



The Book of Ezekiel

Chapters 32 - 35

Chapter 32 - “A Lamentation for Pharaoh”

(v1-10) Pharaoh’s destruction among the nations

(v11-16) Babylonian Empire to conquer Egypt

> Nebuchadnezzar invaded and plundered Egypt 572 and 568 B.C. Egypt never recovered its former glory, and ever since has played a very minor part in world history, fulfilling in a very real sense Ezekiel’s prophecy that it would be “*the basest of kingdoms*” (29:15).

(v17-32) Lamentation over Egypt and surrounding nations

Chapter 33 - “The Watchman!”

(v1-6) The duty of the watchman

(v7-11) Ezekiel, Israel’s watchman

(v12-20) The words of the watchman

Wiersbe writes about the reality of a repentant heart, “We must correctly distinguish *regret, remorse, and true repentance*. *Regret* is an activity of the mind; whenever we remember what we've done, we ask ourselves, "Why did I do that?" *Remorse* includes both the heart and the mind, and we feel disgust and pain, but we don't change our ways. But *true repentance* includes the mind, the heart, and the will. We change our mind about our sins and agree with what God says about them; we abhor ourselves because of what we have done; and we deliberately turn from our sin and turn to the Lord for His mercy.”

(v21-33) People hear the word, but are not doers of the word

- Ezekiel 33:21-22 - The Babylonian army set fire to Jerusalem on August 14, 586 B.C., and about five months later January 8, 585 B.C. — a fugitive arrived in Babylon to announce the sad fact that Jerusalem and the temple had been destroyed. This validated the prophecies of Ezekiel and proved that he was indeed the prophet of God (Deut 18:20-22). The night before he received this news. Ezekiel had been in a prophetic state with God's hand upon him, so he knew that something special was about to be revealed. The hearing of this news brought about the opening of Ezekiel's mouth so that he was no longer mute when he wasn't declaring the message of God (Ezek 3:26-27). He was now able to converse with people and have a "pastoral" ministry among them apart from his prophetic preaching. (from The Bible Exposition Commentary: Old Testament)

Chapter 34 - “False Shepherds & the True Shepherd”

(v1-10) The false shepherds of Israel and last days false shepherds.

- Let us compare *Roman Catholic* teaching verses the Bible, and the falsehoods of what is known as “*Liberal Christianity*.”

> First: *Reasoning from the Scriptures with Catholics by Ron Rhodes: How then does the Roman Catholic Church compare with the teachings of the*

Word of God?

- **Salvation**: The Roman Catholic Church teaches that salvation is by baptismal regeneration and is maintained through the Catholic sacraments unless a willful act of sin is committed that breaks the state of sanctifying grace. The Bible teaches that we are saved by grace which is received through simple faith (Ephesians 2:8-9), and that good works are the result of a change of the heart wrought in salvation (Ephesians 2:10; 2 Corinthians 5:17) and the fruit of that new life in Christ (John 15).

- **Assurance of salvation**: The Roman Catholic Church teaches that salvation cannot be guaranteed or assured. 1 John 5:13 states that the letter of 1 John was written for the purpose of assuring believers of the CERTAINTY of their salvation. (1 John 5:13 -

These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.)

- **Good Works**: The Roman Catholic Church states that Christians are saved by meritorious works (beginning with baptism) and that salvation is maintained by good works (receiving the sacraments, confession of sin to a priest, etc.) The Bible states that Christians are saved by grace through faith, totally apart from works (Titus 3:5; Ephesians 2:8-9; Galatians 3:10-11; Romans 3:19-24).

- **Baptism**: In the New Testament baptism is ALWAYS practiced AFTER saving faith in Christ. Baptism is not the means of salvation; it is faith in the Gospel that saves (1 Corinthians 1:14-18; Romans 10:13-17). The Roman Catholic Church teaches baptismal regeneration of infants, a practice never found in Scripture.

- **Prayer**: The Roman Catholic Church teaches Catholics to not only pray to God, but also to petition Mary and the saints for their prayers. Contrary to this, we are taught in Scripture to only pray to God (Matthew 6:9; Luke 18:1-7).

- **Priesthood**: The Roman Catholic Church teaches that there is a distinction between the clergy and the "lay people," whereas the New Testament teaches the priesthood of all believers (1 Peter 2:9).

- **Sacraments**: The Roman Catholic Church teaches that a believer is infused with grace upon reception of the sacraments. Such teaching is nowhere found in Scripture.

- **Confession**: The Roman Catholic Church teaches that unless a believer is hindered, the only way to receive the forgiveness of sins is by confessing them to a priest. Contrary to this, Scripture teaches that confession of sins is to be made to God (1 John 1:9).

> **Mary**: The Roman Catholic Church teaches, among other things, that Mary is the Queen of Heaven, a perpetual virgin, and the co-redemptress who ascended into

heaven. In Scripture, she is portrayed as an obedient, believing servant of God, who became the mother of Jesus. None of the other attributes mentioned by the Roman Catholic Church have any basis in the Bible. The idea of Mary being the co-redemptress and another mediator between God and man is not only extra-biblical (found only outside of Scripture) but is also unbiblical (contrary to Scripture). Acts 4:12 declares that Jesus is the only redeemer. 1 Timothy 2:5 proclaims that Jesus is the only mediator between God and men.

Many other examples could be given. These issues alone clearly identify the Catholic Church as being unbiblical. Every Christian denomination has traditions and practices that are not explicitly based on Scripture. **That is why Scripture must be the standard of Christian faith and practice.** The Word of God is always true and reliable. The same cannot be said of church tradition. Our guideline is to be: **“What does Scripture say?”** (Romans 4:3; Galatians 4:30; Acts 17:11). 2 Timothy 3:16-17 declares, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

> **Second: LIBERAL CHRISTIANITY defined The Moody Handbook of Theology by Paul Enns**

- In liberal Christian teaching, which is not Christian at all, man’s reason is stressed and is treated as the final authority. Liberal theologians seek to reconcile Christianity with secular science and modern thinking. In doing so, they treat science as all-knowing and the Bible as fable-laden and false. Genesis’ early chapters are reduced to poetry or fantasy, having a message, but not to be taken literally (in spite of Jesus’ having spoken of those early chapters in literal terms). Mankind is not seen as totally depraved, and thus liberal theologians have an optimistic view of the future of mankind. The social gospel is also emphasized, while the inability of fallen man to fulfill it is denied. Whether a person is saved from his sin and its penalty in hell is no longer the issue; the main thing is how man treats his fellow man. “Love” of our fellow man becomes the defining issue. As a result of this “reasoning” by liberal theologians, the following doctrines are taught by liberal quasi-Christian theologians:

1) The Bible is not “God-breathed” and has errors. Because of this belief, man (the liberal theologians) must determine which teachings are correct and which are not. Belief that the Bible is “inspired” (in that word’s original meaning) by God is only held by simpletons. This directly contradicts 2 Timothy 3:16-17: “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.”

2) The virgin birth of Christ is a mythological false teaching. This directly contradicts Isaiah 7:14 and Luke 2.

3) Jesus did not rise again from the grave in bodily form. This contradicts the resurrection accounts in all four Gospels and the entire New Testament.

4) Jesus was a good moral teacher, but His followers and their followers have taken liberties with the history of His life (there were no “supernatural” miracles), with the Gospels having been written many years later and merely ascribed to the early disciples in order to give greater weight to their teachings. This contradicts the 2 Timothy passage and the doctrine of the supernatural preservation of the Scriptures by God.

5) Hell is not real. Man is not lost in sin and is not doomed to some future judgment without a relationship with Christ through faith. Man can help himself; no sacrificial death by Christ is necessary since a loving God would not send people to such a place as hell and since man is not born in sin. This contradicts Jesus Himself, who declared Himself to be the Way to God, through His atoning death (John 14:6).

6) Most of the human authors of the Bible are not who they are traditionally believed to be. For instance, they believe that Moses did not write the first five books of the Bible. The book of Daniel had two authors because there is no way that the detailed “prophecies” of the later chapters could have been known ahead of time; they must have been written after the fact. The same thinking is carried over to the New Testament books. These ideas contradict not only the Scriptures but historical documents which verify the existence of all the people whom the liberals deny.

7) The most important thing for man to do is to “love” his neighbor. What is the loving thing to do in any situation is not what the Bible says is good but what the liberal theologians decide is good. This denies the doctrine of total depravity, which states that man is capable to doing nothing good and loving (Jeremiah 17:9) until He has been redeemed by Christ and given a new nature (2 Corinthians 5:17).

There are many pronouncements of Scripture against those who would deny the deity of Christ (2 Peter 2:1)—which liberal Christianity does. Scripture also denounces those who would preach a different gospel from what was preached by the apostles (Galatians 1:8)—which is what the liberal theologians do in denying the necessity of Christ’s atoning death and preaching a social gospel in its place. The Bible condemns those who call good evil and evil good (Isaiah 5:20)—which some liberal churches do by embracing homosexuality as an alternative lifestyle while the Bible repeatedly condemns its practice.

Scripture speaks against those who would cry “peace, peace” when there is no peace (Jeremiah 6:14)—which liberal theologians do by saying that man can attain peace with God apart from Christ’s sacrifice on the cross and **that man need not worry about a future judgment before God. The Word of God speaks of a time when men will have a form of godliness, but deny the power thereof (2 Timothy 3:5)—which is what liberal theology does in that it says that there is some inner goodness in man that does not require a rebirth by the Holy Spirit through faith in Christ.** And it speaks against those who would serve idols

instead of the one true God (1 Chronicles 16:26)—which liberal Christianity does in that it creates a false god according to its own liking rather than worshiping God as He is described in the whole of the Bible.

(v11-19) God the good shepherd seeks out the lost sheep

> C.I. Scofield writes, “In its Messianic and evangelical import, this passage (vv. 11-31) is like a window letting the light of dawn into a hall of judgment. Verses 12,14-16, 22 look forward to the LORD of Ps. 23 and the Good Shepherd of Jn. 10; but the primary reference is to Israel— *“there shall be showers of blessing”* (v26), the people *“shall be safe on their land”* (v27), *“they shall no longer be a prey for the nations”* (v28). Verses 23-30 speak of a restoration yet future, for the remnant which returned to Palestine after the captivity was continually under the Gentile yoke until they were driven from the land in A.D. 70.”

(v20-31) God promises to save His remnant - In Romans 9:27-28, Isaiah also cries out concerning Israel: “Though the number of the children of Israel be as the sand of the sea, the remnant will be saved. For He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth.”

We also read in **Romans 11:25-27** - *For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins.”*

Chapter 35 - “Judgment of Edom”

(v1-9) Prophecy of judgment against Mt. Seir (Edom)

(The mountainous country stretching from the Dead Sea to the Red Sea, east of the gorge called the Arabah (Gen 14:6). The elevations of Seir range from 183 meters (600 feet) to 1,830 meters (6,000 feet). Two of Seir's outstanding features are Mount Hor, where Aaron died (Num 20:27-28), and the ancient city of rock, Petra or Sela (Isa 16:1). The region was named after a Horite (Hurrian) patriarch whose descendants settled in this area. God gave this land to Esau and his descendants, who drove out the Horites, or Hurrians (Deut 2:12). Esau and his descendants, the Edomites, lived in Seir (Deut 2:29). This explains why God directed the children of Israel not to invade this territory when they moved from Egypt toward the Promised Land (Deut 2:4-5). Although Seir was originally the name of the mountain range in Edom, the name came to signify the entire territory of Edom south of the Dead Sea (2 Chron 20:10). King David made these people his servants (2 Sam 8:14). Later, in the days of King Jehoshaphat of Judah, the people of Mount Seir (the EDOMITES) joined the Ammonites and the Moabites in an invasion against Judah (2 Chron 20:10,22-23). Later, the prophet Ezekiel predicted God's destruction of "Mount Seir" because of their strong hatred of Israel and their desire to possess the lands of Israel and Judah (Ezek 35.) (from Nelson's Illustrated Bible Dictionary)

(v10-15) Judgment for Edom's blasphemies against Israel