

TTB2022-308 – Week 34 – August 21 to 27

TTB2022-301, Week 27, July 3 to 9	TTB2022-308, Week 34, Aug 21 to 27
TTB2022-302, Week 28, July 10 to 16	TTB2022-309, Week 35, Aug 28 to Sept 3
TTB2022-303, Week 29, July 17 to 23	TTB2022-310, Week 36, Sept 4 to 10
TTB2022-304, Week 30, July 24 to 30	TTB2022-311, Week 37, Sept 11 to 17
TTB2022-305, Week 31, July 31 to Aug 6	TTB2022-312, Week 38, Sept 18 to 24
TTB2022-306, Week 32, Aug 7 to 13	TTB2022-313, Week 39, Sept 25 to Oct 1
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Day 233 – August 21 - Ezekiel on the Babylonian Siege Jer. 27-28; 51:59-64; Ezek. 3:16-4:17

Jeremiah Chapter Twenty-Seven

- Chapter 27 occurs at the beginning of the reign of Zedekiah (Jer. 27:1). There is a manuscript discrepancy at this point, with some Hebrew texts indicating Jehoiakim as the king here.
- Jeremiah was instructed to place himself in bonds and yokes, and deliver a message to the five gentile nations that have sent messengers to Zedekiah (Jer. 27:1-11). This message focused on the role of Nebuchadnezzar as the servant of the Lord (Jer. 27:6).
- Jeremiah also spoke to the King and priests of Judah, warning them to disregard the false message of the false prophets (Jer. 27:12-22).

Jeremiah Chapter Twenty-Eight

- Chapter 28 focuses on a conflict between Jeremiah, and a false prophet named Hananiah.
 - חַנַּנְיָהּ ch^ananyāh #2608: God has favored.
 - At least 11 OT characters with this name, including Daniel's friend who becomes known as Shadrack (Dan. 1:7).
 - As a son of Azzur, Hananiah is likely a brother of Jaazaniah (Ezek. 11:1).
- Hananiah declared a "Thus says the Lord" message, and predicts an end to King Jehoiachin's exile within two years (Jer. 28:1-4,10,11).

3. Jeremiah gives a hearty “amen” to Hananiah’s message, and yet reminds all the people listening that a prophet of peace must have his words fulfilled in order to be identified as a true prophet of the Lord (Jer. 28:5-9).
4. The Lord gave Jeremiah a personal rebuke for Hananiah, followed by Hananiah’s Sin Unto Death shortly thereafter (Jer. 28:12-17).

Jeremiah Chapter Fifty-One

(Outline continues from Day 231)

7. The chapter closes with the setting for the preaching of Jeremiah 50 & 51: in Babylon itself, by the Euphrates (Jer. 51:59-64).
 - a. Zedekiah was summoned to Babylon (Jer. 51:59), to worship Nebuchadnezzar’s golden statue (Dan. 3:2,3).
 - b. Baruch’s brother Seraiah is tasked with a mission of his own during that trip (Jer. 51:59-61).
8. Jer. 51:64 is likely the conclusion to Jeremiah, by his own pen, with chapter 52 being added by Baruch.

Ezekiel Chapter Three

(Outline continues from yesterday)

3. Ezekiel is warned about the accountability of a watchman (Ezek. 3:16-21).
 - a. The watchman must deliver the message of warning or else the blood of the wicked will be accounted to him (Ezek. 3:18,20).
 - b. The watchman who faithfully delivers the warning has washed his hands of all blood, and the wicked audience will bear the full accountability (Ezek. 3:19 cf. Mt. 27:24; Acts 20:26,27; 1st Tim. 5:22).
4. Ezekiel is spiritually bound and gagged by the Lord (Ezek. 3:22-27 cf. Lk. 1:20-22,62-64ff.).
 - a. His spiritual bonds will not allow him any freedom of movement apart from where the Lord wants him to go.
 - b. His spiritual gag will not allow him any freedom of speech apart from what the Lord wants him to say.

Ezekiel Chapter Four

1. Ezekiel is instructed to silently pantomime the siege of Jerusalem for the exiles in Babylonia to observe (Ezek. 4:1-3).
 2. Ezekiel is also instructed to bear the iniquity of Israel & Judah through a period of suffering and shame (Ezek. 4:4-17).
 - a. He paints a living picture of Christ, Who bore all our iniquities (Isa. 53:11,12).
 - b. He endured ritual defilement according to the will of God.
 3. This drama will take over a year to fully communicate (Ezek. 4:5,6).
 4. The physical hardship Ezekiel endured was designed to teach a spiritual lesson to the exiles (Ezek. 4:17).
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Day 234 – August 22 - A Remnant Will Survive Ezek. 5-9**Ezekiel Chapter Five**

1. Ezekiel is instructed to bear even more shame with a shave & a haircut (Ezek. 5:1).
 - a. For a Levitical priest, this was forbidden (Lev. 21:5), and for any Jew it was shameful (2nd Sam. 10:4).
 - b. The Lord's purpose is explained, and Ezekiel's hair became the visual aide to teach Bible class (Ezek. 5:2-12).
2. The wrath of God is applied to His own nation, and should be a tremendous warning to every other nation on the earth (Ezek. 5:13-17).

Ezekiel Chapter Six

1. Ezekiel is given a hostile message to deliver to the mountains, hills, ravines, & valleys of Israel (Ezek. 6:1-3).
 - a. The exiles aren't addressed, as they can't remove the idols from Israel.
 - b. The remnant in Jerusalem aren't addressed, as they won't remove the idols from Israel.
 - c. The mountains themselves are addressed as God is glorified through announcing His actions and faithfully accomplishing it (Isa. 41:21-23,26; 45:21).
2. God promises a remnant for Israel that will be preserved through captivity in foreign lands (Ezek. 6:8).
3. This remnant is promised a restoration during a time of true repentance and self-loathing resulting in an unparalleled knowledge of God (Ezek. 6:9-11; 7:16; 12:16; 16:63; 20:43; 36:31).
4. Divine discipline is not pleasant, but must be appreciated by believers who understand its necessity and its blessing (Ezek. 6:11-14).

Ezekiel Chapter Seven

1. Ezekiel's message of judgment emphasizes "the end" (Ezek. 7:2,3,6_{x2}). This is similar to Amos' message (Amos 8:1-3).
2. The wrath of God is manifest "according to" their ways (Ezek. 7:3,8,9,27), and yet "not according to" their ways (Ezek. 20:44; Ps. 103:10; Ezra 9:13).
3. "The time has come," "the day is near," and "shortly" all reflect God the Father's perfect timing in the perfect execution of His perfect plans (Ezek. 7:7,8).
4. The Lord may use earthly tools, but He Himself is the One doing the smiting (Ezek. 7:9).
5. There is nothing humanly possible to prevent this judgment, from military might to wealth (Ezek. 7:10-19).
6. The spiritual ugliness of Judah's idolatry will be matched by the physical ugliness of Babylonians defiling their holy city and the House of the Lord (Ezek. 7:20-27).

Ezekiel Chapter Eight

1. Chapters 8-11 form a spiritual journey through time and space that the Lord takes Ezekiel on to survey Judah's great evil.
 2. The 6th year, 6th month, 5th day occurred within the time-frame of Ezekiel's laying prostrate in shame (Ezek. 8:1; 4:4-6).
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- a. The elders of Judah sat before him.
- b. They were possibly inquiring of the Lord (Ezek. 20:1), but this does not indicate that they had positive volition towards His Word (Ezek. 14:1-3; 33:31,32).
3. Ezekiel is spiritually lifted up and dimensionally positioned between the realm of earth and the realm of heaven (Ezek. 8:3).
4. In this dimensional state outside of space & time, he is brought to Jerusalem, where he will observe a panorama of Jerusalem's idolatry through the years (Ezek. 8:6,13,15).
 - a. He is brought to the Jerusalem of King Manasseh's day.
 - 1) An idol is seated within the temple (Ezek. 8:3).
 - 2) There were many instances of idolatry in Judah's history, but only King Manasseh went so far as to seat an idol within the temple (2nd Kgs. 21:7).
 - 3) Good King Josiah (king at Ezekiel's birth) removed that idol (2nd Kgs. 23:6).
 - b. The idolatry of Judah was crafted in the very presence of the glory of God (Ezek. 8:4).
5. The Lord specifically highlights what Ezekiel is supposed to see (Ezek. 8:5), & verifies what Ezekiel is supposed to understand (Ezek. 8:6).
6. The Lord takes Ezekiel within the Holy of Holies to see the idolatry there, and even within these men's very souls to see the idolatry there (Ezek. 8:10-13).
7. The panorama of idolatry also demonstrated Tammuz worship and sun worship (Ezek. 8:14-18).

Ezekiel Chapter Nine

1. While Ezekiel was watching, the Lord uttered the command: "Draw near!" (Ezek. 9:1-3)
 - a. Six angelic executioners and one angelic scribe answered the summons.
 - b. As the angels drew near, the shekinah glory of God prepared to depart.
2. The Lord instructed His angelic scribe to place a seal of protection upon those who were not partakers of the idolatry (Ezek. 9:4).
3. The Lord instructed His angels to scour the city of every person without His personal seal of protection (Ezek. 9:5-7).
4. Ezekiel became a personal intercessor for his wicked people (Ezek. 9:8), but the judgment is unavoidable (Ezek. 9:9,10).
5. The angelic scribe didn't need a whole lot of time to mark out the faithful believers within Jerusalem (Ezek. 9:11).

Day 235 – August 23 - Prophecies of Judgment Soon Fulfilled Ezek. 10-13

Ezekiel Chapter Ten

1. In Chapter 10 Ezekiel gets his closest look at the Lord's chariot-throne and the cherubim that carried it.
2. A comparison of Ezekiel 1:10, 10:14, & Revelation 4:7.
 - a. Ezek. 1:10 Four wings & four faces: man, lion, bull, eagle.
 - b. Ezek. 10:14 Four wings & faces: cherub, man, lion, eagle.
 - c. Rev. 4:7 Four six-winged living creatures: lion, calf, man, eagle.

3. It was necessary for God's glory to depart for an even greater glory to appear.
4. The burning coals served to purify the defiled land (Mal. 3:1-4).

Ezekiel Chapter Eleven

1. The shekinah glory of the Lord has entered His throne-chariot, and has paused at the eastern gate of the temple (Ezek. 10:18,19).
2. Ezekiel is then spiritually transported to that eastern gate, in order to see why the Lord delayed His departure out of Jerusalem (Ezek. 11:1).
3. Ezekiel observes a false assembly, which is convened to replace the legitimate priestly assembly of 25.
4. This false assembly is gathered under Satanic leadership communicating Satanic messages to lead Israel into rebellion against God.
5. Two ring-leaders are highlighted. This is a common feature of Satanic rebellions:
 - a. Jaazaniah & Pelatiah against Jeremiah.
 - b. Jannes & Jambres against Moses (2nd Tim. 3:8).
 - c. Hymenaeus & Alexander (1st Tim. 1:20) and Hymenaeus & Philetus (2nd Tim. 2:17) in the ministry of Paul.
 - d. The two beasts of the Tribulation (Rev. 13).
6. Messengers of Satan often resort to murder, in order to maintain their false message (Ezek. 11:6,7).
7. Ezekiel delivers his message against the ringleaders and Pelatiah fell dead (Ezek. 11:13a), prompting Ezekiel's fervent intercession (Ezek. 11:13b).
8. The message of judgment is followed by a message of restoration (Ezek. 11:14-21). This restoration does not refer to the Z/E/N returnings, but to the regathering of Israel at the 2nd Advent of Jesus Christ.
9. The glory of the Lord departed from Jerusalem, and hovered over the Mount of Olives to the east of the city (Ezek. 11:22,23).
10. Ezekiel is returned to his body, and communicates the entire contents of Chapters 8-11 to the exiles in Babylon (Ezek. 11:24,25).

Ezekiel Chapter Twelve

1. Ezekiel's rebellious audience is incapable of perceiving spiritual truth (Ezek. 12:2).
2. Ezekiel is instructed to perform two more instructive skits (Ezek. 12:3-7).
 - a. The matinee: packing for exile (vv.3,4a).
 - b. The evening show: sneaking out of the house (vv.4b-6).
 - c. Ezekiel faithfully executes his instructions, although he has no idea why (v.7).
3. Ezekiel receives a four-part explanation for his skit, and how to use that skit to teach the coming captivity of Zedekiah to the exiles in Babylon (Ezek. 12:8-28).
 - a. Part One (vv.8-16): This skit is a picture of Zedekiah sneaking out of Jerusalem between the walls and getting caught (2nd Kgs. 25:4).
 - b. Part Two (vv.17-20): Eat & drink nervously—this is probably your last meal.

- c. Part Three (vv.21-25): Your false proverb is going to be done away with.
 - d. Part Four (vv.26-28): Past proffered prophecies presently performed.
4. Bottom lines to this message:
- a. God's Word will be fulfilled (Isa. 55:11).
 - b. God's timetable is not our timetable (Isa. 55:8,9; Psa. 90:4; 2nd Pet. 3:8).
 - c. Our responsibility is to be found faithfully waiting (Ps. 27:14; 130:5,6; Isa. 30:18; Lam. 3:25,26; Hab. 2:3; Mic. 7:7; Matt. 24:45-51; 1st Thess. 1:9,10; 2nd Pet. 3:12,13; Jas. 5:7,8).

Ezekiel Chapter Thirteen

1. Ezekiel is charged to rebuke the false prophets of his generation who were delivering false messages to the exiles (Ezek. 13:2-16).
 - a. False prophets communicate "their own spirit" from the lusts of their own heart (Ezek. 13:2,3) under demonic influence (Ezek. 13:6,7).
 - b. False prophets are like scavengers in the ruins when they should be soldiers on the wall (Ezek. 13:4,5).
2. The Lord is the adversary to those who serve the Adversary (Ezek. 13:8-16).
 - a. The Adversary's primary message is a message of peace (Ezek. 13:10a).
 - b. False teaching builds an artificial wall that looks good, but cannot withstand the judgment coming against it (Ezek. 13:10b-16).
3. The Lord also condemns the women who promote witchcraft among His people (Ezek. 13:17-24).
 - a. They are hunters of souls as they ensnare their men in their webs (Ezek. 13:18,20,21).
 - b. They are not help-mates in serving the Lord, but are encouragers to keep doing evil (Ezek. 13:22).

Day 236 – August 24 - Loyalty and Fidelity Ezek. 14-16

Ezekiel Chapter Fourteen

1. The elders of Judah came to Ezekiel, but their hearts were not right (Ezek. 14:1-3).
2. The Lord made it quite clear that approaching Him with an impure heart will result in immediate judgment (Ezek. 14:4-11).
 - a. It is a trampling of His courts (Isa. 1:12).
 - b. It is a regarding as unclean His holy blood (Heb. 10:29).
 - c. God sees through such double-mindedness (Jer. 7:9-11).
3. The Lord describes a "hypothetical nation" (Judah, historically & prophetically) that was so wicked that not even the presence of Noah, Daniel, & Job combined could spare that nation from God's coming wrath (Ezek. 14:12-23).

Ezekiel Chapter Fifteen

1. Chapter 15 begins a series of three parables to the exiles in Babylon.
 - a. The parable of the vine (Ezek. 15).
 - b. The parable of the harlot (Ezek. 16).

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- c. The parable of the two eagles & the vine (Ezek. 17).
 2. A series of “prophetic rhetorical” questions teaches the lesson (Ezek. 15:2-5).
 - a. How is vine “wood” better than tree branch wood from the forest? (v.2) It’s not! You can’t make anything out of it—not even a single peg (v.3). It is useless.
 - b. What if you burn that vine wood, so that it is consumed and charred? Can you make anything out of it now? (vv.4,5) Of course not! It is now worse than useless.
 3. Judah is the consumed and charred vine wood (Ezek. 15:6-8). They are worse than useless.
 4. Lessons to learn from this parable:
 - a. The wood of the vine has no value to the carpenter. He considers it as the unbeliever regards God’s Word (1st Cor. 1:18,21,23,25; 2:14; 4:10).
 - b. The only value that the vine possesses is the fruit that it bears (Jn. 15:1-11; Isa. 5:1-7).
 - c. The goal of every believer is to be useful for service (2nd Tim. 2:15,21,22; 3:16,17; Heb. 13:21).
 - d. God is the One who makes the useless to be useful (2nd Cor. 2:16; 3:5,6).

Ezekiel Chapter Sixteen

1. In this parable, Israel is a woman who has received unbelievable grace and who has performed unbelievable evil.
2. Her birth is described (Ezek. 16:3-5).
 - a. She had an abusive parents (v.3).
 - b. She was left to die (vv.4,5).
3. Her life was saved (Ezek. 16:6,7).
4. Her Savior returned & married her (Ezek. 16:8-14).
5. Her beauty imbued her with pride, and she played the harlot (Ezek. 16:15-34).
 - a. She engaged in multiple affairs (v.15).
 - b. She financed her adulteries with her husband’s own wealth (vv.16-19).
 - c. She sacrificed her own children in the pursuit of more adultery (vv.20,21).
 - d. She totally lost sight of the grace that had given her everything (v.22).
 - e. She accelerated her harlotry to highly profitable levels (vv.23-29).
 - f. She made herself more and more miserable the harder she worked to make herself happy (vv.30-34).
6. Her harlotry will be judged (Ezek. 16:35-43).
7. Her story will be a proverb for future generations (Ezek. 16:44-52).
8. Her sisters (who were also quite evil) will be restored to serve her (Ezek. 16:53-59).
9. Her own restoration will be a time for humble recognition of her husband’s grace (Ezek. 16:60-63).

Day 237 – August 25 - Individual Responsibility for Sin Ezek. 17-19

Ezekiel Chapter Seventeen

1. The parable/riddle of the two eagles & the vine is given (Ezek. 17:1-10).
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- a. Babylon is the first eagle, and Egypt is the second eagle.
- b. Zedekiah is the vine.
- c. The riddle is asked: will it thrive?
2. The parable/riddle is explained (Ezek. 17:11-21).
 - a. Zedekiah was Babylon's puppet.
 - b. Zedekiah turned to Egypt for help.
 - c. The riddle is restated: will he succeed?
3. The parable/riddle is expanded (Ezek. 17:22-24). Jesus Christ is the tender shoot that will be planted and prosper (Isa. 53:2).

Ezekiel Chapter Eighteen

1. In Chapter 18, the Lord has to put an end to another false proverb (cf. Ezek. 12:22,23).
2. The false proverb assured the exiles that they were suffering for the failures of past generations—but they themselves were o.k. (Ezek. 18:2; Jer. 31:29).
3. Three hypothetical circumstances are described.
 - a. Hypothetical #1: three generations (Ezek. 18:5-18).
 - b. Hypothetical #2: a wicked man who repents (Ezek. 18:21-23).
 - c. Hypothetical #3: a righteous man who turns apostate (Ezek. 18:24).
4. The chapter closes with the certainty of God's judgment.
 - a. He judges according to His standards, not man's (Ezek. 18:25-29; Isa. 55:8,9).
 - b. He takes no pleasure in the destruction of the wicked, but seeks for our repentance (Ezek. 18:30-32).

Ezekiel Chapter Nineteen

1. In Chapter 19, the Lord composes a lament for the princes of Israel (Ezek. 19:1).
2. The lament is drafted in poetic language.
3. The lioness “mother” represents Judah (Gen. 49:9). The two cubs are two of Judah's kings.
 - a. Cub #1 is Jehohaz, who was carried away to Egypt (2nd Kgs. 23:31-34).
 - b. Cub #2 is Jehoiachin, who was carried away to Babylon (2nd Kgs. 24:8-16).
4. The second part of the lament returns to vine imagery (Ezek. 19:10-14; cf. Ezek. 15,17).
 - a. The vine should be fruitful (vv.10,11).
 - b. The vine was plucked up in fury and cast down (v.12).
 - c. The vine is now a transplanted, pitiful thing to observe (vv.13,14).

Day 238 – August 26 - Choices Have Consequences Ezek. 20:1-22:16

Ezekiel Chapter Twenty

1. The elders of Judah come to Ezekiel once again with their false motives (Ezek. 20:1-3; cf. 14:3).
2. The Lord denies their prayer requests, and commands Ezekiel to judge them (Ezek. 20:4).
3. The Lord reviews a history of Israel's rebellion against Him (Ezek. 20:5-32).

- a. The Exodus Generation rebelled before they ever left Egypt (Ezek. 20:5-12; Josh. 24:14).
 - b. The Exodus Generation rebelled after they left Egypt (Ezek. 20:13-20).
 - c. The Wilderness Generation rebelled before they entered the promised land (Ezek. 20:21-26).
4. With each rebellion, the Lord resolved to pour out His wrath (Ezek. 20:8,13,21), but then relented of His wrath for the sake of His own name (Ezek. 20:9,14,22).
 5. Throughout their history in the land of promise, Israel has rebelled against the Lord (Ezek. 20:27-32), and thus will be dispersed among the nations (Ezek. 20:23-26 cf. Lev. 26:27-39; Deut. 28:58-68).
 6. God then promises that He will put an end to Israel's rebellion—finally & eternally (Ezek. 20:33-44).
 - a. He will do this through the expression of His own wrath (v.33,34).
 - b. He will do this through the national judgment in the wilderness (vv.35-38).
 - 1) The believers pass under the rod of God's discipline, and enter into the New Covenant (v.37).
 - 2) The unbelievers are purged from their midst—cast into hell until the Great White Throne judgment (v.38; Rev. 20:11-15).
 - 3) This is Israel's private judgment in the wilderness, but notice the similarities with the Gentile judgment (Matt. 25:31-46).
 - c. The redeemed nation of Israel will be a witness and testimony to the nations (Ezek. 20:39-41).
 - d. The redeemed nation of Israel will have a more intimate, personal knowledge of God than ever before (Ezek. 20:42-44).

Ezekiel Chapter Twenty-One

1. Chapter 21 consists of four rapid-fire messages preached to highlight how imminent the judgment will be.
2. Fire is coming to Teman (Ezek. 20:45-49).
3. A sword is coming to Judah (Ezek. 21:1-7).
4. The “song of the sword” (Ezek. 21:8-17). Follow-up songs will be the “song of the cup” (Ezek. 23:32-34) and the “song of the cooking pot” (Ezek. 24:3-13).
5. A signpost to mark the way (Ezek. 21:18-32).
6. Summary thoughts for the chapter:
 - a. God may utilize a pagan nation to inflict His judgment, but ultimately, He is the One Who wields the tool (Isa. 10:5-15; Jer. 51:20-23).
 - b. The Lord is slow to anger (Ex. 34:6; Num. 14:18; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; Nah. 1:3), but once that anger is kindled, it cannot be quenched (Ezek. 20:48; 2nd Kgs. 22:17; Isa. 66:24; Jer. 7:20; 17:27; Heb. 12:29; Mk. 9:43-48), until it is satisfied (Isa. 53:11; Rom. 3:25; Heb. 2:17; 1st Jn. 2:2; 4:10).
 - c. The Lord is an effective and powerful swordsman (Dt. 32:41,42; Josh. 5:13-15; Num. 22:23,31; 1st Chr. 21:16,27,30; Isa. 27:1; 31:8; 34:5,6; Matt. 10:34; Heb. 4:12; Rev. 1:16; 2:12,16; 19:15,21).

Ezekiel Chapter Twenty-Two

1. The Lord asks Ezekiel to judge the bloody city (Ezek. 22:1-16).
 - a. It is a two-count indictment: blood-shedding & idolatry.
 - b. Judah's lack of positive witness produced a negative witness, and made them the object of reproach & mocking.
 - c. The rulers are named as defendants in this judgment (Ezek. 22:6-8).
 - d. Particular slanderers are also addressed (Ezek. 22:9-12).

(Chapter Twenty-Two continues tomorrow)

Day 239 – August 27 - Spiritual Adultery Ezek. 22:17-24:14; 2nd Kgs. 24:20-25:2; Jer. 52:1-5; 39:1

Ezekiel Chapter Twenty-Two

(Outline continues from yesterday)

2. The Lord tries His servants through the fire of testing which removes their dross (Ezek. 22:17-22; Isa. 1:25,26; Zech. 13:9; Mal. 3:2-4; 1st Pet. 1:6,7).
3. The Lord exposes Jerusalem's conspiracy of priests, prophets, princes & people, and laments a lack of even one man to stand in the gap (Ezek. 22:23-31).
4. Even one man can make a difference (Jas. 5:16b-18; Gen. 18:23-32; Jn. 9:31)!

Ezekiel Chapter Twenty-Three

1. Chapter 23 is a parable of two wicked sisters—Oholah & Oholibah (Ezek. 23:4a).
2. The sisters were symbolic of Samaria & Jerusalem (Ezek. 23:4b).
3. The parable teaches the unfaithfulness of Israel towards their covenant husband (Ezek. 23:5ff.; 16:8,20; Jer. 3:6-11).
4. The premarital harlotry of these two sisters prompted their adultery (Ezek. 23:2,3,5 8).
5. Although the example of Oholah should have prompted Oholibah's repentance, her evil was even worse (Ezek. 23:11-21).
6. God's judgment comes upon Oholibah: she will be abused by her own lovers (Ezek. 23:22-35). This judgment includes the "song of the cup" (vv.32-34).
7. Ezekiel is asked to judge the two sisters, and three additional summaries of their harlotry are then described (Ezek. 23:36-44).
 - a. Their harlotry came at the expense of the children they sacrificed (vv.37-39).
 - b. Their harlotry extended to more and more lovers, of less and less distinguished stature (vv.40-42).
 - c. Their harlotry continues even long after her body is destroyed by her harlotries (vv.43,44).
8. Graphic evil at times needs graphic messages (Jn. 16:25; Prov. 26:4,5; Eccl. 3:7).
9. Sin patterns from our past must be recognized, and guarded against in present time (Prov. 26:11; 2nd Pet. 2:21,22).

Ezekiel Chapter Twenty-Four

1. On the first day of the siege of Jerusalem, the Lord directs Ezekiel to mark the day and deliver another parable (Ezek. 24:1-3a). The 10th day of the 10th month equates to January 15, 588BC.
 - a. The day is also mentioned in 2nd Kings (25:1).
 - b. Jeremiah also records this exact day (Jer. 39:1).
2. Ezekiel's parable consists of a recipe—cooking instructions for the exiles (Ezek. 24:3b-5). This parable is a reminder of Jerusalem's evil message (Ezek. 11:3ff.).
3. The meal is ruined because the pot itself is rusty (Ezek. 24:6).

(Chapter Twenty-Four continues tomorrow)

Second Kings Chapter Twenty-Five

1. Chapter 25 describes the fall of Jerusalem to Nebuchadnezzar of Babylon. This chapter is parallel to Jeremiah 52.
2. The siege lasted from January 15th, 588BC until July 16th, 586BC.

(Chapter Twenty-Five continues on Day 242)

Jeremiah Chapter Fifty-Two

1. Chapter 52 details the fall of Jerusalem. It parallels ch. 39, 2nd Kgs. 25 & 2nd Chr. 36.
2. Chapter 52 is likely an addition to Jeremiah (by Baruch) after Jeremiah's death.

(Chapter Fifty-Two continues on Day 242)

Answers to TTB2022-307 Exercises

1. [answers vary]
2. True
3. He (God); Israel Jeremiah 18:5,6
4. False
5. They were forbidden to consume alcohol and they were not allowed to settle down in permanent dwellings.
6. They were faithless shepherds who destroyed and scattered God's sheep. Jeremiah 23:1-4
7. Jeremiah 30 to 33
8. True
9. Hearts; stone
10. Thirty years old.

TTB2022-308 Exercises

1. Jeremiah Chapter 27 occurs at the beginning of the reign of _____.
Answer:
 2. Who were the two ringleaders of the rebellion that opposed Moses?
Answer:
 3. What did the Lord tell Ezekiel would be the result of approaching the Lord with an impure heart?
Answer:
 4. In what chapter of Ezekiel is found the parable of the two eagles and the vine?
Answer:
 5. Who were the two eagles of Ezekiel's parable of the two eagles?
Answer:
 6. In Ezekiel 17 "lament for the princes of Judah", the lioness mother represents _____.
Answer:
 7. The Exodus Generation rebelled before they even left Egypt. [True/False]
Answer:
 8. Ezekiel 23 is a parable of two wicked sisters, _____ and _____.
Answer:
 9. In what year did the siege of Jerusalem occur?
Answer:
 10. In what chapter of Jeremiah is found a description of the fall of Jerusalem?
Answer:
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