

# Pentwater Bible Church

*Book of Ezekiel*

*Message 26*

*February 28, 2016*



Departure of Abraham for Canaan by Jacopo Bassano Cir. 1570

Daniel E. Woodhead – Pastor Teacher

# Pentwater Bible Church

The Book of Ezekiel

Message Twenty-Six

God's Grace –Jerusalem's Unfaithfulness

February 28, 2016

Daniel E. Woodhead

Ezekiel 16:1-14

<sup>1</sup>Again the word of Jehovah came unto me, saying, <sup>2</sup>Son of man, cause Jerusalem to know her abominations; <sup>3</sup>and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite. <sup>4</sup>And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. <sup>5</sup>No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born.

<sup>6</sup>And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, Though thou art in thy blood, live; yea, I said unto thee, Though thou art in thy blood, live. <sup>7</sup>I caused thee to multiply as that which groweth in the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare. <sup>8</sup>Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine. <sup>9</sup>Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. <sup>10</sup>I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. <sup>11</sup>And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. <sup>12</sup>And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head. <sup>13</sup>Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate. <sup>14</sup>And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty, which I had put upon thee, saith the Lord Jehovah (ASV, 1901).

In this section of text the Lord God Adonai continues to scold Jerusalem for turning away from Him and blaspheming Him in the worse possible manner. Here He gives Ezekiel a parable to share to the Jews in Babylon and those who will be coming from Jerusalem after Nebuchadnezzar invades them for the final time. This is a very long message of sixty-three verses following after the declarations of Israel's many sins and the judgment and imagery of the vine failing to produce. God was righteously angered at His chosen people because instead of producing the proper fruit that God desired they produced a vile wicked fruit whose only value was a fuel for a destructive fire. The central theme of this

story is one of a scorned orphan who marries a king then gives away all the gifts, which she received, from him to become a harlot. This lengthily parable can be viewed as God holding up a mirror to the Jews so they can see themselves as He sees them. The grace of God is met with ingratitude, indifference and abomination. It is similar to the story of Hosea and Gomer (Hosea 1-3). There are six sections in this chapter.

1. The orphan who marries the king (Ezekiel 16:1-14).
2. The queen who became a harlot (Ezekiel 16:15-34).
3. The harlot becomes a convict (Ezekiel 16:35-43).
4. The convict who became a proverb (Ezekiel 16:44-52).
5. The convict and her friend repented (Ezekiel 16:53-58).
6. The convict is saved, cleansed and restored (Ezekiel 16:59-63).

## THE ORPHAN

### Ezekiel 16:1-3

*<sup>1</sup>Again the word of Jehovah came unto me, saying, <sup>2</sup>Son of man, cause Jerusalem to know her abominations; <sup>3</sup>and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite (ASV, 1901).*

Ezekiel is again told to let Jerusalem know the depth of her abominations. We see this in the text, which says, “*cause Jerusalem to know her abominations.*” The Hebrew text uses the verb “know” which is indicating the strength of the manner that God is telling to convey this message to the Jewish people. He just does not want Ezekiel to let them know, He wants Ezekiel to make sure they know. Therefore Ezekiel must have an effective way to cause them to actually know what they have done. So God is going to bring a parable to Ezekiel to relate to the Jews. Jesus used about forty-six parables to teach because of their effectiveness in conveying a concept. In an abstract manner a parable defers a direct condemnation to the recipient but in a subtle way it lets them realize that the thrust of the message is directed at them. The prophet Nathan came to king David with a parable, which caused David to realize the depth of his sin toward God with Bathsheba.

### II Samuel 12:1-10

*<sup>1</sup>And Jehovah sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. <sup>2</sup>The rich man had exceeding many flocks and herds; <sup>3</sup>but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. <sup>4</sup>And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and (killed) dressed it for the man that was come to him. <sup>5</sup>And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: <sup>6</sup>and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. <sup>7</sup>And Nathan said to David, Thou art the man (ASV, 1901).*

God starts the parable by saying Jerusalem was like an unwanted child, an orphan of a mixed union. She came from a pagan land called Canaan and had an Amorite as a father and a Hittite as a father. By your behavior you act as though an Amorite and a Hittite raised you as a pagan. There is nothing in Israel's manner of living at its inception that distinguishes it from the pagan sinful Canaanites. A newborn nation will have been bound by the social and cultural practices which the people around them practice as they grow. Later when they came into the Land under general Joshua entering the land leading the Children of Israel seven Canaanite nations were driven out and replaced with God's covenant people. Eventually after 820 years they became just like the despicable nations they replaced in every aspect of their behavior.

#### JERUSALEM BECAME AN ORPHAN

Ezekiel 16:4-5

*<sup>4</sup>And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. <sup>5</sup>No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born (ASV, 1901).*

The story continues with the story of an infant girl (*thou* in Hebrew is a 2<sup>nd</sup> person singular feminine form) who was abandoned by her parents at birth. She is dirty and neglected. She is left to die in an open field. God describes proper birth practices such as rubbing the newborn with salt, water, and oil, then wrapping the baby in cloth strips, which nobody did for her. Therefore she is facing certain death. She was severely abhorred at the point of birth. Nobody had any pity on her so as to cause her to be cared for. She was rejected and hated. Israel's nativity was deprived of these rites. Instead, Israel was portrayed as a female abandoned at birth with no one to care for or have pity on her helplessness. This parable describes Jerusalem's birth as a Canaanite nation with its resulting spiritual vacuum.

Ezekiel 16:6

*<sup>6</sup>And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, Though thou art in thy blood, live; yea, I said unto thee, Though thou art in thy blood, live (ASV, 1901).*

Now the king passes by and sees her wallowing in the birth placenta blood. He says to her that even though you are in a pagan land I will cause you to live. This represents the word picture of the family of Jacob, Israel being taken to Egypt as the result of a famine, where they would be able to live in safety and security under Joseph the prime minister and their brother. Here in Egypt with a favorable environment she would thrive.

#### ISRAEL THRIVES AND GROWS

Ezekiel 16:7

*<sup>7</sup>I caused thee to multiply as that which groweth in the field, and thou didst*

*increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare (ASV, 1901).*

The parable continues with an illustration of a baby who grows up into a young adult woman. She has a fully developed body yet she is still naked and bare. She flourished like sprouts in a field reminding the Jews of how He grew them in Egypt. The developed breasts and growing hair represents spiritual maturity. Seventy people in the family went down to Egypt and four hundred years later Israel came out under the leadership of Moses. There were 603,550 males over twenty years of age (Numbers 1:46). Since this number did not include the Levites nor the women and children the total population was conservatively closer to 1,300,000. They had truly become a nation in the sense of this size when they were led out of Egypt in the Exodus. However, even though they had seen the Shekinah Glory and how He caused the Egyptians to eject them and lead them and protect them with the Passover, they still did not have His commandments (naked and bare).

#### THE KING TAKES HIS BRIDE

Ezekiel 16:8

*<sup>8</sup>Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine (ASV, 1901).*

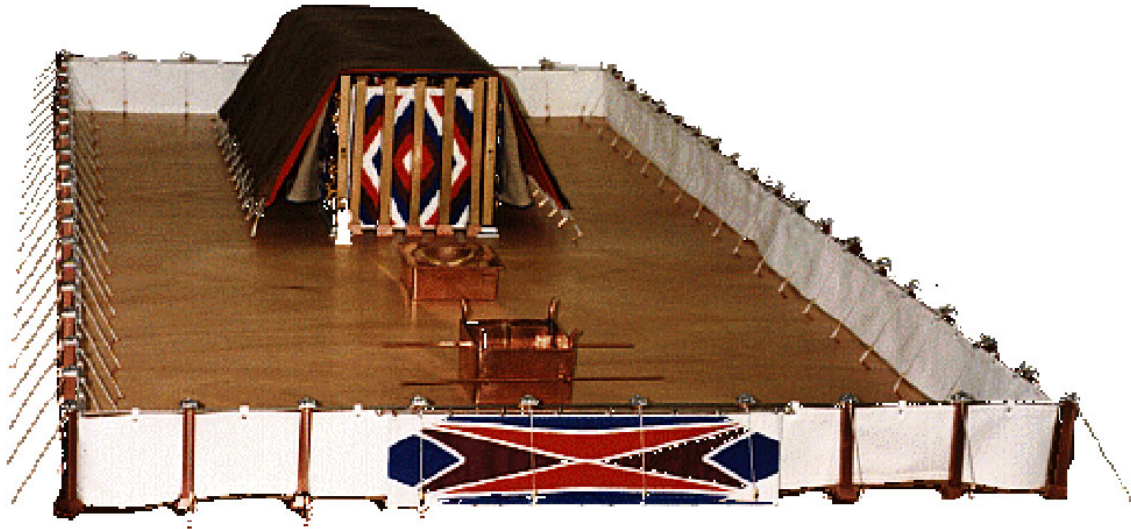
Now God declares that with this maturity in the young woman it was time for her to become the wife of Adonai. So in His love for her he performed the ancient ritual of “spreading the corner of His garment” over her claiming her for His bride. This ritual is developed in the book of Ruth. Ruth comes to Boaz her kinsman redeemer and asks him to spread the skirt of his garment over her, in which she is saying that she wants to be under his protection as his wife. He complies and accepts the offer as her kinsman redeemer and husband (Ruth 3:9). Similarly God here says, “*I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine.*” The marriage is complete the nation Israel has become the wife of Jehovah. Now God affirms the new bond with two blood covenants, that of Passover offering and the circumcision. The entire corpus of the Mosaic Law actually contains 613 commandments but they were ratified by the two blood commandments, which represented the entire 613. They now belonged to God when the marriage ceremony took place at Sinai.

#### THE RITUAL OF THE MARRIAGE

Ezekiel 16:9-12

*<sup>9</sup>Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. <sup>10</sup>I clothed thee also with brodered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. <sup>11</sup>And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. <sup>12</sup>And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head (ASV, 1901).*

Continuing with the parable God says He washed her with water, which washed away the blood and anointed her with oil. Then clothes her with fine garments and jewels and finally a ring in her nose. The representation her is one of loving care and adornment for the wife He loves. When Israel received the Law she was also given the Tabernacle where God would meet with the nation Israel. It was adorned in a similar manner.



From: [http://www.templebuildersministry.com/enlargement\\_tabernacle16.php](http://www.templebuildersministry.com/enlargement_tabernacle16.php)

Exodus 26:1

*<sup>1</sup> Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them (ASV, 1901).*

Exodus 26:14

*<sup>14</sup> And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above (ASV, 1901).*

Exodus 26:29

*<sup>29</sup> And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. <sup>30</sup> And thou shalt rear up the tabernacle according to the fashion thereof, which hath been showed thee in the mount (ASV, 1901).*

The Tabernacle was adorned with the same components that God says He adorned Israel represented by the orphan who is now a mature woman of marriageable age. So He also adorns her as His.

Genesis 24:47-48

*<sup>47</sup>And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ring upon her nose, and the bracelets upon her hands. <sup>48</sup>And I bowed my head, and worshipped Jehovah, and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. <sup>49</sup>And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. <sup>50</sup>Then Laban and Bethuel answered and said, The thing proceedeth from Jehovah: we cannot speak unto thee bad or good. <sup>51</sup>Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as Jehovah hath spoken. <sup>52</sup>And it came to pass, that, when Abraham's servant heard their words, he bowed himself down to the earth unto Jehovah. <sup>53</sup>And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things (ASV, 1901).*

Just as this verse shows Abraham's servant claiming Rebecca for Isaac by adorning her with a nose ring and bracelets as well as other adornment God in the parable explains that so has He also ceremonially claimed Israel for Himself as a bride for Himself the King.

THE BLESSING OF THE NATION ISRAEL IS COMPLETE

Ezekiel 16:13-14

*<sup>13</sup>Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate. <sup>14</sup>And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty, which I had put upon thee, saith the Lord Jehovah (ASV, 1901).*

The final blessing of the woman is complete. She is completely adorned with all the finest raiment, jewels, silk and embroidered work. She eats the finest food and has matured into a lovely woman who was exceedingly beautiful. She had become prosperous and her renown went forth among the other nations. She had become the queen to the king.

Israel was the orphan who became a queen. All the figures used in the description were reminders of the providential care God gave Israel from the time of Abraham to nationhood and forward. Jerusalem became exceedingly beautiful and prospered into a kingdom. Her renown went forth among the nations on account of her beauty. In fact the queen of Sheba had to see the splendor of Solomon's empire for herself.

I Kings 10:6-7

*6 And she said to the king, "The report was true that I heard in my own land of your words and of your wisdom, 7 but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard (ESV).*

It is generally agreed that king Solomon was the wisest and wealthiest man who has ever lived. All this is a striking allegory of Jehovah's mercy to Jerusalem, and the culmination refers to the days of the glorious kingdom under Solomon. Jehovah had done all for her and not a word is said about gratitude or love from the woman who represents the Jews and Jerusalem.

NEXT MESSAGE: JERUSALEM BECAME A HARLOT

**Please call or e-mail with any questions or comments**

E-mail [info@pentwaterbiblechurch.com](mailto:info@pentwaterbiblechurch.com) Toll Free 877-706-2479