



# EZEKIEL: *Death and Resurrection*

A Bible Study with John Oswalt

## EZEKIEL 16–17

Background: Josiah died in 609 (anti-Egyptian); replaced by his younger son Jehoahaz (apparently also anti-Egyptian, captured and taken to Egypt after only 3 months); replaced by his older brother Jehoiakim in 609 who was initially an Egyptian vassal. In 605 Nebuchadnezzar came through the region demanding submission to Babylon. Jehoiakim did submit, but in 601 he revolted (Nebuchadnezzar had suffered a defeat at the border of Egypt). Unfortunately for Jehoiakim the defeat was temporary, and the Babylonian army besieged Jerusalem. In 598 Jehoiakim died at age 35. He was succeeded by his 18-year-old son, Jehoiachin, who immediately surrendered and was taken captive with the royal family and other leaders (including Ezekiel). The Babylonians took another son of Josiah and put him on the throne as their covenant lackey. He eventually turned away from the Babylonians (as a result of Egyptian promises?) and revolted. Babylon besieged Jerusalem again, and this time destroyed the city.

1. As is obvious, chapter 16 is an extended allegory depicting Yahweh and Judah.
  - a. What is said about their origins (and genetics)?
  - b. What is said about their original condition and Yahweh's behavior toward them?
  - c. How did Yahweh feel about them?
  - d. What did they do with Yahweh's gift?
  - e. Why does Ezekiel make such use of the marriage, adultery, and prostitution language?

- f. What does all this mean for marriage and its theological importance?
  - g. If Judah's behavior was not actually as bad as Samaria's and Sodom's, why might they have still been worthy of the worse punishment? What is the principle?
  - h. What are the lessons we should draw for ourselves?
2. Chapter seventeen is a somewhat more obscure allegory, which Ezekiel apparently realizes since he gives an explanation. See the background above for the political history. Babylon is the first eagle, and Egypt is the second.
- a. What does Ezekiel (and Yahweh) think of Josiah and Jehoiachin (v. 3)?
  - b. What do they think of Zedekiah (v 5, see chapter 15)?
  - c. What did Zedekiah do (vv. 7–8)? How does the rest of the chapter view this (vv. 13–15)?
  - d. Why would breaking a covenant with the Babylonians be seen as breaking one with God? Consider Matthew 25:40 and think of the reverse side of that.