



Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08

“Cast away from you all the transgressions which you have committed, and get yourselves a new heart and new spirit.”
Ezekiel 18:31



Ezekiel 12-24

May 15th-21st, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

Ezekiel-

We must be prepared to witness in any way God chooses, and even among those who disdain our message. We must be willing to yield up our dearest possession for the sake of bringing saving truth home to the hearts of men, even as Ezekiel was submissively prepared to part with his wife, who was “the desire of his eyes.” Note that Ezekiel was instructed not to express his heart-break in any of the conventional modes of mourning, nor even in tears and crying (24:16,17). He was to have his personal sorrow swallowed up in the bigger bereavement, namely, the ruin of Jerusalem and of his nation. So we, also, must bravely sink personal sorrows and grievances in the larger, desperate calamity of the perishing multitudes all around us, who are heading to a Christless eternity. Moreover, as Ezekiel spoke by sign-actions, and as he himself became a sign (24:24), so there must be the sign of Christ over every part of our life—over our home life and business life and social life, and over our reactions to all the experiences of life. God help us to be Ezekiels to our day and generation!

Explore the Book, J.Sidlow Baxter

Helpful Study Links:

Additional Commentary: (Great Resource!)
<http://preceptaustin.org/hebrews.htm>

Sermon Links:

“The Fruitless Vine” by C. H Spurgeon
<http://www.spurgeon.org/sermons/0125.htm>

“An Ancient Question Modernized” by C. H Spurgeon
<http://www.spurjongems.org/vols37-39/chs2286.pdf>

Commentary:

The commentary used throughout this booklet is
With the Word Bible Commentary
by Warren W. Wiersbe.
ISBN 0-8407-9108-9

Daily Bible Study

Thursday, May 15th, 2008

Passage for today: Ezekiel 12-13

Questions to Ponder

1. In chapter 12, what was Ezekiel told to do that would be a sign to the people? What message was God giving the people thru this sign? What was the prevailing attitude of the people concerning prophesies of judgment? How does this compare with our world today?
2. What does the Lord say concerning the false prophets in chapter 13? What message did they give? According to verses 2 and 3, where did they get their message?

With the word Bible Commentary

Ezekiel 12

When people become spiritually blind and deaf, God uses unusual means to get His Word across to them. Ezekiel preached two more action sermons to warn them that judgment was at hand. The prophet lived the message he was declaring.

His actions in the morning portrayed the people who were packing to go into captivity, while his actions in the evening portrayed the futile attempt of King Zedekiah to escape. God knew what would occur, and nobody could alter His plans.

Ezekiel's actions at his meals portrayed the terror the people would experience in spite of their believing that the worst was past. The false prophets said that people like Ezekiel and Jeremiah were "doomsayers" and their dire predictions would not occur. But God's Word never fails, and it is always fulfilled on time.

God does not ask you to do bizarre things as He did Ezekiel, but can others tell by your life-style that you believe Jesus is coming and that He will one day judge the world (2 Pet. 3:10-18)? Is your life an action sermon that catches the attention of people who are blind and deaf to God's truth?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze12:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, May 16th, 2008

Passage for today: Ezekiel 14-15

Questions to Ponder

1. When an idolatrous person comes to inquire of the Lord, how will God answer him? How does this apply to us today as Christians? What message does God give concerning judgment and the three righteous men: Noah, Daniel and Job?
2. In chapter 15, what does the picture of the vine communicate? Why will God make the land desolate?

With the word Bible Commentary

Ezekiel 14

The prophet had seen idols in the temple in Jerusalem (chap. 8), but now he saw idols in the hearts of the elders in Babylon (vv. 3, 4, 7). God had disciplined those men by taking them from Judah to Babylon, and He had been merciful to them in sparing their lives; yet nothing brought them to repentance. They pretended to be spiritual by inquiring of Ezekiel, but God saw their hearts and told His servant the truth (Heb. 4:13).

Judgment was inevitable: famine, hungry beasts, war, and pestilence (Rev. 6:1–8). Noah saved his family (Heb. 11:7), Daniel rescued his friends (Dan. 2), and Job prayed for his three friends and delivered them (Job 42:7–10); but *nobody's intercession would save Jerusalem or anybody in it*. A person's righteousness could save only himself or herself; it could not save another.

Cherishing sin in the heart will lead to practicing sin in the life: "For as he thinks in his heart, so is he" (Prov. 23:7). A good prayer for all of us is Psalm 139:23–24.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 14:1). Nashville: Thomas Nelson.

With the word Bible Commentary

Ezekiel 15-16

Unfruitfulness (15). The vine was a familiar emblem of Israel (Ps. 80:8–13; Isa. 5:1–7). Vines are good for only two things: bearing or burning. You do not build with wood from the vine because it does not lend itself to being cut and shaped. If the vine does not bear fruit, it is useless, and that was the condition of God’s people in Ezekiel’s day. If you share the life of God through faith in Jesus Christ, let that life reveal itself in the fruit you bear for His glory.

Unfaithfulness (16). Israel was the wife of Jehovah only because of His grace and love. She was in wretched shape when He called her and saved her. He showered her with gifts, which she used to commit spiritual adultery as she worshiped the idols of the other nations. She was both an adulterous wife who broke the marriage covenant and a harlot who paid others to sin with her. God judged Sodom and Israel (Samaria, the northern kingdom), but that did not deter Judah; she went right on sinning. No wonder God became angry and judged the people.

In Romans 7:4, Paul applies these two images to believers: we are “married to another—to Him who was raised from the dead, that we should bear fruit to God.” Jesus Christ wants our single-hearted devotion as we share our love with Him (2 Cor. 11:2–3)

“Lord, let me not live to be useless.”

Wesley

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Eze 15:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, May 17th, 2008

Passage for today: Ezekiel 16

Questions to Ponder

1. In this chapter God uses a powerful allegory to portray Israel and His love for her. What has God done for Israel? In turn, how did Israel respond? How did God say she would be judged?
2. What promise for the future does God give Israel in this chapter? How does this chapter apply to us today?

With the word Bible Commentary

Ezekiel 15-16

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Wesley

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Eze 15:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, May 18th, 2008

Passage for today: Ezekiel 17-18

Questions to Ponder

1. What is the meaning of the parable in chapter 17? What practical lessons can we learn from this?
2. What does chapter 18 teach us about God's judgments and His ways? What were the misconceptions the people had? What is the primary exhortation and application in this chapter?

With the word Bible Commentary

Ezekiel 17

God used allegories to arouse interest and capture attention. Jesus used parables for the same purpose (Matt. 13:10–17).

The great eagle (Nebuchadnezzar) came to Jerusalem (Lebanon) and took to Babylon the top branch of the cedar (King Jehoiachin). He left some of the seed (King Zedekiah), which grew into a low vine. Zedekiah made a covenant to be loyal to Babylon, but then he broke it (vv. 15, 16, 18) and turned to Egypt for help (vv. 7–8; Jer. 37). The result? The king of Babylon will come back and destroy the lowly vine of Judah (vv. 9–10).

The cedar represents the Davidic dynasty. One day God will take a lowly young twig from David's line (Jesus Christ) and will establish His glorious kingdom (Isa. 11:1–9). But before He can enter into that glory, He must suffer for the sins of the world.

“O come, let us adore Him, Christ, the Lord!”

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 17:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, May 19th, 2008

Passage for today: Ezekiel 19-20

Questions to Ponder

1. What is God communicating about the kings of Judah in chapter 19? What makes this chapter a bitter lamentation?
2. In Chapter 20 God recounts Israel's past sins. What abominations did they turn to? On many occasions God relented from His anger. Why? In the midst of this, God gives them a message of hope. What is it?

With the word Bible Commentary

Ezekiel 19

Jeremiah was not the only prophet to write funeral dirges. Ezekiel wrote this one five years before Jerusalem fell. He used two familiar images of the nation in speaking about the fate of their kings.

The lioness (1–9). The lion is the royal animal, and Ezekiel was speaking about the rulers of the land: Jehoahaz (vv. 2–4; Jer. 22:11–12), who died in Egypt; and the present king, Zedekiah (vv. 5–9), who was blinded and taken to Babylon (Jer. 39). None of Judah's "cubs" succeeded in saving the land because they resisted the Word of God.

The vine (10–14). We have met this image of Israel several times already. The prophet had spoken *about* Zedekiah, but now he speaks *to* Zedekiah and tells him that the beautiful, luxuriant vine would be withered by the east wind (v. 12; 17:10), plucked up, and planted in Babylon. That would be the end of David's line; there would be no strong branch out of which to make a scepter—until the birth of Jesus Christ, the Son of David (Matt. 1:1; Luke 1:30–33)! Judah will supply the scepter (Gen. 49:8–10).

When it looks like man has done his worst and everything is at an end, remember that God always has the last word—and His "Last Word" is His Son, Jesus Christ (Heb. 1:1–2).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 19:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, May 20th, 2008

Passage for today: Ezekiel 21-22

Questions to Ponder

1. Chapter 21 speaks about God drawing His sword. What is this referring to? How will the Lord carry out His judgment?
2. In chapter 22, God again gives a message revealing Israel's abominations. What things does He point to?

With the word Bible Commentary

Ezekiel 21

Jeremiah called Babylon God's battle-ax (Jer. 51:20–23), and Ezekiel called Babylon God's sword. (The word *sword* is used more than a dozen times in this chapter.) God pulled His sword out of the scabbard (vv. 1–7), prepared it for use (vv. 8–17), and then pointed it toward Jerusalem (vv. 18–27) and Ammon (vv. 28–32). The Ammonites had united with Judah against Babylon but had escaped invasion. However, their judgment eventually came.

God uses unbelievers to accomplish His purposes and can even overrule their pagan methods of making decisions (vv. 18–23; Prov. 16:33). God's people did not obey the declared will of God, but the pagan nations obeyed God and did not know it. What a paradox!

The prophet's responses to this message attracted the attention of the people, for he sighed (vv. 6–7) and wailed (v. 12). What is your response to the message of the coming judgment of God (2 Pet. 3:10–18)?

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 21:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, May 21st, 2008

Passage for today: Ezekiel 23-24

Questions to Ponder

1. Chapter 23 uses graphic imagery to communicate God's message. Why do you think the Lord used such vivid pictures? In what ways did Israel commit harlotry? How did this affect the heart of God?
2. In Chapter 24, what does the death of Ezekiel's wife symbolize? What does God tell Ezekiel to do? How is this a sign to the people?

With the word Bible Commentary

Ezekiel 23

Because the Jewish nation was wedded to Jehovah, idolatry was the same as infidelity. They were giving themselves to foreign gods and committing harlotry and adultery. That is why God brought judgment on His people.

Oholah ("her tent") represents Samaria, the northern kingdom; and Oholibah ("My tent is in her") represents the southern kingdom of Judah. The Samaritans had devised their own religion, but God dwelt in Judah because of His covenant with David. What they did in His temple grieved Him greatly (vv. 36–39; 1 Cor. 6:19–20). God judged Samaria in 722 B.C. when He permitted Assyria to take them captive, but Judah did not profit from that lesson. Judah persisted in sin, so God had to judge them.

When God judges sin in others, never say, "That will never happen to me! I can get away with my sin!" God waits for us to repent, and we must not try His patience (Eccles. 8:11). In the end, our sins punish us, and we learn afresh that He is the Lord (v. 49). God wants single-hearted devotion from His bride (2 Cor. 11:1–4; James 4:1–10).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 23:1). Nashville: Thomas Nelson

With the word Bible Commentary

Ezekiel 24

The death of a city. Ezekiel was far away in Babylon, yet he knew what was happening in Jerusalem (Amos 3:7; John 15:15). The parable of the pot (11:3) revealed the city's wickedness. As the fire of judgment grew hotter, only the scum appeared, and then the pot and everything in it were destroyed. The date was January 15, 588 B.C., when Nebuchadnezzar began the siege of Jerusalem.

The death of a wife. During his years of ministry, Ezekiel had paid a price to “act out” some of his sermons (chap. 12), but none was as costly as this one. The life you live is the greatest sermon you can ever preach. The city of Jerusalem was the delight of the Jews, but she would be buried—and *that was what the nation deserved*. Ezekiel told the people in the morning that his wife would die, just as he had told them for years that their beloved city would be destroyed; in the evening, his words came true.

If the people wanted to mourn at all, they should have mourned over their sins and not over the loss of their city and temple. But it was too late. They should have heeded this advice: “Seek the Lord while He may be found (Isa. 55:6).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Eze 24:1). Nashville: Thomas Nelson

Overall Outline

I. Ezekiel called to serve God (1-3)

II. The Condemnation of Judah (4–24)

1. A disobedient nation (4–7)
2. A departed glory (8–11)
3. A disciplined nation (12–24) ← *This Week's Study*

III. The Condemnation of the Gentile Nations (25–32)

IV. The Restoration of Israel (33–48)

1. Return of Israel to the land (33–39)
2. Restoration of Israel in the Kingdom (40-48)

This week's Outline

3. A disciplined Nation (12-24)

- a. Ezekiel gives a Preview of Jerusalem's Destruction (12)
- b. Message Against the False Prophets (13)
- c. Message Against the Elders (14)
- d. Parable of the Fruitless Vine (15)
- e. Parable of Jerusalem's Marriage (16)
- f. Parable of the Two Eagles (17)
- g. Message of Personal Judgment for Personal Sin (18)
- h. Lament for the Princes of Israel (19)
- i. Review of Sins of Nation; Future Judgment and Restoration (20)
- j. King of Babylon to Remove Last King of Davidic Line Until Messiah (21)
- k. Review of Abominations of Jerusalem (22)
- l. Parable of Two Sisters (Samaria and Jerusalem) (23)
- m. Parable of Boiling Pot, Ezekiel's wife (24)

"Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?"

Ezekiel 15:2

Devotional From *Morning and Evening*

By C H Spurgeon

These words are for the humbling of God's people; they are called God's vine, but what are they by nature more than others? They, by God's goodness, have become fruitful, having been planted in a good soil; the Lord hath trained them upon the walls of the sanctuary, and they bring forth fruit to his glory; but what are they without their God? What are they without the continual influence of the Spirit, begetting fruitfulness in them? O believer, learn to reject pride, seeing that thou hast no ground for it. Whatever thou art, thou hast nothing to make thee proud. The more thou hast, the more thou art in debt to God; and thou shouldst not be proud of that which renders thee a debtor. Consider thine origin; look back to what thou wast. Consider what thou wouldst have been but for divine grace. Look upon thyself as thou art now. Doth not thy conscience reproach thee? Do not thy thousand wanderings stand before thee, and tell thee that thou art unworthy to be called his son? And if he hath made thee anything, art thou not taught thereby that it is grace which hath made thee to differ? Great believer, thou wouldst have been a great sinner if God had not made thee to differ. O thou who art valiant for truth, thou wouldst have been as valiant for error if grace had not laid hold upon thee. Therefore, be not proud, though thou hast a large estate—a wide domain of grace, thou hadst not once a single thing to call thine own except thy sin and misery. Oh! strange infatuation, that thou, who hast borrowed everything, shouldst think of exalting thyself; a poor dependent pensioner upon the bounty of thy Saviour, one who hath a life which dies without fresh streams of life from Jesus, and yet proud! Fie on thee, O silly heart!

"I will accept you with your sweet savour."

Ezekiel 20:41

Devotional From *Morning and Evening*

By C H Spurgeon

The merits of our great Redeemer are as sweet savour to the Most High. Whether we speak of the active or passive righteousness of Christ, there is an equal fragrance. There was a sweet savour in his active life by which he honoured the law of God, and made every precept to glitter like a precious jewel in the pure setting of his own person. Such, too, was his passive obedience, when he endured with un murmuring submission, hunger and thirst, cold and nakedness, and at length sweat great drops of blood in Gethsemane, gave his back to the smiters, and his cheeks to them that plucked out the hair, and was fastened to the cruel wood, that he might suffer the wrath of God in our behalf. These two things are sweet before the Most High; and for the sake of his doing and his dying, his substitutionary sufferings and his vicarious obedience, the Lord our God accepts us. What a preciousness must there be in him to overcome our want of preciousness! What a sweet savour to put away our ill savour! What a cleansing power in his blood to take away sin such as ours! and what glory in his righteousness to make such unacceptable creatures to be accepted in the Beloved! Mark, believer, how sure and unchanging must be our acceptance, since it is in him! Take care that you never doubt your acceptance in Jesus. You cannot be accepted without Christ; but, when you have received his merit, you cannot be unaccepted. Notwithstanding all your doubts, and fears, and sins, Jehovah's gracious eye never looks upon you in anger; though he sees sin in you, in yourself, yet when he looks at you through Christ, he sees no sin. You are always accepted in Christ, are always blessed and dear to the Father's heart. Therefore lift up a song, and as you see the smoking incense of the merit of the Saviour coming up, this evening, before the sapphire throne, let the incense of your praise go up also.

“I Have No Pleasure in The Death of One Who Dies...”

Ezekiel 18:32

It is indeed true that sin brings death. God’s chosen nation was drowning in sin. They were steeped in idol worship and harlotries of the worst kind. And it was crushing the heart of God. Their iniquities were amassed before God and they were blinded to the point of impudence and hard-heartedness. Because of their sin, God had begun to show them the eminent discipline that He had promised would come. While in this state, their minds had taken on a perversion of the truth about the Lord their God that said that He was being unfair in His dealings. In their minds, He was punishing them unjustly.

They were in sin and yet they blamed God for being one who punishes not only one who is wicked, but also his descendants after him. They were interpreting their painful woes as being God’s punishment upon the wickedness of their fathers. They were blinded and blaming. They were blinded to their own sin; and they were blaming God and those who had sinned before them for the trouble they were facing. And here in the eighteenth chapter of Ezekiel, we find Yahweh setting the record straight. He states here that He is fair and He will judge according to the works of the individual who performs them. He is just; He is right in all His dealings; but God is also good. And His heart is one of love and compassion for every soul of man!

He claimed here to His wayward and twisted Israel, “For I have no pleasure in the death of one who dies....Therefore turn and live!” One thing that begins to happen in the heart of every unchecked sinner over time is that he begins to see God wrongly. Here, the Israelites had grown to see God as unfair. They had grown to see God as One who gladly punishes—One who takes pleasure in pouring out wrath. Don’t we do the same? Over times of dryness and tribulation, some might tend to grab hold of the lies that say to us that God may be evil, blood-thirsty and against us. But this is just not so. God Himself said here, “I have not pleasure in the death of one who dies.” We, in our carnal minds, can oftentimes take pleasure in the death of the wicked. Perhaps we might rejoice in the death of a murderer or a rebellious tyrant. We might look upon the headlines and see the announcement of the

execution of a serial killer, and find within us a heart that is pleased to know that such a person has been removed from the earth. But God's heart takes no pleasure in this. He has no pleasure in the death of one who dies.

2 Peter 3:9 tells us that God is not slack in His promise to return and judge the earth with finality and fury. Instead, He "is longsuffering toward us, not willing that any should perish but that all should come to repentance." This is the heart of God. He desires for every man to turn from their sin. And His delay right now is a display of His longsuffering toward us. He longs for men to turn from their sin. Here in Ezekiel 18:32, this same heart is expressed with a strong exhortation to even the most vile of sinners, "Turn and live!" The exhortation is simple and yet it is one that hits quickened hearts with thunderous power.

"Turn" He says. It is a call for a change in direction. It is a call for a change in heart. It is a call for a change in obedience and devotion. It is a call to turn *from* sin and turn *to* something quite better. "Turn from your idols and turn from your paths of iniquity. Turn from your abominable acts. And turn to Me," the Lord God cried.

What is the result of such a turn? It is life! God had promised death to those who persisted in their unfaithfulness. But His heart was that they would turn from their sin and LIVE! Life is what every soul desires. And here the Lord called, with a longing heart of compassion, for the wicked to turn and save their lives before it was too late. He desired them to live. And He longs for the same in us today.

Friend, God's heart has not changed. He is One who brings life. And He wants you to turn to Him. In John 10:10, Jesus said, "The thief does not come except to steal, kill and destroy. I have come that they may have life, and that they may have it more abundantly." Sin destroys. If you are in sin today, it is God's heart that you would turn from it. He says to you the same as He said to His wayward people many years ago, "Turn and live." Today, maybe your life seems more like death and destruction than true and abundant life. Heed this call today, Turn and live! Turn and live!