to be totally honest, just exhausting. Go ahead, read it! And this really is a challenging passage to work with. Because, what exactly is this new temple? Is it the one the Jews will build when they return from their exile in Babylon? Centuries later, Herod the Great expands the temple, tries to use this as a template – but still the Second Temple never comes close. And so a lot of people these days have made the guess that Ezekiel is seeing a literal Third Temple that will be built near the end by the people of Israel on the Temple Mount. The whole thing is just too big – not just the temple, but the description of districts around it. The activities of the temple include the Levitical priesthood and atoning sacrifices, both of which were abolished by the sacrifice of Jesus Christ, according to the writer to the Hebrews. The visions of prophets are chock-full of symbols – and so is this mystery temple. This vision is an elaborate way of picturing an alternate reality, a perfect temple where purity is actually taken seriously, where worship runs smoothly. This is the beautiful truth of which the real temple was only a shadow. And in this vision, Ezekiel beholds the glory of the LORD taking up permanent residence among the people – this is the sort of temple in which he could do that: And then, when we read the end of the story, what comes after the final defeat of Gog and Magog? Which is why things are explained to him in terms from the old covenant, like continued atoning sacrifices and his type of priesthood, which are symbols pointing ahead to what Christ will bring. And we are the priests who serve there. And the main point is this: All the pollution Ezekiel once saw in the temple will be done away with. More important than that, we are made to be the place where God sets up his throne. We are made to be filled with the glory of the LORD. His dwelling is here, in his church, and he will never leave us. Until then, his altar is still in his temple. It also includes sacrifices, which the priesthood serving in this new temple will eat. This morning, we approach the LORD at the altar of his new temple. And an offering is laid out unto God – the offering of the loaf and the cup, which Christ called his body and blood. But with thanksgiving to God, we will eat this offering, as the priests of the new temple. When we gather at this altar, when we eat these most holy offerings, be aware of this truth: Thanks be to God.

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5: Ezekiel Sermons: Again the word of the LORD came to me, saying,

Ezekiel Cause Jerusalem to know her abominations " Her foul sins and multiplied transgressions, especially her idolatries, or spiritual adulteries, and unexampled folly in her lewdness. "This might probably be done by way of letter, as Jeremiah signified the will of God to the captives at Babylon.

Remember, context, context, context is crucial for word meaning! I also swore to you and entered into a covenant with you so that you became Mine," declares the Lord God. You ate fine flour, honey and oil; so you were exceedingly beautiful and advanced to royalty. The prophets often used the intimate covenant of marriage as a metaphor of the relationship between YHWH and His covenant people cf. It is used in Exactly which animal is uncertain. The best choices seem to be 1 or 4, both found in the Red Sea in large numbers having skins large enough to make durable sheeting for the tabernacle. Most scholars relate it to an Egyptian word for fine woven linen. It is used 1. Were your harlotries so small a matter? This could have been done in one of two ways. Marriage is often used as a way of referring to intimacy cf. Faith is a spiritual intimacy! YHWH takes human commitment i. They turned these gifts into fertility idols, just as they turned the beautiful clothing given by YHWH into mats and blankets on which to fornicate cf. They took other clothing v. They were so caught up in their commitment and superstition that they sacrificed their own children to Molech to insure the fertility of land, cattle, and the human population cf. Again Ezekiel is influenced by Leviticus 26, where this terminology is used in a threat cf. Ezekiel uses this idiom mostly in connection with pagan idolatries cf. And I delivered you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your lewd conduct.

6: Ezekiel - "What do you mean - Verse-by-Verse Commentary

"Origen of Alexandria's Commentary on the Epistle to the Romans is the oldest extant commentary on Romans (ca.). This volume presents the first English translation of the Commentary, covering his exegesis of Rom to One of his longest and most mature works, it is the only commentary of.

Remember that Ezekiel is in essence "mute" his continual state the first years unless he has a specific word from the LORD which explains to some degree the concentration of the phrase in this particular book. Also remember that Ezekiel is still in exile in Babylon prophesying prior to the final destruction of Jerusalem and the Temple. As Richards says the Jewish captives were still optimistic about an early return home. In these messages Ezekiel systematically destroys the foundations of their false hopes. Rebellion - Numbers Oracle - Psalms Remnant - Isaiah Adam Clarke appears to be correct in his comment that "All the prophecies from this to the twentieth chapter are supposed to have been delivered in the sixth year of Zedekiah, five years before the taking of Jerusalem. How accurate the prediction! You are going to be able to return soon. As discussed below, the revealed future hopefully might cause some of the listeners to repent. God gave similar unusual instructions to Jeremiah to buy a field in Anathoth near Jerusalem Jer Son of man, thou dwellest amidst the refractory generation, who have eyes to see, and see not; and have ears to hear, and hear not; for they are a refractory generation. Son of man, thou dwellest in the midst of the iniquities of those, who have eyes to see, and see not; and have ears to hear, and hear not: They still hoped for an early return to Palestine, for they viewed the continued preservation of Jerusalem and Judah as signs of security After all, Jerusalem was the eternal city. First, if judgment was to come, it would not be in their lifetime, as Ezekiel had declared ch. Second, Ezekiel was only one of many prophets. Most prophets and prophetesses announced hope and reasons for optimism. Why should the people listen to Ezekiel ch. Third, the leaders in Judah were ultimately responsible. If there was to be any judgment, it would be on them, not the exiles ch. Fourth, if real danger of judgment should exist, then they would only have to find some righteous man to intercede for them before God. Thus they would be delivered ch. Fifth, how could Ezekiel possibly believe that God would judge his own chosen people? He would not do that chs. It would not make any difference if they repented ch. Eighth, Zedekiah, the contemporary ruler of Judah, could be trusted. He would throw off the yoke of Babylonia ch. Ezekiel patiently, systematically, and adamantly cf. When Ezekiel had finished his challenges, no excuses remained. They had heard the truth about the consequences of disobedience many times before, but their unregenerate spiritually uncircumcised heart invariably twisted or rejected that truth. Thus the exiles rejected all the signs and sermons from Ezekiel that prophesied the impending destruction of Judah and Jerusalem. The fall of the Northern Kingdom Israel in BC should have been a lesson in the consequences of national sin but neither the exiles or those remaining in Judah learned their lesson. Only a heart open to the Lord will grasp and respond to His truth. Victor Books The Jews: Even though most of Israel Israel and Judah would reject the truth and become "spiritually dull" and remain in that condition, God had always preserved a remnant of Jews who were true believers who had placed their faith in the promised Messiah, both before His incarnation looking forward toward the cross at best they understood it based on the revelation that they had available and after His resurrection. Moses predicted this spiritual dullness declaring: And Moses summoned all Israel and said to them, "You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land; the great trials which your eyes have seen, those great signs and wonders. Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. And I have led you forty years in the wilderness; your clothes have not worn out on you, and your sandal has not worn out on your foot. You have not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am the LORD your God. The majority of Israel however steadfastly remained spiritually dull and failed to understand the significance of what the Lord had done for them and of their need for a Kinsman-Redeemer. Isaiah spoke of this spiritual dullness in a section of Scripture quoted several times in the New Testament. The Lord the preincarnate Messiah high and lifted up gave Isaiah his commission, recorded in these famous words of Isaiah: Then I said, "Lord, how long? Yet there will be a tenth portion in it, and it will again be subject to

burning, like a terebinth or an oak whose stump remains when it is felled. The holy seed the believing remnant is its stump the terebinth and oak are prone to produce shoots from their roots! Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we? And some were being persuaded by the things spoken, but others would not believe. But to this day whenever Moses is read, a veil lies over their heart. But to this day whenever Moses is read, a veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away. We need to remember that the reason the Lord had not given Israel eyes to see, ears to hear and a heart to understand spiritual truth, was because they had first made the willful choice to rebel and to refuse to seek the LORD in holiness and truth. Sin is conscious, obstinate rebellion against the known will of God. It is an attitude manifest by actions which are consciously flung in the face of a holy and righteous God. God says that the whole "house" Ezekiel and Jeremiah being some of the few exceptions was rebellious. Indeed, did not all those who came out of Egypt led by Moses? Why was Israel spiritually blind? People in our day demonstrate the same rebellious tendencies in their hearts and in their actions. But both then and now, rebellion against God reaps consequences, paying out bad "dividends". One way or another, people who "despise wisdom and instruction" Pr1: Humble yourself and return to Him today! The way back to God begins with a broken heart which sees our sin as God sees it. The psalmist amplifies on why Israel was spiritually blind and deaf. In psalm he describes an idol as something that "â€ they have eyes, but they cannot see. They have ears, but they cannot hearâ€€. Everyone who trusts in them. And thus it should be no surprise that the exiles have eyes but cannot see and ears but cannot hear spiritual truth. Dearly beloved, are you "toying with idolatry"? Idols come in many different shapes and sizes in our modern world and yet anything that is repetitively coming between you and God is your "idol". So let me ask again: Jameison, Fausset, Brown has an interesting comment regarding the fact that the rebellious nature of Jewish exiles is reemphasized once again Hebrew word for "rebellious" was used 7x in the first 3 chapters and last used in Ezek 3: Their "not seeing" is the result of perversity, not incapacity. They are willfully blind When people become spiritually blind and deaf, God may use unusual means to get their attention and to get His Word to them. God will probably not ask most of us to carry out such bizarre acts as Ezekiel was commanded to perform, but there is an important practical question we must all ask ourselves: Can others tell by my life-style that I really believe Jesus is coming again to judge the world in righteousness. Peter reminds us that "the day of the Lord will come like a thief just as judgment would finally fall on Jerusalem , in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up Jerusalem and Judah will be made desolate. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless. Remembering that you were created for eternity and that your life on earth is a temporary assignment should radically alter what you value as important and where you spend your time. You may be the only "Bible" someone else ever reads. What do they say about your Jesus and His gospel from reading your "Bible"? The rise of Babylon and the establishment of Judah as a vassal state under Jehoiakim in b. Instead they chose to remain rebellious and hardhearted as God had predicted. Sin blinds the heart and mind. Like Samson, who could not see that his chosen path was leading to the loss of his ministry, the sinner does not see the ultimate consequences of sin that produces death and destruction Jdg The New American Commentary. Perhaps they will understand though they are a rebellious house. Therefore, son of man, prepare your belongings for removing and going into exile, and move out by day in their sight; and you shall remove from your place to another place in their sight. It may be they will consider and perceive that they are a rebellious house. And you, O son of man, by day, before their eyes, get ready the vessels of one who is taken away, and go away from your place to another place before their eyes: In these next five verses God gives Ezekiel at least 10 commands. The Septuagint translates "exile" uses a Greek word which means to be taken into captivity by spear point clearly implying that this is to be exile related to military captivity. Do you see the paradox? Ezekiel was to act out this drama in the sight of those who did not have eyes to see with the hope

HOMILY 6: INIQUITIES OF JERUSALEM (EZEKIEL 16:2-16) pdf

that they would open their eyes to see the underlying spiritual truth! The exiles for whom Ezekiel performed this drama had experienced captivity and exile themselves either in b. Therefore it follows that they should be able to recognize what Ezekiel was acting out, but as we see in Ezek Turn back, turn back from your evil ways!

7: Ezekiel - "Son of man, make - Verse-by-Verse Commentary

1 Then the word of the Lord came to me, saying, 2 "Son of man, make known to Jerusalem her abominations 3 and say, 'Thus says the Lord God to Jerusalem, "Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite.

Hath the Lord loved us, though there was nothing in our birth or parentage to invite regard or merit esteem? Then surely every sin that we commit now is aggravated by that sovereign choice, that infinite compassion that doted upon us, though our birth was vile and our origin base. There was everything in our condition that would tend to destruction, but nothing in us that would tend upwards towards God. There we were, dying, nay dead, rotten, corrupted, so abominable that it might well be said, "Bury this dead one out of my sight," when Jehovah passed by and He said unto us, "Live. Yet though sovereign mercy has put all these sins away; though Jove has covered all these iniquities, and though everlasting kindness has washed away all this filth, we have gone on to sin. If some of us who are rejoicing in covenant love and mercy could have a clear view of all the sins we have committed since conversion, of all the sins we shall commit till we land in heaven, I question whether our senses might not reel under the terrible discovery of what base things we are. One thing else appears designed to represent our sins as blacker still. And yet "O ye heavens, be astonished" yet we have sinned against Him since then, we have forgotten Him, we have doubted Him, we have grown cold towards Him; we have loved self at times better than we have loved our Redeemer, and have sacrificed to our own idols and made gods of our own flesh and self-conceit, instead of giving Him all the glory and the honour forever and forever. He washed us with the water of regeneration, yea, and truly washed away the stain of our natural sanguinity. Oh, that day, that day of days, as the days of heaven upon earth, when our eyes looked to Christ and were lightened, when the burden rolled from off our back! That day we never can forget, for it always rises to our recollection the moment we begin to speak about pardon "the day of our own pardon, of our own forgiveness. But if all these should consign to oblivion their surprising joys, the pardoned soul can never, never, never forget. Unless reason should lose her seat, the quickened soul can never cease to remember the time when Jesus said to it, "Live. Has He washed me, and have I defiled myself again? When He had washed us, according to the ninth verse, He anointed us with oil. Yes, and that has been repeated many and many a time. Shall the body that is the temple of the Holy Ghost be desecrated? Yet that has been the case with us We have had God within us, and yet we have sinned. O Lord, have mercy upon Thy people! Now we see our abomination in this clear light, we beseech Thee pardon it, for Jesus sake! He not only washed us, He not only anointed us with oil, but He clothed us, and clothed us sumptuously. What would you think of a king with a crown on his head going to break the laws of his kingdom? What would you think if a monarch should invest us with all the insignia of nobility, and we should afterwards violate the high orders conferred upon us while adorned with the robes of state? This is just what you and I have done. We have not only received clothing, but ornaments. We cannot be more glorious; Christ has given the Church so much, she could not have more. He could not bestow upon her that which is more beautiful, more precious, or more costly. She has all she can receive. Nevertheless, in the face of all these, we have sinned against Him. The germs, the vileness, the essence of our own sin, has lain in this "that we have given to sin and to idols things that belong unto God. When you pray at a prayer meeting, the devil insinuates the thought, and you entertain it, "What a fine fellow I am! You like to take credit to yourself for the good things you have done. Sometimes a man has another god besides pride. That god may be his sloth. Have you never detected yourself, when inclined to be dilatory in spiritual things, leaning on the oar of the covenant, instead of pulling at it, and saying, "Well, these things are true, but there is no great need for me to stir myself. God gives to His people riches, and they offer them before the shrine of their covetousness. He gives them talent, and they prostitute it to the service of their ambition. He gives them judgment, and they pander to their own advancement, and seek not the interest of His kingdom. He gives them influence; that influence they use for their own aggrandisement, and not for His honour. What is this but parallel to taking His gold and His jewels, and hanging them upon the neck of Ashtaroth? A charge to city ministers Homilist. Superstition, sensuality, formality, worldliness, were rampant

in Jerusalem. But were her sins greater than those of Manchester, Glasgow, London? Because the moral corruptions of a city expose the population to terrible calamities. A terrible retribution awaits the wicked. Because the city itself is ignorant of its moral corruptions. Go and tell them. Take the torch of the Gospel into their midst, and let it flame down upon their consciences. Because a revelation of it to itself may lead it now to moral reformation. Because unless you make this revelation to it no one else can be expected to do it. Who else will or can do it? Not scientists, legislators, merchants, soldiers. The work is given to you. Fearless preaching It is related of John Wesley that, preaching to an audience of courtiers and noblemen, he used the "generation of vipers" text, and flung denunciation right and left. A toyish, flashy sermon is not the proper medicine for a lethargic, miserable soul, nor fit to break a stony heart. Heaven and hell should not be talked of in a canting, jingling, and pedantic strain. A Seneca can tell you that it is a physician that is skilful, and not one that is eloquent, that we need. If he have also fine and neat expressions, we do not despise them, nor over much value them. It is a cure that we need, and the means are best, be they never so sharp, that will accomplish it. If a hardened heart is to be broken, it is not stroking, but striking that must do it. It is the illuminating beams of sacred truth communicated from a mind that by faith hath seen the glory of God, and by experience found that He is good, and living in the love of God; such an one is fitted to assist you first in the knowledge of yourselves, and then in the knowledge of God in Christ.

8: Spirit of Life Roman Catholic Church - Homilies

Ezekiel 23 Ezekiel 24 Ezekiel 25 The Siege of Jerusalem 1 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.

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, 2. Son of man, write thee the name of the day, even of this same day: And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it: Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; 8. That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: In thy filthiness is lewdness: I the LORD have spoken it: Also the word of the LORD came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning: And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done: And your tires shall be upon your heads, and your shoes upon your feet: Thus Ezekiel is unto you a sign: Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb:

9: Ezekiel Commentary | Precept Austin

From this source for example came the hermeneutical principle that a day in prophecy equals a year in real terms (Ezekiel), the doctrine of the restoration of the Jews in Palestine (Isaiah , Ezekiel) and the belief that the Day of Jehovah was in fact a long day of 1, years.

The king of Babylon has laid siege to Jerusalem this very day. Make it boil vigorously. Also seethe its bones in it. Surprisingly one would expect another date at chapter 25, which starts the judgment context on the nations. This may mean chapters 24 and 25 are a literary unit. This dates the beginning of the siege of Jerusalem cf. It was begun on January 15, b. It took until b. In a book of prophecy the question of final revision always comes into play. Did Ezekiel know the exact date of the siege and later fall of Jerusalem? Of course he could; he was a prophet of YHWH. However, it is also surely possible, without distracting from the power of YHWH or the foresight of His prophets, to see these dates as literary. These books were, at some point, the collected and arranged prophecies of Ezekiel. Literary design does not diminish prophetic predictions! There are many imperatives in this chapter cf. Most of them occur in the poetic section i. See note at I think YHWH chose Israel with all her weaknesses to clearly reveal His faithfulness in the stark light of their unfaithfulness! Who does this refer to? Israel herself when YHWH found her in the wilderness, However, they will be destroyed and YHWH will choose to work with and restore the early exiles! This was shocking to the arrogant, sinful Judeans still in Jerusalem and Judah. Take out of it piece after piece, Without making a choice. I also will make the pile great. Because I would have cleansed you, Yet you are not clean, You will not be cleansed from your filthiness again Until I have spent My wrath on you. I will not relent, and I will not pity and I will not be sorry; according to your ways and according to your deeds I will judge you," declares the Lord God. It is found only in this chapter in the OT. The same trilateral root means "rust" in Arabic. God had tried to cleanse His people over and over again, but their sin was too deep i. This refers to 1 an allusion to a priestly act of draining the blood from sacrificial animals and putting it on the appropriate places Leviticus The remainder was poured out at the base of the altar of sacrifice or 2 the proper slaughter of wild animals to be consumed cf. The pot of judgment is boiling and Judah is in it! Verses have a series of commands related to the boiling pot. Owens, Analytical Keys to the Old Testament, vol. There is some question about the phrase. He made a great and continuous effort to bring her back to Himself. This phrase is difficult to understand because 1 the word "toil" is unusual and found only here in the OT; 2 the verb has no object; and 3 the LXX omits it; therefore, some scholars see it as an addition. It is often associated with inappropriate sexual activity cf. He has tried again and again to get His people to repent cf. Therefore, He will not i. Bind on your turban and put your shoes on your feet, and do not cover your mustache and do not eat the bread of men. And in the morning I did as I was commanded. You will not mourn and you will not weep, but you will rot away in your iniquities and you will groan to one another. This also is the metaphor used in verses to describe the unbelievable pain of the people of Judah when Jerusalem fell. Most societies in the world are tribal or clan-focused. My mind screams to me "are not these affected individuals as important to God as the biblical characters? Does not God love and care for them? Do not His promises cover them? Do you hear the twenty-first century American in me? God has a universal redemptive plan. This world is affected by sin. This life is only the beginning of an eternal relationship! Yes, God loves and cares for individuals, but He has bigger and better plans for all humanity. This is not the world God intended it to be! Theologically I know that the OT attributes all causality to God as a way of affirming monotheism! He, and only He, is in control. Individuals get hurt, die, both by natural causes and by the hand of evil, manipulative people. He does care for each, but also for all cf. The things he was expected to do, he was told to do the opposite. Grieving over them would imply that the judgment was not deserved, appropriate, and necessary cf. This is always a problem for religiously oriented people! The goal is fellowship with God cf. It is an orientation of the heart, not a physical place to worship, or human performance. The prophet himself is a sign cf. YHWH addresses Ezekiel directly in vv. We, as later readers of the OT, know more about the man Ezekiel from this chapter than from any other prophet. We sense his love for his wife and his people. We feel his pain over Judean sin and incalcitrance!

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Thus you will be a sign to them, and they will know that I am the Lord. Therefore, these opening chapters of Ezekiel deal quite often with symbolic action. Now he could preach hope, restoration, and the renewal of covenant promises. Each of us must walk in the light we have. You, the Bible, and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator. These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought-provoking, not definitive. What is the unifying theme of chapters 20 through 24? Describe the worship of the god Molech. Define divination and list its numerous forms found in the OT cf. Why is the marriage relationship such a good analogy to the covenant relationship?

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