

**So this Was Not Just a Show!**  
**Proclaiming the Fall of Jerusalem**

Ezekiel 5:5–17

Veritas Adult Community

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**Introduction**

**A. The Problem Declared: How can Ezekiel 15 be my Scripture and Ezekiel's God be my God?**

**B. A Solution Proposed:**

- 1. We need to recognize the genre and the source of the message Ezekiel was to proclaim.**
- 2. We need to notice the deliberate structure of verses 5–17.**

*A. The Indictment of Jerusalem (vv. 5–6)*

*B. Two Announcements of Judgment upon Jerusalem (vv. 7–17)*

*1. The First Announcement (vv. 7–10)*

*a. The Initial Accusation and Sentence (vv. 7–8)*

*b. The Second Accusation and Sentence (vv. 9–10)*

*2. The Second Announcement (vv. 11–17)*

*a. The Accusation (v. 11a)*

*b. The Sentence (vv. 11b–17)*

*(1) YHWH's Attitude toward Jerusalem (vv. 11–13)*

*(2) YHWH's Objective for Jerusalem (vv. 14–15)*

*(3) YHWH's Agents of Death in Jerusalem (vv. 16–17)*

**3. We must link the present text to the sign actions in 4:1–5:4.**

**4. We must interpret YHWH's fury in the light of the history of YHWH's relationship with Israel and the mission to which he had called Israel.**

a. In verse 5 he alludes to the significance of Jerusalem, not only for Israel, but for his cosmic plan.

1 Kgs 8:41–43; Exod 7:5; 14:4, 18; Josh 4:23–24; 1 Sam 17:46–47; 2 Kgs 19:15–19  
Exod 19:4–6; Deut 26:17–19; Isa 2:2–4; Mic 4:1–3

b. In verse 13, YHWH speaks of the time when his anger will be spent; then the people will know that in the past he had declared his warnings of judgment in his passion.

*qin'â* (קִנְיָה) in ordinary life:

<sup>32</sup> The person who commits adultery lacks sense;  
whoever does so destroys himself.

<sup>33</sup> He will get a beating and dishonor,  
and his disgrace will never be removed.

<sup>34</sup> For passion (*qin'ā*) enrages a husband,  
and he will show no mercy when he takes revenge. (Prov 6:32–35)

*'ēl qannā'* texts:

Exod 20:5 = Deut 5:9; Exod 34:14; Deut 4:24; 6:15; Josh 24:19; Nah 1:2

**5. We need to recognize the fury of God as an expression of his justice in response to Israel's flagrant ingratitude for grace and their overt rebellion against him.**

<sup>5</sup>See, I have taught you ordinances and judgments, as YHWH my God commanded me, that you should do them in the land that you are entering to take possession of it. <sup>6</sup>So keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these ordinances, will say, “Wow! What a wise and understanding people is this great nation!”

<sup>7</sup> For what great nation is there that has a god so near to it as YHWH our God is to us, whenever we call upon him? <sup>8</sup> And what great nation is there, that has ordinances and judgments as righteous as this whole Torah that I am setting before you today? (Deut 4:5–8)

- a. Israel's crimes represented rebellion against and rejection of YHWH's graciously revealed will.
- b. Israel's crimes are assessed as “abominations.”

**6. YHWH's response to Israel's may appear over the top, but it is always measured, principles, and in accord with the warnings he had issued within the terms of the covenant.**

- a. When people—even those who claim to be his own—rebel against him and act like pagans he becomes their enemy.
- b. When God acts in judgment he will not be breaking his covenant with Israel, but keeping it to the letter.

**Conclusion: Should we unhitch the Christian faith from texts like this?**

- 1. To do so is to if we do we violate a fundamental Pauline principle (2 Tim 3:16–17)
- 2. To do so is to forget a fundamental tenet of the New Testament that Jesus was the embodiment, the incarnation of the God of Israel.
- 3. To do so demands that we also unhitch the words of Jesus from the Christian faith (Matt 23; John 15)