

When Does God Not Cry?**The End is in Sight**

Ezekiel 24:1–2, 15–27

Veritas Adult Community

September 12, 2020

A. The Context

¹The following word of YHWH came to me in the ninth year, in the tenth month, on the tenth [day] of the month: ²“Human, record the date, this very day—The king of Babylon laid siege to Jerusalem on this very day—and compose a parable concerning the rebellious house.”

B. The Omen of the End of Jerusalem and the Temple**1. Preamble**

¹⁵The following message of YHWH came to me:

2. The Sign

¹⁶Human. Look, with a stroke I am taking from you the delight of your eyes.

But you must not wail,
and you must not weep.
Your tears must not flow.

¹⁷Groan, bewail the dead.

Do not perform mourning rites.
Bind your turban and put your sandals on your feet.
Do not wear a face mask [cover the moustache];
do not eat the meal of mourning.

¹⁸So I spoke to the people in the morning, my wife having died in the evening. In the morning I did as I had been commanded.

2. The Interpretation

¹⁹Then the people asked me, “Won’t you tell us what these things mean for us that you are acting this way?”

²⁰So I said to them, “The following word of YHWH has come to me: ²¹Say to the house of Israel, ‘Thus has the Lord YHWH declared: See, I am desecrating my sanctuary, the pride of your strength, the delight of your eyes, and the passion of your life. And your sons and daughters, whom you have left behind, will fall by the sword. ²²And you will do as I have done:

You will not wear a face mask [cover your moustache],
and the meal of mourners you will not eat.

²³Your turbans will remain on your heads,
and your sandals will be on your feet.

You will not wail nor weep.
But you will pine away in your iniquity,
and groan to one another.

²⁴And Ezekiel will be an omen for you.
Just as he has done, so you will do when it comes.
And you will know that I am the Lord YHWH.”

C. The Announcement of the End of Jerusalem and Its Temple

²⁵As for you, human, surely, on the day I take away their stronghold, their pride and joy, the delight of their eyes, and the inspiration of their lives—their sons and daughters—²⁶On that day the fugitive will come to you to let your own ears hear it.

²⁷On that day your mouth will be opened toward the fugitive, and you will speak; you will be dumb no longer. You will be an omen for them, and they will know that I am YHWH.

Exposition

Introduction: Where Are We?

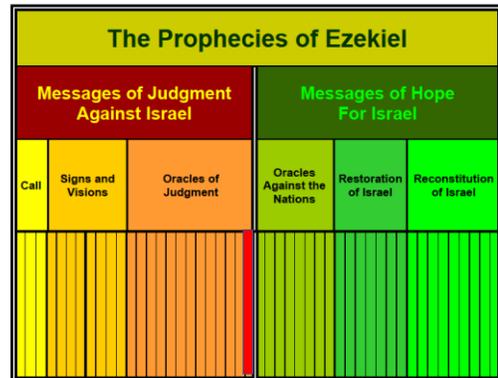
Where are we in the book of Ezekiel?

Where is Ezekiel?

What kind of message is this?

The Goal of the Passage

The Structure of the Passage



- A. Introduction (v. 15)
- B. The Omen of the End of Jerusalem and the Temple (vv. 15–24)
 1. The Lord's Instructions for Ezekiel (vv. 16–17)
 2. Ezekiel's Compliance with the Lord's Command (v. 18)
 3. The Interpretation of the Omen (vv. 19–24)
- C. The Lord's Announcement of the End for Ezekiel (vv. 25–27)
 1. The Significance of the Event (v. 25)
 2. The Prediction of the Announcement of the Event (v. 26)
 3. The Explanation of the Significance of Ezekiel's Role in the Event (v. 27)

A. The Omen of the End of Jerusalem and the Temple (vv. 15–24)

B. The Interpretation of the Omen (vv. 19–25)

The Four Pillars of Israel's Security

1. YHWH (the LORD), the divine patron of Israel, had made an eternal covenant with his people—he is obligated to protect them.
2. YHWH (the LORD), the divine patron of Israel, has given the nation the land of Canaan as their eternal territorial possession—he is obligated to protect them.
3. **YHWH (the LORD), the divine patron of Israel, has chosen Jerusalem as his eternal residence, from which he exercises sovereignty over his people—he is obligated to protect them.**
4. YHWH (the LORD), the divine patron of Israel, has promised the Davidic house eternal title to and occupancy of the throne of Israel—he is obligated to protect them.

C. Ezekiel as an Omen of God's Refusal to Cry (vv. 26–27)

D. Practical and Theological Lessons for Us

1. Watch out for legitimate religious symbols turning into illegitimate idols.
2. Nothing, not even the temple, is more sacred to God than a sanctified people.
3. The message of God is proclaimed most powerfully when it is incarnate in the life of the messenger.