

Dr. Leslie Allen, Daniel, Session 7, Jerusalem Condemned and Restored (Ezek 14:12-16:63) Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Allen, Ezekiel, Session 7, Jerusalem Condemned and Restored (Ezek 14:12-16:63), Biblicalelearning.org, BeL

Dr. Leslie Allen's lecture explores Ezekiel 14:12-16:63, focusing on Jerusalem's **condemnation and eventual restoration**. The lecture dissects the inevitability of Jerusalem's fall, presenting hypothetical scenarios to emphasize God's judgment and the futility of intercession. **A central theme emerges in Chapter 16, where Jerusalem is portrayed as an unfaithful wife, reflecting religious and political transgressions.** While initially emphasizing judgment, the lecture transitions to a message of salvation and restoration, acknowledging past sins while highlighting God's grace and renewed covenant. **The lecture acknowledges the shocking language to break the ingrained Zion theology, preparing the exiles for the coming disaster.** The analysis concludes by examining Ezekiel's use of metaphor and historical context.

**2. 9 - minute Audio Podcast Created on the basis of
Dr. Allen, Ezekiel, Session 7 – Double click icon to play in
Windows media player or go to the Biblicalelearning.org [BeL]
Site and click the audio podcast link there (Old Testament →
Major Prophets → Ezekiel).**



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on07.mp3**

3. Briefing Document: Allen, Ezekiel, Session 7, Jerusalem Condemned and Restored (Ezek 14:12-16:63)

Okay, here's a briefing document summarizing the main themes and ideas from Dr. Leslie Allen's lecture on Ezekiel 14:12-16:63:

Briefing Document: Ezekiel 14:12-16:63 - Jerusalem Condemned but Eventually to be Restored

Overview:

This lecture by Dr. Leslie Allen focuses on Ezekiel's pronouncements regarding the inevitable fall of Jerusalem (primarily in chapters 14 and 15) and the subsequent message of restoration and salvation (found mainly in chapter 16). The lecture emphasizes the use of metaphors, arguments, and shocking language employed by Ezekiel to break down the prevailing "Zion theology" and prepare the exiles for the coming disaster, while also offering a message of hope for the future after 587 BCE.

Key Themes and Ideas:

- **Inevitable Fall of Jerusalem (Ezekiel 14:12-15:8):**
- This section contains two messages, marked by the formula "the word of the Lord came to me." These messages center on the certainty of Jerusalem's destruction due to the faithlessness of its inhabitants.
- **Hypothetical Cases (Ezekiel 14:13-20):** Ezekiel presents four "what if" scenarios involving famine, wild animals, war, and pestilence, each demonstrating that even the intercession of righteous individuals like Noah, Daniel, and Job cannot avert God's judgment on a faithless nation. Even the presence of sons and daughters cannot guarantee salvation.
- **Purpose of the survivors:** Those that survive the destruction of Jerusalem and come to the exiles are not "trophies of grace," but rather serve to show the exiles the faithlessness of Judah. They are coming as witnesses to why the destruction happened.
- **Vine Metaphor (Ezekiel 15):** Jerusalem's inhabitants are likened to useless vine prunings, fit only to be fuel for the fire. This emphasizes their worthlessness and inevitable destruction. *"Like the wood of the vine among the trees of the forest, which I've given to the fire for fuel so that I will give up the inhabitants of Jerusalem."* This is because "they have acted faithlessly."

- **Chapter 16: Jerusalem as an Unfaithful Wife – Condemnation and Restoration:**
- **Extended Metaphor:** This chapter employs an elaborate metaphor of Jerusalem as an abandoned baby girl rescued and raised to be a queen (wife of Yahweh), who then becomes unfaithful. *"Mortal, make known to Jerusalem her abominations."*
- **Zion Theology:** Allen says this is "a tirade against Zion theology. Zion theology doesn't work...it's not going to work now."
- **Accusation:** Jerusalem's unfaithfulness is depicted as both religious (adopting pagan worship) and political (forming alliances with other nations instead of trusting in God).
- **Punishment:** As a result of her adultery and child sacrifice, Jerusalem will be stripped bare and destroyed by her former lovers (foreign nations).
- **Turning Point & Restoration (Ezekiel 16:53-63):** The chapter shifts from judgment to hope, promising the restoration of Jerusalem's fortunes alongside Sodom and Samaria, and the renewal of God's covenant. *"I will restore their fortunes. I will restore their fortunes."*
- **Judgment with a Small "j":** While the message is positive, Ezekiel includes elements of challenge and warning, reminding the exiles of their past sins and the need for repentance. The exiles wore "scars from their history of unfaithfulness," both emotional and spiritual reminders of their past sins.
- **Postscript:** Added by later editors, emphasizes the need for the returned exiles to remember their past sins, not to be crippled by them, but to appreciate God's grace and avoid repeating their mistakes. God will remember his covenant and renew it. The exiles will retake the territories of Sodom and Samaria, to once again be a United Kingdom.
- **Rhetorical Strategies:**
- **Shocking Language:** Ezekiel uses blatant and sexually explicit language (though toned down in English translations) to shock the prisoners of war out of their optimism and prepare them for the coming disaster. "It's a disturbing chapter. It's shocking in its sexual explicitness...English versions tone it down. Penises no longer get mentioned in our English versions, but they're there in the Hebrew text."

- **Breaking the Paradigm:** Ezekiel aims to dismantle the deeply ingrained "Zion theology" that Jerusalem is inviolable.
- **Drawing on Traditions:** Allen notes the influence of Hosea's story of marriage and divorce on Ezekiel's metaphor of God's relationship with Israel/Jerusalem.
- **Importance of Remembering the Past:** The lecture emphasizes the importance of the exiles remembering their history of sin and unfaithfulness. This memory should not be crippling but should serve as a reminder of God's grace and a deterrent against future transgressions.

Key Quotes:

- (On the purpose of survivors coming to the exiles)
- (On the vine metaphor): *"Like the wood of the vine among the trees of the forest, which I've given to the fire for fuel so that I will give up the inhabitants of Jerusalem."*
- (On the opening to chapter 16): *"Mortal, make known to Jerusalem her abominations."*
- (On Ezekiel's tirade against Zion theology)
- (On restoration): *"I will restore their fortunes. I will restore their fortunes."*
- (On the shocking language): *"It's a disturbing chapter. It's shocking in its sexual explicitness...English versions tone it down. Penises no longer get mentioned in our English versions, but they're there in the Hebrew text."*

4. Study Guide: Allen, Ezekiel, Session 7, Jerusalem Condemned and Restored (Ezek 14:12-16:63)

Ezekiel: Jerusalem Condemned, Eventually Restored (Ezekiel 14:12-16:63) - Study Guide

I. Key Themes and Concepts

- **Inevitability of Jerusalem's Fall:** The lecture emphasizes that the destruction of Jerusalem was unavoidable due to the faithlessness of its inhabitants.
- **Divine Justice and Punishment:** God's actions are presented as a just response to Judah's sins, reflecting the covenant relationship and its consequences.
- **False Hope and Denial:** The exiles clung to the belief that Jerusalem would not fall, which Ezekiel challenges through vivid imagery and arguments.
- **Repentance and Restoration:** While judgment is emphasized, the lecture also highlights the possibility of future restoration and renewal of the covenant relationship with God. This restoration, however, comes with a call for remembrance and repentance.
- **The Metaphor of Unfaithfulness:** Chapter 16 uses the extended metaphor of an unfaithful wife to depict Jerusalem's religious and political transgressions.
- **Zion Theology:** The lecture engages with the concept of Zion Theology and presents an argument against the idea that Jerusalem was untouchable.
- **Historical Context:** Understanding the historical events, such as the Babylonian exile in 597 BCE and the fall of Jerusalem in 587 BCE, is essential for interpreting Ezekiel's message.
- **The Significance of Remembering the Past:** The lecture stresses the importance of acknowledging past sins and learning from them to prevent future transgressions.
- **Grace and Forgiveness:** Despite the severity of the judgment, the lecture acknowledges the possibility of divine grace and forgiveness, which will be remembered into the future.

II. Short-Answer Quiz

Answer each question in 2-3 sentences.

1. What are the two subsections of Ezekiel 14:12-15:8, and what formula marks the separation of the two messages?
2. What is the central argument presented in Ezekiel 14:13-20, and who are the three righteous figures mentioned in the first hypothetical case?
3. What is the significance of the sons and daughters mentioned in the hypothetical cases in Ezekiel 14, and what does it imply about the prisoners of war from 597?
4. In the metaphor of the vine in Ezekiel 15, what does the wood of the vine represent, and how does it relate to the inhabitants of Jerusalem?
5. What is the central metaphor used in Ezekiel 16, and how does it relate to Jerusalem's religious and political unfaithfulness?
6. According to the lecture, what is Zion theology, and why does Ezekiel challenge it in his prophecies?
7. How does the lecture describe the two main sections of Ezekiel 16 and where does it turn to a message of salvation?
8. In Ezekiel 16, what is the background or origin of Jerusalem, and what warning does this imply about the city's future?
9. How does Ezekiel use the analogy of unfaithful wife to depict Jerusalem's political involvements with other nations?
10. How does Ezekiel present the relationship between Jerusalem, Sodom, and Samaria in the context of divine judgment and restoration?

III. Answer Key for Quiz

1. The two subsections of Ezekiel 14:12-15:8 are marked by the formula "the word of the Lord came to me" in 14:12 and 15:1. These two messages convey the inevitability of Jerusalem's fall and the fate of its citizens.
2. The central argument in Ezekiel 14:13-20 presents four hypothetical cases of divine judgment, each involving a different form of punishment for a faithless nation. The three righteous figures mentioned in the first case are Noah, Daniel, and Job.
3. The mention of sons and daughters highlights the human cost of Jerusalem's fall, implying that the prisoners of war cannot guarantee their children will be spared. It suggests a loss of hope and the severe consequences of divine judgment.

4. In the metaphor of the vine, the wood represents the inhabitants of Jerusalem, who are deemed fit only for being burned as fuel. This symbolizes the destruction and death that will befall them during the Babylonian siege.
5. The central metaphor used in Ezekiel 16 is that of an unfaithful wife, depicting Jerusalem's religious unfaithfulness through the adoption of pagan worship and political unfaithfulness through alliances with other nations. This symbolizes Jerusalem's betrayal of its covenant with God.
6. Zion theology is the belief that Jerusalem is the holy habitation of the Most High and would never be moved. Ezekiel challenges this by portraying Jerusalem's impending fall as a divine inevitability, emphasizing that divine protection is conditional upon obedience to God's covenant.
7. The chapter has two main sections, the first being judgement and the second begins with a turn toward salvation and a restoration of fortunes beginning in verse 53, showing a shift from accusation and punishment to hope for future redemption.
8. Ezekiel describes Jerusalem's background as being rooted in paganism, with its father being an Amorite and its mother a Hittite. This implies a warning that Jerusalem has "bad genes" and a predisposition to unfaithfulness, suggesting a potential for future transgression.
9. Ezekiel uses the analogy of an unfaithful wife to depict Jerusalem's political involvements, portraying alliances with other powerful nations as a form of "whoring." This suggests a lack of trust in God as Jerusalem's true savior, leading to divine anger and punishment.
10. Ezekiel shockingly places Jerusalem alongside Sodom and Samaria, suggesting they are members of the same family. While Jerusalem considers them to be bad cities, Ezekiel suggests that Jerusalem was even worse in denying her faith and adopting paganism.

IV. Essay Questions

1. Analyze the rhetorical strategies employed by Ezekiel in chapters 14-16 to challenge the false hopes of the exiles and convince them of the inevitability of Jerusalem's fall.
2. Discuss the significance of the metaphor of the unfaithful wife in Ezekiel 16, exploring its theological and historical implications for understanding Jerusalem's relationship with God.
3. Compare and contrast the messages of judgment and hope in Ezekiel 16, examining how Ezekiel balances these themes to address the complex situation of the exiles.
4. Examine the role of memory and repentance in Ezekiel's vision of restoration for Jerusalem, considering the challenges and opportunities that the exiles face upon their return to the land.
5. How does Ezekiel's condemnation of Jerusalem in chapters 14-16 relate to the concept of Zion theology, and what alternative vision does he offer for the future of God's people?

V. Glossary of Key Terms

- **Exile:** The forced removal of people from their homeland, particularly referring to the Babylonian exile of the Israelites in the 6th century BCE.
- **Zion Theology:** A theological perspective that emphasizes the inviolability and special status of Jerusalem as God's chosen city and dwelling place.
- **Covenant:** A binding agreement or treaty between God and his people, outlining the terms of their relationship and the blessings and curses associated with obedience and disobedience.
- **Metaphor:** A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable.
- **Judgment:** Divine punishment or retribution for sins and wrongdoing.
- **Restoration:** The act of returning something to its former condition or state, often referring to the rebuilding of Jerusalem and the return of the exiles to their homeland.
- **Repentance:** The act of expressing sincere regret or remorse for one's sins and turning away from them.
- **Faithlessness:** Lack of loyalty, trust, or adherence to a religious belief or covenant.
- **Oracle:** A prophetic message or revelation from God, often delivered through a prophet.
- **Postscript:** An additional remark or message added at the end of a letter, book, or other text.

5. FAQs on Allen, Ezekiel, Session 7, Jerusalem Condemned and Restored (Ezek 14:12-16:63), Biblicalelearning.org (BeL)

FAQ on Ezekiel 14:12-16:63

- **What is the primary focus of Ezekiel 14:12-15:8, and how is it structured?**
- Ezekiel 14:12-15:8 focuses on the inevitability of Jerusalem's fall and the fate of its citizens. This section comprises two distinct messages, marked by the phrase "the word of the Lord came to me" at the beginning of each (14:12 and 15:1). Both messages end with a recognition formula asserting God's divine judgment. The first message uses hypothetical cases of faithless nations and the ineffectiveness of intercession to highlight the certainty of Jerusalem's destruction. The second uses a metaphor of the vine, which has no purpose other than firewood, to represent the worthlessness of Jerusalem and the inhabitants of Jerusalem except as firewood for God.
- **What are the four hypothetical scenarios presented in Ezekiel 14:13-20, and what is their purpose?**
- Ezekiel presents four hypothetical scenarios of divine judgment: famine (14:13-14), wild beasts (14:15-16), war (14:17-18), and pestilence (14:19-20). In each scenario, even the presence of righteous individuals like Noah, Daniel, and Job cannot avert the disaster for the entire faithless nation. These scenarios serve to underscore the irreversible nature of God's judgment against Jerusalem and Judah due to their widespread sinfulness.
- **How does Ezekiel 14:21-23 address the concerns about the fate of sons and daughters during the fall of Jerusalem?**
- While acknowledging the concerns about the fate of sons and daughters, Ezekiel 14:21-23 clarifies that the survivors will not be "trophy of grace" but rather witnesses to Judah's faithlessness. These survivors will testify to the moral justification for Jerusalem's destruction, reinforcing the idea that the fall was a consequence of the people's rebellion against God.

- **What metaphor is used in Ezekiel 15, and what does it represent?**
- Ezekiel 15 uses the metaphor of the vine and its wood to represent Jerusalem and its inhabitants. Just as vine wood is only good for burning after it has been pruned, the inhabitants of Jerusalem have become useless and fit only to be consumed by the fire of God's wrath and judgement.
- **What is the central metaphor employed in Ezekiel 16, and how is it developed?**
- Ezekiel 16 uses an extended metaphor of Jerusalem as an unfaithful wife. The chapter depicts Jerusalem as an abandoned baby who is rescued and nurtured by God, grows into a beautiful queen, and then becomes unfaithful by engaging in religious idolatry and political alliances with other nations. This extended metaphor serves as an indictment of Jerusalem's ingratitude and betrayal of her covenant relationship with God.
- **How does Ezekiel 16 shift from a message of judgment to one of eventual restoration?**
- While the majority of Ezekiel 16 focuses on Jerusalem's sins and the impending judgment, the chapter transitions to a message of hope in verse 53, declaring, "I will restore their fortunes." This turning point signifies a shift beyond the devastation of 587 BC, envisioning a future restoration not only for Jerusalem but also for Sodom and Samaria.
- **What is the significance of remembering the past in the context of Ezekiel's message of restoration in Ezekiel 16?**
- Ezekiel emphasizes the importance of remembering the past, not as a means of dwelling on guilt but as a way to cultivate a sense of indebtedness to God's grace. By acknowledging their history of unfaithfulness, the exiles can better appreciate God's forgiveness and be deterred from repeating the same mistakes. Remembering their pagan origins and past sins serves as a warning against future apostasy.

- **How does Ezekiel 16 conclude with a message of grace and renewed covenant?**
- Ezekiel 16 concludes with a postscript emphasizing that despite Jerusalem's sins, God will remember his original marriage covenant and renew it. The exiles will return to Judah and also take over the territories of Samaria and Sodom. God's grace will abound. God's forgiveness and restoration are offered. This renewed covenant signifies a future where sin is surpassed by grace, and Jerusalem is restored as the capital of a unified Promised Land.