

Marked for Doom or Deliverance
YHWH's Response to the Abominations of Israel

Ezekiel 9:1–11

Veritas Adult Community

January 27, 2019

A. Introduction: A Summary of the Visionary Indictment (8:1–8)

1. At the north entrance of the compound he saw this idolatrous statue that provoked the passion of YHWH (v. 3).
2. In one of the rooms that made up the outer wall of the temple compound he saw seventy elders waving incense in the nostrils of seventy images, a man whom he recognized, Jaazaniah ben Shaphan presiding over the rituals (vv. 7–14).
3. At the entrance to the inner court he saw women weeping the Tammuz, presumably a lament for YHWH whom they deemed to have died (vv. 14–15).
4. At the entrance to the temple itself, twenty-five men prostrating to the sun, which also meant “mooning” YHWH (vv. Vv. 16–17a).

B. Introduction of the Agents of Doom (vv. 1–2)

1. The Executioners
 - a. Their Title
 - b. Their Equipment
2. The Man Dressed in Linen

C. The Commissions of the Agents of Doom (vv. 3b–7)

1. The Commission of the Man Dressed in Linen (vv. 3b–4)
 - a. Scour the City for Righteous Individuals
 - b. Mark their Foreheads with the *TAW* (ט, ✕)
2. The Commission of the Executioners (vv. 5–7)

Note the thoroughness of their actions:

 - a. The no-pity formula (“Do not let your eyes show pity, and do not show mercy” prohibits sentiment or pity overriding their charge to execute the sentence.
 - b. They are to “slay to the point of destruction/annihilation.”
 - c. Their victims are to include old men, youths and maidens in their prime, infants, and women.
 - d. The executioners must begin their massacre at “my sanctuary” (*miqdāšî*).

C. The Responses to the Commissions (vv. 8–11)

1. The Response of the Executioners (v. 8)
2. The Response of the Man Dressed in Linen (v. 11)
3. The Response of Ezekiel (v. 8)
4. The Response of YHWH to Ezekiel (vv. 9–10)

Application

1. God is just both in his judgment of the wicked and in his willingness not to punish the righteous with the wicked.
2. God's justice demands executing punishments in keeping with the magnitude of the crimes.

It is Well With My Soul

*When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.*

**It is well with my soul,
It is well, it is well with my soul.**

Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed His own blood for my soul.

*My sin—oh, the bliss of this glorious thought!—
My sin, not in part but the whole,
Is nailed to the cross, and I bear it no more,
Praise the Lord, praise the Lord, O my soul!*

For me, be it Christ, be it Christ hence to live:
If Jordan above me shall roll,
No pang shall be mine, for in death as in life
Thou wilt whisper Thy peace to my soul.

But, Lord, 'tis for Thee, for Thy coming we wait,
The sky, not the grave, is our goal;
Oh, trump of the angel! Oh, voice of the Lord!
Blessed hope, blessed rest of my soul!

*And Lord, haste the day when the faith shall be sight,
The clouds be rolled back as a scroll;
The trump shall resound, and the Lord shall descend,
Even so, it is well with my soul.*

(Horatio Spafford, 1873; Music Philip Bliss, 1876

