EZEKIEL 11

The Pot, the New Heart, the Mountain

> *“And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh,”*
> EZEKIEL 11:19

Where Ezekiel has brought us

1. Chapter 11 is the last part of the temple vision that began in chapter 8, dated about September 592 BC (8:1).

2. So chapter 11 answers both groups.

Twenty-Five Men at the East Gate

Jerusalem's leaders boast that the city is the pot and they are the meat

EZEKIEL 11:1

Moreover, the Spirit lifted me up and brought me to the east gate of the LORD'S house which faced eastward. And behold, there were twenty-five men at the entrance of the gate, and among them I saw Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people.

DAVID GUZIK

Guzik calls these men 'the wicked leaders of a wicked city.' They are civic leaders at the east gate, the place of public business, not the sun-worshipers of 8:16.

WHAT IT MEANS

At "the east gate of the LORD'S house" stand twenty-five men, among them Jaazaniah and Pelatiah, "leaders of the people" (v1).

Chashab (חָשַׁב)
CHASHAB · "DEVISE, PLAN"

Chashab means to think, plan or plot. These are "the men who devise iniquity and give evil advice in this city" (v2).

The Pot Proverb, Turned Upside Down



The leaders said the city was a safe pot and they were the choice meat; God said the only meat in the pot was the people they had killed, and the leaders would be dragged out to the sword.

The Proverb Turned Against Them

God reads their thoughts, reverses the pot, and Pelatiah falls dead

EZEKIEL 11:5

Then the Spirit of the LORD fell upon me, and He said to me, "Say, 'Thus says the LORD, "So you think, house of Israel, for I know your thoughts.

DAVID GUZIK

Guzik puts God's reversal bluntly: 'They wouldn't be protected in the caldron, they would be cooked – and then devoured!'

WHAT IT MEANS

"Then the Spirit of the LORD fell upon me," and God says, "So you think, house of Israel, for I know your thoughts" (v5). He answers the proverb on its own terms.

Sir (סִיר)

SIR · "POT, CAULDRON"

Sir is a cooking pot or cauldron, the kind used to boil meat. The leaders used it as a picture of safety (v3).

A Sanctuary and a New Heart

To the written-off exiles God promises Himself, the land, and a heart of flesh

EZEKIEL 11:15

"Son of man, your brothers, your relatives, your fellow exiles and the whole house of Israel, all of them, are those to whom the inhabitants of Jerusalem have said, 'Go far from the LORD; this land has been given us as a possession.'

DAVID GUZIK

Guzik notes that the sense of 'little' in v16 'is not small, but of short season,' and Feinberg agrees it is better read 'for a little while.'

WHAT IT MEANS

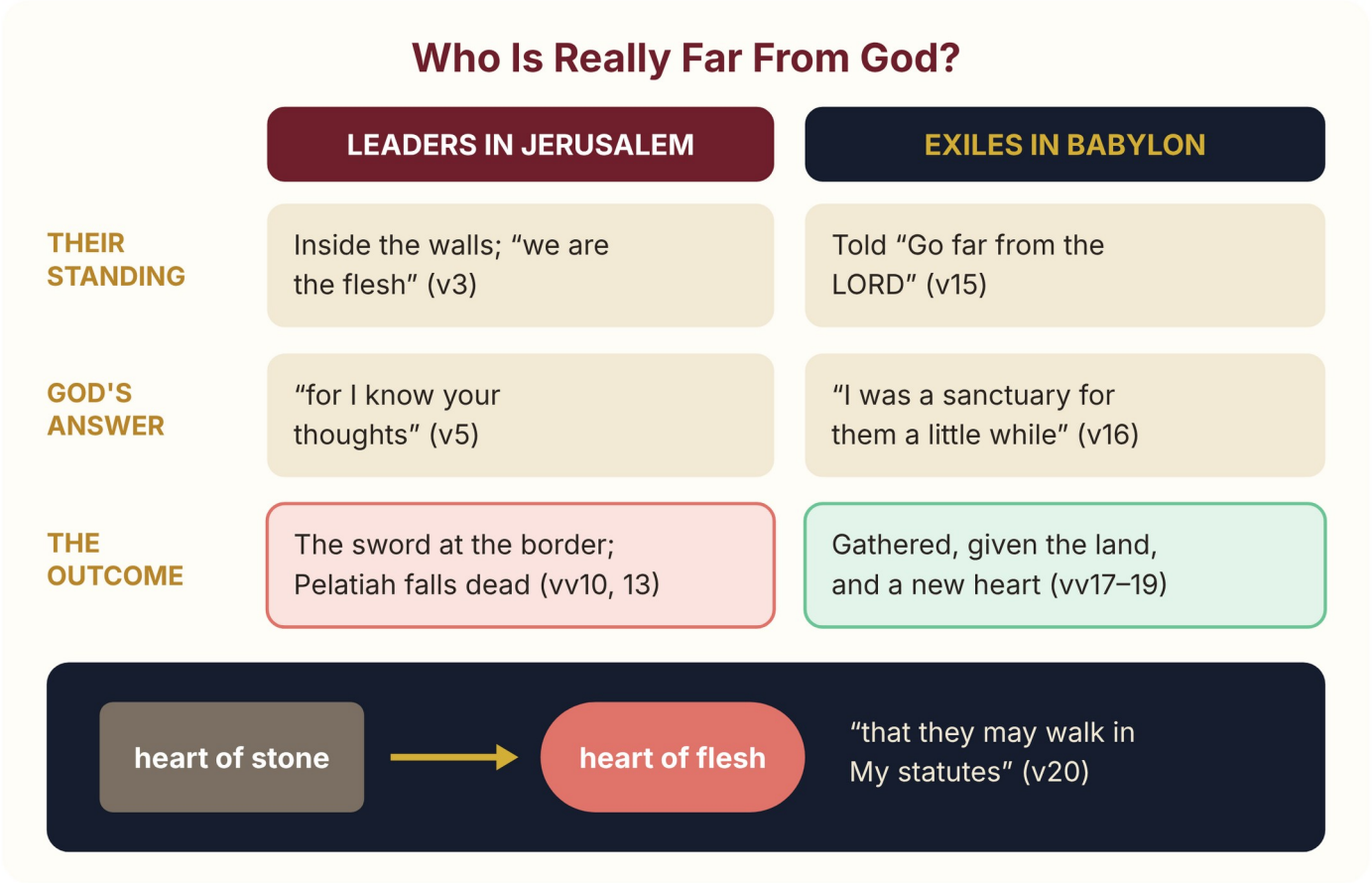
Jerusalem told the exiles, "Go far from the LORD; this land has been given us as a possession" (v15). God takes the exiles' side: "yet I was a sanctuary for them a little while in the countries where they had gone" (v16).

Leb (לֵב)

LEB · "HEART"

Leb is the heart, but in Hebrew it means far more than feelings. It is the inner person: mind, will and desire, the place decisions come from.

Two Groups, Two Verdicts



Jerusalem's leaders felt safe and were judged; the exiles were written off and were promised God Himself and a new heart.

The Glory on the Mountain

The glory leaves the city, and Ezekiel tells the exiles everything

EZEKIEL 11:22

Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them.

DAVID GUZIK

Guzik pictures the glory standing on the mountain east of the city: 'We can imagine this as a pause to regret and sorrow over the departure.'

WHAT IT MEANS

The cherubim lift their wings (v22), and "The glory of the LORD went up from the midst of the city and stood over the mountain which is east of the city" (v23). That is the Mount of Olives.

Ruach (רוּחַ)

RUACH · "WIND, BREATH, SPIRIT"

Ruach means wind, breath or spirit. It runs all through this chapter.

What to carry from this chapter

1

A slogan is not a shelter.

The leaders trusted the walls: “This city is the pot and we are the flesh” (v3).

2

Sin starts in the planning.

Chashab, to devise or plot: God answers them, “for I know your thoughts” (v5).

3

Cooked, not kept.

Guzik: they would not be protected in the caldron, they would be cooked and devoured.

4

Judged at the border.

Trapp, in Guzik, links the judgment at the border of Israel to Riblah, where Judah's officials were killed.

More to carry

5

A prophet with a broken heart.

When Pelatiah dies, Ezekiel falls on his face and pleads for the remnant (v13).

6

God is not confined to a building.

Block, in Guzik: God promises to be for the exiles what the temple had been for them in Jerusalem.

7

Stone out, flesh in.

Leb is the whole inner man; God removes the heart of stone and gives a heart of flesh (v19).

8

The glory pauses on the mountain.

The glory stands over the mountain east of the city (v23), the Mount of Olives, where Jesus would weep and ascend.

Talk it through

1. The leaders said, “This city is the pot and we are the flesh.” What “pot” are men tempted to trust in today?

2. God said, “I know your thoughts.” Is that a threat or a comfort to you right now, and why?

3. Why do you think Ezekiel cried out for the remnant instead of feeling vindicated when Pelatiah died?

4. Jerusalem told the exiles they were far from God. Who gets written off like that today, and whose side does God take?

5. What is the difference between a man reforming himself and God giving him a heart of flesh?

CLOSING

The men who felt safest in the pot were the first to face the sword, and the men told to go far from the LORD found Him a sanctuary in a far country. God still takes out hearts of stone and gives hearts of flesh. And the glory that paused on the mountain east of the city will come back the same way.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides and reflection journal: see the Ezekiel study page.