

Outline of the Book of Ezekiel

“Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am Jehovah”
Ezekiel 11:10

Time of Writing (592 BC):

Ezekiel 1:1-2 gives us a time frame for our study. Jehoiakim’s son (**Jehoichin**) reined in his father’s place in Judah at the year 597 BC. Jehoichin’s reign lasts for three months and 10 days (II Chron. 36:9). He did that which was evil and Nebuchadnezzar came up against him besieging Jerusalem (II Kings 24:10ff). Jehoichin is conquered and deported as a prisoner to Babylon. Nebuchadnezzar took most of the treasures of the Kings palace and the house of Jehovah. He too took the most affluent people of Jerusalem captive (10,000 people) among whom was Ezekiel (Ezek. 1:1-2 and II Kings 24:13-14). Ezekiel was twenty five years old when he was deported with the others to Babylon and thereby born in the year 622 BC. Five years after his deportation to Babylon (592 BC), God appears to Ezekiel at the river Chebar and calls him to the office of prophet being thirty years old (Ezek. 1:1).

Ezekiel the Man

The name “Ezekiel” means “God will strengthen” and seems to be fitting for his work of encouraging the captives of Babylon. Ezekiel was a priest (1:2). He was married yet we are not told whether he had children (Ezek. 24:15-18). Ezekiel lived on the banks of the Chebar River at a city called Telabib (Ezek. 3:15). Telabib is “an unidentified place in Mesopotamia by the Chebar canal between ancient Babylon and Erech, near ancient Nippur. Here Ezekiel made his first contact with the Jewish exiles in 597 BC... it was allocated by the Babylonian government, it became a Jewish settlement.”¹ God had assigned a special task to Ezekiel, he was to act as a watchman unto the house of Israel (Ezek. 3:17; 33:7). The prophet was told to speak to the sinful house of Judah even though they would give him scary looks and speak harshly to him (Ezek. 2:6-7). Ezekiel was unlike Jeremiah in that he worked with those who were exiled to Babylon while Jeremiah prophesied directly to the remaining rebellious people of Judah. Ezekiel, at times, expressed concern for the people of Judah as he saw God’s awful judgments against them (Ezek. 9:7-11; 11:13). The captives went from hating Ezekiel to loving him; however, God warns the prophet against a renewed surface interest (Ezek. 33:30-31). Overall, Ezekiel was faithful to all God’s commandments (Ezek. 23).

A brief look at the ruling kings and political events during the days of Ezekiel:

Date	King of Judah	Events
640 BC	Josiah	Reforms Judah of its sinful practices. At the end of Josiah’s life, Pharaoh Necho was heading to Haran to war against the Assyrians at Carchemish. Josiah decided to get involved in the battle hoping to establish Judah’s independence. When Necho sees Josiah, he calls for his archers and they kill him. At the death of Josiah, all Judah mourned for him including Jeremiah the prophet (II Chron. 35:25).
609 BC	Jehoahaz	Pharaoh Necho dethrones Jehoahaz and places Eliakim on the throne of Judah as a vassal

¹ Oliver, J. P. J. International Standard Bible Encyclopedia; vol. 4, pp. 746

king. Necho took Jehoahaz to Egypt where he remained as a prisoner and eventually died there. Jehoahaz reigned in Judah for only 3 months.

609 BC

Jehoiakim

In the year 609 BC, **Jehoahaz** is replaced by his older brother Eliakim by Pharaoh Necho of Egypt. Necho then changed Eliakim's name to **Jehoiakim** to show his subordination to the Egyptian king. Necho put a tribute over Judah of 100 talents of silver and 1 talent of gold. Jehoikim did that which was evil in the sight of Jehovah and reigned for 11 years in Judah. During the days of Jehoiakim, Nebuchadnezzar, King of Babylon, warred with Egypt and defeated them (Jer. 46:2). Evidently, on his way home, Nebuchadnezzar came up against Judah. Jehoiakim surrenders and becomes a vassal king for three years. At the end of three years Jehoiakim rebels against Nebuchadnezzar. Jehovah God is not pleased with this revolt since He is the one who is punishing Judah by the Babylonians (II Kings 24:3). God sends bands of Chaldeans, Syrians, Moabites and Ammonites to weaken Judah. Apparently during one of these battles, Jehoiakim is killed and drug out of the city of Jerusalem (Cf. Jer. 22:19 and 36:30).

597 BC

Jehoiachin

Jehoiakim's son (**Jehoichin**) reigned in his father's place in Judah. Jehoichin's reign lasts for three months and 10 days (II Chron. 36:9). He did that which was evil and Nebuchadnezzar came up against him besieging Jerusalem (II Kings 24:10ff). Jehoichin is conquered and deported as a prisoner to Babylon. Nebuchadnezzar took most of the treasures of the King's palace and the house of Jehovah. He too took the most affluent people of Jerusalem captive among whom was Ezekiel (Ezek. 1:1 and II Kings 24:13-14).

597 – 586 BC

Zedekiah

Nebuchadnezzar replaced Jehoichin, King of Judah, with his uncle Mattaniah. Mattaniah was the youngest son of Josiah (Jer. 1:3, 37:1). His name was changed to **Zedekiah** by Nebuchadnezzar to make him a vassal king (II Kings 24:18). Zedekiah rebelled against Nebuchadnezzar in the ninth year of his reign (588 BC) (II Chron. 36:13). II Chronicles 36:12 states of Zedekiah, "*and he did that*

which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah.”

This rebellion on the part of Zedekiah led to the Chaldean army besieging the city of Jerusalem in Zedekiah’s ninth year as King of Judah until the 11th and final year of the king’s reign (II Kings 25:1-2).

586 BC

Gedaliah

Vassal governor placed over Judah by Nebuchadnezzar.

Babylon’s Rise to Power:

The Lord rose up Babylon as a world power to punish His people who had degenerated into sin (cf. Jer. 25:9ff; Ezek. 7:10-11; 21:1, 13, 19; Hab. 1:6; Zeph. 1:12-18). At 612 BC, the Babylonians (led by Nebuchadnezzar) marched on Nineveh and gained supremacy over the then world power Assyria. At 605 BC, Nebuchadnezzar defeats Pharaoh Necho at Carchemish (Jer. 46:2). Nebuchadnezzar then travels southward to Palestine and subjects all of Judah thus making Babylon the new world power (II Kg. 24:1). Jehoikim, King of Judah, became a vassal king to Babylon yet later rebels. Ezekiel was seventeen years old when Nebuchadnezzar made his first invasion of Judah. Jeremiah had prophesied that the people of Judah would be captured and spend seventy years in Babylonian captivity (cf. Jer. 25:11). Nebuchadnezzar’s invasion of Judah was the first of three and so began the seventy years. At this time, Daniel was deported to Babylon (cf. Dan. 1:1-7). Six years later (599 BC), Nebuchadnezzar would invade Judah again carrying away 10,000 captives including Ezekiel, King Jehoiachin, nobles, priests, and the better class of the population (II Kg. 24:14ff; Jer. 29:1). Ezekiel was now 25 years old (cf. Ezek. 1:1-2). The final invasion of Babylon into Palestine occurred during the reign of Zedekiah during the year 590 BC. Nebuchadnezzar’s army besieged Jerusalem and the inhabitants die gruesome deaths for their sin (cf. Jer. 16:3-4).

Jeremiah spoke much regarding the people of the “*North*” (Babylon). Babylon would be God’s battle axe (Jer. 51:20) as He fought against Judah (Jer. 21:5). Babylon was to be a golden cup in the hands of God whose contents were described as “*the wine of his wrath*” (Jer. 51:7). Babylon would be Jehovah’s servant to punish His rebellious people (Jer. 25:8-9; 51:20). Ezekiel refers to Babylon as God’s “*rod*” (Ezek. 7:10-11) and “*sword*” for correcting the erring in Judah (Ezek. 21:1, 19). Let us consider Judah’s sin:

Judah’s Spiritual State:

- Allied themselves with Egypt rather than calling upon the help of God during the days of Hezekiah (II Kg. 18:19-35; Isa. 30:1-3; 31:1; Jer. 2:36-37; Lam. 4:17).
- Judah was voluntarily led by false teachers (shepherds) (Jer. 5:31; 10:21; 13:25; etc.).
- Rejected God’s laws (Ezek. 5:5-6) and followed the laws of the foreign nations around them (Ezek. 11:12).
- Did not know God’s word (Jer. 8:7).
- Completely forgot God (Ezek. 22:12; 23:35).
- Were lovers of money rather than lovers of God (Ezek. 7:19). Judah’s prophets were greedy for riches (Ezek. 22:23-25) (see study # 11).
- Priests perverted God’s laws (Ezek. 22:26) and practiced idolatry (Ezek. 44:10).
- The elders (Ezek. 8:11), priests (Ezek. 8:16), and princes (Ezek. 11:1-2) were in sin.
- The people of Judah vexed the poor and those in need (Ezek. 22:29).
- Did not exercise justice (Jer. 21:12).

- Practiced idolatry and sacrificed their sons to Moloch (Jer. 16:10-11; 19:5; Ezek. 6:1ff; 8:10; 16:20-21; 22:4; 23:37).
- They were liars (Jer. 9:1-3), deceitful (Jer. 9:4-6), and rebellious (Jer. 6:16).
- Judah had altogether forgotten God (Jer. 18:15; Ezek. 22:12; 23:35).
- Jeremiah had warned Judah of their sins for 23 years yet they ignored him (Jer. 25:1-3) and said of God's word, "*we will not walk therein*" (Jer. 6:16).
- Judah had a false sense of security (Ezek. 22:14).
- Rebelled and rejected God's commandments (Ezek. 2:3; 5:5-6).
- Hard hearted (Ezek. 2:4; 3:7).
- Defiled Jehovah's sanctuary (Ezek. 5:11; 23:38).
- Judah's worship was profane (Ezek. 23:38-39; 44:4-9).

God in Ezekiel

- Omnipotent (more powerful than idols) (Ezek. 1:24-25; 6:4-7).
- Omniscient (Ezek. 1:18-21; 11:5; 33:10; 35:12-13).
- Omnipresent (Ezek. 1:13-14).
- Would have no pity on the disobedient and rebellious people of Judah (Ezek. 5:11).
- Filled with anger and wrath against the ungodly (Ezek. 5:15; 7:8).
- God can be provoked to anger (Ezek. 16:26).
- Anger is only abated when His judgment is accomplished against the ungodly (Ezek. 16:42).
- God will judge all "according to their ways" (Ezek. 7:3).
- He is the God of the world and thereby the world will give account (Ezek. 25:11). All souls belong to Him (Ezek. 18:4).
- God is merciful (He has no pleasure in the death of the wicked. God would that sinful men would repent) (cf. Ezek. 18:23; 33:11).
- God calls upon all men to repent of sins (Ezek. 18:29-32).
- God moves men to loath (Ezek. 6:9; 7:16) and have shame (Ezek. 7:18) against themselves for their sin.
- God's relationship to His beloved people is compared to a marriage (Ezek. 16:8).
- God is jealous when those He loves run to sin (as a husband who loses a wife to adultery would be jealous and angry) (Ezek. 16:38).

70 years of Babylonian Captivity (Jer. 25:11):

Due to Judah's sins listed above, the Lord determined to punish them using the Babylonian empire as His weapon of choice. Seventy years would be needed to cause God's people to repent. Though they would be captives in a foreign land for these years, God would not forget them (cf. Isa. 41:10). The prophet Isaiah wrote 27 chapters (i.e., Isa. 40-67) to comfort the captives 115 years before they would even go therein. Approximately 170 years before the Medo-Persian Empire would defeat Babylon for her sins, the prophet Isaiah named the king that would lead them (i.e., Cyrus, Isa. 44:28). Cyrus was a Persian military leader that defeated the Medes and brought the two nations together in 549 BC. At 539-536 BC, Cyrus defeats Babylon. As the Lord used Babylon to destroy a sinful people, even so, He uses the Medes and Persians to defeat Babylon for all her evil (Isa. 13:1-5, 17; Jer. 25:11-12).

Babylon was filled with pride (Jer. 50:29), covetousness (Jer. 51:13), and idolatry (Jer. 50:2; 51:44, 52). Babylon had considered their actions against Judah justified because of Judah's sins; however, they refused to see their own folly (Jer. 50:7). Because of Babylon's happiness and joy over the conquering of Judah, the Lord would punish them (Jer. 50:11-13).

Jehovah Promises a Return to Judah (Isa. 14:1-2):

Apparently, Ezekiel never lives to see the return to Judah and spends his last days prophesying in Mesopotamia. At 536 BC, Cyrus allows 50,000 captives to return to Jerusalem and rebuild the temple under Zerubbabel (Ezra 1:1ff). Seventy eight years later (458 BC), Artaxerxes I allows 1,800 people to return under

the guidance of Ezra to reestablish worship to Jehovah (Ezra 8). At 444 BC, Artaxerxes allows Nehemiah to return to Jerusalem that the walls of the city may be rebuilt (Nehemiah 2:1-8).

Outline of Ezekiel by chapter:

- I. Ezekiel sees the glory of Jehovah God in the form of the cherubim, wheels, expanse, and throne.
- II. Jehovah speaks to Ezekiel and tells him of the hostile environment that he is to enter. The people of captivity from Judah would try to intimidate him with their “looks” and “words.” God encourages Ezekiel not to be afraid of them.
- III. Chapter three reveals Ezekiel’s work. He is to be a watchman over God’s people. The prophet is to warn both wicked and erring righteous of their sinful ways.
- IV. The Lord instructs Ezekiel to lay on his left side for 390 days and then his right side for 40 days as a symbolic act of the burden of both Israel and Judah’s sin. The consequences of Judah’s sins were to be portrayed in Ezekiel eating rationed and unclean food.
- V. The siege and punishment of Judah was to be horrendous.
- VI. Chapter six paints a picture of God’s people abhorring themselves for their sin.
- VII. Chapter seven depicts justification for God’s fearful judgment against His people. They will be judged according to their ways (7:3, 8; cf. 24:14; 33:12ff; 39:23). Their idolatry, silver, and gold will not save them from God’s anger and wrath.
- VIII. Chapter 8 begins a vision given to Ezekiel where he sees the abominations of Judah. The vision continues to the 11th chapter of Ezekiel. God shows Ezekiel four abominations that Judah was involved in; i.e., idolatry, worship of beast, worship of Tammuz, and the priest participating in sun worship.
- IX. God shows Ezekiel the punishment of His people for the abominations mentioned in chapter eight. Six men are used by God to “*slay utterly the old, young, virgin, children, and women.*” The seventh man is instructed to place a mark upon the foreheads of the faithful that the six destroyers touch them not.
- X. The period of God’s longsuffering with Judah had ended. God commands the seventh man to take burning coals from the midst of the throne and burn Judah.
- XI. Chapter 11 reveals that the people of Judah, elders, priest, and princes of the people (governors) were corrupt. Ezekiel is overwhelmed by the destruction of his people and God reminds the prophet that a remnant will be saved. Ezekiel’s vision ends and he is returned to his body (Ezek. 11:24).
- XII. Jehovah will no longer defer His judgments.
- XIII. The Lord identifies the false prophet as one who speaks from his own heart and spirit while calling his teaching inspired. The Lord is against such a one who would do so.
- XIV. Ezekiel ignores questions posed by the idolatrous elders and calls upon them to repent as he reminds them of personal accountability.
- XV. Judah is compared to a useless vine that cannot be used for furniture or even a wall peg.
- XVI. Judah is compared to an unfaithful wife that causes her husband grief and pain.
- XVII. Babylon and Nebuchadnezzar depicted as an eagle that swoops down upon the rebellious house of Judah and takes her captive. Hope is given to the house of Israel in that the Messiah and His Kingdom, the church, would be established.
- XVIII. Apparently some of those in Judah believed that they were being punished for their father’s sins. The Lord reminds them that it is the soul that sins that shall die.
- XIX. The Kings of God’s people are depicted as lions that coach among lions (other nations) and was influenced by them.
- XX. The elders of Israel inquire of Jehovah sitting before Ezekiel. Rather than giving these men the time of day, Jehovah rebukes them for their sin.
- XXI. Jehovah sends His sharp sword (Nebuchadnezzar and the Chaldeans; cf. 21:9, 19ff) against Jerusalem for her sins.
- XXII. Jehovah calls upon Ezekiel to expose all of Judah’s sins (i.e., idolatry, murder, profaning the Sabbath, lewdness, adultery, greed, dishonest gain, etc.). God’s people are pictured as the dross of the earth.

- XXIII.** The Lord gives names to the two sister nations that committed adultery against Him (i.e., Oholah [Israel and Samaria] and Oholibah [Jerusalem and Judah]). Both these sisters committed adultery with Assyria and Egypt. The younger, Oholibah, went further and committed adultery with Babylon.
- XXIV.** Jehovah takes Ezekiel’s wife to teach Judah a lesson. Ezekiel is commanded not to mourn over the death of his wife. The event symbolizes the coming dread upon Judah. They would lose their loved ones and their response would be as Ezekiel’s; i.e., no mourning because they had heard the warnings and now are left with no excuse. Judah would be judged “*according to thy doings*” (24:14; cf. 7:3, 8).
- XXV.** Prophecies against Ammon, Moab, Edom, and the Philistines to illustrate that God is the God of all flesh (cf. Jer. 32:27).
- XXVI.** Prophecies against Tyre.
- XXVII.** The pride and ruin of Tyre.
- XXVIII.** The king of Tyre deified himself (28:2). Sins separate man from God (28:15).
- XXIX.** Prophecies against Egypt. Pharaoh deifies himself (29:3). The beginning of seven “*words of Jehovah*” against Egypt.
- XXX.** Babylon named as the power that would bring down Egypt for her pride.
- XXXI.** Egypt warned by the illustration and fate of Assyria.
- XXXII.** A lamentation is given for Egypt. Seven nations are representative of God’s thorough judgment against the world of unrighteousness.
- XXXIII.** God reminds Ezekiel of the responsibilities of the watchman to watch and warn against sin. The Lord will have no pleasure in those who sin unto death. Each man is responsible for his own actions. One may live a life of faithfulness yet falter in the end and the Lord will reject him. God’s people viewed this as “*not equal*” (not fair) when in all reality the Lord was very merciful and fair.
- XXXIV.** Though the current shepherds of Judah are wicked the Lord would set up a future shepherd that would reign in righteousness (David; i.e., Jesus).
- XXXV.** A prophecy against Edom for her trespasses and glorying over the fall of Judah and Jerusalem.
- XXXVI.** God’s promise to restore Israel for His name’s sake.
- XXXVII.** Israel will be made a nation again and ruled by David (Jesus) with an everlasting covenant of peace.
- XXXVIII.** God will bring Gog and Magog against His people in the latter days that He may crush them and restore His name among the nations that all may know His divinity and power.
- XXXIX.** The actions against Gog and Magog will cause the nations to know that when God’s people are punished it is because of their own sins and not His weakness to protect them.
- XL.** Measurements and a description of God’s future temple (the church).
- XLI.** Measurements of the holy and most holy place in the temple.
- XLII.** Further measurements and descriptions of the temple and surrounding area.
- XLIII.** The glory of Jehovah enters into the temple.
- XLIV.** The sanctuary is not to be profaned.
- XLV.** Land set apart for the Priests, Levites, and Prince (a new order of worship revealed).
- XLVI.** Ezekiel considers set days of worship in the new temple and a dividing of the land.
- XLVII.** The river that gives life.
- XLVIII.** Ezekiel given instructions regarding dividing the holy land.

Chapter 1

I. Time and Place of Writing (1:1-3):

- A. *“Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,”* (1:1-2).
1. The year was ~ 592 BC. Zedekiah was the current king of Judah as it was the fifth year of Jehoiachin's captivity. Ezekiel was likely 30 years old and thus the statement, *“in the thirtieth year.”*
 2. Location: Ezekiel was *“by the river Chebar.”* Later we learn that the city Ezekiel lived in was Telabib (cf. introduction). The Chebar River was a “canal that flows South East from above Babylon to East of Nippur, rejoining the Euphrates near Erech.”²
 3. At this time, the *“heavens were opened”* and Ezekiel peered in and *“saw visions of God.”* The objects Ezekiel saw when the heavens were opened are discussed in detail in this chapter.
- B. *“the word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him”* (1:3).
1. The Word of God states that as Ezekiel peered into heaven that *“the word of Jehovah came expressly unto Ezekiel.”* Here is evidence of divine inspiration. Ezekiel received divine revelation directly from God (cf. II Pet. 1:20-21) (see study # 1; Inspiration of the Word of God).
 2. The idea of Ezekiel miraculously receiving the *“word of Jehovah”* is equated to *“the hand of Jehovah”* resting upon him (cf. I Kg. 18:46).

II. Ezekiel sees Four Living Creatures (1:4-14):

- A. *“And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness round about it, and out of the midst thereof as it were glowing metal, out of the midst of the fire”* (1:4).
1. Interestingly the vision from heaven that Ezekiel saw came from the North. North is the direction God's judgments were to come upon Judah (cf. Jer. 1:14; 4:6; etc.).
 2. Ezekiel sees a ball of fire and clouds being driven by a stormy wind out of the North. Within the vision Ezekiel could see a glowing appearance.
- B. *“And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. And every one had four faces, and every one of them had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings thus: their wings were joined one to another; they turned not when they went; they went every one straight forward”* (1:5-9).
1. As the storm of glowing fire grew closer to Ezekiel, he saw four living creatures come out.
 2. These creatures looked like men yet they had four faces and each had four wings.
 3. Their feet and legs were standing straight up.
 4. Under each wing were hands like a man.
 5. When the creatures traveled, they did so in complete harmony or unison.
 6. At Ezek. 10:15, 20 we are told that these four living creatures are *“cherubim”* (see study # 2; Angels).
 - a. A *“cherubim”* “seem to be actual beings of a higher angelic order. They do not seem to be identical with the seraphim (Isa. 6:2). The cherubim apparently have to do with the holiness of God as violated by sin; the seraphim with uncleanness in the people of God.”³
 - b. The Bible records cherubim guarding the way to the tree of life (Gen. 3:24), over the ark of the covenant (Ex. 25:18-22), David wrote a song to Jehovah God when he was delivered from his enemies which depicted God as riding upon cherub traveling about (II Sam.

² W. Ewing. The International Standard Bible Encyclopedia; vol. 1, pp. 638

³ M. F. Unger. The New Unger's Bible Dictionary; pp. 222

22:11), and the dwelling place of God was found to be between the two cherubim over the mercy seat of the ark of the covenant (Ps. 99:1; Isa. 37:16;).

- C. *“As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle”* (1:10).
1. Four similar creatures are described in Revelation 4:6ff and Isaiah 6:1-5. Each of these three chapters in God’s word depicts a vision of a throne in heaven.
 2. The faces of the creatures seem to represent the nature of God’s government (i.e., the face of man representing intelligence, lion (authority), ox (strength), and the eagle (swiftness)). These features seem to represent the omnipotence of Jehovah God (cf. Jer. 32:17; 51:15-19).
- D. *“And their faces and their wings were separate above; two [wings] of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; they turned not when they went”* (1:11-12).
1. Each cherub had four wings.
 2. The creatures traveled in the direction they faced (straight forward). Rather than independent the cherubim appear to be dependant upon one another for movement. Their movement was as a unit rather than fighting against each other.
- E. *“As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches: the fire went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning”* (1:13-14).
1. To look upon the four living creatures was to look at the glow of fire in coals. This may be an indication of God’s nature of justice (cf. Jer. 9:24) in relation to sin (Heb. 12:29).
 2. These creatures appear to be in constant motion. They darted here and there as lightning. This fact indicates the omnipresence of Jehovah God (cf. Jer. 23:23-25).

III. Ezekiel sees Four Wheels (a chariot) (1:15-21):

- A. *“Now as I beheld the living creatures, behold, one wheel upon the earth beside the living creatures, for each of the four faces thereof. The appearance of the wheels and their work was like unto a beryl: and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel. When they went, they went in their four directions: they turned not when they went”* (1:15-17).
1. In addition to the four living creatures, Ezekiel now sees four wheels beside (or “*under*,” cf. Ezek. 10:2) the living creatures.
 2. Each wheel looked alike and enabled the four living creatures to travel in all directions due to a wheel being “*within a wheel*” (see artist drawing below).
- B. *“As for their rims, they were high and dreadful; and they four had their rims full of eyes round about. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels”* (1:18-21).
1. The wheels were “*high and dreadful*” which indicates the fact that those who oppose this chariot should tremble in fear.
 2. The four wheels “*had their rims full of eyes round about.*” This clearly indicates the all seeing and all knowing nature of Jehovah God (i.e., His omniscience; cf. Jer. 23:23-25).
 3. The chariot figure is seen in perpetual motion. Each direction taken is dictated by the purposeful unity of their being.
 4. Consider the artist rendition of Ezekiel’s vision on the next page (for visual purposes alone).



Reference for this
pic:
www.biblical-art.com

IV. The Throne of Jehovah's Glory (1:22-28):

- A. *“And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies”* (1:22-23).
1. Just above the cherubim's heads was a *“firmament”* or *“expanse.”*
 2. To view this expanse of space was to be filled with fear and reverence as the word *“terrible”* suggest. As Jehovah God spoke to Job and exposes his ignorance, the Lord says, *“Out of the north cometh golden splendor: God hath upon him terrible majesty... men do therefore fear him.”* (Job 37:22-24).
 3. The essence of Jehovah God's throne is that of justice and those who reject His omnipotence (government) will certainly fall.
- B. *“And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings”* (1:24-25).
1. As the four living creatures moved so the firmament moved.

2. The power (omnipotence) of Jehovah God is represented in the sheer sound of the creatures movement.
 - a. The movement of the creatures made the noise of “*great waters.*”
 - b. Furthermore, their movements made the noise of “*the voice of the Almighty.*”
 - c. Lastly, the noise of their movement is compared to a “*tumult like the noise of a host.*”
- C. “*And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. And I saw as it were glowing metal, as the appearance of fire within it round about, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and there was brightness round about him*” (1:26-27).
 1. Ezekiel saw a throne with a man sitting thereon.
 2. From head to foot, the man was glowing as the appearance of fire.
 3. All around the throne there was “*brightness round about him.*” The idea of brightness is expressed to illustrate the glory of Jehovah God (cf. Ps. 18:12-13).
- D. “*As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Jehovah. And when I saw it, I fell upon my face, and I heard a voice of one that spake*” (1:28).
 1. The rainbow now stands as a symbol of God’s promises of hope and grace (cf. Gen. 9:12ff).
 2. Now Ezekiel plainly states that the entire scene represents the “*glory of Jehovah.*” Knowing that he was in the presence of God prompted the prophet to fall upon his face in reverence and fear.

Synopsis of Chapter One: The Glory of Jehovah

At the age of 30 Ezekiel has seen a heavenly vision that has a much more significant meaning than to merely say that he was so called to the office of prophet. Throughout the study of the book of Ezekiel we will run into this same vision three more times (4 times in the book). Chapter 3:22ff pictures Ezekiel communicating with God on a separated occasion and the prophet sees the glory of God as in chapter one. The purpose at chapter 3 was to reveal to Judah the siege and destruction of Jerusalem. The third time Ezekiel sees the same vision is found at chapter 8:4ff. Here the Lord causes Ezekiel to see the sins of His people and the destruction of the ungodly in Judah. Lastly, Ezekiel sees the glory of the Lord with the cherubim at chapter 43. Here, the glory of Jehovah fills a new temple that is represented in the new kingdom and second covenant that Jeremiah spoke of in 31:31-34.

At this point of our study, let us simply examine the obvious facts. It is apparent that cherubim do not represent a common class of angels. John speaks of these same four cherubim in Revelation 4:6-11 and then separates these four from “*all the angels*” at Revelation 7:11 (see study # 2). Secondly, these four cherubim are in the vicinity of the throne of God (cf. Ezek. 1:26; Rev. 4:2). Third, the throne represents the “*glory of Jehovah*” (Ezek. 1:28). God’s glory seems to be the significance of this first vision to Ezekiel.

How can we define the “*glory of Jehovah?*” Clearly, the glory of Jehovah is depicted in a threefold manner. First, Jehovah is depicted as **omnipotent** at Ezekiel 1:10, 24-25. The four cherubs with their four faces represent the government of Jehovah’s throne. When these creatures moved, an awesome sound was made. The four faced creatures illustrate that God is king of all flesh (cf. Jer. 32:27) and thereby all are subject to His authority (the face of a lion). God is filled with great strength (there is nothing too hard for him; cf. Gen. 18:14) (the face of an ox). Thirdly, God is swift to carry out His plans (the face of an eagle), and lastly, God represents intellect and wisdom (the face of a man). These attributes appear to emphasize the fact that God is all powerful (cf. Jer. 32:17; 51:15-19; Rev. 4:6ff). With such universal rule comes the power to punish the lawless. God’s power is thereby seen as “*a stormy wind out of the north*” (Ezek. 1:4). God’s judgments come from the North in the scriptures (cf. Job 37:22-24; Jer. 1:14; 4:6; etc). A second way that the glory of Jehovah God is depicted in Ezekiel’s vision is the emphasis of God’s **omnipresence**. At Ezekiel 1:14 the four living creatures are depicted as darting here and there like lightning. God is everywhere in a flash (cf. Jer. 23:23-25). The third way that Jehovah’s glory is seen is by His **omniscience**. The four wheels of Ezek. 1:15-21 “*had their rims full of eyes round about.*” This clearly indicates the all seeing and all knowing nature of Jehovah God (cf. Jer. 23:23-25).

How should man respond to the “*glory of Jehovah?*” The “*high and dreadful*” wheels of God’s throne ought to move us to great fear and reverence for Jehovah’s awesome glory (omnipotence, omniscience, and omnipresence). God’s throne is represented by “*brightness*” (Ezek. 1:4, 27) and “*glowing fire*” (Ezek. 1:4, 13, 26, 27). God is light (I Jn. 1:5) and thereby heaven needs no sun to give it light (Rev. 21:23). With such a vision before us we may all be moved to do as Ezekiel and fall upon our face to the ground in reverence and awe of the glory of Jehovah.

Chapter 2

I. Ezekiel is called to the office of Prophet (2:1-10):

- A. “*And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the Spirit entered into me when he spake unto me, and set me upon my feet; and I heard him that spake unto me*” (2:1-2).
1. Ezekiel had prostrated himself before the Lord at the end of chapter one due to his standing in the presence of “*the glory of Jehovah*” (1:28).
 2. The Lord’s first words to Ezekiel were, “*Son of man.*” This phrase occurs many times throughout the book of Ezekiel (i.e., 93 times). Many believe that the phrase is used by the Lord as a distinctive term separating man’s being from deity.
 3. Defining inspiration (see study # 1):
 - a. The Holy Spirit enters Ezekiel at the point the Lord “*spake unto*” the prophet.
 - b. The apostle Peter states of prophecy, “*no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit*” (II Pet. 1:21).
 - c. Now that the Holy Spirit has entered within Ezekiel, the Lord is now speaking to him and preparing him for his work of divine revelation to man.
- B. “*And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me even unto this very day. And the children are impudent and stiffhearted: I do sent thee unto them; and thou shalt say unto them, Thus saith the Lord Jehovah. And they, whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there hath been a prophet among them*” (2:3-5).
1. God gives Ezekiel instructions to go preach to His people. The Lord gives Ezekiel a clear picture as to what his audience was like.
 2. The people are “*rebellious.*” Joshua 22:18 seems to define this word best as a “*turning away from the Lord.*” The Holy Spirit here defines rebellion as having “*transgressed against*” the Lord. Clearly, Ezekiel was to go preach to a people who had turned their backs to God and were not following His covenant Law.
 3. Moreover, God’s people had become “*impudent*” (disrespectful) and “*stiffhearted*” (this word simply means “strong.” 54 times in the Old Testament the word is found. At times it has a good meaning; i.e., the manner in which the Lord delivered Israel out of the hands of Pharaoh of Egypt, and at other times the word [as here in Ezek.] has a negative meaning). The word “*stiffhearted*” seems to sum up the character of God’s people. Israel had turned away from the Lord through disrespect and had transgressed His law. This turning away was not a casual indecisive act but a strong movement away from the Lord.
 4. God’s instruction to Ezekiel is that whether these rebellious people, who are strongly opposed to God, will hear you or not you preach “*thus saith the Lord Jehovah*” (cf. II Tim. 4:2ff for modern day application). One thing for sure, when Ezekiel was finished the people would know that a true prophet was among them (see study # 3; The Work of the Preacher).
 - a. A “*prophet*” is “one who speaks for a God and interprets his will to man... generally, an interpreter, declarer... one who possesses the gift of an inspired preacher and teacher... the revealer of God’s counsel for the future, a prophet... a predictor of future events” (LS 704).

- b. How would the people know that a prophet had been among them? The only way this could have happened is if what the prophet has to say comes to pass (cf. Deut. 18:20-22). When these strongly opposed brethren saw that Ezekiel's warnings of the consequences of their sinfulness comes to pass then they would surely know that Ezekiel had been sent by God.
- C. *“And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns are with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they are a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious”* (2:6-7).
 - 1. When men are so strongly opposed to a doctrine they will have feelings of animosity toward those who would represent that teaching. One who walks in violation of God's laws yet has no respect for God's laws will be angered when told that they are in sin simply because they are opposed to truth and do not consider themselves subject to such ideas (cf. Jn. 7:7; 15:18ff).
 - 2. Jehovah prepares Ezekiel for this type of confrontation. When Ezekiel exposed their sins, they would be angry, speak to him with threatening words, and give him death looks. The Lord encourages Ezekiel to continue to expose their sin even though the rebellious people would so act. Likewise, God told Isaiah (cf. Isa. 6:9ff) and Jeremiah (Jer. 2:1; 7:1-2; 11:1ff; 26:2) to preach to His people even though they would not hear. So Paul told Timothy to preach come what may (II Tim. 4:2ff) and to the Ephesians he commanded that they expose the sins of evil men (Eph. 5:11) (see study # 3).
- D. *“But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that which I give thee. And when I looked, behold, a hand was put forth unto me; and, lo, a roll of a book was therein; And he spread it before me: and it was written within and without; and there were written therein lamentations, and mourning, and woe”* (2:8-10).
 - 1. Clearly God's people were not *“hearing”* His words and so the Lord admonishes Ezekiel to not be like that.
 - 2. God gave Ezekiel a book that had His will written on it for Judah on the front and back of the pages. Ezekiel is commanded to eat the book. This indicates the fact that Ezekiel was to take in the words of God and make them a part of his being.
 - 3. More said on this book in chapter 3.

Synopsis of chapter 2

The spiritual state of God's people had reached an alarming condition. They were rebellious, disrespectful to God, and strongly opposed His Laws. Such a condition of the heart would prove to be a hostile environment of *“briers and thorns”* for any who would expose their dark deeds. The Lord commissions Ezekiel to be the man of this hour. Ezekiel would go into a hostile environment and say, *“thus saith Jehovah.”* The consequences to the person of Ezekiel would be shunning, words of opposition, and looks that could kill. This being the case, God gives Ezekiel a work and encourages him to *“be not afraid”* (Ezek. 2:6).

Let every one know the work he enters when becoming a Christian. When I follow God's commands without turning to the left or right and demand that others do so as well I will not be liked by all (Jn. 15:18ff). So it was with Jesus (cf. Jn. 7:7; 15:18ff) and the apostles (cf. I Cor. 4:9ff). The apostle Paul tells us that said sufferings are the appointment for every faithful child of God (I Thess. 3:3ff; II Tim. 3:12). We too are encouraged to not fear the looks nor the ill words of the rebellious (II Tim. 1:7-8) but rather expose their sinful deeds (Eph. 5:11). Souls are at stake and I must ask myself the question, *“do I really love and care for the souls of men?”* If my answer is yes, I will preach without fear or favor of man.

Chapter 3

- I. Ezekiel's Commission (his authorization and empowerment to preach to the rebellious house of Israel) (3:1-9):**
- A. *“And he said unto me, Son of man, eat that which thou findest; eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and he caused me to eat the roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness”* (3:1-3).
1. At Revelation 10:9ff the apostle John is told to eat a book as well. The book would be sweet to the taste yet bitter to digest. Clearly John was receiving divine revelation of the things that were to come for both just and unjust. The ideas that are presented in the truth regarding the rewards of the faithful are truly sweet and cause the heart to rejoice (cf. Jer. 15:16). These same words; however, reveal a doomed eternity for the unjust. Such revelation, regarding the unjust, would leave a bitter inner feeling (cf. Rev. 10:9ff).
 2. God's word is sweet to all who believe by faith in its reality (cf. Ps. 19:10; 119:103). Not only are the words of God sweet but they are eternally healthy to the soul (II Tim. 3:12) (see study # 4; The Nature of the Gospel).
- B. *“And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel; not to many peoples of a strange speech and of a hard language, whose words thou canst not understand. Surely, if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of hard forehead and of a stiff heart”* (3:4-7).
1. The Lord explains to Ezekiel that even though He has already said that it is likely that many will not listen to what he has to say; nevertheless, the prophet has a duty to perform (cf. Ezek. 2:5-7).
 2. Ezekiel is not to think of Israel as a foreign nation that cannot understand the things he is saying due to a language barrier and thereby they do not listen to him. God wants Ezekiel to understand that His people have the ability to understand his words; however, due to their *“hard forehead and stiff heart”* they will not listen (see study # 5; Can We Know Truth?).
 - a. A *“hard forehead”* (Heb. *metsach qasheh*) = which is literally translated *“hard forehead.”* This phrase is found here alone in the OT. Its meaning must be associated with the idea of a stiff heart.
 - b. A *“stiff heart”* is equivalent to the *“stiff-hearted”* of 2:4 (they are the same Hebrew word). Again then, the people of God are depicted as having turned away from the Lord through disrespect and transgression against His law. This turning away was not a casual or indecisive act but a strong movement away from the Lord.
- C. *“Behold, I have made thy face hard against their faces, and thy forehead hard against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they are a rebellious house”* (3:8-9).
1. Though the people of God would give him the death look and ignore him (because they loved their sinful ways [cf. Jer. 5:31]), the Lord proclaims that He will strengthen Ezekiel's resolve to offset their intense resolve to reject God's laws. As the people strongly opposed Jehovah, so Ezekiel would just as strongly oppose their sinful ways (see study # 3).
 2. Equipped with this promise, again the Lord commands Ezekiel not to fear them.
- II. Ezekiel is Brought Back to his Home and there he Contemplates the Vision of God's Glory (3:10-15):**
- A. *“Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear”* (3:10-11).

1. After Ezekiel has received the message that was sweet, warned of the consequences of preaching to a rebellious people, and encouraged to speak a *“thus saith Jehovah,”* he is now sent to these people to preach.
 2. Ezekiel’s audience is *“those of the captivity.”*
 3. Ezekiel has a duty and that is to preach God’s word no matter if one is willing to hear or not.
 4. The job of every preacher to day is to preach the word whether the audience wants to hear or not (see study # 3).
- B. *“Then the Spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from his place. And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing. So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; and the hand of Jehovah was strong upon me. Then I came to them of the captivity at Telabib, that dwelt by the river Chebar, and to where they dwelt; and I sat there overwhelmed among them seven days”* (3:12-15).
1. To take Ezekiel back to the captives of Babylon suggest that Ezekiel was taken somewhere to experience this vision and revelation. That place was the Chebar River (cf. Ezek. 1:3). Ezekiel is now miraculously transported back to Telabib.
 2. We remember that Ezekiel is in the presence of the *“glory of Jehovah”* which has been depicted as four cherubim standing above four wheels with many eyes, an expanse above the cherubim and then the throne of God with the likeness of a man sitting.
 3. For seven days Ezekiel contemplated the vision and revelation in a state of being *“overwhelmed.”*

III. Jehovah’s Charge to Ezekiel to be a Watchman (3:16-21):

- A. *“And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me”* (3:16-17).
1. After Ezekiel had sat in Telabib for seven days in a state of feeling *“overwhelmed,”* the Lord appears to him a second time.
 2. The Lord explains to Ezekiel that He has made him *“a watchman unto the house of Israel.”* *“In the OT times watchmen protected vineyards and fields during harvest season (Jer. 31:6)... Watchmen were posted on city walls (II Kings 9:17-20) and at city Gates (II Sam. 18:24-27)... The watchman also guarded the walls day and night against enemy attack or siege (I Sam. 14:16; Isa. 21:6-8; Jer. 51:12) he was responsible for warning the citizens of impending attack by sounding a trumpet (Jer. 6:17).”*⁴
 3. As the watchmen on a city wall were to warn the inhabitants of danger even so Ezekiel’s work was to be one who warned the captives of Judah of the consequences of their sin.
- B. *“When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul”* (3:18-19).
1. God had given Law to Noah’s family regarding murder at Genesis 9:5-6. When one sheds the blood of another man (i.e., murders him) then God will require the killer’s blood be shed because of the sinful act.
 2. Likewise, if Ezekiel found himself in a position to rebuke a sinful man yet said nothing God would require the blood of Ezekiel be paid. The illustration is clear. When a man sins he is eternally separated from God unless he repents. When a sinner sins and I say nothing to him I have not turned away his path to eternal spiritual death. I have in effect spiritually murdered the man.
 3. God then explains to Ezekiel that as he does his work and indeed warns the sinner of the consequences of his sins and the man rejects the warning he has in effect murdered himself

⁴ Hill, A. E. The International Standard Bible Encyclopedia; v. 4, pp. 1024

(committed spiritual suicide). Since he has shed his own blood (spiritually murdered himself through a rejection of repentance) he shall pay with his own spiritual blood.

- C. *“Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul”* (3:20-21).
1. We must not understand this to mean that God is attempting to cause man to sin (i.e., tempting one to sin). The NT reveals to us that this is never so (cf. James 1:13). That which is under consideration is the truths that Ezekiel would be bringing to the people (a *“thus saith Jehovah”*). Unfortunately, truth is a *“stumblingblock”* to many because when they hear words that condemn their actions they are offended in it. They are not willing to give up something simply because God deems it sinful (see study # 4).
 2. Here is a verse that clearly implies that sin separates a man from God. No matter how many good and righteous deeds one may do if he persists in one area of sin in his life he is separated from God and deemed spiritually *“dead”* (see study # 6; Sin Separates One from God).
 3. Note; however, that when Ezekiel did warn a sinner and the sinner turned from his dark deeds then both the sinner and watchman are saved. God will not require the sinner’s blood *“at thy hand”* in such a case.
 4. In the NT church, all are held accountable to the command of watching for the souls of others (cf. Acts 18:6; 20:26; Heb. 13:17) (see study # 7; The Christian’s Responsibility to Watch and Warn).

IV. **Jehovah delivers Ezekiel’s First Prophetic Action and Divine Proclamation (3:22-27):**

- A. *“And the hand of Jehovah was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of Jehovah stood there, as the glory which I saw by the river Chebar; and I fell on my face”* (3:22-23).
1. While Ezekiel was in Telebib the Lord communicates to him regarding his duties as a *“watchman.”* The Lord now directs Ezekiel to go to a valley that He may appear to the prophet in the state of Glory that He had done in chapter 1.
 2. Ezekiel complies with the Lord’s instructions and so sees the *“glory of Jehovah”* for the second time.
- B. *“Then the Spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within thy house. But thou, son of man, behold, they shall lay bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah: He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house”* (3:24-27).
1. These verses are somewhat vague yet they seem to introduce the first work of the prophet that is further detailed in chapters 4-5.
 2. Chapter 4:8 states that it is God that binds Ezekiel rather than any people in particular.
 3. Apparently for a period of time Ezekiel was to be separated from the sinful people of the captivity and only speak to them when God so moves him to.
 4. Again, God is simply reminding Ezekiel of his duty though the audience will not want to hear. Ezekiel was to say, *“thus saith Jehovah!”*

Synopsis of chapter 3

Though Ezekiel would speak words that could be understood, the people of God would treat them as though they were a foreign language. This was not done due to their confusion or their inability to understand what Ezekiel would be saying but because they did not want to hear what he had to say (cf. Isa. 6:6ff). Ezekiel was

given a responsibility to preach even though his audience would not want to hear the words he spoke (cf. Ezek. 2:7). The words of Ezekiel were to be as a watchman upon a walled city who sees a threatening enemy coming. The watchman would sound the alarm so that the city's inhabitants could do the necessary things to prepare for the battle. God tells Ezekiel to warn the wicked and the righteous who have erred so that they would not "*die in their sins*" (Ezek. 3:18-19). Every Christian has the responsibility to watch and warn the wicked and righteous who have erred today (cf. Acts 18:6; 20:26; Rom. 16:17; I Cor. 16:13; I Thess. 5:6; Heb. 13:17; Rev. 16:15). If we neglect to warn the wicked and erring righteous of their sinful ways they will die in their sins. We are guilty of spiritual murder (cf. Gen. 9:5-6; Ezek. 3:18; Acts 18:6; 20:26) (see study # 7). The apostle Paul commanded the Ephesians to expose man's sins rather than fellowship them and so we are charged (Eph. 5:11). Let no man be deceived by doctrines of demons that exclaim, 'but you violate another church's autonomy when you cross the lines of geographic location to expose another's sins.' The apostle John loved all those who know the truth not just the ones at the local church he attended (cf. II Jn. 1:1). The apostle Paul preached the same truth in every local church he came in contact or established (I Cor. 4:17). The apostle Peter commanded Christians to "*love the brotherhood*" (I Pet. 2:17). It was a love of the "*brotherhood*" that motivated the Jerusalem church to send out preachers to expose the false doctrines regarding syncretism teachings that had invaded especially the churches in Galatia (cf. Acts 15). Let us all understand that sin is sin no matter where it is conducted and where there is opportunity there is responsibility.

Chapter 4

I. Siege of Jerusalem portrayed (4:1-17):

- A. "*Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it a city, even Jerusalem: and lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel*" (4:1-3).
1. Ezekiel is commanded to sketch a drawing on a brick (tile stone) of the city of Jerusalem under a siege. The prophet is instructed to take an iron pan and set it between him and the city under siege. Some believe this pan between the prophet and the city signifies the Babylonian army as an impenetrable wall that the inhabitants of Jerusalem cannot escape from. Keil and Delitzsch state of the iron wall that "it represents a firm, impregnable wall of partition, which the prophet as messenger and representative of God is to raise between himself and the beleaguered city"⁵ (due to their hard hearts and unwillingness to listen to the prophets).
 2. The very drawing and act was to be a "*sign to the house of Israel.*" The siege will take place and it did according to the record of II Kings 25:1ff.
- B. "*Moreover lie thou upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the house of Judah: forty days, each day for a year, have I appointed it unto thee. And thou shalt set thy face toward the siege of Jerusalem, with thine arm uncovered; and thou shalt prophesy against it. And, behold, I lay bands upon thee, and thou shalt not turn thee from one side to the other, till thou hast accomplished the days of thy siege*" (4:4-8).
1. Ezekiel is told to first lie upon his left side for 390 days and thereby "*bear the iniquity of the house of Israel.*" Next, he was to lie upon his right side for 40 days and again symbolically "*bear the iniquity of the house of Judah.*" Isaiah spoke of Jesus who would "*bear their iniquities*" (Isa. 53:11) and the author of Hebrews speaks of such bearing of iniquities when he

⁵ Keil and Delitzsch. Commentary on the Old Testament; Ezekiel / Daniel; vol. 9, pp. 42

said, *“And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation”* (Heb. 9:27-28). The idea of *“bearing”* is to carry a load (cf. LS 64; Moulton 26; AG 63 on the Gr. word *anaphero*). Jesus carried the load of sin to the cross and paid sin’s final penalty so that we would not have to. Likewise, Ezekiel was to symbolically carry the load of Israel and Judah’s sin by laying on his side for 430 days (a representation of the number of years they are to be symbolically punished for their sin).

2. 430 years is found in Exodus 12:40 as the number of years Israel spent in Egyptian bondage. This was a time of Israel’s *“affliction”* (Gen. 15:13). We should not try to press this illustration in Ezekiel too far. I believe it simply means that due to Israel and Judah’s sin, God would afflict them for a period of time in captivity as they were once afflicted in Egypt. We know that the time of Judah’s captivity was 70 years (Jer. 25:11); however, Israel had been in affliction even before Judah’s 70 years began by the Assyrians beginning at ~ 722 BC (146 years before Judah was conquered and departed to Babylon, 586 BC).
 3. These facts seem to clearly indicate that as Ezekiel laid upon his left side (representing sinful Israel) for 390 days as opposed to laying only 40 days for Judah on his right side due to Israel’s sinful duration being greater than Judah’s.
- C. *“Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee bread thereof; according to the number of the days that thou shalt lie upon thy side, even three hundred and ninety days, shalt thou eat thereof. And thy food which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. And thou shalt drink water by measure, the sixth part of a hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it in their sight with dung that cometh out of man. And Jehovah said, Even thus shall the children of Israel eat their bread unclean, among the nations whither I will drive them. Then said I, Ah Lord Jehovah! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn of beasts; neither came there abominable flesh into my mouth. Then he said unto me, See, I have given thee cow’s dung for man’s dung, and thou shalt prepare thy bread thereon. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with fearfulness; and they shall drink water by measure, and in dismay: that they may want bread and water, and be dismayed one with another, and pine away in their iniquity”* (4:9-17).
1. Ezekiel is instructed to take small amounts of food and set it beside him for the duration of his bearing the iniquity of Israel and Judah. He was to ration out his daily consumption of bread and water which is an indication of a famine during the siege. Ezekiel is to bake his bread with human dung as fuel. Such an act rendered the bread unclean due to its stink and terrible taste. The two acts (i.e., rationing his food and using human waste as fuel to cook with) were to represent the *“grievous”* nature of the suffering during the siege (cf. Jer. 16:3-4).
 2. Ezekiel was repulsed with the idea of using human dung to make his bread and thereby complained to the Lord that he had never polluted his soul with anything that was unclean. The Lord makes a provision for Ezekiel and allows the prophet to use cow dung rather than human dung to bake his bread (for further reading on the use of cow dung for fuel see Keil and Delitzsch vol. 9, pp. 48 footnote # 1).
 3. This whole situation was to impress the Jews that witnessed Ezekiel doing this that they may see the state of desperation their brethren would be in.

Chapter 5

I. Ezekiel is instructed to shave his head and beard to signify the manner of Judah's Destruction (5:1-4):

A. *“And thou, son of man, take thee a sharp sword; as a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair. A third part shalt thou burn in the fire in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, and smite with the sword round about it; and a third part thou shalt scatter to the wind, and I will draw out a sword after them. And thou shalt take thereof a few in number, and bind them in thy skirts. And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel”* (5:1-4).

1. After the 430 days are complete, Ezekiel is commanded to cut his hair off his head and beard and separate it into thirds using a scale.
2. One third of the hair is to be burned in the fire and is symbolical of the way Jerusalem would fall after the siege (cf. II Kings 25:8-9).
3. The second third of the cut hair was to be chopped up with a sword illustrating the manner in which many in Jerusalem would lose their lives.
4. The third part of the hair was to be cast into the wind and seems to indicate that some would die of other causes such as disease and famine. Still others were to be taken captives to Babylon.
5. It is interesting that throughout the book of Jeremiah the prophet repeatedly refers to the three fold manner in which the inhabitants of Jerusalem would die (i.e., by sword, famine, and pestilence; cf. Jer. 14:11ff; 21:7; 24:10; 27:8; 29:17; 34:17 etc.). The cutting of the hair in thirds and the manner in which Jeremiah prophesied of Judah's demise seem to be connected.
6. Lastly, the Lord tells Ezekiel to take a few that were scattered into the wind and attach them to his skirt (hairs representing people who were spared of the siege and taken captive to Babylon). The captives would be further winnowed by the fiery persecutions they would undergo in captivity.

II. Jerusalem's Gruesome Demise comes due to Her Great Sin (5:5-17):

A. *“Thus saith the Lord Jehovah: This is Jerusalem; I have set her in the midst of the nations, and countries are round about her. And she hath rebelled against mine ordinances in doing wickedness more than the nations, and against my statutes more than the countries that are round about her; for they have rejected mine ordinances, and as for my statutes, they have not walked in them”* (5:5-6).

1. Here was a city that the creator of all things chose to be the center of the course of history. Jerusalem was the city of David, the dwelling place of God (in Solomon's temple), and the place where the New Covenant Law would go forth (cf. Isa. 2:2ff).
2. To rebel is to turn away from. God's people were aware of His laws yet they chose other paths to walk. Jeremiah reveals that the people did what they thought was good rather than what God commanded as good (cf. Jer. 7:24; 8:6; 9:14; 11:8; 16:12; 18:12). Their biggest problem was that they had no knowledge of God's laws and thereby could not follow them (Jer. 8:7).
3. Ezekiel helps us to define what it means to lack knowledge in God's word and to pursue one's own course in life. Such action is termed “*rebellion*” and a “*rejection of mine* (God's) *ordinances.*” Jeremiah tells us that the people of Judah considered themselves innocent in relation to sin against Jehovah God (Jer. 2:35; 16:10). Judah considered their worship acceptable to the Lord (Jer. 6:20; 11:15; 14:11-12; 26:2) and thought that they were wise (Jer. 8:8; 18:12). Here we have the story of ungodly men and Jehovah Himself. Judah considered their ways right; however, God proclaimed them sinful. Many today live in the same deluded state. They believe that they are worshipping God in an acceptable way, being wise, and innocent when in all reality Jehovah God terms them rebellious. Clearly we see that man's thoughts do not determine righteousness (see study # 4).
4. Herein is a lesson on the authority of God. He has spoke and man is responsible for obeying. When man does not obey he is clearly in rebellion (see study # 8; Bible Authority).

- B. *“Therefore thus saith the Lord Jehovah: Because ye are turbulent more than the nations that are round about you, and have not walked in my statutes, neither have kept mine ordinances, neither have done after the ordinances of the nations that are round about you; therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee; and I will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations”* (5:7-9).
1. God is now set against Judah for her unlawful works. Jeremiah tells us that God would actually fight against Judah (cf. Jer. 21:5).
 2. The inhabitants of Judah were worse than the heathen nations round about them when it came to keeping their respective laws.
- C. *“Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments on thee; and the whole remnant of thee will I scatter unto all the winds. Wherefore, as I live, saith the Lord Jehovah, surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish [thee]; neither shall mine eye spare, and I also will have no pity”* (5:10-11).
1. Consider the fact that God had always warned Israel of such grotesque consequences if His people persist in their sin (cf. Lev. 26:27-29; Deut. 28:47-58).
 2. Jeremiah told the inhabitants of Judah that this terrible thing was soon to come to pass as well (Jer. 19:9; 21:4).
 3. Due to Judah’s sin God would have no pity on them. Hundreds of years had rolled by while the Lord exercised patience being longsuffering yet His people continued to rebel against Him.
- D. *“A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and a third part I will scatter unto all the winds, and will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my wrath toward them to rest, and I shall be comforted; and they shall know that I, Jehovah, have spoken in my zeal, when I have accomplished my wrath upon them”* (5:12-13).
1. When the inhabitants of Judah see the destruction come to pass that Jehovah’s prophets foretold they would *“know that I, Jehovah, hath spoken in my zeal.”* During the captivity there were apparently some who were winnowed by the fires of persecution and one sits back in amazement to think that an individual would turn from God after being spared all that the Lord’s prophets said would come to pass.
 2. When God has thoroughly outpoured His wrath it will satisfy Him and He shall be *“comforted.”*
- E. *“Moreover I will make thee a desolation and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee, when I shall execute judgments on thee in anger and in wrath, and in wrathful rebukes; (I, Jehovah, have spoken it;) when I shall send upon them the evil arrows of famine, that are for destruction, which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread; and I will send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken it”* (5:14-17).
1. When the other nations looked at the slaughter of Judah they would make up a taunt that reminded them of the consequences of rebellion against Jehovah God.
 2. When the days come that their bread is gone and they are dying by the sword and pestilence they will know that God has spoken and that they are subjects of His divine wrath for their sinful deeds.

Synopsis of chapters 4 and 5

When one studies Ezekiel chapters 4 and 5 we are left with no questions regarding how God views sin. Here were a people who were dealt with patiently for a multitude of years yet grew further and further from God (cf.

II Chron. 36:15-16). Though the Lord sought to turn them with the prophets they ignored their warnings and continued in their sinful ways (cf. Jer. 25:1-3). The time of God's patience had ended. Now was the time for the outpouring of God's "*anger*" and "*wrath*" (see study # 9; God is Longsuffering yet not Ever Suffering).

Chapter 6

I. Desolation of Land and Destruction of Idolaters (6:1-7):

A. *"And the word of Jehovah came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy unto them, and say, Ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places"* (6:1-3).

1. Though Ezekiel was in Babylon, God tells him to face west (toward Israel) and speak as though they could hear him.
2. Judah was guilty of idolatry and their rejection of Jehovah God had peaked the Lord's anger (cf. Jer. 16:10-11). The Lord would bring a "*sword upon*" Judah and destroy the altars of idolatry.

B. *"And your altars shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols. And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am Jehovah"* (6:4-7).

1. The Hebrew word for "*sun-image*" (*hammanim*) is "probably derived from hnm, 'to heat,' applies to 'incense-burning braziers and altars' which were condemned in Israel due to their use in pagan cults."⁶
2. Judah had gods that numbered as the streets of the city and "*even altars to burn incense unto Baal*" (Jer. 11:13). So abundant was idolatry that Judah called out to Baal as God. Hosea records, "*And it shall be in that day, saith Jehovah, that thou shalt call me Ishi, and shalt call me no more Baali*" (Hosea 2:16).
3. The Lord's wrath will be poured out upon the idolatrous worshippers and their bodies will lie dead next to the gods they put their trust in. Those who would survive such an ordeal would "*know that I am Jehovah.*" The power Jehovah God displays over the idols Judah worshiped was an indication of His omnipotence.

II. A Remnant will Survive (6:8-14):

A. *"Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries. And those of you that escape shall remember me among the nations whither they shall be carried captive, how that I have been broken with their lewd heart, which hath departed from me, and with their eyes, which play the harlot after their idols: and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations"* (6:8-9).

1. There will be fragments of Judah's population that will be spared from the wrath of God.
2. Judah's heart and eyes (their external senses) had been moved to idolatry by their lustful desires.
3. When they see all that Jehovah proclaims come to pass and recognize that they have been spared they will truly "*loathe themselves in their own sight*" (these are the fruits of repentance). Sometimes God must bring His people low that they may repent of their sin.

⁶ G. L. K. The International Standard Bible Encyclopedia; vol. 4, pp. 665.

- B. *“And they shall know that I am Jehovah: I have not said in vain that I would do this evil unto them. Thus saith the Lord Jehovah: Smite with thy hand, and stamp with thy foot, and say, Alas! Because of all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my wrath upon them”* (6:10-12).
1. God’s wrath has come upon Judah for a purpose (it is not vain). The purpose is revealed in the previous verse, i.e., that they may be moved to *“loathe themselves”* because of their sin.
 2. The same formula that Jeremiah gives regarding Judah’s punishment is given (cf. Jer. 14:11-12; 21:7; 24:10; 27:8; 29:17; etc.).
 3. Jeremiah too spoke of the siege of Jerusalem (Jer. 19:9; 21:4)
- C. *“And ye shall know that I am Jehovah, when their slain men shall be among their idols round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet savor to all their idols. And I will stretch out my hand upon them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations: and they shall know that I am Jehovah.”* (6:13-14).
1. God will bring the sword, pestilence, and famine through siege to Judah because of her sin.
 2. When Judah saw that all God said had now come to pass, they would proclaim, “we know that this is the work of Jehovah... Jehovah alone is God... we are ashamed of our actions.”

Chapter 7

I. Judah judged for their love of Money (7 all):

- A. *“Moreover the word of Jehovah came unto me, saying, And thou, son of man, thus saith the Lord Jehovah unto the land of Israel, An end: the end is come upon the four corners of the land. Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am Jehovah”* (7:1-4).
1. The whole of the kingdom of Judah, with its capital city Jerusalem, will be affected by the judgment God brings against it.
 2. The statement, *“the end is come”* illustrates that God’s patience and longsuffering with Judah had ended. Jeremiah had preached for 23 years that they may repent; however, they rejected the voice of God and His prophet (cf. Jer. 25:3) (see study # 9).
 3. Note that Judah would be *“judged according to thy ways.”* This is a principle that must be fixed in the minds of man today. All will be held accountable for what they do (cf. Jn. 12:48; Rom. 2:3-8; Rev. 20:12). My actions are what will be judged. I do not read in God’s word about judgment being based upon one’s good effort, sincerity, intentions, or ignorance. Judgment is based on what I do or do not do (see study # 10; The Day of Judgment).
- B. *“Thus saith the Lord Jehovah: An evil, an only evil; behold, it cometh. An end is come, the end is come; it awaketh against thee; behold, it cometh. Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near, a day of tumult, and not of joyful shouting, upon the mountains. Now will I shortly pour out my wrath upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations”* (7:5-8).
1. The Lord reiterates what is said in verses 1-4 and thereby shows the seriousness of the situation. Judah’s time had run out. The Lord pronounces, *“Thy doom is come unto thee.”* God had gone to great lengths to save His people yet they rejected Him (cf. II Chron. 36:15-16; Jer. 25:3) (see study # 9).
 2. The Day of Judgment is referred to as *“a day of tumult, and not of joyful shouting.”* When Babylon comes and besieges the city of Jerusalem, when famine strikes Judah, when the sword

- takes the lives of many, and when pestilence gets others the people would know that their end had come. There will be no happiness in the streets of Jerusalem or Judah in general (Jer. 25:10).
3. Judah will be *“judged according to thy ways.”* The anger of Jehovah against sin will be poured out over Judah.
- C. *“And mine eye shall not spare, neither will I have pity: I will bring upon thee according to thy ways; and thine abominations shall be in the midst of thee; and ye shall know that I, Jehovah, do smite”* (7:9).
1. The wicked will not be spared in God’s judgment. The Lord will have no pity on those whose reject repentance for lust.
 2. When the Lord strikes with the Babylonian army, Judah will *“know that I, Jehovah, do smite.”* Note that it is God that is doing the *“smiting”* but he uses the Babylonian army to do so as one would use a battle axe in war (cf. Jer. 51:20). God was truly fighting against His own people (cf. Jer. 21:5).
- D. *“Behold, the day, behold, it cometh: thy doom is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of their wealth: neither shall there be eminency among them”* (7:10-11).
1. Jehovah smites Judah because she is like a rod that has grown up out of the ground and its blossoms are known as pride. These statements remind us of Isaiah’s use of the term “rod of mine anger” as Jehovah uses the Assyrians to strike sinful Israel (the Northern Kingdom) (Isa. 10:5). Likewise, Babylon is depicted as Jehovah’s *“rod”* to accomplish His judgments against Judah (cf. Jer. 25:8-9; 51:20; Hab. 1:6ff). The pride of Babylon (God’s rod) is depicted in Jeremiah 50:29 and so the Lord would punish Babylon when He was finished using them as a rod of punishment (cf. Jer. 25:12; 50:14).
 2. Those who had obtained *“wealth”* and a position of *“eminency”* (i.e., a position of superiority, high station, or great achievements) will be ruined (see study # 11; Money Saves no One). These looked to the lust of the world and the success that achievement brings at the expense of their souls. Truly they had *“forgotten God”* (cf. Jer. 18:15).
- E. *“The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude thereof, none shall return; neither shall any strengthen himself in the iniquity of his life”* (7:12-13).
1. Those who buy and sell for gain have nothing to rejoice over for all things will be dissolved. The wicked will never return to the land of Judah to reclaim any possessions.
 2. There was a time when strength in the life of iniquity occurred. The shepherds of Judah were teaching false doctrines to the people and *“strengthened the hands of evil-doers”* (i.e., made them feel comfortable and encouraged the people in their sins) (cf. Jer. 23:13-17). When the wrath of God is poured out upon Judah all will know that there is no hope (only doom) for the transgressor.
- F. *“They have blown the trumpet, and have made all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword: and he that is in the city, famine and pestilence shall devour him. But those of them that escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity”* (7:14-16).
1. When the trumpet of warning is heard the people begin to realize that God’s words spoken by the prophets are true and there is truly no need to fight (cf. Jer. 21:9ff).
 2. Those outside the cities are slain with the sword. Those inside the safety of the cities die of famine and pestilence due to the siege. Those who escape are left to ponder their sin and shame as they moan in sorrow due to death being all around them.
- G. *“All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads”* (7:17-18).

1. Rahab of Jericho so described the inhabitants in her city as having “*hearts that did melt, neither did there remain any more spirit in any man, because of you*” (Josh. 2:11). There was no will to fight because they knew that the situation was hopeless.
 2. Filled with horror at this point the people will be filled with shame.
- H. “*They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah: they shall not satisfy their souls, neither fill their bowels; because it hath been the stumblingblock of their iniquity*” (7:19).
1. Reality now hits the shame filled hearts of the hopeless sinners of Judah. They realize that no amount of money will be able to save them now (see study # 11). In shame, they cast their riches in the street for they see the true nature of money, i.e., filth and objects of disgust because of what it caused them to do for it.
 2. Money was the “*stumblingblock of their iniquity.*” The same money that gave them worldly joy now is the source of their woe and doom. So another one of the devil’s “*devices*” (II Cor. 2:11) used against man is “*the love of money*” (cf. I Tim. 6:9-10).
- I. “*As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein: therefore have I made it unto them as an unclean thing. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it. My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it*” (7:20-22).
1. God had blessed Judah with riches; however, they used the riches to make idols (cf. Hosea 8:4).
 2. The riches of Judah will be given into the hands of Babylon (cf. Jer. 20:5; Lam. 1:10) and so history records the event (II Kings 24:13ff; 25:13ff.).
- J. “*Make the chain; for the land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned*” (7:23-24).
1. The “*chain*” signifies their captivity into Babylon (i.e., the ones who survive). Crime and violence occupy Judah and so the Lord will bring the worst of wicked men to ruthlessly destroy them.
 2. Judah’s pride was apparently in their riches (cf. Jer. 9:23-24) (see study # 11).
- K. “*Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am Jehovah*” (7:25-27).
1. When the destroying army of Babylon comes the people, in fear, will want peace; however, no peace will be offered.
 2. Mischief (or stroke upon stroke) will come at the hands of the Babylonians. Cities in Judah will hear of the terror and tell others. Those who have not yet been stroked will cringe in horror at what is coming.
 3. Jehovah is just in His wrath for the people have sinned. Each is receiving the reward for “*their way.*”

Synopsis of chapters 6 – 7

The picture of God’s judgment against Judah is one of panic and shame. The Lord states, “*Now is the end upon thee...*” in references to the people’s punishment (Ezek. 7:3). This was a day of “*tumult*” (Ezek. 7:7), a day when God’s sinful people would “*loath themselves in their own sight for the evils which they have committed*” (Ezek. 6:9b), a day of God’s “*anger*” and “*wrath*” (Ezek. 7:8), and a day of “*horror and shame*” (Ezek. 7:18). With each stroke of God’s hands against a rebellious people the rumors of the destruction and horror came to the ears of others and produced terror (Ezek. 7:26). The people of God are receiving the rewards of their sinful

conduct (Ezek. 7:3). They were to die by the sword, famine, and pestilence (Ezek. 6:11-12). Everything that Judah had would be taken away; i.e., their pride (Ezek. 7:24), strength (Ezek. 7:24), their homes (Ezek. 7:24), the law (Ezek. 7:26), and their wealth (Ezek. 7:11, 23).

Interestingly, Ezekiel 7:19 indicates that Judah's silver and gold (i.e., their money) was "*the stumblingblock of their iniquity*." They apparently had put their trust in their wealth (cf. Jer. 9:23-24). Their money was the rock of offence that caused them to stumble in sin against the Lord. When they saw that their money could not save them they cast it forth in the streets of the city as though it were an unclean thing of shame. The point; however, is that it was too late. God's judgment against them had now come.

Application

There will come a day in the future when all mankind shall be raised from the dead (Acts 24:15). Each of us will be judged "*according to our works*" (Rev. 20:12). God's wrath or rewards will be "*rendered to every man according to his works*" (Rom. 2:5-6). At said point, no amount of silver or gold will save me from my transgressions (cf. Ezek. 7:19). I will not be able to successfully justify my sinful actions to God due to ignorance, good intentions, lack of opportunity to know, or any other excuse. I will be judged according to my "*works*." The things I accumulated on this earth will not save me. The friends I made will not save me. My abilities, interest, and hobbies will not be able to save me. The only thing I can turn to in this life therefore and find true everlasting solace is the gospel message about the saving blood of Jesus. Dearest friend, know that the devil has "*devices*" (II Cor. 2:11) that he uses against us, and one of them is money. The apostle Paul said, "*But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows*" (I Tim. 6:9-10).

Chapter 8

Chapter 8 begins a vision given to Ezekiel where he sees the abominations of Judah. The vision continues to the 11th chapter of Ezekiel.

I. Ezekiel sees a Vision of Abominations in Jerusalem (First: Idolatry) (8:1-6):

A. "*And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord Jehovah fell there upon me. Then I beheld, and, lo, a likeness as the appearance of fire; from the appearance of his loins and downward, fire; and from his loins and upward, as the appearance of brightness, as it were glowing metal. And he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem, to the door of the gate of the inner court that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the appearance that I saw in the plain*" (8:1-4).

1. A time frame is given for this vision (i.e., 6th year, 6th month, 5th day). We recall that at Ezekiel 1:1-2 had expressed the time being the 5th year, 4th month, and 5th day). A time of 14 months (~ 413 days) exists between these chapters. Consider that Ezekiel had been commanded to lie upon his left side 390 days and then upon his right side 40 days to bear the iniquity of Israel and Judah (cf. Ezek. 4:1-6) (a total of 430 days). Additionally, Ezekiel spent 7 days in a state of being "*overwhelmed*" by the river Chebar after seeing the vision of God (cf. Ezek. 3:15). The total time for Chapters 1-7 to occur is 437 days. Apparently, the elders have come to Ezekiel as the prophet is fulfilling God's command to lie on his right side for 40 days.
2. While the elders are in Ezekiel's presence, the Lord appears to Ezekiel in the "*appearance of brightness, as it were glowing metal*." A hand comes forth and takes Ezekiel by the hair, suspending the prophet between the heavens and earth, and carries him to the temple of

Jehovah in Jerusalem. Upon arrival, Ezekiel sees two things, i.e., the glory of Jehovah as he saw in Ezekiel 1:3ff and *“the image of jealousy, which provokes to jealousy.”* The image of jealousy was likely an image of Baal or the Asherah. Manasseh had placed such an image in the temple of Jehovah (cf. II Kings 21:7; II Chron. 33:7). Though Josiah was responsible for much religious reforms (cf. II Kings 22), the influential work of Manasseh had already infiltrated the minds of God’s people leaving a permanent scar of lust (cf. II Kings 21:9; see also Ex. 20:5).

B. *“Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward of the gate of the altar this image of jealousy in the entry. And he said unto me, Son of man, seest thou what they do? Even the great abominations that the house of Israel do commit here, that I should go far off from my sanctuary? but thou shalt again see yet other great abominations.”* (8:5-6).

1. The Lord asks Ezekiel, *“see what they do?”* in reference to Idolatry and unlawful acts of worship in His temple.
2. Such activity forces the Lord from His own temple and away from the people. The Lord tells Ezekiel that this is not the only ungodly practice but that there is even more.

II. Ezekiel sees a Vision of Abominations in Jerusalem (Second: Worship of beast) (8:7-12):

A. *“And he brought me to the door of the court; and when I looked, behold, a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door. And he said unto me, Go in, and see the wicked abominations that they do here. So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about”* (8:7-10).

1. Jehovah now causes Ezekiel to see with his eyes the sinful idolatrous worship of Judah.
2. Secretly, the nation of Judah had involved itself in every form of idolatry. Pictures of beast, and other pagan gods were painted upon the walls and worshipped.

B. *“And there stood before them seventy men of the elders of the house of Israel; and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censer in his hand; and the odor of the cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? For they say, Jehovah seeth us not; Jehovah hath forsaken the land”* (8:8-12).

1. The language is figurative. The seventy elders would be a representation of the whole of Judah (cf. Ex. 24:1ff; Num. 11:16; 24:25).
2. What Judah did in the *“dark”* God shined an exposing light on their sin. They denied the Lord’s omniscience and omnipresence by saying, *“Jehovah seeth us not.”* The prophet Isaiah said, *“Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark, and that say, Who seeth us? And who knoweth us?”* (Isa. 29:15). Jeremiah proclaimed the Lord does see and know all things that sinful man does (Jer. 23:23-25) (see study # 12; The Nature of God).
3. It is not certain who Jaazariah the son of Shaphan is. Shaphan is mentioned three times in Jeremiah 29:3; 36:10; 39:14. *“It is probable that he held a prominent position among the elders of the nations, so that he is mentioned here by name as the leader of this national representation.”*⁷

III. Ezekiel sees a Vision of Abominations in Jerusalem (third: worship of Tammuz) (8:13-15):

A. *“He said also unto me, Thou shalt again see yet other great abominations which they do. Then he brought me to the door of the gate of Jehovah's house which was toward the north; and behold, there sat the women weeping for Tammuz”* (8:13-14).

1. Ezekiel remains in a spirit state and is shown the third sin of Judah. While the men of Judah worshiped beasts and other pagan entities, the women were *“weeping for Tammuz.”*
2. Tammuz = A Babylonian deity. *“Jerome identifies Tammuz with Adonis, of Grecian mythology, who was fabled to have lost his life while hunting, by a wound from the tusk of a wild boar. He was greatly beloved by the goddess Venus, who was inconsolable at his loss... a*

⁷ Keil and Delitzsch. Commentary on the Old Testament; Ezekiel / Daniel; vol. 9, pp. 71

festival in honor of Adonis was celebrated ... even by the Jews when they degenerated into idolatry. It took place in July, and was accompanied by obscene rites.”⁸ “Tammuz supposedly died every autumn when he departed to the underworld; from there he was recovered by the disconsolate Ishtar. His reappearance marked the bursting forth of life in the springtime.”⁹

B. *“Then said he unto me, Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these”* (8:15).

IV. **Ezekiel sees a Vision of Abominations in Jerusalem (forth: worship of the sun by the priests) (8:16-18):**

A. *“And he brought me into the inner court of Jehovah’s house; and behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshipping the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have turned again to provoke me to anger: and, lo, they put the branch to their nose”* (8:16-17).

1. As the seventy elders were a representation of all the people of Judah so the 25 men in the inner court (court of the priests) represent the whole of Judah’s priests (cf. Joel 2:17).
2. Those who were supposed to be about the work of Jehovah God in His temple were instead worshipping the sun. Surely Isaiah portrayed Judah best saying, *“from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes: they have not been closed, neither bound up, neither mollified with oil”* (Isa. 1:6).
3. Putting the *“branch to the nose”* is of unknown meaning; however, it must have something to do with Judah’s rejection of Jehovah and His justified wrath and impending punishment.

B. *“Therefore will I also deal in wrath; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them”* (8:18).

1. While Jehovah God is depicted as a loving, kind, tender, and merciful God in many scriptures (cf. Jer. 32:18-19), He too is a God of anger and wrath (cf. Jer. 36:7) who recompenses evil works of men who will not repent (cf. Jer. 51:56) (see study # 12).
2. At the point of God’s wrath being poured out over Judah, they may pray as loudly and long as they like; however, Jehovah will not hear (cf. Lam. 3:44).

Chapter 9

I.

A. *“Then he cried in mine ears with a loud voice, saying, Cause ye them that have charge over the city to draw near, every man with his destroying weapon in his hand. And behold, six men came from the way of the upper gate, which lieth toward the north, every man with his slaughter weapon in his hand; and one man in the midst of them clothed in linen, with a writer’s inkhorn by his side. And they went in, and stood beside the brazen altar”* (9:1-2).

1. Who those who *“have charge over the city”* is not stated. They may be angels or they may be six men who represent the less than perfect Babylonian Empire. Jeremiah depicts the Babylonians as those who come from the North on several occasions. The Lord had truly given Judah into the hands of the Babylonians and therefore a logical explanation as to their having *“charge over the city.”* Furthermore, the *“destroying weapon,”* or *“slaughter weapon”* is considered a *“battle axe”* (cf. footnotes in the ASV Bible pg. 713). Jeremiah states that Babylon was to be God’s *“battle axe”* to punish the sinful people of Judah (Jer. 51:20).
2. Along with the six destroying men was one *“clothed in linen, with a writer’s inkhorn by his side.”*

⁸ Smith, W. Smith’s Bible Dictionary, pp. 673

⁹ Unger, M. F. The New Unger’s Bible Dictionary; pp. 489

- B. *“And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house: and he called to the man clothed in linen, who had the writer's inkhorn by his side. And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof. And to the others he said in my hearing, Go ye through the city after him, and smite: let not your eye spare, neither have ye pity; slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark: and begin at my sanctuary. Then they began at the old men that were before the house” (9:3-6).*
1. The glory of Jehovah continues to be in the view of Ezekiel as it was in chapter one. Jehovah now comes off of his throne that exists above the cherubs and the expanse to pronounce judgment upon Judah.
 2. Jehovah calls the one man who had the writers inkhorn by his side and instructs him to go throughout the city and *“set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof.”* These individuals would be spared from God’s great wrath because they are not participants in the idolatry.
 - a. This verse helps us to see that not all (every single individual) of Judah had fallen into sin and the disapproval of Jehovah God.
 - b. The protecting mark reminds us of the protecting blood that the Israelites were to put over their door post that their first born would not die when the Lord came to make a distinction between Israel and the Egyptians (cf. Ex. 12).
 - c. Secondly, the mark reminds us of Revelation 7:1-4; 14:1 (the mark of the name of Jesus and the Heavenly Father printed on their foreheads). The difference in visions of John and Ezekiel was that Ezekiel saw a *“mark”* and John saw a *“seal”* placed upon the forehead of the faithful. The point was clear; *“the Lord knows them that are His”* (II Tim. 2:19).
 - d. The apostle Paul said, *“ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance...”* (Eph. 1:13-14). To seal is to “make a mark of identification” (AG 796). “To mark as with a seal...stamp with approval” (LS 786). Those who obey the gospel are distinguished from those who have not! Again, God knows the seal (II Tim. 2:19).
 3. After the mark was placed upon the faithful, the six men were to go throughout the city not sparing any who had not the mark.
- D. *“And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and smote in the city. And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah Lord Jehovah! Wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of wrestling of judgment: for they say, Jehovah hath forsaken the land, and Jehovah seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will bring their way upon their head. And behold, the man clothed in linen, who had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me” (9:7-11).*
1. Apparently the six destroyers were able to begin their work before the one clothed in linen with the inkhorn reported that he had completed his work. He clearly began at the temple and went out from there. The destroyers too began at the temple after the man with the inkhorn finished that area (these are figurative thoughts anyway that express the fact that God knows who are truly His).
 2. Ezekiel expresses his human concern at the destruction he witnesses in this vision. The Lord explains to Ezekiel the great level of wickedness Judah had come to. Judah had seen God as a non present deity and one that *“seeth not.”* This reminds us of Jeremiah’s response to God’s wrath against the ungodly. Jeremiah said, *“Hast thou utterly rejected Judah? Hath thy soul loathed Zion? Why hast thou smitten us, and there is no healing for us? We looked for peace, but no good came; and for a time of healing, and, behold, dismay!”* (Jer. 14:19).

3. Ezekiel was to learn the same lessons that Jeremiah learned in Judah (God is longsuffering but not ever-suffering). God's people had exhausted His longsuffering and patience and the time of judgment had come. They had ignored His warnings (Jer. 19:14-15; 25:1-3) and now were ripe for punishment.
4. Again, the Lord calls to Ezekiel's attention that the sinful are receiving their reward for "*their ways*" (cf. Ezek. 7:3).

Synopsis of chapters 8-9

What action, thought, or word of man is there that God will not hear and see? There is nothing that the omniscient and all-seeing eyes of God don't see! The prophet Isaiah reported, "*Woe unto them that hide deep their counsel from Jehovah, and whose works are in the dark, and that say, Who sees us? And who knows us?*" (Isa. 29:15). Ezekiel chapters 8 – 9 are reminders of the omniscience of Jehovah God. No one of us have the power to hide dark deeds and thoughts from the Lord.

The prophet Ezekiel was taken in the spirit to Jerusalem and showed four abominations that Judah committed. First, Judah was guilty of worshipping an "*image of jealousy*" at the temple of Jehovah (Ezek. 8:5). Secondly, Ezekiel was told to dig through a hole in the wall after which he would discover a door. The Lord told the prophet to open the door and look inside. Within, the seventy elders of Judah (a representation of all Judah) were worshipping animal pictures that had been painted on the wall "*in the dark*" (Ezek. 8:12). Within the minds of these elders, they exclaimed, "*Jehovah seeth us not:*" (Ezek. 8:12). The third abomination Judah involved itself in was "*the women weeping for Tammuz*" (a Babylonian deity) (Ezek. 8:14). Lastly, the priests of Jehovah were "*worshipping the sun*" (Ezek. 8:16). Truly, Judah was spiritually sick, "*from the sole of the foot even unto the head there is no soundness in it...*" (Isa. 1:6). Such a state left a patient, merciful, kind, and longsuffering God to say, "*therefore will I also deal in wrath; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them*" (Ezek. 8:18).

Ezekiel chapter 9 discusses Judah's punishment. God called seven men to perform His judgments over Judah. One man had an inkhorn for writing, and the other six had "*slaughter weapons*" (Ezek. 9:2). The one with the inkhorn was to go throughout Jerusalem and put a "*mark upon the foreheads*" of every person who had not given himself over to sin (Ezek. 9:4). When the work of the man with the inkhorn was completed, God unleashed the six men with slaughter weapons to destroy the ungodly. As these six went about slaughtering, they were to "*come not near any man upon whom is the mark:*" (Ezek. 9:6). As Ezekiel saw the slaughter, he fell upon his face and cries, "*Ah Lord Jehovah! Wilt thou destroy all the residue of Israel in thy pouring out of thy wrath upon Jerusalem?*" (Ezek. 9:8). The Lord then explained to Ezekiel that the people were receiving their just reward for their "*exceedingly great iniquity*" (Ezek. 9:9).

Practical Application:

Ezekiel was to learn the lesson that God is longsuffering, yet not ever suffering. The prophet Jeremiah recorded that God was very patient with Judah and Israel. He sent prophets to turn the people from their sins, yet they ignored them and even killed them (cf. Jer. 25:1-5). NT Christians are to learn the same lesson today. First, the church is to be longsuffering toward sinners, yet not ever suffering. Paul admonished the Thessalonians to exercise longsuffering and patience with the disorderly at I Thessalonians 5:14, yet at II Thessalonians 3:6 he "*commands*" that the same disorderly be withdrawn from by the saints. Clearly, we are to be longsuffering, yet not ever suffering (cf. Rev. 2:20) (see study # 9).

Secondly, note the similarities between the man with the inkhorn placing a mark of God's approval upon the foreheads of the faithful in Ezekiel and Revelation 7:1ff. The "*seal*" that was to be placed upon the foreheads of the faithful in Revelation was identical to the mark in Ezekiel and served the same purpose. Interestingly, the word "*seal*" means to "stamp with approval" (LS 786). The saints of God were so sealed by the Holy Spirit upon obedience to the gospel of Jesus Christ (cf. Eph. 1:13-14). This seal, however, can be erased if the saint sins and rejects God's merciful offer of repentance (cf. Heb. 12:14-15). The apostle Paul told Timothy, "*Howbeit the firm foundation of God standeth, having this SEAL, The Lord knoweth them that are his:*" (II Tim. 2:19). When the Lord shall execute the final judgment of man, those with the seal of God's approval upon their foreheads (faithful members of the body of Christ) will escape the eternal wrath of God against the ungodly

(Rev. 14:19-20) (see study # 10). The lessons are simple: Know that God sees every dark deed done by man. Know that God is longsuffering but not ever suffering. Understand that God knows who belongs to Him. Know that a great day of wrath and indignation is coming for those who “*put the branch to their nose*” in relation to God’s warnings (Ezek. 8:17). These things being so, why not make your life right with God now!

Chapter 10

Ezekiel continues to be in a spirit state in Jerusalem as the Lord reveals to him Judah’s sin and the consequences thereof (cf. Ezek. 8:3).

- I. The Cities of Judah are burned with Fire because they Rejected Jehovah and His Mercy (10:1-8):**
- A. *“Then I looked, and behold, in the firmament that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spake unto the man clothed in linen, and said, Go in between the whirling wheels, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went in my sight”* (10:1-2).
1. The “*living creatures*” described in chapter one are now termed “*cherub*” (see study # 2). Ezekiel sees the same vision that he had seen at the river Chebar in chapter one. We now see that in the midst of the four whirling wheels that had eyes all about them and in the midst of the four cherubs that had four faces, four wings, and hands like a man was a pile of burning coals.
 2. The man (angel) mentioned in chapter 9:2-4 that had the inkhorn and placed a mark upon the foreheads of the Godly people is now called upon to gather the hot coals. This angel was to take the burning coals and “*scatter them over the city*” thus burning it. Jeremiah speaks of Judah’s punishment in part being the burning of its cities (cf. Jer. 17:27; 21:10; 34:22; 39:8-9).
- B. *“Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. And the glory of Jehovah mounted up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory. And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh. And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the whirling wheels, from between the cherubim, that he went in, and stood beside a wheel. And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof, and put it into the hands of him that was clothed in linen, who took it and went out. And there appeared in the cherubim the form of a man's hand under their wings.”* (10:3-8).
1. Jehovah is depicted as having come off of His throne and to the temple in Jerusalem (right side). The OT depicts the glory of Jehovah God’s presence in the tabernacle and temple as a cloud (cf. Num. 9:15 etc.). From this position, the Lord instructs the man clothed in linen to take the fire from the midst of the cherubs.
 2. When the man clothed in linen went in the midst of the cherubs and wheels, one of the cherubs stretched out its hand, took hold of the burning coals, and delivered them into the hands of the man clothed in linen. The man clothed in linen then “*went out*” signifying that he pored the coals over the cities of Judah to burn them as God had commanded.
 3. The entire scene is one that helps us understand that the days of God’s longsuffering and patience with His people had ended (see study # 9).
- II. Jehovah Removes His Glory from Jerusalem (10:9-25):**
- A. *“And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was like unto a beryl stone. And as for their appearance, they four had one likeness, as if a wheel have been within a wheel. When they went, they went in their four directions: they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about,*

even the wheels that they four had. As for the wheels, they were called in my hearing, the whirling wheels” (10:9-13).

1. The statement “*I looked, and behold...*” introduces a new portion of the vision. Ezekiel sees, once again, the wheels of the “*glory of Jehovah*” (cf. Ezek. 1:28). Ezekiel describes the wheel’s appearance of splendor (like beryl stone). Furthermore the prophet sees their construction (i.e., a wheel within a wheel that enabled them to move in all directions).
 2. The Wheel’s direction was dependant upon the direction that the “*head*” cherub (inference) looked (one in front). Again, we are told that the wheels were full of eyes which was an indication of the omniscience of God (cf. Ezek. 1:18).
 3. Within the description of the wheels, the prophet notes an interesting feature of the cherubs. They too are filled with eyes (on their backs, hands, and wings).
 4. The main point of this section is that Ezekiel is seeing the wheels in motion (which indicates that the glory of Jehovah God was in motion).
- B.** *“And every one had four faces: the first face was the face of the cherub, and the second face was the face of a man, and the third face the face of a lion, and the fourth the face of an eagle. And the cherubim mounted up: this is the living creature that I saw by the river Chebar. And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also turned not from beside them. When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them. And the glory of Jehovah went forth from over the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim. Every one had four faces, and every one four wings; and the likeness of the hands of a man was under their wings. And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight forward” (10:14-22).*
1. Interestingly, Ezekiel’s description of the cherub with four faces is a bit different here than at Ezek. 1:10 (the face of the ox is omitted and replaced with “*the face of the cherub*”). A probable explanation is that Ezekiel was facing the cherubs and the one looking directly at him was the ox and he depicted it as the “*face of the cherub*.”
 2. The important part of this section is verse 18-19. Apparently the glory of Jehovah is lifted from the temple in Jerusalem and is symbolic of God’s fellowship being forever removed from those whom He has judged to receive the fire of judgment for their sinful acts. This reminds us of Revelation 2:5, where John speaks of the sins of the church of Ephesus and then writes, “*Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.*” If the candlestick represents the glory of Jehovah’s omniscient eyes that go to and fro through the earth (cf. Zech. 4:1-2, 10) then there is a connection between the candlesticks and the cherub chariot in Ezekiel 1 and 10 (i.e., eyes that represent the “*glory of Jehovah*”). Apparently the meaning is that if God’s glory is removed then man’s eternal glory is forfeited. Man has the power to remove his candlestick of hope through continued acts of rebellion against the Lord (see study # 6).

Chapter 11

Ezekiel remains in a spirit state as the Lord continues to show him visions.

I. The Princes of Judah are involved in Sin (11:1-13):

- A.** *“Moreover the Spirit lifted me up, and brought me unto the east gate of Jehovah's house, which looketh eastward: and behold, at the door of the gate five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people. And he*

said unto me, Son of man, these are the men that devise iniquity, and that give wicked counsel in this city; that say, The time is not near to build houses: this city is the caldron, and we are the flesh” (11:1-3).

1. Another vision is shown to Ezekiel. The Lord brings Ezekiel to the east gate of the temple of Jehovah and there he sees 25 men. These are not the same 25 priest mentioned in Ezekiel 8:16. These 25 men are “*princes of the people.*” “These 25 men represent the civil government of Israel.”¹⁰ The men responsible for making judgments in cases that determined one’s welfare were doing so with wicked devising. Two of them are called out by name; however, nothing more is known about these individuals.
 2. Their wicked council included the saying, “*The time is not near to build houses: this city is the caldron, and we are the flesh.*” Jeremiah had called upon the survivors of the Babylonian exile to build houses since they would be there for a long while (cf. Jer. 29:5). The prophet’s statements were made to indicate the surety of their exile. The wicked governors of Judah; however, were telling the people that Jeremiah’s prophecies were false and that they were not going to have to build houses in Babylon. Furthermore, they exclaim that Jerusalem is like a big pot that preserves the meat (flesh) within. The inhabitants, in other words, were safe.
- B. “*Therefore prophesy against them, prophesy, O son of man. And the Spirit of Jehovah fell upon me, and he said unto me, Speak, Thus saith Jehovah: Thus have ye said, O house of Israel; for I know the things that come into your mind. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron; but ye shall be brought forth out of the midst of it” (11:4-7).*
1. The “*Spirit of Jehovah*” falling upon Ezekiel is simply the Prophet speaking by divine inspiration words of revelation (cf. II Pet. 1:21). Verse 4-5 are clear examples as to how the process of inspiration occurs (see study # 1).
 2. The Lord knows all of men’s thoughts (cf. Jer. 23:24).
 3. The governors or counselors of Judah were guilty of some form of murder. Ezekiel turns the idea of the protecting pot of Jerusalem back upon the princes. The pot does not serve to protect but only to hold the bodies of the slain.
 4. Lastly, the Lord makes a sure statement, “*but ye shall be brought forth out of the midst*” as oppose to their thinking they would remain and be protected.
- C. “*Ye have feared the sword; and I will bring the sword upon you, saith the Lord Jehovah. And I will bring you forth out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am Jehovah. This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; I will judge you in the border of Israel; and ye shall know that I am Jehovah: for ye have not walked in my statutes, neither have ye executed mine ordinances, but have done after the ordinances of the nations that are round about you” (11:8-12).*
1. God’s judgment against His sinful people is that they would die by sword, famine, and pestilence (cf. Ezek. 5:12; 6:11).
 2. When Judah experiences exactly what the prophets spoke of by divine revelation they would surely “*know that I am Jehovah.*” This verse appears to be thematic of the entire book of Ezekiel. Judah had sinned, was given time to repent, rejected God’s mercy, God removes His glory from them, judges them, and punishes them.
 3. The reason for the judgment of their death is the people’s rejection of God’s laws.
- D. “*And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Jehovah! wilt thou make a full end of the remnant of Israel?” (11:13).*
1. Ezekiel appeals to God regarding the hard judgments against the people as he did in Ezek. 9:7-11.
 2. The Lord is patient with Ezekiel and He comforts the prophet with the following words.

¹⁰ Keil and Delitzsch. Commentary on the Old Testament; Ezekiel / Daniel; vol. 9, pp. 83.

II. Jehovah Promises that a Remnant will Survive (11:14-21):

- A. *“And the word of Jehovah came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us is this land given for a possession. Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come”* (11:14-16).
1. Clearly the Lord is telling Ezekiel that he is mistaken as to who the “*remnant of Israel*” is. Those who remain in Judah are not the remnant of Judah but those destined for the sword, pestilence, and famine. Ezekiel’s true brethren were in exile with him.
 2. These people of Judah considered the exiled peoples forsaken of God yet it was really them.
- B. *“Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord Jehovah”* (11:17-21).
1. Though the Lord had scattered His people among the Gentiles He has not cast them off (the remnant).
 2. The remnant would come again to Jerusalem and remove the “*detestable things*” and “*all the abominations*” (those things mentioned in chapter 8). While God’s people did return under Zerubbabel, Ezra, and Nehemiah to rebuild the temple and religious duty, they would not be of one heart and mind until the Lord delivered the new covenant mentioned in Jeremiah 31:31ff. This new law written on the hearts of men, when followed, would promote “*one heart*” when all followed the same teaching (cf. Jer. 31:31; John 17; I Cor. 1:10; Eph. 4:1ff) (see study # 13; Bible Unity).
 3. Those who reject the teachings of God will be judged by God’s words (Jn. 12:48) (see study # 10).

III. Ezekiel’s Vision Ends and He is brought back to his House (11:22-25):

- A. *“Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city”* (11:22-23).
1. Ezekiel’s vision ends with the glory of Jehovah removing itself from Jerusalem. The judgment has been passed and Judah is burned with fire (cf. Ezek. 10:4-7).
 2. From Jerusalem, the glory of Jehovah moves to the mountain east of the city (i.e., Mount of Olives) (cf. Zech. 14:4).
- B. *“And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that Jehovah had showed me”* (11:24-25).
1. The vision is now over. Ezekiel is brought back home where the elders of Judah sat before him (cf. Ezek. 8:1).
 2. Ezekiel immediately speaks to the people of captivity regarding the things he has seen. These would be encouraging words to the captivity (as they now understand that they are God’s remnant, true brethren; cf. Ezek. 11:14-16).

Chapter 12

- I. Ezekiel is commanded to depart from his home during the dark night to illustrate God's judgments of exile to the people for their rebellious spirit (12:1-7):**
- A.** *"The word of Jehovah also came unto me, saying, Son of man, thou dwellest in the midst of the rebellious house, that have eyes to see, and see not, that have ears to hear, and hear not; for they are a rebellious house"* (12:1-2).
1. The Lord's perception of the people of God in Judah was that they were rebellious and hard hearted in relation to His Laws (cf. Ezek. 3:7).
 2. While giving the parable of the sower in Matthew 13 Jesus quotes from a similar source (i.e., Isa. 6:9). This is the single most quoted OT scripture found in the NT and thereby indicates the importance of people to recognize when they have gone astray from God's commands (see study # 14; Rebellion Defined).
- B.** *"Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they are a rebellious house. And thou shalt bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth thyself at even in their sight, as when men go forth into exile"* (12:3-4).
1. A symbolical act was to be performed by Ezekiel in the plain view of the people that depicted a disobedient people being taken from their homes and brought into captivity. Ezekiel packs up his belongings and prepares for a move.
 2. Note the love of God toward His people in these verses. The Lord tells Ezekiel, *"it may be they will consider"* (their ways). God's desire is that His people would repent of their sinful ways and return to Him (see study # 15; Repentance; God's Will for Sinful Man).
- C.** *"Dig thou through the wall in their sight, and carry out thereby. In their sight shalt thou bear it upon thy shoulder, and carry it forth in the dark; thou shalt cover thy face, that thou see not the land: for I have set thee for a sign unto the house of Israel. And I did so as I was commanded: I brought forth my stuff by day, as stuff for removing, and in the even I digged through the wall with my hand; I brought it forth in the dark, and bare it upon my shoulder in their sight"* (12:5-7).
1. Ezekiel was commanded to dig a hole through the wall that was either his house or a wall around his property. He was to blindfold himself to illustrate the uncertainty of his footsteps. While the people in exile saw Ezekiel do these things, it would certainly remind them of how they came to be in their current condition in the land of the Chaldeans.
 2. Ezekiel carries out God's commands exactly as He has instructed.
- II. Jehovah Explains the Symbolic Act to Ezekiel (12:12-16):**
- A.** *"And in the morning came the word of Jehovah unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord Jehovah: This burden concerneth the prince in Jerusalem, and all the house of Israel among whom they are. Say, I am your sign: like as I have done, so shall it be done unto them; they shall go into exile, into captivity"* (12:8-11).
1. God speaks to Ezekiel and reveals that He has knowledge of His people asking the prophet, *"What doest thou?"* This is exactly what Jehovah wanted out of the situation; dialogue with the people that per chance they may listen and learn.
 2. *"The prince in Jerusalem"* at this time would be King Zedekiah. Zedekiah and the people of Judah were to be taken captive by the Babylonians. Ezekiel's actions were for a *"sign"* of truth so that when the captivity occurred they would know that the matter was from the Lord. The fact that Ezekiel's actions were a *"sign"* indicates that this is Jehovah's divine decree against His people for their rebellion.
 3. Someone may say, 'why would this be important for people who are already captives?' The act and *"sign"* performed by Ezekiel in the sight of the current would serve to let them know that there was no hope in returning to Jerusalem anytime soon. If the King and all the people, who are presently in Jerusalem, are going to be overthrown, surely there is no hope of an immediate return for the captives of Babylon.

- B. *“And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, because he shall not see the land with his eyes. My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there”* (12:12-13).
1. The explanation of Ezekiel’s act is given in regards to King Zedekiah. He would flee in the night with his belongings over his shoulder. He would dig through the city walls to escape. He would cover his face (possibly in shame for running). Though he tries to escape, the “*net*” of Jehovah will be spread over him and he will be captured. Once captured, Zedekiah will be taken as a captive to Babylon, have his eyes gouged out, and die in a prison.
 2. Truly Jehovah speaks the end from the beginning (cf. Isa. 46:9-10). All that Ezekiel had divinely prophesied in the hearing of the captives came to pass (cf. Jer. 39:1ff; 52:4ff; II Kgs. 24:4ff). Zedekiah’s eyes were taken out and he died in prison (cf. Jer. 52:11) (see study # 16; Zedekiah).
- C. *“And I will scatter toward every wind all that are round about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am Jehovah, when I shall disperse them among the nations, and scatter them through the countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am Jehovah”* (12:14-16).
1. Not only would Zedekiah be taken, but all of his army too. They would be devoured by the sword.
 2. On a multitude of occasions in Jeremiah, and as we have already noted in Ezekiel, the Lord pronounced the penalty of death by sword, pestilence, and famine (Jer. 14:11-12; 21:7; 24:10 etc. and Ezek. 5:12; 6:11). Here we see that not all would die. A remnant would be aloud to escape that they may “*declare all their abominations among the nations whither they come; and they shall know that I am Jehovah.*” When the nations heard these things they would know that God was not too weak to save His people but that they were too spiritually weak to be saved. The prophet Jeremiah writes, “*And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath Jehovah done thus unto this great city? Then they shall answer, because they forsook the covenant of Jehovah their God, and worshipped other gods, and served them*” (Jer. 22:9-10).

III. The People will eat their bread and drink their water in fear (12:17-20):

- A. *“Moreover the word of Jehovah came to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with fearfulness; and say unto the people of the land, Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, and the land of Israel: They shall eat their bread with fearfulness, and drink their water in dismay, that her land may be desolate, and despoiled of all that is therein, because of the violence of all them that dwell therein”* (12:17-19).
1. Once again this prophecy looks to the inhabitants of Judah and not to the current captives in Babylon. Ezekiel was to take bread and water and eat it while trembling to signify a time of great fear. Meals are generally ate and enjoyed; however, the days come when Judah would eat and be fearful for their lives.
 2. Though the commandment is not spoken of as having occurred we are sure Ezekiel complied.
- B. *“And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I am Jehovah”* (12:20).
1. A theme in Ezekiel is, “*and ye shall know that I am Jehovah.*” Throughout the OT times, Moses had told the people how they could distinguish a false prophet from a true prophet of God. If what the prophet says comes to pass, then the prophet is true. If what the prophet says does not come to pass the man is a false prophet (cf. Deut. 18:20ff).
 2. Ezekiel is telling God’s people that Zedekiah will be captured, his men slain by the sword, the king taken to Babylon having his eyes gouged out, and dying in a prison. All of these things transpired latter as Ezekiel said they would (he is a true prophet of God).

IV. God’s Judgments against Judah will no longer be Delayed (12:21-28):

- A. *“And the word of Jehovah came unto me, saying, Son of man, what is this proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the fulfillment of every vision. For there shall be no more any false vision nor flattering divination within the house of Israel. For I am Jehovah; I will speak, and the word that I shall speak shall be performed; it shall be no more deferred: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah”* (12:21-25).
1. There was apparently a *“proverb”* (or saying) among the people in Judah that alluded to the fact that Jeremiah and Ezekiel’s prophecy regarding the end of Judah were far away. Some false prophets were even telling the people that the prophecies regarding the destruction of Jerusalem and exile of the people was altogether not going to happen (cf. Jer. 37:19).
 2. The Lord will no longer stay His judgment. The days of long suffering are over.
- B. *“Again the word of Jehovah came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many day to come, and he prophesieth of times that are far off. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word which I shall speak shall be performed, saith the Lord Jehovah”* (12:26-28).
1. Where did these prophets get the idea that Jeremiah and Ezekiel’s prophecies were intended to be carried out *“far off”* (in time)? Here is a case of humanism in the OT. They simply dreamed this idea up in their own head. It sounded good so they thought it must be true. Ezekiel’s prophecy regarding the destruction of Judah and Jerusalem indicated an almost immediate occurrence (cf. Ezek. 7:5-8). Jeremiah’s prophecy was a source of laughter to the rebellious house of Judah (cf. Jer. 20:7-8) (see study # 17; Humanism).
 2. The days of fulfillment have come; the Lord will delay His wrath no longer. This reminds us of Peter’s words in II Peter 3:1-7. The last days will be filled with men who in a spirit of mockery say, *“Where is the promise of his coming?”*

Chapter 13

I. **Condemnation to the False Prophets of Judah (13:1-16):**

- A. *“And the word of Jehovah came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of Jehovah: Thus saith the Lord Jehovah, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets have been like foxes in the waste places. Ye have not gone up into the gaps, neither built up the wall for the house of Israel, to stand in the battle in the day of Jehovah. They have seen falsehood and lying divination, that say, Jehovah saith; but Jehovah hath not sent them: and they have made men to hope that the word would be confirmed. Have ye not seen a false vision, and have ye not spoken a lying divination, in that ye say, Jehovah saith; albeit I have not spoken?”* (13:1-7).
1. The introduction of the subject of false prophets is given at Ezekiel 12:24 and now further developed. These men (and women) are pictured as foxes that run to their holes when trouble comes rather than taking a stand (see study # 18; Standing Up for the Truth). The people were walking in sin (breaches in the wall of Jerusalem) and instead of patching or fortifying the walls of the people’s faith the false prophets allow it to be torn down. The duty of the prophet was to expose the people’s sins not comfort them in it (cf. Jer. 23:13-17).
 2. The false prophet is clearly identified: He is one who claims that his words are inspired of God (*“Jehovah saith”*) yet in reality they are *“of their own heart”* (own ideas not God’s). Further more the false prophet is one that *“follows their own spirit”* (teachings as opposed to God’s teaching). The Lord proclaims of these men’s false and lying statements, *“I have not spoken.”* Jeremiah spoke of these men who peddled their own ideas as truth and thereby perverted the word of God (cf. Jer. 23:16-36) (see study # 19; Who is a False Teacher).

3. Note that these men's character (being like foxes who spoil men's faith [cf. Song of Solomon 2:15]) is directly associated with one's teaching. The teaching and character go hand in hand. An equation may be established: One's Character + One's Teaching = The Person. What if one of the variables is unknown? For example One's Character (?) + teaching error on MDR = an erroneous person. If the individual's character and teaching are directly correlated to each other, as Ezekiel brings out here, then I can conclude that the erring person who teaches error on MDR has an erring character as well. Someone may say, 'what about the sincere Baptists? This man has been a member of the Baptist church for 20 years (from his youth). He truly believes that he is representing truth and has no intentions of causing anyone to lose their eternal salvation.' Such a statement can only be qualified by truth. One must too remember that this Baptist member has the same Word of God available to study as do any other (like all the people of Judah had the same opportunities through the warnings of Jeremiah and Ezekiel). I therefore conclude that this Baptist has been deluded by false doctrine and can blame no one but himself. He is clearly slothful when it comes to understanding the word of God and will certainly give account to God. So: A character of Sloth + false Baptist doctrine = an erring individual (see study # 20; Bible Character).
- B. *"Therefore thus saith the Lord Jehovah: Because ye have spoken falsehood, and seen lies, therefore, behold, I am against you, saith the Lord Jehovah. And my hand shall be against the prophets that see false visions, and that divine lies: they shall not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord Jehovah"* (13:8-9).
1. God is "*against*" the false prophet that speaks false doctrines and lies.
 2. "The book of the house of Israel is the register in which the citizens of the kingdom of God are entered."¹¹ False prophets have no place among the citizens of God's kingdom or in the presents of God. They represent self rather than the Lord.
- C. *"Because, even because they have seduced my people, saying, Peace; and there is no peace; and when one buildeth up a wall, behold, they daub it with untempered mortar:"* (13:10).
1. The false prophets have not only spoken words that did not represent truth but they "*seduced*" the people of God with a message of "*peace*" when the Lord, through Isaiah, Jeremiah, and Ezekiel was saying that "*there is no peace*" because of the people's sins.
 2. Two people were delivering opposite messages. One was a message of doom for the people's sin and the other was a false message of unsecured hope. The idea of building walls of "*untempered mortar*" signifies the weak state of the wall. The false prophets were seducing the people to believe all was well when it was not.
 3. Jeremiah stated that the work of the false prophet was to "*strengthen the hands of evil-doers, so that none doth return from his wickedness:"*" (Jer. 23:14).
 4. Note that the work of the false prophet is seduction (deception with false hopes). This was the work of the devil in Eden (Gen. 3:1) and continues to be his work through wicked men today.
- D. *"say unto them that daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord Jehovah: I will even rend it with a stormy wind in my wrath; and there shall be an overflowing shower in mine anger, and great hailstones in wrath to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be uncovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am Jehovah. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and I will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel that prophesy concerning Jerusalem, and that see visions of peace for her, and there is no peace, saith the Lord Jehovah"* (13:10-16).

¹¹ Ibid. pp. 98

1. Apparently the “*untempered mortar*” was false doctrines that were intended to build the wall of men’s faith. A structure made out of faulty material will easily crumble under the weight of wind and storm. God would be that storm that comes upon a people who had built their hopes in false doctrines of lies and consume them.
2. When the Lord has accomplished His judgments using the Babylonian Empire, these weak walls of deluded faith that were built by false doctrines will be crushed!
3. This concept is very interesting in its practical applications for us today. God continues to hate every false way (II Pet. 2:1ff). The faith that is built by the doctrines and precepts of men is indeed folly. Those who hold to these doctrines shall be judged and crushed under the judging hand of God (see study # 10).

II. **Condemnation to the False Prophetess of Judah (13:17-23):**

- A. *“And thou, son of man, set thy face against the daughters of thy people, that prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord Jehovah: Woe to the women that sew pillows upon all elbows, and make kerchiefs for the head of persons of every stature to hunt souls! Will ye hunt the souls of my people, and save souls alive for yourselves? And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies”* (13:17-19).
 1. Women too were prophesying and laying claims to being inspired. Their words were thought of their “*own heart*” as were the false prophets.
 2. Their work was to conceal the word of God from the people by figuratively covering the sinner with cloth (i.e., a protection from the ray of truth).
 3. These women were telling the people of God lies whereby they could gain their daily bread (this suggests that they were paid to tell their lies) (cf. Mic. 3:5). Many preachers today are paid high salaries to tell God’s people lies.
- B. *“Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms; and I will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah. Because with lies ye have grieved the heart of the righteous, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, and be saved alive: Therefore ye shall no more see false visions, nor divine divinations: and I will deliver my people out of your hand; and ye shall know that I am Jehovah”* (13:20-23).
 1. The prophetess is pictured as a hunter who uses a net to catch birds. Once the birds are caught they are devoured by the prophetess in that they buy into her teachings. Their words had grieved the hearts of the righteous and strengthened the hands of the wicked (Jeremiah said the same thing; cf. Jer. 23:13-17).
 2. The Lord will no longer stand by idly while such people do these things. He will punish the false prophets and prophetess of Ezekiel’s day and they shall no more entrap souls with damnable doctrines.

Chapter 14

I. **A Proper Answer to Improper Questions (14:1-12):**

- A. *“Then came certain of the elders of Israel unto me, and sat before me. And the word of Jehovah came unto me, saying, Son of man, these men have taken their idols into their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I Jehovah will answer him therein according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols”* (14:1-5).

1. Here were elders among the people of the captives in Babylon. These men come to Ezekiel to ask him what God's further judgments upon Judah will be.
 2. Jehovah explains to Ezekiel that these men have no right to even communicate with Him as though they were in good standing with God because they have taken "*idols into their heart, and put the stumblingblock of their iniquity before their face.*" Apparently the elders had continued to be sympathetic to idolatry and the doctrines involved with these other gods. Such a state of mind has "*estranged*" them from God as does any sin (see study # 6).
- B. "*Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the strangers that sojourn in Israel, that separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me; I Jehovah will answer him by myself: and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am Jehovah*" (14:6-8).
1. Note that the Lord instructs Ezekiel to not even give the elder's questions regarding the welfare of Judah any consideration. The real issue with them was not Judah but their own sin. Ezekiel was to therefore deal with their sin. This reminds us of how Jesus dealt with sinners. When the Lord was asked questions that did not pertain to the real issues at hand He ignored them and pointed up the people's sins (cf. Jn. 6:25-28; 8:1-11; 12:32-36) (see study # 21; Style of Preaching).
 2. The call is for repentance (i.e., "*turn yourselves from your idols and abominations*"). The Lord will not spare the one who rejects repentance.
- C. "*And if the prophet be deceived and speak a word, I, Jehovah, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that seeketh unto him; that the house of Israel may go no more astray from me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord Jehovah*" (14:9-11).
1. Remembering the context, it seems apparent that the elders who have come to Ezekiel are wanting to discuss something other than their own sin. Ezekiel is instructed to not give them the time of day regarding their inquiries. If he did entertain their questions he would not be addressing the real need in these individual's lives.
 2. Some prophets were apparently being deceived by individuals, such as these elders, who approached them wanting to hear a word from God. Instead of the prophet exposing their sins and demanding their repentance they communicate with them in accordance to the questions and nothing is said regarding the sin of the inquirers.
 3. When said situation occurs, the prophet is just as guilty as the sinner that came to him because he did not expose the sinners sin. This principle was brought out clearly in Ezekiel 3:16ff.
 4. Jesus often used this type of approach when dealing with sinners who came to Him with Questions. Rather than answering their questions He dealt with the more important issues at hand, their sin (cf. Jn. 6:25-28; 8:1-11; 12:32-36) (see study # 21).

II. Personal Accountability (14:12-23):

- A. "*And the word of Jehovah came unto me, saying, Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah*" (14:12-13).
1. Here is a lesson on personal accountability. The apostle Paul had told the Roman brethren, "*but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works*" (Rom. 2:5-6). God judges individuals based on their own works and not the works of others.

2. Judah would be destroyed by sword, famine, and pestilence if they did not repent. The Lord explains that it would not matter if such righteous men such as “*Noah, Daniel, and Job*” lived in Judah, He would spare them and destroy the unrighteous. This reminds us of the Lord’s statements to Jeremiah regarding “*Moses and Samuel*” petitioning the Lord to save His people rather than destroying them (Jer. 15:1ff). There, the Lord exclaimed that His mind would not be changed. A valuable lesson is thereby learned. There is not one righteous person that can pray for me or by association save me from my sins. I will give account to the Lord for my own actions (see study # 10).
- B.** *“If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered themselves. Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness. For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast!” (14:14-21).*
1. These verses reiterate what the previous two verses state regarding personal accountability. Note that the righteous will be saved in said case from the Lord’s judgments. We may conclude; therefore, that when the Lord sent Babylon to Judah, the righteous (men such as Daniel) were saved and brought as captives back to the land of the Chaldeans.
 2. This is not; however, a universal principle as is evident by the idolatrous elders who have come to Ezekiel in the land of the Chaldeans. Clearly God will save the righteous yet some of the ungodly were saved into captivity as well and thereby given a chance to repent.
 3. A second interesting note is that God adds a fourth destroying factor to His already mentioned sword, famine, and pestilence and that is “*evil beasts.*”
- C.** *“Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah” (14:22-23).*
1. The subjects under consideration are the righteous in Judah and the people who are presently in captivity in Babylon.
 2. When the current captives with Ezekiel see the righteous being escorted from Judah to Babylon they will understand that God has made His judgments upon the ungodly of Judah. They may ask, ‘where are the ungodly of Judah, all these are righteous?’ The answer is now given, ‘they have been consumed by God’s wrath for their unwillingness to repent.’ The lesson is clear to the current captives, repent while there is still time.

Chapter 15

I. Jerusalem Likened to a Useless Vine (15:1-8):

- A.** *“And the word of Jehovah came unto me, saying, Son of man, what is the vine-tree more than any tree, the vine-branch which is among the trees of the forest? Shall wood be taken thereof to make any work? Or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire hath devoured both the ends of it, and the midst of it is burned: is it profitable for*

any work? Behold, when it was whole, it was meet for no work: how much less, when the fire hath devoured it, and it is burned, shall it yet be meet for any work!” (15:1-5).

1. The vine under consideration is like trumpet creeper in the forest (a vine good for nothing).
 2. The wood of this vine cannot be used to make furniture or housing. The wood is so weak, in fact, that it cannot even be used to make a wooden peg to hang vessels from in the house. What good is the vine? Such a vine has one use; i.e., to be thrown into fire for fuel and then consumed.
 3. Jerusalem is pictured as such a worthless vine. There is no good work in the vine’s growing state and there is no good use for it in its burned state.
- B.** *“Therefore thus saith the Lord Jehovah: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go forth from the fire, but the fire shall devour them; and ye shall know that I am Jehovah, when I set my face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord Jehovah” (15:6-8).*
1. The consuming fire will be God’s judgment against Jerusalem. The Lord will use the Babylonians to accomplish His judgment against Jerusalem (cf. Ezek. 7:10-11).
 2. When said judgment occurs, *“ye shall know that I am Jehovah.”*
 3. What had Judah done to deserve such judgments?
 - a. Judah was rebellious (Ezek. 2:3).
 - b. Impudent and hard hearted (Ezek. 2:4; 3:7).
 - c. Judah defiled Jehovah’s sanctuary (Ezek. 5:11) with idolatry (Ezek. 6:1ff; 8:10).
 - d. Judah was lovers of money (Ezek. 7:19).
 - e. Prophets were liars (Ezek. 13:3), priest worshiped the sun (Ezek. 8:16), princes were wicked (Ezek. 11:1-2), and the people practiced idolatry (Ezek. 8:1-12).

Chapter 16

I. Judah Likened to an Unfaithful Wife (16:1-34):

- A.** *“Again the word of Jehovah came unto me, saying, Son of man, cause Jerusalem to know her abominations; and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. No eye pitied thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out in the open field, for that thy person was abhorred, in the day that thou wast born. And when I passed by thee, and saw thee weltering in thy blood, I said unto thee, Though thou art in thy blood, live; yea, I said unto thee, Though thou art in thy blood, live. I caused thee to multiply as that which groweth in the field, and thou didst increase and wax great, and thou attainedst to excellent ornament; thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare” (16:1-7).*
1. Jerusalem was to know just how heinous her crimes against Jehovah God were. The Lord had found her as a child in the field left to die and yet He nurtured and cared for her.
 2. The people of God were likened unto a child who was not loved. Israel was born then cast into a field and left to die by parents who did not love them (abhorred). Israel did not have her navel cut, was not cleaned, and never swaddled (all things a loving parent would do for a newborn).
 3. The Lord passed by, saw Israel in her distress, and had compassion. Jehovah cared for Israel and caused her to grow. Apparently this is an allusion to Israel while loathed in Egypt but cared for by God. It was in Egypt that the people grew into a mighty nation and thus fulfilled God’s promise to Abraham.
 4. Israel grew into a beautiful woman yet she remained *“naked and bare.”* In what way did Israel represent a *“naked and bare”* woman at this point of God’s care for them? *“Nakedness*

represents deprivation of all the blessings of salvation with which the Lord endowed Israel and made it glorious, after he had adopted it as the people of His possession. In Egypt, Israel was living in a state of nature, destitute of the gracious revelations of God.”¹²

- B.** *“Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine”* (16:8).
1. The idea of *“I spread my skirt over thee”* is marriage (cf. Ruth 3:9; Ruth and Boaz).
 2. Jehovah figuratively married Israel when He entered a covenant with her (cf. Deut. 5:1-3; the covenant occurred on Mt. Sinai when the Lord spoke in the hearing of all the people who had been sanctified) (see study # 22; Spiritual Adultery).
- C.** *“Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil”* (16:9).
1. The Lord took a sinful people and cleansed them of their impurities.
 2. Jehovah gave Israel the ordinances of animal sacrifice to make expiation of their sins and an appeasing of His wrath against their iniquities (Lev. 1:1ff).
- D.** *“I clothed thee also with broidered work, and shod thee with sealskin, and I girded thee about with fine linen, and covered thee with silk. And I decked thee with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a ring upon thy nose, and ear-rings in thine ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper unto royal estate. And thy renown went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord Jehovah”* (16:10-14).
1. As a husband would love, care and provide for his wife even so Jehovah cared abundantly for Israel. He adorned her with beautiful clothing, jewelry, and the best foods money could buy.
 2. Jehovah gave Israel a name among the nations. Throughout the days of David and Solomon, Israel had reached a level of world recognition for their wealth, power, and beauty. Behind all the splendor of Israel was Jehovah God, the loving husband.
- E.** *“But thou didst trust in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by; his it was. And thou didst take of thy garments, and madest for thee high places decked with divers colors, and playedst the harlot upon them: [the like things] shall not come, neither shall it be so. Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men, and didst play the harlot with them”* (16:15-17).
1. Rather than looking to the merciful giver the Israelites looked to the gifts for their confidence (examine the Song of Moses at Deut. 32:15 and Hosea 13:6).
 2. Israel was guilty of taking the blessings of Jehovah God (i.e., the jewels) and fashioning other deities out of them with their hands and actually worshipping them. Such an act is construed as adultery in this case. Though they were bound to God by the covenant at Sinai they broke the covenant and worshipped other gods (see study # 22; Spiritual Adultery).
- F.** *“and thou tookest thy broidered garments, and coveredst them, and didst set mine oil and mine incense before them. My bread also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou didst even set it before them for a sweet savor; and thus it was, saith the Lord Jehovah”* (16:18-19).
1. Oil, wine, honey, flour, and clothing are always considered great blessings on behalf of Jehovah God toward the people.
 2. Israel took what belonged to God and gave it to other deities.
- G.** *“Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Were thy whoredoms a small matter, that thou hast slain my children, and delivered them up, in causing them to pass through the fire unto them? And*

¹² Ibid. pp. 115

in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast weltering in thy blood” (16:20-22).

1. Not only had Israel given over their jewels and Jehovah’s blessings to other idols but they even gave their children to deities such as Moloch (cf. II Kings 16:3; 21:6; 23:10).
2. Israel had forgotten how that God made them into a mighty nation when they were nothing in Egypt.

H. *“And it is come to pass after all thy wickedness, (woe, woe unto thee! saith the Lord Jehovah,) that thou hast built unto thee a vaulted place, and hast made thee a lofty place in every street. Thou hast built thy lofty place at the head of every way, and hast made thy beauty an abomination, and hast opened thy feet to every one that passed by, and multiplied thy whoredom” (16:23-25).*

1. Jeremiah had proclaimed, *“For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal” (Jer. 11:13).*
2. Apparently idolatry was wide spread so that Jehovah gives a double “woe” of judgment to the practitioners. Israel is depicted as a whore who is open to any and all strangers that walk by. Their minds had degenerated and God was far from them.

I. *“Thou hast also committed fornication with the Egyptians, thy neighbors, great of flesh; and hast multiplied thy whoredom, to provoke me to anger. Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, that are ashamed of thy lewd way” (16:26-27).*

1. Israel provoked God to anger by committing spiritual adultery with the gods of Egypt. Not only did Israel turn to Egyptian gods but they also looked for military support from Egypt (cf. II Kings 18:19-35; Isa. 30:1-3; 31:1) (see study # 22).
2. Jehovah punishes His unfaithful wife by withholding food and handing them over to those who hate them; i.e., the Philistines. The Philistines are ashamed of Judah because even they can see the unfaithfulness of God’s people. God handed Israel over to the Philistines after the last judge due to their ungodliness.

J. *“Thou hast played the harlot also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet thou wast not satisfied” (16:28).*

1. The Lord moves from Egypt to Assyrian adultery.
2. Ahaz sought help from Assyria rather than turning to God as did Judah with Egypt (cf. II Kings 16:7ff) (see study # 22).
3. God’s people went after Egypt and Assyria yet they were not satisfied. They were on a crash course with disaster and they were too filled with pride to see that it was Jehovah God that could help them out of their troubles.

K. *“Thou hast moreover multiplied thy whoredom unto the land of traffic, unto Chaldea; and yet thou wast not satisfied herewith. How weak is thy heart, saith the Lord Jehovah, seeing thou doest all these things, the work of an impudent harlot; in that thou buildest thy vaulted place at the head of every way, and makest thy lofty place in every street, and hast not been as a harlot, in that thou scornest hire. A wife that committeth adultery! That taketh strangers instead of her husband! They give gifts to all harlots; but thou givest thy gifts to all thy lovers, and bribest them, that they may come unto thee on every side for thy whoredoms. And thou art different from other women in thy whoredoms, in that none followeth thee to play the harlot; and whereas thou givest hire, and no hire is given unto thee, therefore thou art different” (16:29-34).*

1. The spiritual adultery of Judah not only reached to Egypt and Assyria but it went out to Babylon as well. Not being satisfied with these three great nations the people of God built deities throughout their streets and made tent temples to them to practice their adultery.
2. Now Jehovah clearly states what Judah is: *“a wife that commits adultery! That taketh strangers instead of her husband!”* (See study # 22).
3. Though Judah was a whore they differed than all other whores. Whores do what they do to receive money. Judah did what they did and gave OTHERS gifts. This is brought out to illustrate the depravity of mind that Judah had fallen to.

II. Judah will be Punished for Her Whoredoms (16:35-52):

- A. *“Wherefore, O harlot, hear the word of Jehovah: Thus saith the Lord Jehovah, Because thy filthiness was poured out, and thy nakedness uncovered through thy whoredoms with thy lovers; and because of all the idols of thy abominations, and for the blood of thy children, that thou didst give unto them; therefore behold, I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them against thee on every side, and will uncover thy nakedness unto them, that they may see all thy nakedness”* (16:35-37).
1. Ezekiel had completed Jehovah’s commands to expose the whoredoms of Judah at 16:2. The judgments of God are now revealed to a cheating wife.
 2. Judah had *“poured out”* their filthiness; i.e., they laid in the bed of adultery with Egypt, Assyria, Babylon, and any other that was willing.
 3. Jehovah would now take those that Judah committed adultery with and bring them against her.
 4. The shame of their nakedness will be exposed.
- B. *“And I will judge thee, as women that break wedlock and shed blood are judged; and I will bring upon thee the blood of wrath and jealousy”* (16:38).
1. The penalty for adultery was death by stoning (Lev. 20:10) as was the penalty of those who would kill their child on an altar to Moloch (Lev. 20:2).
 2. Note the fierceness behind the statement, *“I will bring upon thee the blood of wrath and jealousy.”* Keil and Delitzsch comment of this, “thou shalt be turned into blood, so that nothing but blood may be left of thee, and that the blood of fury and jealousy, as the working of the wrath and jealousy of God.”¹³
 3. The idea of such wrath and outpouring of the guilty person’s blood is revealed in Isaiah 63:1ff; Revelation 14:19-20 (see study # 23; It is a Fearful thing to fall into the hands of the Living God).
- C. *“I will also give thee into their hand, and they shall throw down thy vaulted place, and break down thy lofty places; and they shall strip thee of thy clothes, and take thy fair jewels; and they shall leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou shalt also give no hire any more. So will I cause my wrath toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry”* (16:39-42).
1. Jehovah, in His anger of jealousy over an unfaithful wife who will not turn back, shall give His adulterous wife over to her lovers.
 2. Rather than treating her nice, Judah’s lovers will abuse her. They will destroy the erected temples to other deities, take her clothing and jewels leaving her bare and in need. They will bring their armies against her and fight with stones. Judah will be *“thrust through with their swords.”* Furthermore they will burn their houses with fire all in the site of other women (i.e., other nations).
- D. *“Because thou hast not remembered the days of thy youth, but hast raged against me in all these things; therefore, behold, I also will bring thy way upon thy head, saith the Lord Jehovah: and thou shalt not commit this lewdness with all thine abominations. Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art the daughter of thy mother, that loatheth her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children: your mother was a Hittite, and your father an Amorite. And thine elder sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked in their ways, nor done after their abominations; but, as [if that were] a very little [thing], thou wast more corrupt than they in all thy ways”* (16:43-47).
1. The proverb “as is the mother, so is her daughter” is applied to Judah and her children in relation to such heathen as the Hittite, Amorite, Samaritans, and Sodomites.

¹³ Ibid. pp. 124

2. Judah's sin sick mind considered it a "*light thing*" to be even more corrupt than the wicked nations named.
 3. Here was a people who had so far removed themselves from Jehovah God that they were oblivious to their sin sick ways.
- E. *"As I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast done. Thou also, bear thou thine own shame, in that thou hast given judgment for thy sisters; through thy sins that thou hast committed more abominable than they, they are more righteous than thou: yea, be thou also confounded, and bear thy shame, in that thou hast justified thy sisters"* (16:48-52).
1. The Lord paints a vivid picture of the sinful state of Judah. Sodom had not done as grotesque of things as have Judah. Sodom was filled with pride, plenty to eat, and very prosperous (see study # 11). Sodom neglected the poor and needy and were known for their sexual sins against society.
 2. Samaria had not even committed "*half thy sins.*" So sinful was Judah that they made Sodom and Samaria actually look good.

III. **God's People Restored to His Favor (16:53-63):**

- A. *"And I will turn again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. And thy sisters, Sodom and her daughters, shall return to their former estate; and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was uncovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, that do despite unto thee round about. Thou hast borne thy lewdness and thine abominations, saith Jehovah"* (16:53-58).
1. Judah considered themselves so much better morally than the likes of Sodom "*in the day of thy pride.*"
 2. The Lord is simply illustrating to His people just how sinful they had become. Israel was worse than Sodom yet if they would simply repent He would forgive them.
- B. *"For thus saith the Lord Jehovah: I will also deal with thee as thou hast done, who hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder [sisters] and thy younger; and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am Jehovah; that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I have forgiven thee all that thou hast done, saith the Lord Jehovah"* (16:59-63).
1. The Lord chose to think of Israel in the younger years when she truly loved Him. He would look to those who continue to truly love Him and establish His everlasting covenant with those who repent and turn back to Him.
 2. These words remind us of the promise God made to Abraham (Gen. 12:1ff) regarding all nations being blessed through his seed (Gal. 3:6, 8, etc.).

Chapter 17

I. The Riddle of Two Eagles (kingdoms):

A. *“And the word of Jehovah came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord Jehovah: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar: he cropped off the topmost of the young twigs thereof, and carried it unto a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful soil; he placed it beside many waters; he set it as a willow-tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs” (17:1-6).*

1. The “*riddle*” that the Lord gave Ezekiel to speak to the house of Israel was about a great eagle that swooped down upon a nation to conquer it.
2. The country that the eagle swoops down upon is Lebanon where the eagle cropped the top of the cedar tree.
3. The eagle took this part of the tree and brought it to another land. The eagle also took of the seed of the conquered land and planted it in well watered fertile soil of another land that their branches would grow toward him.

B. *“There was also another great eagle with great wings and many feathers: and, behold, this vine did bend its roots toward him, and shot forth its branches toward him, from the beds of its plantation, that he might water it. It was planted in a good soil by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord Jehovah: Shall it prosper? Shall he not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh springing leaves may wither? And not by a strong arm or much people can it be raised from the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the beds where it grew” (17:7-10).*

1. A second eagle is introduced. The eagle is represented in a vine tree that is growing in well watered and fertile soil (a representation of a strong nation).
2. The second eagle seems to have an interest in the first eagle as though it was feeding off of his land.
3. Jehovah poses the question: “Shall this second eagle (kingdom) prosper?” The answer is given: If the tree/eagle avoids the east winds it would; however, the riddle reveals that it does come in contact with the east wind and therefore withers.

II. The Interpretation of the Two Eagles (kingdoms) (17:11-21):

A. *“Moreover the word of Jehovah came unto me, saying, Say now to the rebellious house, Know ye not what these things mean? Tell them, Behold, the king of Babylon came to Jerusalem, and took the king thereof, and the princes thereof, and brought them to him to Babylon: and he took of the seed royal, and made a covenant with him; he also brought him under an oath, and took away the mighty of the land; that the kingdom might be base, that it might not lift itself up, but that by keeping his covenant it might stand” (17:11-14).*

1. The rebellious house represents Judah (cf. Ezek. 2:3). Note that the “*rebellious house*” is associated with the cedar of Lebanon in verse 3. Note that Jeremiah refers to the city of Jerusalem as Lebanon in Jeremiah 22:23.
2. The eagle that swoops down upon Jerusalem (the rebellious house) is Babylon and King Nebuchadnezzar (cf. Nebuchadnezzar’s reference to an eagle in Jer. 48:40; 49:22).
3. The top of the cedar must be a reference to the lineage of Davidic kings as Jehoiachin was at the top and now taken away to Babylon in 597 BC (cf. II Kings 24:8ff).
4. The seed mentioned in verse 5 is clearly the “*royal and mighty*” of the land of Israel planted by the eagle in well watered and fertile soil. This appears to represent Zedekiah’s appointment to rule Judah as a vassal king under Babylon (II Kings 24:17). Nebuchadnezzar fully intended Judah to flourish as a nation under his control (read about the “*covenant*” between he and Zedekiah in II Chron. 36:13; Jer. 21, 37, 39, 52); however, Zedekiah rebelled when he turned to Egypt for help against Babylon (cf. II Kings 24:20; II Chron. 36:11-15). Not only did Zedekiah

rebel against Nebuchadnezzar in breaking their covenant but more importantly he rebelled against Jehovah God. The Lord commanded him not to resist Babylon's rule yet he turned his ears away from the Lord (Jer. 21:9ff) (see study # 16).

B. *“But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? Shall he escape that doeth such things? Shall he break the covenant, and yet escape? As I live, saith the Lord Jehovah, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company help him in the war, when they cast up mounds and build forts, to cut off many persons. For he hath despised the oath by breaking the covenant; and behold, he had given his hand, and yet hath done all these things; he shall not escape. Therefore thus saith the Lord Jehovah: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, I will even bring it upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will enter into judgment with him there for his trespass that he hath trespassed against me. And all his fugitives in all his bands shall fall by the sword, and they that remain shall be scattered toward every wind: and ye shall know that I, Jehovah, have spoken it”* (17:15-21).

1. The king of Egypt that came to Judah's aid during the days of Babylon's siege was Hophrah (cf. Jer. 44:30; 37:1-10).
2. Note the phrase, *“shall he prosper?”* corresponds with verse 9 so that the second eagle of verse 7 must be Judah and Zedekiah. As long as they received support from Babylon all would be well yet when they rebelled Babylon was like the east wind that caused them to be withered.
3. Due to Zedekiah' rebellion (breaking the covenant with Nebuchadnezzar) he was to be brought to the king of Babylon and killed (cf. Zedekiah's death at II Kings 25:6-7).
4. Zedekiah had broken the covenant with Nebuchadnezzar and the chapter equates this with breaking covenant with God. The Lord would therefore *“spread my net upon him”* (The Lord's net was Babylon; Jer. 16:16-17) (see study # 16).
5. The Lord gives the reason for this “riddle:” *“that ye shall know that I, Jehovah, have spoken it.”* When all has come to pass as the Lord has proclaimed through His prophet all the wise will be sure that He alone is Jehovah.

III. Future Hope through the Church (17:22-24):

A. *“Thus saith the Lord Jehovah: I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of its young twigs a tender one, and I will plant it upon a high and lofty mountain: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all birds of every wing; in the shade of the branches thereof shall they dwell”* (17:22-23).

1. Jehovah is now depicted as cropping the Davidic line of kings and planting a *“tender shoot”* on a *“high and lofty mountain.”*
2. Note that Isaiah refers to the Messiah as a *“tender shoot”* (Isa. 53:2). The *“high and lofty mountain”* is clearly Zion (cf. Isa. 2:2ff).
3. The seat of Christ kingdom (the church) is Zion (cf. Heb. 12:22ff).
4. Daniel depicts such a scene where birds find refuge in a mighty tree (Dan. 4:8ff).

B. *“And all the trees of the field shall know that I, Jehovah, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I, Jehovah, have spoken and have done it”* (17:24).

1. The *“trees of the field”* represent other nations that now come to the conclusion that Jehovah is God because He brought down the high tree and exalted the low tree.
2. All who rebel against the Lord shall be as the green tree dried up and all who obey the Lord will be as a dry tree made to flourish.

Chapter 18

I. Personal Accountability (18:1-24):

- A. *“The word of Jehovah came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die”* (18:1-4).
1. Clearly the sour grapes that the fathers eat are their sins they commit. The idea of the children of those who commit sins (eat sour grapes) having their teeth set on edge (affected and thereby sharing the guilt of the sins their parents did) is a false conception. The prophet Jeremiah condemned this idea as error too (Jer. 31:29-30).
 2. While it is true that Judah would be punished for the sins of Manasseh it is not true to interpret that as “transferred guilt” (note II Kings 24:3; Jer. 15:4). Note that Moses had clearly stated that individuals will be punished for their own sins and the sins of no others (Deut. 24:16) (see study # 10).
 3. Jehovah reminds Israel that all souls are His (He is the creator of every soul [Jer. 38:16]). Each soul will give account for what they do individually so that the *“soul that sins, it shall die.”*
 4. The apostle Paul brings this idea to the NT at Romans 2:6.
- B. *“But if a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a woman in her impurity, and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah”* (18:5-9).
1. Opposed to the sinner who will die for his trespasses is the one who is *“just.”*
 2. The just is defined as one who has *“walked in the Lord's statutes and kept mine ordinances.”* The Lawful man is one who does not worship idols, commit sexual immorality, wrong others, pays his debts, is not a thief, feeds and clothes the poor, and does not charge interest on loans.
 3. Note the contrast between the *“just”* and the *“rebellious”* (cf. Ezek. 12:1-2) (see study # 14).
- C. *“If he beget a son that is a robber, a shedder of blood, and that doeth any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbor's wife, hath wronged the poor and needy, hath taken by robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon interest, and hath taken increase; shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him”* (18:10-13).
1. A scenario is given of a righteous man who has a wicked son. Will the wicked son be saved by his father's righteous deeds? No. *“He shall not live... he shall surely die.”*
 2. Here is an individual who will stand alone before the judgment seat of Christ. His just father will not give account for his son's foolish sins and neither will the unjust be justified by his dad's just life. Every man and woman will stand alone!
 3. Note the connection between one's blood and the soul (compare 18:3, 13 with 3:18-19; Acts 18:6; 20:26).
- D. *“Now, lo, if he beget a son, that seeth all his father's sins, which he hath done, and feareth, and doeth not such like; that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbor's wife, neither hath wronged any, hath not taken aught to pledge, neither hath taken by robbery, but hath given his bread to the hungry, and hath covered the naked with a garment; that hath withdrawn his hand from the poor, that hath not received interest nor increase, hath executed mine ordinances, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live”* (18:14-17).

1. Another scenario is given. So far we have a just man who has a son that grows up to be unjust through no fault of the father. Now we have the unjust son having a son that grows up to be just.
 2. Will this just son have to give account for his unjust dad's wicked life? No. "*He shall not die for the iniquity of his father, he shall surely live.*"
 3. "*As for his father, because he cruelly oppressed, robbed his brother, and did that which is not good among his people, behold, he shall die in his iniquity*" (18:18).
- E. "*Yet say ye, Wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him*" (18:19-20).
1. Apparently some in Judah were blaming the horrid prophecies upon their fathers for their sin. They may have believed that Jehovah was unjustly punishing them for the sins of their fathers.
 2. The Lord makes it clear that it is not the sins of their fathers that they are being punished for it is their own sins! Here was a people who were living in such a state of delusion that they did not consider their own sins. The only conclusion that their deluded minds could come up with for these heinous prophecies was that it must be due to their father's sins. Jeremiah revealed the deluded state of Judah as they proclaimed their innocence and wisdom in the midst of their guilt and ignorance (cf. Jer. 2:35; 8:8; 16:10; 18:12) (see study # 24; Self Delusion).
- F. "*But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. None of his transgressions that he hath committed shall be remembered against him: in his righteousness that he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live?*" (18:21-23).
1. These few verses indicate the love of God for His created souls. He is merciful not to give the sinner his due if the sinner would repent (see study # 15).
 2. The Character of God is not one that gains pleasure when He condemns the wicked but rather it grieves Him (causes Him sorrow) (cf. Gen. 6:5-6). God would rather see the sinner repent (cf. II Pet. 3:9).
- G. "*But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die*" (18:24).
1. Here is the idea of fellowship with God defined (I Jn. 1:5-7).
 2. A man may live godly for thirty years and then fall away. Shall said man receive salvation based on his past life? No. The sinner will be judged and he will die in his sins.

II. Jehovah answers the quibbles of Judah (18:25-32):

- A. "*Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die*" (18:25-28).
1. Clearly the people were confused and ignorant regarding God's judgments. How can the way of the Lord not be equal when He demands that all men give account of what they do rather than what others do?
 2. Again, Jehovah explains the system. When one is a sinner and he turns away from that sin he now becomes acceptable to Jehovah. When one is just yet turns away from that just life he now becomes unacceptable to the Lord. How more fair could this be? Some will only be happy if they hear that they can live any way they want and still expect to be saved in the end of times (once saved always saved).

3. Sin is the factor that one must see that separates a man from God (cf. Isa. 59:1-2) (see study # 6).
- B. *“Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live”* (18:29-32).
 1. The real issue is not that God is unfair but that Judah is in sin. Judah’s ways were not equal with God’s ways.
 2. A call to repentance is given so that the unjust would turn away from sin and be saved. The message is clear, while one walks in sin he cannot be saved from spiritual death (cf. Heb. 4:1ff).

Chapter 19

I. Influence of Other Nations on the Kings of God’s People (19:1-14):

- A. *“Moreover, take thou up a lamentation for the princes of Israel, and say, What was thy mother? A lioness: she couched among lions, in the midst of the young lions she nourished her whelps. And she brought up one of her whelps: he became a young lion, and he learned to catch the prey; he devoured men. The nations also heard of him; he was taken in their pit; and they brought him with hooks unto the land of Egypt”* (19:1-4).
 1. The mother of the princes of Israel is Israel as a nation (those to whom the princes came from).
 2. Israel produced kings that *“couched among lions.”* Israel was ruled by kings that looked to the Gentile nations for influence and policy. The kings of Judah learned to devour other nations in a quest for power and wealth.
 3. One specific king is Jehoahaz who was taken captive to Egypt for his attempts to spoil others.
- B. *“Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion. And he went up and down among the lions; he became a young lion, and he learned to catch the prey; he devoured men. And he knew their palaces, and laid waste their cities; and the land was desolate, and the fullness thereof, because of the noise of his roaring. Then the nations set against him on every side from the provinces; and they spread their net over him; he was taken in their pit. And they put him in a cage with hooks, and brought him to the king of Babylon; they brought him into strongholds, that his voice should no more be heard upon the mountains of Israel”* (19:5-9).
 1. Another power thirsty king was Jehoachin. Jehoachin looked to the Gentiles nations for guidance and a model for political might.
 2. Jehoachin was taken captive into Babylon for his wicked deeds (Jer. 22:18-30).
- C. *“Thy mother was like a vine, in thy blood, planted by the waters: it was fruitful and full of branches by reason of many waters. And it had strong rods for the scepters of them that bare rule, and their stature was exalted among the thick boughs, and they were seen in their height with the multitude of their branches”* (19:10-11).
 1. The figure of Israel moves from a lion to a vine. While Israel prospered it was like a vine by many waters. The vine was strong and produced strong shoots (i.e., kings).
 2. These kings had world renown and their rule reached unto the heavens for recognition.
- D. *“But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit: its strong rods were broken off and withered; the fire consumed them. And now it is planted in the wilderness, in a dry and thirsty land. And fire is gone out of the rods of its branches, it hath devoured its fruit, so that there is in it no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation”* (19:12-14).

1. Jehovah plucks up the seemingly strong nations by the roots for her sinfulness and transplants her into a land that is not suitable for the plant and so it withers in the dry sun.
2. With the breach of Zedekiah's covenant made with Nebuchadnezzar came the end of the theocracy of Israel.
3. The entire chapter is intended to lament these facts.

Chapter 20

I. Ezekiel Instructed to Ignore the Questions of the Elders and Expose their Sin of Idolatry (20:1-26):

- A. *“And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of Jehovah, and sat before me. And the word of Jehovah came unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah: Is it to inquire of me that ye are come? As I live, saith the Lord Jehovah, I will not be inquired of by you. Wilt thou judge them, son of man, wilt thou judge them? Cause them to know the abominations of their fathers;”* (20:1-4).
1. Two years after Ezekiel had begun his work as a prophet this prophecy comes to him (cf. Ezek. 1:2). Chapter 20 is connected in time with chapters 21-23 by the statement *“wilt thou judge?”* This date is two years and five months before the Chaldeans would come up to Jerusalem (Ezek. 24:1ff). At chapter 20, Ezekiel is to *“judge”* Israel by *“causing them to know the abominations of their fathers.”* At chapter 22:2, the prophet is once again told to judge Israel by exposing her sins as is the case in 23:36.
 2. At Ezekiel 14 the elders had assembled to ask Ezekiel a question regarding God's judgments. The Lord instructs Ezekiel not to even give these elders the time of day until they repent of their sins.
 3. Jesus often used this type of approach when dealing with sinners who came to Him with Questions. Rather than answering their questions He dealt with the more important issues at hand, i.e., their sin (cf. Jn. 6:25-28; 8:1-11; 12:32-36). Consider the apostle Paul's instructions regarding such a situation. Paul tells Timothy to *“refuse profane and old wives' fables. And exercise thyself unto godliness:”* (I Tim. 4:7). Refuse (*paraitou*): “to shun and avoid” (Thayer 482). “To avert (turn away), deprecate (disprove of)” (LS 597). “Paul's advice is sound psychology. People who are fanatical in regard to some silly religious matter desire nothing more than to have you argue with them. To do so is to leave the wrong impression as though the matter is worth discussion and argument. That encourages their folly; they think they really have something. For that very reason they will cling to their infatuation more obstinately than ever when one makes the mistake of treating them seriously. The thing to do is refuse, disdain to be bothered by them.”¹⁴
 4. Jesus and Paul were no different than Ezekiel in this area. The prophet was not to entertain these elder's questions that had nothing to do with their sin (idolatry cf. Ezek. 8:12). Men today want to use diversionary tactics to engage us in conversation away from their guilt and shame. Let us be wise and see through their error (see study # 21).
- B. *“and say unto them, Thus saith the Lord Jehovah: In the day when I chose Israel, and swore unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I swore unto them, saying, I am Jehovah your God; in that day I swore unto them, to bring them forth out of the land of Egypt into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands. And I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am Jehovah your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said I would pour out*

¹⁴ R. C. Lenski. Commentary on the New Testament pg. 630

my wrath upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, among which they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt (20:5-9).

1. The Lord had made Himself known to the captives in Egypt through Moses (Ex. 6:2ff). He leads them out of Egypt with a strong arm (leaving Egypt crippled from the plagues).
 2. At Sinai, the Lord exposed His hatred for idolatry (Ex. 20:3). The People rebelled and build a golden calf at Sinai (Ex. 32). The Lord was angry with Israel for their sins but steadied His hand from destroying all of them lest the nations say that God was not powerful enough to take His people out of Egypt and sustain them (Ex. 32:12).
- C. *“So I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them mine ordinances, which if a man do, he shall live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected mine ordinances, which if a man keep, he shall live in them; and my sabbaths they greatly profaned. Then I said I would pour out my wrath upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them out. Moreover also I swore unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they rejected mine ordinances, and walked not in my statutes, and profaned my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them, and I destroyed them not, neither did I make a full end of them in the wilderness”* (20:10-17).
1. Jehovah had given laws for His people to follow while at Sinai that He may sanctify them and make them His and that they may live (Ex. 31:13ff; Deut. 30:15ff)..
 2. God gave Israel the Sabbath as a day of worship that was peculiar to them and was a sign of a covenant with them (Ex. 31:13ff). Though the Lord did all these things for Israel they rebelled against Him and His Sabbaths (Ex. 16:27ff).
 3. Note that on three occasions up to this point (i.e., 20:9, 14, 17) the Lord had revealed His patience and longsuffering with His rebellious people. Though Israel’s *“heart went after idols”* the Lord continued to be patient with them though the sinful ones wandered in the wilderness for 40 years until they died (Numb. 15:32).
- D. *“And I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols. I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God. But the children rebelled against me; they walked not in my statutes, neither kept mine ordinances to do them, which if a man do, he shall live in them; they profaned my sabbaths. Then I said I would pour out my wrath upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew my hand, and wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth. Moreover I swore unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries; because they had not executed mine ordinances, but had rejected my statutes, and had profaned my sabbaths, and their eyes were after their fathers' idols. Moreover also I gave them statutes that were not good, and ordinances wherein they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am Jehovah”* (20:18-26).
1. The younger generation that survived the forty years of wilderness wandering turned out to be just as sinful as their fathers (Numb. 25:1ff).
 2. Again the Lord withheld his wrath against the disobedient children so that His name would not be *“profaned in the sight of the nations.”*
 3. The Lord *“gave them statutes that were not good”* such as sacrificing their children to Moloch in the since that He simply gave them up to their own hard hearted desires (cf. Acts 7:42).

II. Ezekiel Instructed to Expose Israel's Abominations (20:27-49):

- A. *"Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord Jehovah: In this moreover have your fathers blasphemed me, in that they have committed a trespass against me. For when I had brought them into the land, which I swore to give unto them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented the provocation of their offering; there also they made their sweet savor, and they poured out there their drink-offerings. Then I said unto them, What meaneth the high place whereunto ye go? So the name thereof is called Bamah unto this day. Wherefore say unto the house of Israel, Thus saith the Lord Jehovah: Do ye pollute yourselves after the manner of your fathers? and play ye the harlot after their abominations? And when ye offer your gifts, when ye make your sons to pass through the fire, do ye pollute yourselves with all your idols unto this day? And shall I be inquired of by you, O house of Israel? As I live, saith the Lord Jehovah, I will not be inquired of by you; and that which cometh into your mind shall not be at all, in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone"* (20:27-32).
1. Jehovah names the sin of idolatry as blaspheme and a trespass against Him. Israel offered sacrifices to other gods after entering the land of promise and were thereby no different than their rebellious fathers before them (the word "*Bamah*" means high place). The present generation has even gone farther in that they have sacrificed their children to other deities.
 2. Due to Israel's stubbornness the Lord will not hear their inquires. Why should the Lord entertain a rebellious people's request of Him? Their desire was to be like the surrounding nations that worshipped "*wood and stone*" and so the Lord has turned His head from them.
- B. *"As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah"* (20:33-38).
1. As a father loves his children and will not give up on them so the Lord views His people. He will be their king and will rule over them. He will chasten them with the rod of correction. The Lord's "*rod*" is Babylon (Ezek. 7:10-11; Jer. 25:8-9; 51:20; Hab. 1:6ff).
 2. Consider this "*purging*" of the "*rebels and transgressors*" at Ezekiel 9:3-7. This purging would continue in Babylon among the captives. Those who choose ungodliness will not enter back into the land of Israel. Latter Zerubbabel, Ezra, and Nehemiah would lead God's people back to Jerusalem to rebuild its city, walls, religion, and population.
- C. *"As for you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me; but my holy name shall ye no more profane with your gifts, and with your idols. For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations. And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I swore to give unto your fathers. And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah"* (20:39-44).
1. Those who will live sinful will do so (the Lord gives them up to such conduct).

2. Israel had been scattered throughout the nations (such as by the Assyrians and Babylonians) because of their sin. When God brings them back to Jerusalem to worship at His holy mountain (i.e., mount Zion), they will *“know that I am Jehovah.”*
 3. When the remnant has returned to Jerusalem they will with shame remember their sins they had committed against Jehovah. With shame they will realize that their sin was the cause of all the death and terrible judgment of God against their brethren. There was no one to blame but themselves. They will know that they have all received God’s judgments *“according to your corrupt doings.”* The production of shame was the goal of Jehovah God in His people (cf. Jer. 3:22-25) (see study # 15).
 4. Clearly some did repent and thereby made it back to Mount Zion to offer acceptable worship to the Lord. The whole chapter is reminiscent of the Christian’s life today. We may sin, be moved to sorrow by the word of God, and repent. We are assured that God will not give up on us as we ask him to forgive us and repent of our doings (I Jn. 1:9-10).
 5. Jehovah’s *“purpose”* (Lam. 2:17; 4:11, 22) was to move Judah to such sorrow that they would exclaim, ‘I have sinned’ (cf. Jer. 3:13, 25). The book of Lamentations indicates that Jehovah’s purpose had been served (cf. Lam. 1:18, 20; 3:42; 5:16). No man or woman could complain about their sufferings because all were well warned (Lam. 3:39).
- D. *“And the word of Jehovah came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the field in the South; and say to the forest of the South, Hear the word of Jehovah: Thus saith the Lord Jehovah, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched. Then said I, Ah Lord Jehovah! they say of me, Is he not a speaker of parables?”* (20:45-49).
1. Verses 45 – 49 are introductory remarks to the events discussed in chapter 21.
 2. The forest of the South (in context of chapter 21) must be the kingdom of Judah. The fire that Jehovah would kindle is a time of terrible war. Both good (green tree) and bad (dry tree) people will be consumed in this fierce fire of battle.
 3. The people hear the words of Ezekiel and ridicule him for his parabolic statements that they do not understand due to the hardness of their hearts.

Chapter 21

I. Jehovah draws His Sword to wage War (21:1-17):

- A. *“And the word of Jehovah came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the sanctuaries, and prophesy against the land of Israel; and say to the land of Israel, Thus saith Jehovah: Behold, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south to the north: and all flesh shall know that I, Jehovah, have drawn forth my sword out of its sheath; it shall not return any more. Sigh therefore, thou son of man; with the breaking of thy loins and with bitterness shalt thou sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt say, Because of the tidings, for it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and it shall be done, saith the Lord Jehovah”* (21:1-7).
1. The Lord now explains the parable of Ezek. 20:45-49. The forest of the south is Jerusalem and the *“land of Israel”* (i.e., Judah).
 2. Battles take the lives of just and unjust. Ezekiel is to *“sigh”* in great grief and anguish over the terrible events that are about to happen in Jerusalem.

3. The people of Judah would hear these things (Ezekiel's prophecies) and they would see the Chaldeans coming and they will be paralyzed in fear.
- B.** *“And the word of Jehovah came unto me, saying, Son of man, prophesy, and say, Thus saith Jehovah: Say, A sword, a sword, it is sharpened, and also furbished; it is sharpened that it may make a slaughter; it is furbished that it may be as lightning: shall we then make mirth? The rod of my son, it contemneth every tree. And it is given to be furbished, that it may be handled: the sword, it is sharpened, yea, it is furbished, to give it into the hand of the slayer” (21:8-11).*
1. The sword of Jehovah has been sharpened and polished (made ready for war). The polished steel of the sword will flash as lightning as it delivers death blows.
 2. With these horrid thoughts, how can the people of Judah “*make mirth?*” Jeremiah names Nebuchadnezzar by name (Jer. 25:9) being the one that the Lord would use to remove “*the voice of mirth*” (Jer. 25:10). Judah was deluded thinking all was well. They continued to be happy up to the point of seeing the Chaldeans come. Their hearts must have jumped up into their throats when they gained intelligence of the movements of Nebuchadnezzar's armies toward them. Certainly, they learned that Jehovah is God!
- C.** *“Cry and wail, son of man; for it is upon my people, it is upon all the princes of Israel: they are delivered over to the sword with my people; smite therefore upon thy thigh. For there is a trial; and what if even the rod that contemneth shall be no more? saith the Lord Jehovah. Thou therefore, son of man, prophesy, and smite thy hands together; and let the sword be doubled the third time, the sword of the deadly wounded: it is the sword of the great one that is deadly wounded, which entereth into their chambers. I have set the threatening sword against all their gates, that their heart may melt, and their stumblings be multiplied: ah! it is made as lightning, it is pointed for slaughter. Gather thee together, go to the right, set thyself in array, go to the left, whithersoever thy face is set. I will also smite my hands together, and I will cause my wrath to rest: I, Jehovah, have spoken it” (21:12-17).*
1. Ezekiel is told to “*cry and wail*” because this sword of war has come to the princes and people of Judah. Secondly, he is told to smite his thigh which is an indication of alarm and horror (cf. Jer. 31:19). Thirdly, Ezekiel is told to “*smite his hands together and let the sword be doubled*” (i.e., the sword is to produce terrible effects upon the inhabitants of Jerusalem and Judah).
 2. Every gate around the walled city of Jerusalem shall see the sword and the inhabitants will melt in terror.

II. The Sword of Jehovah is identified as Babylon (21:18-27):

- A.** *“The word of Jehovah came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come; they twain shall come forth out of one land: and mark out a place, mark it out at the head of the way to the city. Thou shalt appoint a way for the sword to come to Rabbah of the children of Ammon, and to Judah in Jerusalem the fortified. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shook the arrows to and fro, he consulted the teraphim, he looked in the liver. In his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in the slaughter, to lift up the voice with shouting, to set battering rams against the gates, to cast up mounds, to build forts” (21:18-22).*
1. The slayer that the Lord would give His sword of war (cf. Ezek. 21:11) is now named as “*the king of Babylon.*” Nebuchadnezzar would not only destroy Jerusalem but the Ammonites as well. The nation of the Ammonites was just northeast of the Dead Sea. The Ammonites had a history of being enemies of God's people and so the prophets bitterly wrote of them (cf. Jer. 49:1-6; Amos 1:13-15; Zeph. 2:8-11).
 2. Ezekiel is told to appoint two ways (draw a map on a hard surface) that would indicate Nebuchadnezzar's battle march against Jerusalem and Rabbah (capital of Ammon).
 3. Nebuchadnezzar will come to the point of making a decision as to who to attack first (Jerusalem or Ammon). The king will cast lots using a quiver of arrows with names written on them. He will consult the “*teraphim*” (a deity that represents good fortune). Lastly, the king will “*look in the liver.*” This event considered the state of the liver of a sacrifice to indicate whether one would have good fortune in a certain decision.

4. The results are given. Nebuchadnezzar would attack Jerusalem first by way of siege.
- B.** *“And it shall be unto them as a false divination in their sight, who have sworn oaths unto them; but he bringeth iniquity to remembrance, that they may be taken. Therefore thus saith the Lord Jehovah: Because ye have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your doings your sins do appear; because that ye are come to remembrance, ye shall be taken with the hand. And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him”* (21:23-27).
1. The idea of Nebuchadnezzar marching on Jerusalem and destroying the holy city of God was considered a *“false divination in their sight.”* God had promised His protection to his people as long as they would keep their covenant agreement with Him. The people foolishly broke the Lord covenant by acts of sin and idolatry yet continued to expect God to protect them from their enemies. The Lord would force Israel to remember her sins by acts of war.
 2. The prince of Judah, Zedekiah, is now addressed. The mitre belonged to the High priest. Jehovah instructs Zedekiah to remove the mitre and his own crown for both the monarchy and theocracy of Judah has fallen.
 3. The state of ruined monarchy will continue until the one who has the right to occupy it comes; i.e., Jesus (cf. Gen. 49:10). Jesus would come to reign as king in his kingdom. The Lord’s kingdom would be spiritual as opposed to a physical and political one (cf. Rom. 14:17).

III. A Prophecy against Ammon (21:28-32):

- A.** *“And thou, son of man, prophesy, and say, Thus saith the Lord Jehovah concerning the children of Ammon, and concerning their reproach; and say thou, A sword, a sword is drawn, for the slaughter it is furbished, to cause it to devour, that it may be as lightning; while they see for thee false visions, while they divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, whose day is come in the time of the iniquity of the end”* (21:28-29).
1. The drawn sword prepared for battle (i.e., sharpened and polished) is directed toward Ammon as well as Jerusalem.
 2. Apparently the diviners of Ammon were telling the king that no harm would come of them from Babylon as men were saying in Jerusalem.
- B.** *“Cause it to return into its sheath. In the place where thou wast created, in the land of thy birth, will I judge thee. And I will pour out mine indignation upon thee; I will blow upon thee with the fire of my wrath; and I will deliver thee into the hand of brutish men, skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I, Jehovah, have spoken it”* (21:30-32).
1. The horrid prophecies of Judah included thoughts of hope regarding a remnant surviving the awful battle (cf. Ezek. 6:8; 11:13; 12:16; 14:22ff).
 2. Not so with the Ammonites. The Lord would pierce them through with the sword of His wrath. He warns them to not even take their swords from its sheath. No amount of resistance will be helpful. The Ammonites are devoted to slaughter to the point that *“thou shalt be no more remembered.”*

Chapter 22

I. Judah’s sins Revealed (22:1-16):

- A.** *“Moreover the word of Jehovah came unto me, saying, And thou, son of man, wilt thou judge, wilt thou judge the bloody city? Then cause her to know all her abominations. And thou shalt say, Thus saith the Lord Jehovah: A city that sheddeth blood in the midst of her, that her time may come, and that maketh idols against herself to defile her! Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw*

near, and art come even unto thy years: therefore have I made thee a reproach unto the nations, and a mocking to all the countries. Those that are near, and those that are far from thee, shall mock thee, thou infamous one and full of tumult” (22:1-5).

1. Chapter 21 discussed the judgment of Judah whereas chapter 22 gives the occasion for the judgments made.
2. Ezekiel is told to expose the sins of Judah. Judah’s citizens were guilty of murder and being defiled by idol worship.
3. Because of their sins, the Lord has made them a “*reproach unto the nations, and a mocking to all the countries.*”
4. To be “*infamous*” is to have an “exceedingly bad reputation” (AHD 658). The nations round about examined Judah’s behavior and saw their wickedness so that people would know the “exceedingly bad reputation” of Judah.

B. *“Behold, the princes of Israel, every one according to his power, have been in thee to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the sojourner; in thee have they wronged the fatherless and the widow. Thou hast despised my holy things, and hast profaned my Sabbaths. Slandorous men have been in thee to shed blood; and in thee they have eaten upon the mountains: in the midst of thee they have committed lewdness. In thee have they uncovered their fathers' nakedness; in thee have they humbled her that was unclean in her impurity. And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter. In thee have they taken bribes to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbors by oppression, and hast forgotten me, saith the Lord Jehovah” (22:6-12).*

1. The wicked kings of Judah were guilty of putting innocent men to death (cf. II Kings 21:16; 24:4).
2. Judah was guilty of oppressing the travelers, having wronged the fatherless and widows, despising the Lord’s holy things and having profaned His Sabbaths.
3. God’s people had become sexually immoral as well. They had taken a woman in her time of impurity, committed adultery with their neighbor’s wife, fathers had taken their daughter-in-laws and even their own daughters in incest. Brothers were defiling their sisters and God’s people were defiled. They were lovers of money and would do immoral things to obtain more (see study # 11).

C. *“Behold, therefore, I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I, Jehovah, have spoken it, and will do it. And I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee. And thou shalt be profaned in thyself, in the sight of the nations; and thou shalt know that I am Jehovah” (22:13-16).*

1. To “*smite my hands*” together indicates an act of wrathful indignation. Jehovah was enraged at Judah’s sinful state.
2. The Lord asks a question: “*can thy heart endure, or can thy hands be strong in the days that I shall deal with thee?*” Judah had become complacent and comfortable in their sin. They felt a sense of security that should not have been there (cf. Jer. 5:30).

II. Judah compared to dross from the princes (kings) to the common people (22:17-31):

A. *“And the word of Jehovah came unto me, saying, Son of man, the house of Israel is become dross unto me: all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver. Therefore thus saith the Lord Jehovah: Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my wrath, and I will lay you there, and melt you. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Jehovah, have poured out my wrath upon you” (22:17-22).*

1. God's people had become as "*dross of silver*" (i.e., the impurities of brass, tin, iron, and lead that mix themselves with silver as an alloy). The picture is of an unclean impure people.
 2. The Lord would solve the problem by gathering all the dross to Jerusalem (the furnace) bringing the fire of war upon them (i.e., the siege of Jerusalem) and thereby "*melt*" his people to separate the pure from the impure. When this occurred, Judah would know that "*I, Jehovah, have poured out my wrath upon you.*"
- B. "*And the word of Jehovah came unto me, saying, Son of man, say unto her, Thou art a land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they take treasure and precious things; they have made her widows many in the midst thereof*" (22:23-25).
1. The princes (kings), people, and now prophets are depicted as the object of God's "*indignation.*"
 2. The prophets had devoured souls, taken treasures, made widows in Judah by murdering women's husbands. Their greed for riches moved them to do ungodly acts against others (see study # 11).
- C. "*Her priests have done violence to my law, and have profaned my holy things: they have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them*" (22:26).
1. The priest (those who represent the law of Jehovah cf. Heb. 7:12) had done violence to the law they represented by profaning Jehovah's holy things.
 2. To profane Jehovah's holy things is defined as not making a "*distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean.*" God's people today must make proper distinctions between doctrine and liberties (cf. Rom. 14). Preachers who do not demand brethren to make such a distinction are subject to God's wrath as the priest of the times of Ezekiel (see study # 3).
- D. "*Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing false visions, and divining lies unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken*" (22:27-28).
1. Chapter 13 of Ezekiel revealed the fact that God was against the false prophets who spoke lies as they claimed to speak divine revelation (cf. 13:7ff).
 2. The wickedness of the kings of Judah should have been stopped by the prophets; however, rather than stopping or warning the kings they comforted them in their error (cf. Jer. 5:30; 23:13-17; 29:30-32). Such activity was "*daubing them with untempered mortar.*"
- E. "*The people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the sojourner wrongfully. And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord Jehovah*" (22:29-31).
1. After discussing the princes, priest, and prophets the Lord moves to the general population of Judah. God's people had vexed the poor and oppressed the traveling strangers.
 2. With the broad view of all classes of God's people before us, the Lord exclaims that there is not one righteous man to be found who can make intercession for such a sinful people. His judgment is therefore spoken of in the prophet perfect as though it had already occurred.
 3. Apparently many of the wicked were devoted to death and others were determined to be saved that they may continue God's covenant promise (cf. Ezek. 9:3-6).

Standing in the Gap

Chapter 23

I. The Whoredoms of Israel and Judah Reviewed (23:1-21):

- A. *“The word of Jehovah came again unto me, saying, Son of man, there were two women, the daughters of one mother: and they played the harlot in Egypt; they played the harlot in their youth; there were their breasts pressed, and there was handled the bosom of their virginity. And the names of them were Oholah the elder, and Oholibah her sister: and they became mine, and they bare sons and daughters. And as for their names, Samaria is Oholah, and Jerusalem Oholibah”* (23:1-4).
1. The name “*Oholah*” = The greater sister (not elder; cf. 16:46) because there were ten tribes that she occupied; i.e., The Northern Kingdom of Israel with its capital Samaria. The name “*Oholah*” means “Her tent.” The other sister, “*Oholibah*,” represents the Southern Kingdom of Judah with their two tribes (i.e., Judah and Benjamin) and capital city of Jerusalem. The name “*Oholibah*” means “My tent is in her.” The idea of tent comes from the holy place of worship (i.e., the tabernacle). Note that Israel’s name indicates her self deluded will worship (i.e., her tent) as opposed to Judah which stands as “God tent in her.”
 2. The two of these nations belonged to God; however, they allowed themselves to be fondled in a lewd way by other nations (i.e., they followed them in interest [power, idolatry, culture etc.]).
- B. *“And Oholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbors, who were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding upon horses. And she bestowed her whoredoms upon them, the choicest men of Assyria all of them; and on whomsoever she doted, with all their idols she defiled herself. Neither hath she left her whoredoms since the days of Egypt; for in her youth they lay with her, and they handled the bosom of her virginity; and they poured out their whoredom upon her. Wherefore I delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These uncovered her nakedness; they took her sons and her daughters; and her they slew with the sword: and she became a byword among women; for they executed judgments upon her”* (23:5-10).
1. Oholah (Israel) belonged the Jehovah God in that the two had entered a covenant agreement that Ezekiel compares to a marriage in Ezekiel 16. Rather than being faithful to her husband, Oholah “*doted on her lovers*” (the Assyrians). To “*dote*” is to “show excessive love or fondness... to be foolish or feeble minded as a result of sensuality” (AHD 419). Israel looked and admired the royal garments, majesty of the kingdom, military might, and was utterly love struck. She forgot her first love because she was shallow minded looking to the earthly glories. Being overcome with the beauty and power of Assyria Israel gave herself over to them in adultery giving them tribute money (II Kg. 15:19ff; Hos. 7:11ff). Furthermore she defiled herself with the idolatry of Assyria (cf. II Kg. 16:10-16).
 2. When the Lord saw that His bride was ripe for judgment because she would not repent, He delivered her over to her lovers. Like a woman who follows after others in silly unbridled lust is treated as whore, so Israel was treated by the Assyrians. The Assyrians took Israel captive and others they killed with the sword (II Kings 17:1ff).
- C. *“And her sister Oholibah saw this, yet was she more corrupt in her doting than she, and in her whoredoms which were more than the whoredoms of her sister. She doted upon the Assyrians, governors and rulers, her neighbors, clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. And I saw that she was defiled; they both took one way. And she increased her whoredoms; for she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, with flowing turbans upon their heads, all of them princes to look upon, after the likeness of the Babylonians in Chaldea, the land of their nativity. And as soon as she saw them she doted upon them, and sent messengers unto them into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her soul was alienated from them. So she uncovered her whoredoms, and uncovered her nakedness: then my soul was alienated from her, like as my soul was alienated from her sister. Yet she multiplied her whoredoms, remembering the days of her youth, wherein she had played the harlot in the land of Egypt. And she doted upon*

their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou call to remembrance the lewdness of thy youth, in the handling of thy bosom by the Egyptians for the breasts of thy youth” (23:11-21).

1. Judah’s sinfulness goes much deeper than that of Israel’s. Judah not only played the harlot with the Assyrians but with the Babylonians as well. Rather than learning the lessons from watching Israel be destroyed and exiled by Assyria, they followed her steps and even took an extra step of adultery. The word “*paramour*” means “a lover of either sex, esp. one in an adulterous relationship” (AHD 901).
2. We know that God is light and that sin separates a man from God (cf. Isa. 53:1; I Jn. 1:5-7). Note too that the Lord states of the relationship between both sinful Israel and Judah that they are “*alienated*” from Him due to their sin.
3. As in the days when Israel worshipped the gods of the Egyptians after coming out of Egypt so now God’s people continue to turn to other deities.

II. **The Punishment of Oholibah (Jerusalem) (23:22-35):**

A. *“Therefore, O Oholibah, thus saith the Lord Jehovah: Behold, I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee on every side: the Babylonians and all the Chaldeans, Pekod and Shoa and Koa, and all the Assyrians with them; desirable young men, governors and rulers all of them, princes and men of renown, all of them riding upon horses. And they shall come against thee with weapons, chariots, and wagons, and with a company of peoples; they shall set themselves against thee with buckler and shield and helmet round about; and I will commit the judgment unto them, and they shall judge thee according to their judgments” (23:22-24).*

1. Those who once practiced adultery with Judah will now come and destroy her. Like any foolish relationship that is not built on integrity, sincerity, and truth falls so the affair between Judah and Babylon.
2. Note that God is in control of all events transpiring as He proclaims, “*I will commit the judgment unto them.*” Throughout a study of the major prophets we find that the Babylonians would be a “*battle axe*” (Jer. 51:20), “*rod*” of correction (Ezek. 7:11), and “*sword*” (Ezek. 21:1, 19).

B. *“And I will set my jealousy against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears; and thy residue shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. They shall also strip thee of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more” (23:25-27).*

1. Jehovah is depicted as a jealous husband who shall “*deal with* (his adulterating wife) *in fury.*” Babylon, the battle axe of Jehovah, would ill treat the inhabitants of Judah by cutting off their nose and ears (a common practice of mutilating captive prisoners). Truly God’s wrath is unleashed!
2. After the fury of Jehovah’s jealousy is outpoured upon Judah He would turn to the Chaldeans (cf. Jer. 25:12; 50-51; 50:14).
3. Note that Jehovah would “*make thy lewdness to cease.*” The deluded state of Judah was in no frame of mind to repent and so the Lord would make them cease.

C. *“For thus saith the Lord Jehovah: Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is alienated; and they shall deal with thee in hatred, and shall take away all thy labor, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be uncovered, both thy lewdness and thy whoredoms. These things shall be done unto thee, for that thou hast played the harlot after the nations, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand. Thus saith the Lord Jehovah: Thou shalt drink of thy sister’s cup, which is deep and large; thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and drain it out, and thou shalt gnaw the sherds thereof, and*

shalt tear thy breasts; for I have spoken it, saith the Lord Jehovah. Therefore thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms” (23:28-35).

1. Here we see the whole picture. Judah is depicted as a woman that is married to a man that has taken good care of her yet she turns her back on him when she sees that the “grass is greener” in other fields. She is not willing to struggle with her husband and work through hard times, she rather looks to the wealth and splendor of others and turns her back upon the one that truly loves her. She “*forgets*” and “*cast behind thy back*” the one who truly cares (cf. 22:12).
2. Judah would drink the cup of violence and wrath that Israel drank (cf. Isa. 51:17; Jer. 25:15). The state of intoxication and destruction will cause the nations to ridicule Judah.

III. More on Judah’s sin (23:36-49):

- A. *“Jehovah said moreover unto me: Son of man, wilt thou judge Oholah and Oholibah? then declare unto them their abominations. For they have committed adultery, and blood is in their hands; and with their idols have they committed adultery; and they have also caused their sons, whom they bare unto me, to pass through the fire unto them to be devoured. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of my house” (23:36-39).*
1. While Judah (Oholibah) was proclaiming their “*innocence*” (cf. Jer. 2:35) the Lord proclaimed, “*How do ye say, We are wise, and the law of Jehovah is with us?*” (Jer. 8:8). Judah was so filled with the desires of other nations that they had no clue to what God’s laws said.
 2. The adultery they committed with idols proved that they placed the gods of the Chaldeans and other nations on a par with Jehovah God. So convinced were they that the gods of the other lands were true they sacrificed their sons upon the altars of Moloch (cf. II Kings 21:4-5; Ezek. 16:20-21).
 3. Apparently “*the same day*” that they killed their sons to Moloch they went into Jehovah’s sanctuary on the Sabbath and gave Him worship. Here was a deluded mind that had no clue to truth. They did what they saw best in their own eyes (Jer. 23:16-17) (see study # 25; Bible Worship).
- B. *“And furthermore ye have sent for men that come from far, unto whom a messenger was sent, and, lo, they came; for whom thou didst wash thyself, paint thine eyes, and deck thyself with ornaments, and sit upon a stately bed, with a table prepared before it, whereupon thou didst set mine incense and mine oil. And the voice of a multitude being at ease was with her: and with men of the common sort were brought drunkards from the wilderness; and they put bracelets upon the hands of them twain, and beautiful crowns upon their heads. Then said I of her that was old in adulteries, Now will they play the harlot with her, and she with them. And they went in unto her, as they go in unto a harlot: so went they in unto Oholah and unto Oholibah, the lewd women. And righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood; because they are adulteresses, and blood is in their hands” (23:40-45).*
1. These events are likely what Isaiah reveals in chapter 39 (cf. Isa. 39:1-8). Hezekiah had sent messengers to Babylon. The Babylonian princes came and saw all of Judah’s treasures. Isaiah rebukes Hezekiah for doing this and tells him that the Babylonians would eventually come and take all their treasures away.
 2. The blood that lies in the hands of the adulteresses Oholah and Oholibah were both the souls and the bodies of innocent men and women. With their false teachers they seduced Judah and Israel (cf. Jer. 23) and with their murder they killed the innocent (cf. Ezek. 22:4).
- C. *“For thus saith the Lord Jehovah: I will bring up a company against them, and will give them to be tossed to and fro and robbed. And the company shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord Jehovah” (23:46-49).*

1. When Judah is destroyed for her spiritual adultery she would know that Jehovah is the Lord who proclaims the end before the beginning (cf. Isa. 46:9-10).
2. Note that Judah would be taken captive, robbed, stoned, killed with swords, and their houses will be burned with fire. The design of the punishment is to stop the lewd and adulterous behavior.

Chapter 24

I. The Fall of Jerusalem and her Inhabitants (24:1-14):

- A. *“Again, in the ninth year, in the tenth month, in the tenth day of the month, the word of Jehovah came unto me, saying, Son of man, write thee the name of the day, even of this selfsame day: the king of Babylon drew close unto Jerusalem this selfsame day”* (24:1-2).
 1. The ninth year would be nine years into Jehoiachin’s captivity (cf. Ezek. 1:2).
 2. Note that this is the same date that Jeremiah proclaims that Babylon marched on Judah (cf. II Kings 25:1-7; Jer. 52:4) (i.e., 9th year of Zedekiah’s reign).
- B. *“And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord Jehovah, Set on the caldron, set it on, and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and also a pile of wood for the bones under the caldron; make it boil well; yea, let the bones thereof be boiled in the midst of it”* (24:3-5).
 1. While the siege of Jerusalem begins, the prophet Ezekiel is to pronounce a parable that will depict the horrid events to come during the war.
 2. Jerusalem and her inhabitants are represented as a pot with flesh boiling away to death by the fires of war.
- C. *“Wherefore thus saith the Lord Jehovah: Woe to the bloody city, to the caldron whose rust is therein, and whose rust is not gone out of it! Take out of it piece after piece; No lot is fallen upon it. For her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground, to cover it with dust. That it may cause wrath to come up to take vengeance, I have set her blood upon the bare rock, that it should not be covered”* (24:6-8).
 1. These verses seem to further explain the parable of 24:2-5. Judah was guilty of shedding innocent blood and was to be thereby punished. There was no shame in their doings (cf. Jer. 6:15). Judah murdered the innocent and left their blood uncovered (i.e., on bare rocks that could not absorb the blood).
 2. The rusty pot would be boiled and then taken from the fire (i.e., the inhabitants would be killed and some taken captive). The prophet pronounces a “*woe*” upon the city for the catastrophic war that they were about to experience.
- D. *“Therefore thus saith the Lord Jehovah: Woe to the bloody city! I also will make the pile great. Heap on the wood, make the fire hot, boil well the flesh, and make thick the broth, and let the bones be burned. Then set it empty upon the coals thereof, that it may be hot, and the brass thereof may burn, and that the filthiness of it may be molten in it, that the rust of it may be consumed. She hath wearied herself with toil; yet her great rust goeth not forth out of her; her rust goeth not forth by fire. In thy filthiness is lewdness: because I have cleansed thee and thou wast not cleansed, thou shalt not be cleansed from thy filthiness any more, till I have caused my wrath toward thee to rest. I, Jehovah, have spoken it: it shall come to pass, and I will do it: I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord Jehovah”* (24:9-14).
 1. The Lord had attempted to cleanse Judah through the prophets’ messages yet Judah rejected, mocked, and despised their words (II Chron. 36:15-16). Jeremiah warned Judah for 23 years yet they rejected his words (Jer. 25:1-5).
 2. The city of Jerusalem was filthy. After the inhabitants were boiled, the city itself was to be blazed with fire.

II. Jehovah takes the life of Ezekiel's Wife that He may Teach the Captives a Lesson (24:15-):

- A. *“Also the word of Jehovah came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet thou shalt neither mourn nor weep, neither shall thy tears run down. Sigh, but not aloud, make no mourning for the dead; bind thy headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded”* (24:15-18).
1. The desire of Ezekiel's eyes was his wife. Jehovah would take her away with a “*stroke*” (sudden death inflicted by God).
 2. Ezekiel's reaction to the event was prescribed for him. Jehovah commanded that Ezekiel not mourn the death of his wife (no tears were to be allowed to fall down his face). Ezekiel was not to eat the bread of mourners either (bread that people would prepare and bring to him out of sympathy for the dead).
- B. *“And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I said unto them, The word of Jehovah came unto me, saying, Speak unto the house of Israel, Thus saith the Lord Jehovah: Behold, I will profane my sanctuary, the pride of your power, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left behind shall fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away in your iniquities, and moan one toward another. Thus shall Ezekiel be unto you a sign; according to all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord Jehovah”* (24:19-24).
1. The events that took place peaked the interest of those who were sorrowing over the death of Ezekiel's wife. When they asked him questions about his lack of sorrow he was to respond that in the same manner the inhabitants of Jerusalem would react when they lost their wives, sons, and daughters to the fury of the Lord for their sins.
 2. The book of Lamentations reveals the very responses of Judah (cf. Lam. 1:16-22).
- C. *“And thou, son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their heart, their sons and their daughters, that in that day he that escapeth shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb: so shalt thou be a sign unto them; and they shall know that I am Jehovah”* (24:25-27).

Chapter 25

I. An Oracle against Ammon (25:1-7):

- A. *“And the word of Jehovah came unto me, saying, Son of man, set thy face toward the children of Ammon, and prophesy against them: and say unto the children of Ammon, Hear the word of the Lord Jehovah: Thus saith the Lord Jehovah, Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity: therefore, behold, I will deliver thee to the children of the east for a possession, and they shall set their encampments in thee, and make their dwellings in thee; they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the children of Ammon a couching-place for flocks: and ye shall know that I am Jehovah”* (25:1-5).
1. Ammon, the nation east of the Jordan River, had long been an enemy of God's people. We find Jotham, King of Judah and son of Uzziah fighting against them at II Chron. 27:5. Jeremiah records that Baalis, King of the children of Ammon, decided to pay to have Gedaliah (appointed governor of Judah) assassinated probably to further disrupt Judah (Jer. 40:13-14).
 2. Jeremiah pronounces an oracle against Ammon at Jeremiah 49:1-6 because they had taken possession of Gad (one of the territories east of the Jordan) at a point in time when Israel was

weak (cf. Amos 1:13-15). Ammon (along with Moab) were descendants of Lot (Gen. 19), yet they had fallen into gross idolatry worshipping the god “*Malcom*” (cf. Jer. 49:1-6).

3. The long history of conflict and strained relations between Israel and Ammon is culminated in the statement by Ammon toward Judah saying, “*Aha, against my sanctuary, when it was profaned and against Israel, when it was made desolate; and against the house of Judah, when they went into captivity.*” To say “*Aha*” is to exercise “contemptuous and malicious joy.”¹⁵
4. Jehovah’s main complaint against Ammon is that they exercised malicious joy over the fact that Judah had profaned the Lord’s sanctuary with their idolatry (cf. Ezek. 5:11; 23:38-39).

B. “*For thus saith the Lord Jehovah: Because thou hast clapped thy hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the land of Israel; therefore, behold, I have stretched out my hand upon thee, and will deliver thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am Jehovah*” (25:6-7).

1. Zephaniah records Ammon’s “*reviling*” and “*magnifying themselves against the people of Jehovah*” (Zeph. 2:8-10). Here, Ezekiel adds Ammon’s “*clapping of the hands and stamping with the feet*” as a “*rejoicing*” on their part over the fall and captivity of Judah. The Lord will certainly punish those who are evil among His own people; yet, those who are wicked the world over shall too be judged.
2. Ammon would be subject to Jehovah’s wrath for their ill treatment of Israel (cf. Ezek. 21:28ff).

II. An Oracle against the Moabites (25:8-11):

A. “*Thus saith the Lord Jehovah: Because that Moab and Seir do say, Behold, the house of Judah is like unto all the nations; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the children of the east, to go against the children of Ammon; and I will give them for a possession, that the children of Ammon may not be remembered among the nations*” (25:8-10).

1. Jeremiah had pronounced an oracle against the Moabites at Jer. 48:1ff. Moab, a descendant of Lot (cf. Gen. 19), had left off following Jehovah and worshipped Chemosh (Jer. 48:7-8). Moab had rejoiced over the fall of Judah as did Ammon (cf. Jer. 40:14). Jeremiah records the sin of pride being a primary issue with the profligate nation (cf. Jer. 48:26-30). Isaiah recorded the fact that Moab would not go unpunished (cf. Isa. 15-16).
2. Ezekiel reveals the contempt that Moab had for Israel in that they said, “*Behold, the house of Judah is like unto all the nations.*” The idea that Israel was God’s sovereign choice to bring His seed promise through was a source of jealousy for Moab.

B. “*and I will execute judgments upon Moab; and they shall know that I am Jehovah*” (25:11).

1. Again, the universal reign of Jehovah God is depicted in this verse. God is not the God of Israel alone, but the God of all history and the world’s geography.
2. Note that Jehovah executes judgments against Moab because they worshipped other deities, laughed at Israel’s fall, and were filled with pride. This helps us to understand that all nations are subject to Jehovah’s laws.
3. God is the God of all as all souls belong to Him (cf. Ezek. 18:4; cf. Jer. 32:27 [He is the God of all flesh]) (see study # 10).

III. An Oracle against Edom (25:12-14):

A. “*Thus saith the Lord Jehovah: Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them*” (25:12).

1. The Edomites were descendants of Esau (cf. Gen. 25:30; 36:8-9). Edom was a nation filled with pride and arrogance (cf. Jer. 49:16). Psalms 137:7 reveals the fact that Edom rejoiced, as did Ammon, over the fall of Judah.
2. Through out the scriptures, the name of Edom is used as a representative of all Jehovah’s enemies (Isaiah 34:8ff and Jeremiah 49:7). Edom would be brought down off her high horse of pride by Jehovah God (cf. Jer. 49:7-22).

¹⁵ Ibid. pp. 206

B. *“therefore thus saith the Lord Jehovah, I will stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; even unto Dedan shall they fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my wrath; and they shall know my vengeance, saith the Lord Jehovah”* (25:13-14).

1. Teman and Dedan are mentioned together in the oracle against Edom at Jeremiah 49:7-10.
2. “These names denote not cities, but districts. Teman is the southern portion of Idumaea; and Dedan is therefore the northern district. Dedan is probably not the Cushite tribe mentioned in Gen. 10:7, but the tribe of the same name which sprang from the sons of Abraham by Keturah (Gen. 25:3), and which is also mentioned in Jer. 49:8 in connection with Edom.”¹⁶

IV. An Oracle against Philistia (25:15-17):

A. *“Thus saith the Lord Jehovah: Because the Philistines have dealt by revenge, and have taken vengeance with despite of soul to destroy with perpetual enmity;”* (25:15).

1. While Ammon, Moab, and Edom all rejoiced over the fall of Judah, the Philistines are depicted by Ezekiel as a people who have in some unrevealed way, “taken vengeance with despite of soul” to destroy God’s people.
2. The Philistines are marked by their spirit of “*revenge.*”

B. *“therefore thus saith the Lord Jehovah, Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with wrathful rebukes; and they shall know that I am Jehovah, when I shall lay my vengeance upon them”* (25:16-17).

Chapter 26

I. An Oracle against Tyre (26:1-21):

A. *“And it came to pass in the eleventh year, in the first day of the month, that the word of Jehovah came unto me, saying, Son of man, because that Tyre hath said against Jerusalem, Aha, she is broken that was the gate of the peoples; she is turned unto me; I shall be replenished, now that she is laid waste: therefore thus saith the Lord Jehovah, Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth its waves to come up. And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord Jehovah; and she shall become a spoil to the nations. And her daughters that are in the field shall be slain with the sword: and they shall know that I am Jehovah”* (26:1-6).

1. The 11th year of Jehoichin’s captivity was the year in which Jerusalem was destroyed by Nebuchadnezzar (II Kings 25:2-9; Jer. 52:6-12). Tyre is the capital city of Phoenicia situated on the coast of the Mediterranean Sea (North of the Sea of Galilee).
2. Tyre’s sin was that they too said “*Aha*” (an expression of malicious joy) regarding the fall of Judah and Jerusalem. The meaning of Jerusalem being the “*gate of the peoples*” probably lies in the idea of Judah’s strict religious practices and the closing of their borders to other Gentile nations. Tyre considered it an economic advantage to have Judah destroyed and her gates open to the nations. Jehovah pronounces woe upon the rebellious and sinful capital city.

B. *“For thus saith the Lord Jehovah: Behold, I will bring upon Tyre Nebuchadrezzar king of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company, and much people. He shall slay with the sword thy daughters in the field; and he shall make forts against thee, and cast up a mound against thee, and raise up the buckler against thee. And he shall set his battering engines against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise*

¹⁶ Ibid. pp. 209

of the horsemen, and of the wagons, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people with the sword; and the pillars of thy strength shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the waters. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee a bare rock; thou shalt be a place for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken it, saith the Lord Jehovah” (26:7-14).

1. Nebuchadnezzar is named as the foe that will march on Tyre and destroy their power.
 2. Nebuchadnezzar would bring up horses, chariots, horsemen, and much people. They would slaughter the people of Tyre with the sword.
 3. All those things that Tyre trusted in (i.e., riches, their city walls, and their daughters), would be taken away from them for their rebellion.
- C. *“Thus saith the Lord Jehovah to Tyre: shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay aside their robes, and strip off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble every moment, and be astonished at thee. And they shall take up a lamentation over thee, and say to thee, How art thou destroyed, that wast inhabited by seafaring men, the renowned city, that was strong in the sea, she and her inhabitants, that caused their terror to be on all that dwelt there! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be dismayed at thy departure” (26:15-18).*
1. The neighboring islands would not literally hear the sounds of battle and the walls falling yet they would get word of it by way of traveling news.
 2. When the news hit, others islands would be clothed in terror. All were familiar with the might of Tyre and the thought of it falling was inconceivable. Thereby when Tyre falls, all the islands are amazed and filled with fear. There would be a great commotion in the isles.
- D. *“For thus saith the Lord Jehovah: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee; then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, in the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living: I will make thee a terror, and thou shalt no more have any being; though thou be sought for, yet shalt thou never be found again, saith the Lord Jehovah” (26:19-21).*
1. Flooding the city of Tyre with water will cause the inhabitants to go into the realm of the dead with all those who fell in the antediluvian days. Said men were filled with wickedness as the inhabitants of Tyre and so suffer the same fate.
 2. When the Lord has destroyed Tyre, He shall *“set glory in the land of the living.”* It may be that this is a reference to the coming spiritual kingdom of Jehovah God (i.e., the church) that would have an everlasting existence.

Chapter 27

I. The Riches and Glory of Tyre (27:1-25):

- A. *“The word of Jehovah came again unto me, saying, And thou, son of man, take up a lamentation over Tyre; and say unto Tyre, O thou that dwellest at the entry of the sea, that art the merchant of the peoples unto many isles, thus saith the Lord Jehovah: Thou, O Tyre, hast said, I am perfect in beauty. Thy borders are in the heart of the seas; thy builders have perfected thy beauty. They have made all thy planks of fir-trees from Senir; they have taken a cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy benches of ivory*

inlaid in boxwood, from the isles of Kittim. Of fine linen with broidered work from Egypt was thy sail, that it might be to thee for an ensign; blue and purple from the isles of Elishah was thine awning. The inhabitants of Sidon and Arvad were thy rowers: thy wise men, O Tyre, were in thee, they were thy pilots. The old men of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to deal in thy merchandise. Persia and Lud and Put were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and valorous men were in thy towers; they hanged their shields upon thy walls round about; they have perfected thy beauty” (27:1-11).

1. The city of Tyre is compared to a beautiful ship that has been built by those who spare no expense.
2. Tyre is a beautiful ship and she knows it. Tyre is depicted as saying, “*I am perfect in beauty*” to illustrate her pride. She is geographically situated in the best area in the sea for a port to other nations. The ships planks, mast, oars, benches for rowing, sail, awning for protection from the sun, rowers, pilots, and calkers of holes were the best and most expensive that the would had to offer.
3. The city was armed to the teeth with walls and towers which were guarded and protected by hired “*men of war.*”

B. *“Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded for thy wares. Javan, Tubal, and Meshech, they were thy traffickers; they traded the persons of men and vessels of brass for thy merchandise. They of the house of Togarmah traded for thy wares with horses and war-horses and mules. The men of Dedan were thy traffickers; many isles were the mart of thy hand: they brought thee in exchange horns of ivory and ebony. Syria was thy merchant by reason of the multitude of thy handiworks: they traded for thy wares with emeralds, purple, and broidered work, and fine linen, and coral, and rubies. Judah, and the land of Israel, they were thy traffickers: they traded for thy merchandise wheat of Minnith, and pannag, and honey, and oil, and balm. Damascus was thy merchant for the multitude of thy handiworks, by reason of the multitude of all kinds of riches, with the wine of Helbon, and white wool. Vedan and Javan traded with yarn for thy wares: bright iron, cassia, and calamus, were among thy merchandise. Dedan was thy trafficker in precious cloths for riding. Arabia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and goats, in these were they thy merchants. The traffickers of Sheba and Raamah, they were thy traffickers; they traded for thy wares with the chief of all spices, and with all precious stones, and gold. Haran and Canneh and Eden, the traffickers of Sheba, Asshur and Chilmad, were thy traffickers. These were thy traffickers in choice wares, in wrappings of blue and broidered work, and in chests of rich apparel, bound with cords and made of cedar, among thy merchandise. The ships of Tarshish were thy caravans for thy merchandise: and thou wast replenished, and made very glorious in the heart of the seas” (27:12-25).*

1. Verses 1-11 depicted the city of Tyre as a beautiful ship that sets sail in the sea. Verses 12 – 25 indicate the places this ship made itself available for commerce.
2. The different peoples, lands, and cities that traded with Tyre came from the four corners of the world and back again. The list begins with the further westward city of Tarshish then to the extreme North to Asia. The list continues to the remotest east of the Mediterranean Sea and then back to Tarshish (full circle).
3. Tyre traded for precious metals and stones, slaves, horses, ivory, purple, wheat, clothes, cattle, and spices with all nations.

II. The Fall of Tyre (27:26-36):

A. *“Thy rowers have brought thee into great waters: the east wind hath broken thee in the heart of the seas. Thy riches, and thy wares, thy merchandise, thy mariners, and thy pilots, thy calkers, and the dealers in thy merchandise, and all thy men of war, that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin” (27:26-27).*

1. Tyre has been depicted as a beautiful ship with great riches. The beautiful Tyrianian ship had men to man the ship that are the best in the sea fairing business. Now, these skilled sea men steer the ship of Tyre into treacherous waters.
 2. The beautiful ship is wrecked in the sea and all its mariners and merchandise is sunk in the depths by a destructive east wind. "In Palestine (Arabia and Syria) the east wind is characterized by continued gusts; and if it rises into a tempest, it generally causes great damage on account of the violence of the gusts."¹⁷
- B.** *"At the sound of the cry of thy pilots the suburbs shall shake. And all that handled the oar, the mariners, and all the pilots of the sea, shall come down from their ships; they shall stand upon the land, and shall cause their voice to be heard over thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee in bitterness of soul with bitter mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, Who is there like Tyre, like her that is brought to silence in the midst of the sea? When thy wares went forth out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid; they are troubled in their countenance. The merchants among the peoples hiss at thee; thou art become a terror, and thou shalt nevermore have any being"* (27:28-36).
1. When the world that had traded with Tyre witnesses her fall they stand upon the sea shore and lament with every form of sorrow that is known to man (i.e., they cry, cast dust upon their heads, wallow in ashes, make themselves bald, gird themselves with sackcloth, and sing a song of lamentation).
 2. Why did this ship wreck occur to a powerhouse merchant such as Tyre? As Ammon expressed malicious joy over the fall of Judah so did Tyre (cf. Ezek. 25:3; 26:2). Isaiah states that Tyre was a city filled with "*pride*" due to the state of riches she had obtained (Isa. 23:9). Tyre and Sidon go down in history as two very ungodly cities compared to Sodom and Gomorrah (cf. Matt. 11:20ff). God will not be mocked by the nations. He is a God of justice and so those who reject Him shall feel His wrath (whether that be His own people or those of the world). All of humanity gives answer to the one true God (see study # 10).

Chapter 28

I. Overthrow of the king of Tyre (28:1-10):

- A.** *"The word of Jehovah came again unto me, saying, Son of man, say unto the prince of Tyre, Thus saith the Lord Jehovah: Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God, though thou didst set thy heart as the heart of God;-- behold, thou art wiser than Daniel; there is no secret that is hidden from thee; by thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches;"* (28:1-5).
1. More information is given regarding the sin of Tyre. The king of Tyre was filled with pride and said within himself, "*I am a god, I sit in the seat of God, in the midst of the seas.*" The king's deluded state of mind is brought down to earth by Jehovah in that the Lord proclaims, "*yet thou art a man.*" Nebuchadnezzar had similarly made such a proclamation of deity and the Lord brought him low (cf. Isa. 14:13-14).

¹⁷ Ibid. pp. 229

2. The king of Tyre concluded, in his deluded state, that since Tyre was so rich and powerful he must surely be a god. The state of Tyre left the king believing that he was truly wiser than Daniel who interpreted kings dreams (made known the unknown) by the power of God.
3. In all reality, the king's success was due to trade and his wisdom was the cleverness of men in that he apparently made good business decisions. Cleverness and trade do not equate to deity.

B. *“therefore thus saith the Lord Jehovah: Because thou hast set thy heart as the heart of God, therefore, behold, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit; and thou shalt die the death of them that are slain, in the heart of the seas. Wilt thou yet say before him that slayeth thee, I am God? But thou art man, and not God, in the hand of him that woundeth thee. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord Jehovah”* (28:6-10).

1. The most violent of armies among the nations will come up against the pride of Tyre and kill with the sword all who stand in their way (cf. Ezek. 30:11).
2. The king of Tyre has reality struck deep into his chest in the form of a sword. Deity cannot be killed yet the king of Tyre is slaughtered as a common man by the sword. Now the king knows that there is only one God, Jehovah is His name.

II. A Lamentation over the Death of the King of Tyre (28:11-19):

A. *“Moreover the word of Jehovah came unto me, saying, Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee”* (28:11-15).

1. The king of Tyre's life is compared to that of Adam's when placed in the Garden of Eden and latter falls in sin. The king was placed in the beauty and riches of Tyre and ordained as king (the day of his creation).
2. As Adam was created clean and perfect before he sinned in the Garden of Eden so the king of Tyre was innocent before pride and riches entered into his heart. When the sin of pride hit him he was separated from Jehovah God (cf. Isa. 59:1-2) (see study # 11).

B. *“By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being”* (28:16-19).

1. Though once innocent, now the king is guilty of sin and Jehovah exposes his deeds. The “abundance of thy traffic,” “thy heart being lifted up because of thy beauty,” and “profaning of thy sanctuaries.”
2. These sins are referred to by Jehovah as the “multitude of thine iniquities.” The king's heart was filled with pride when he saw the massive money rolling in as a result of the trafficking commerce and the beauty of Tyre. Consequently, the king “profaned the sanctuaries” which indicates the temples of deities that were destroyed by the king of Tyre's sinful actions and the consequences thereof. The king's sinfulness gave opportunity to Jehovah to prove that there is no God be He alone!

II. Ezekiel Commanded to prophesy the Fall of Sidon (28:20-26):

- A. *“And the word of Jehovah came unto me, saying, Son of man, set thy face toward Sidon, and prophesy against it, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Sidon; and I will be glorified in the midst of thee; and they shall know that I am Jehovah, when I shall have executed judgments in her, and shall be sanctified in her. For I will send pestilence into her, and blood into her streets; and the wounded shall fall in the midst of her, with the sword upon her on every side; and they shall know that I am Jehovah”* (28:20-23).
1. The city of Sidon (just 30 miles north of Tyre) has Jehovah *“against thee.”*
 2. Sidon would suffer disease and the sword of war for her part in defaming Israel and taking pleasure in Judah’s downfall. When the Lord’s judgments come to pass, *“they shall know that I am Jehovah.”*
- B. *“And there shall be no more a pricking brier unto the house of Israel, nor a hurting thorn of any that are round about them, that did despite unto them; and they shall know that I am the Lord Jehovah. Thus saith the Lord Jehovah: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be sanctified in them in the sight of the nations, then shall they dwell in their own land which I gave to my servant Jacob. And they shall dwell securely therein; yea, they shall build houses, and plant vineyards, and shall dwell securely, when I have executed judgments upon all those that do them despite round about them; and they shall know that I am Jehovah their God”* (28:24-26).
1. The Lord will remove all those nations who rejoiced in a malicious manner over the fall of Judah and Israel.
 2. The Lord will then gather the survivors and reestablish the land of Canaan as His people’s possession.

Concluding thoughts on the judgments against Tyre and Sidon (chapters 26-28):

Tyre’s twofold sin consisted of exercising malicious joy over the fall of Jerusalem (Ezek. 26:2) and being filled with pride (Isa. 23:9). Tyre’s joy over the downfall of others proved their wretched spiritual state of mind. Tyre’s trust had been set in their riches gained from world wide trade (Ezek. 26:12; 27:27), their army (Ezek. 27:11), and the city’s walls and towers (Ezek. 26:4; 27:11). Such success in the eyes of the world caused Tyre to lift their selves up in a state of delusion and proclaim, *“I am a god”* (cf. Ezek. 28:2). They directed their own steps through confidence of the flesh. Jeremiah had said, *“O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps”* (Jer. 10:23). Tyre considered themselves deity due to their high state of riches and worldly wisdom so that they determined to direct their own steps in proclaiming their king to be deity and following his sinful ways (Ezek. 28:16).

The primary lesson we learn from the cities of Tyre and Sidon is that riches will not save a man in the end of all things. Tyre had trusted in her riches yet Jehovah destroyed the city. Where were the riches to save the king of Tyre who in a state of delusion, proclaimed his deity, and was slaughtered by another man in war (Ezek. 28:9)? Secondly, we learn that certainly *“pride comes before the fall”* (Prov. 16:18). All of Tyre’s hopes, trust, and security rest in their riches and world renown trade market. When one places their hopes in things other than Jehovah they are doomed and truly without hope and security. Solomon wrote, *“there is a way which seems right unto a man; but the end thereof are the ways of death”* (Prov. 14:12).

Chapter 29

Preface to Chapter 29-32

Chapters 29 – 32 are judgments against Egypt. The chapters are divided into seven sections beginning with *“the word of Jehovah came unto me.”* The sin of Egypt was her pride and arrogance (Ezek. 30:18; 32:12). Jehovah refers to Pharaoh of Egypt (Hophra) as a *“monster”* (crocodile) (Ezek. 29:3) because he set himself up as deity claiming the creation of the Nile River. Later, at chapter 32:2, we find that the wicked influence of

Egypt, the great sea monster, had been felt among the nations. Truly the “*day of Jehovah*” was near for Egypt (Ezek. 30:3).

The sin of God’s people, in relation to Egypt, was that they had allied themselves with Egypt seeking their protection rather than looking to Jehovah. Hezekiah, King of Judah, did this at some point where Assyria had threatened the security of Judah (II Kings 18:19-35; Isa. 30:1-5; 31:1; Isa. 36:6ff). Zedekiah, King of Judah, looked for help from Egypt against Babylon (Jer. 37:1-10; 43:8-13; Lam. 4:17). Jehovah was thereby provoked to jealousy and angered by Judah’s lack of faith in Him and Pharaoh’s pride. The sin of Egypt and the adulterous practices of Judah (cf. Ezek. 16:26-27), in relation to Egypt, brought the judgments of Ezekiel 29 – 32 against this once mighty nation. After the Lord was finished with Egypt, she would not be a source of “*confidence*” for Israel ever again (cf. Ezek. 29:16). Babylon would destroy her (Ezek. 29:19; 32:11) and she would go down into Shoel sharing a shameful fate of other wicked nations (Ezek. 32:31-32).

I. The Judgment of Pharaoh and the people of Egypt (1st word of Jehovah against Egypt) (29:1-16):

A. *“In the tenth year, in the tenth month, in the twelfth day of the month, the word of Jehovah came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt; speak, and say, Thus saith the Lord Jehovah: Behold, I am against thee, Pharaoh king of Egypt, the great monster that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made it for myself” (29:1-3).*

1. II Kings 25:1-3 tells us that Jerusalem was besieged by Nebuchadnezzar in from the 9th to 11th year of Jehoiachin’s captivity. This judgment of Egypt came in the middle of the siege of Jerusalem.
2. The sin of Egypt (Pharaoh Hophra [588 569 B. C.]) was pride. Jehovah had set His face against Egypt because their ruler claimed the glory that belonged to Jehovah as creator. Pharaoh’s pride is depicted in the statement, “*My river is mine own, and I have made it for myself.*”
3. Words of blasphemy justify the Lord’s use of the word “*monster*” (crocodile) to describe Pharaoh. The words of Pharaoh convict him. He depicts himself as a crocodile sitting in the Nile ruling over it as the all powerful beast of the nation. The idea of a crocodile is the standing symbol of Egypt in the scriptures (leviathan) (cf. Isa. 27:1; 51:9; Ps. 74:13-14).

B. *“And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, with all the fish of thy rivers which stick unto thy scales. And I will cast thee forth into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together, nor gathered; I have given thee for food to the beasts of the earth and to the birds of the heavens” (29:4-5).*

1. With a hook in the jaw of the monster Jehovah would draw the beast out of the Nile on to dry ground.
2. The fish that are attached to the scales of the monster will be brought out onto dry ground as well. Many believe the fish to be representative of the inhabitants of Egypt that gave assent to Pharaoh’s pride.

C. *“And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and didst rend all their shoulders; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus saith the Lord Jehovah: Behold, I will bring a sword upon thee, and will cut off from thee man and beast. And the land of Egypt shall be a desolation and a waste; and they shall know that I am Jehovah. Because he hath said, The river is mine, and I have made it; therefore, behold, I am against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation, from the tower of Seveneh even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt a desolation in the midst of the countries that are desolate; and her cities among the cities that are laid waste shall be a desolation forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries” (29:6-12).*

1. God's people had put their trust in Egypt for help against Assyria and Babylon in times past to provoke the Lord to anger.
 2. Egypt was like a deceptive branch. They appeared to be strong yet when Judah grabbed it for support they broke and left the one grasping wounded.
 3. The Lord emphatically repeats the judgment against Egypt due to the pride of Pharaoh's claim to be creator of the Nile and responsible for all of Egypt's success.
- D. *"For thus saith the Lord Jehovah: At the end of forty years will I gather the Egyptians from the peoples whither they were scattered; and I will bring back the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their birth; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations: and I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn to look after them: and they shall know that I am the Lord Jehovah"* (29:13-16).
1. Nebuchadnezzar defeated Pharaoh-necho of Egypt at the Euphrates River during the fourth year of Jehoiakim (605 BC).
 2. Jeremiah tells of Nebuchadnezzar's success of war against Egypt and the subsequent captivity and dispersion of the Egyptians at Jeremiah 43:8-13.
 3. When the Lord had accomplished His judgments against Egypt, they would not be a power that would ever seduce His people again.

II. Conquest and Plundering of Egypt by Nebuchadnezzar (2nd word of Jehovah against Egypt) (29:17-21):

- A. *"And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of Jehovah came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyre: every head was made bald, and every shoulder was worn; yet had he no wages, nor his army, from Tyre, for the service that he had served against it"* (29:17-18).
1. Seventeen years after Ezekiel makes the previous judgment against Egypt, Jehovah gives the prophet another word concerning the monstrous nation.
 2. The king of Tyre had sinned in the same manner as Pharaoh (i.e., he deified himself [cf. Ezek. 28:2]). The judgment of Tyre was set for destruction (Ezek. 26-28). Jehovah would use the Babylonians as His battle axe against a people filled with pride.
- B. *"Therefore thus saith the Lord Jehovah: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry off her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt as his recompense for which he served, because they wrought for me, saith the Lord Jehovah. In that day will I cause a horn to bud forth unto the house of Israel, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Jehovah"* (29:19-21).
1. Thirteen years past in the siege and war with Tyre and there was no reward for the army of Nebuchadnezzar. Jehovah strengthens the hands of Nebuchadnezzar and at the same time punishes Egypt for her pride by giving the treasures of Egypt into the hands of Nebuchadnezzar.
 2. The *"horn to bud forth unto the house of Israel"* is likely the idea that the hope of salvation would be restored in Israel as opposed to another nation. No longer would Israel look to other nations such as Egypt for confidence in trying days but they would look to the horn of their salvation through Jehovah God. The horn represents might and strength in the scriptures and so the figure can be applied to the future church and truth that Jesus would be over.

Chapter 30

I. The Day of Judgment upon Egypt (3rd word of Jehovah against Egypt) (30:1-19):

- A. *“The word of Jehovah came again unto me, saying, Son of man, prophesy, and say, Thus saith the Lord Jehovah: Wail ye, Alas for the day! For the day is near, even the day of Jehovah is near; it shall be a day of clouds, a time of the nations. And a sword shall come upon Egypt, and anguish shall be in Ethiopia, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Put, and Lud, and all the mingled people, and Cub, and the children of the land that is in league, shall fall with them by the sword”* (30:1-5).
1. The “*day of Jehovah*” is a day of judgment against the ungodly of the world. The prophet Joel used the phrase quite often in his short letter (cf. Joel 1:15; 2:1, 11, 31; 3:14). The time of judgment is too referred to as “*a day of clouds*” (cf. Joel 2:2).
 2. Egypt shall be taken by the sword on this day of judgment along with her allies (i.e., Ethiopia, Put [Libyans], and Lud [African Lydians]).
- B. *“Thus saith Jehovah: They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Seveneh shall they fall in it by the sword, saith the Lord Jehovah. And they shall be desolate in the midst of the countries that are desolate; and her cities shall be in the midst of the cities that are wasted. And they shall know at I am Jehovah, when I have set a fire in Egypt, and all her helpers are destroyed. In that day shall messengers go forth from before me in ships to make the careless Ethiopians afraid; and there shall be anguish upon them, as in the day of Egypt; for, lo, it cometh”* (30:6-9).
1. Who are they that “*uphold Egypt?*” Clearly the princes and idols of Egypt (30:13), fortified cities (30:15), and the men of war (30:17) represent those who “*uphold Egypt.*” Everything that represented the power and might of Egypt and that the citizens placed their hope in is found in this statement.
 2. Jehovah would “*set a fire in Egypt*” by way of warfare. When the Ethiopians hear of the tragedy in Egypt they will be “*afraid.*”
- C. *“Thus saith the Lord Jehovah: I will also make the multitude of Egypt to cease, by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought in to destroy the land; and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and will sell the land into the hand of evil men; and I will make the land desolate, and all that is therein, by the hand of strangers: I, Jehovah, have spoken it”* (30:10-12).
1. Nebuchadnezzar (Babylon) would be the executor of Jehovah’s judgment against Egypt.
 2. The Lord would dry up all the arms and canals of the Nile River to make access of Egypt easy for the Babylonians and to physically stress the Egyptians.
- D. *“Thus saith the Lord Jehovah: I will also destroy the idols, and I will cause the images to cease from Memphis; and there shall be no more a prince from the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments upon No. And I will pour my wrath upon Sin, the stronghold of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt: Sin shall be in great anguish, and No shall be broken up; and Memphis shall have adversaries in the day-time. The young men of Aven and of Pibeseth shall fall by the sword; and these cities shall go into captivity. At Tehaphnehes also the day shall withdraw itself, when I shall break there the yokes of Egypt, and the pride of her power shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments upon Egypt; and they shall know that I am Jehovah”* (30:13-19).
1. These verses mention principle cities within the territory of Egypt that were seats of various deities worshiped by the Egyptians.
 2. The geography of the cities span from upper to lower Egypt to illustrate the thorough judgment of Jehovah God.

II. The Destruction of the Might of Pharaoh by Nebuchadnezzar (4th word of Jehovah against Egypt) (30:20-26):

- A. *“And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of Jehovah came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it hath not been bound up, to apply healing medicines, to put a bandage to bind it, that it be strong to hold the sword. Therefore thus saith the Lord Jehovah: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong arm, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries”* (30:20-23).
1. The 11th year would be the second year of the siege of Jerusalem (cf. II Kgs. 25:1-3). During this time Zedekiah was ruling Judah.
 2. Egypt had come to the aid of Jerusalem yet Jehovah soundly defeats them with the Babylonians. All hope of being saved by Egypt was crushed (cf. Jer. 37:1-10).
- B. *“And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break the arms of Pharaoh, and he shall groan before him with the groanings of a deadly wounded man. And I will hold up the arms of the king of Babylon; and the arms of Pharaoh shall fall down; and they shall know that I am Jehovah, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them through the countries; and they shall know that I am Jehovah”* (30:24-26).
1. The one who once considered himself deity now groans in pain like any other mortal who has been stroked by the sword (cf. similar fate of the king of Tyre at Ezek. 28:8-10).
 2. Nebuchadnezzar would destroy the Egyptians and scatter them among other nations. When all hear and see the words of Jehovah come to pass, *“they shall know that I am Jehovah.”*

Chapter 31

I. Egypt compared to Assyria (The 5th word of Jehovah against Egypt) (31:1-18):

- A. *“And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of Jehovah came unto me, saying, Son of man, say unto Pharaoh king of Egypt, and to his multitude: Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a forest-like shade, and of high stature; and its top was among the thick boughs. The waters nourished it, the deep made it to grow: the rivers thereof ran round about its plantation; and it sent out its channels unto all the trees of the field. Therefore its stature was exalted above all the trees of the field; and its boughs were multiplied, and its branches became long by reason of many waters, when it shot them forth. All the birds of the heavens made their nests in its boughs; and under its branches did all the beasts of the field bring forth their young; and under its shadow dwelt all great nations”* (31:1-6).
1. Almost 2 months after Ezekiel gave the previous judgment against Egypt, the prophet once again speaks against Pharaoh (cf. Ezek. 30:20) (one month before the fall of Jerusalem; II Kgs. 25:3).
 2. Ezekiel opens this judgment against Egypt by asking a question, ‘who does Egypt and her might compare to?’ the answer is Assyria. God brought Assyria down and so He will bring Egypt down.
 3. Assyria is compared to a great and well watered cedar that stood above all other trees in the field. All other nations looked for protection and support (birds and beast of the fields).
- B. *“Thus was it fair in its greatness, in the length of its branches; for its root was by many waters. The cedars in the garden of God could not hide it; the fir-trees were not like its boughs, and the plane-trees were not as its branches; nor was any tree in the garden of God like unto it in its beauty. I made it fair by the multitude of its branches, so that all the trees of Eden, that were in the garden of God, envied it”* (31:7-9).

1. God “*made it fair by the multitude of branches.*” The Lord was responsible for the great stature that Assyria had obtained. He used Assyria as a rod of correction against Israel and he brought her down for her iniquity (cf. Isa. 10:5ff).
 2. Note that God had made the nation of Assyria more beautiful in glory than any other trees within the “*garden of God.*”
- C. “*Therefore thus said the Lord Jehovah: Because thou art exalted in stature, and he hath set his top among the thick boughs, and his heart is lifted up in his height; I will even deliver him into the hand of the mighty one of the nations; he shall surely deal with him; I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the watercourses of the land; and all the peoples of the earth are gone down from his shadow, and have left him*” (31:10-12).
1. The idea of the “*heart lifted up in his height*” indicates a state of pride (Isa. 10:8ff). Assyria’s pride is brought out in God’s answer to Hezekiah’s prayer for help against Assyria (cf. Isa. 37:29).
 2. As Jehovah used Assyria to bring down Israel for their sin, so God would use Babylon to bring down Assyria for her pride and arrogance (cf. Hab. 1:5ff).
- D. “*Upon his ruin all the birds of the heavens shall dwell, and all the beasts of the field shall be upon his branches; to the end that none of all the trees by the waters exalt themselves in their stature, neither set their top among the thick boughs, nor that their mighty ones stand up on their height, even all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit*” (31:13-14).
1. Though Assyria was known as a world power whose military might seemed unconquerable, God brought them down.
 2. Certainly there is “*nothing too hard for Jehovah*” (cf. Gen. 18:14 compared to Jeremiah 32:17, 27). All those, no matter how mighty they may seem, who exalt themselves in pride will be brought low.
- E. “*Thus saith the Lord Jehovah: In the day when he went down to Sheol I caused a mourning: I covered the deep for him, and I restrained the rivers thereof; and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to Sheol with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, were comforted in the nether parts of the earth. They also went down into Sheol with him unto them that are slain by the sword; yea, they that were his arm, that dwelt under his shadow in the midst of the nations. To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised, with them that are slain by the sword. This is Pharaoh and all his multitude, saith the Lord Jehovah*” (31:15-18).
1. All that which gave Assyria power was now dried up and the Lord cut the great cedar of Lebanon down for her pride.
 2. All surrounding kingdoms mourned over the fall of Assyria partly because she had supplied and provided for them and partly due to the fact that all now know that no world power is ever beyond the capability of being brought down.
 3. All those that Assyria had slain with the sword to attain greatness await her in Sheol (the realm of the dead) and are comforted in the fact that she is now made equal in ruin as they.
 4. So now Ezekiel again poses the question to Pharaoh of Egypt as he had in verse 2 of this chapter. “*Whom art thou like in thy greatness?*” The Lord answers by saying that as the great Assyrian Empire was brought down so shall Egypt be felled.
 5. The whole of the chapter reminds us of the omnipotence of Jehovah God. He alone is in control of all things and He can bring nations down and build nations up to achieve His purpose.

Chapter 32

- I. Ezekiel commanded to take up a Lamentation over Pharaoh King of Egypt (The 6th word of Jehovah against Egypt) (32:1-16):**
- A.** *“And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of Jehovah came unto me, saying, Son of man, take up a lamentation over Pharaoh king of Egypt, and say unto him, Thou wast likened unto a young lion of the nations: yet art thou as a monster in the seas; and thou didst break forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers”* (32:1-2).
1. This prophecy against Egypt occurs about a year after the destruction of Jerusalem and a little over a year and a half after the prophecy of chapter 31.
 2. Though Pharaoh is pictured as a conquering lion among all nations, Jehovah exposes the true Egypt, i.e., a *“monster in the sea.”*
 3. We have noted to this point that the guilt or sin of Egypt was their pride (cf. Ezek. 30:18; 31:10) and Pharaoh’s claim of deity (Ezek. 29:3). To this list Ezekiel is to now add the sin of polluting the waters of the nations with their turbulence. Egypt’s great wealth and power carried with it the power of influence. Other nations were polluted with the wickedness and pride of Egypt.
- B.** *“Thus saith the Lord Jehovah: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net. And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the birds of the heavens to settle upon thee, and I will satisfy the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the watercourses shall be full of thee”* (32:3-6).
1. Due to Egypt’s pride and wicked influence Jehovah God would spread a net out over the sea and pull the great sea monster (Egypt) out and lays it upon the ground for the birds of the air to feed on.
 2. Other nations will benefit at the fall of Egypt.
- C.** *“And when I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord Jehovah. I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall”* (32:7-10).
1. The idea of darkness over a land is often related to a day of judgment (cf. Joel 2:28ff).
 2. With the fall of Egypt the hearts of many nations will be *“vexed”* (deprived of cheerfulness; filled with anxiety and terror). All shall know that those who oppose the will of Jehovah are subject to overthrow no matter how high and mighty they may appear in the world’s eye.
- D.** *“For thus saith the Lord Jehovah: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall bring to nought the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord Jehovah. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am Jehovah. This is the lamentation wherewith they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude, shall they lament therewith, saith the Lord Jehovah”* (32:11-16).
1. The destruction of Egypt for her pride and evil influence will take place by the hands of the Babylonians (cf. Ezek. 30:24).
 2. The destruction of Egypt will not only include the wicked inhabitants but the cattle that water at the Nile River.

3. With the absence of man and beast in the vicinity of the River, the water will be clear and free from turbulence. The Nile will be depicted as a river that runs with oil (Jehovah's blessings).

II. Egypt to share the fate of six other powers in Sheol (The 7th word of Jehovah against Egypt) (32:17-32):

- A.** *"It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of Jehovah came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? Go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her away and all her multitudes. The strong among the mighty shall speak to him out of the midst of Sheol with them that help him: they are gone down, they lie still, even the uncircumcised, slain by the sword"* (32:17-21).
1. Fourteen days after the prophecy of 32:1 is given Ezekiel sees another judgment against Egypt.
 2. With this lamentation Ezekiel is to cast down Egypt and all other world powers that oppose Jehovah God into Sheol. "It must be noted that nowhere in the OT is Sheol described as a place of torment or punishment for the wicked. At most it is a place of confinement away from the land of the living" (ISBE; vol. 4, pp. 472). Revelation 20:13 uses the NT equivalent to Sheol (i.e., Hades) as a place where disembodied souls exist who await the final judgment. Jesus' parable of the rich man and Lazarus illustrates that there is a division in the Hadean world. Suffering and torment exists in one part and comfort in the other (cf. Luke 16:19ff).
 3. Egypt is pictured as going to the part of Hades that the wicked occupy. Upon Egypt's arrival, they will be welcomed by the inhabitants as their equals. There is no difference, in the final analysis, between Egypt's wicked and all other wicked. Those who die in sin will all suffer equal punishment (see study # 10)..
- B.** *"Asshur is there and all her company; her graves are round about her; all of them slain, fallen by the sword; whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror in the land of the living"* (32:22-23).
1. The "*land of the living*" is set in contrast to the present location of Asshur (located in the land of the dead).
 2. Death and shame is all about in this realm of the dead.
- C.** *"There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living, and have borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with them that go down to the pit: he is put in the midst of them that are slain"* (32:24-25).
1. Those of Elam had served as archers in the Assyrian army (Isa. 22:6). Jeremiah prophesied that Elam would fall when Zedekiah came to power (Jer. 49:34ff).
 2. Elam is in the realm of those who have not cut away the filth of the flesh (i.e., uncircumcised) in Sheol. Here they lie in shame for their deeds they had done among the living.
- D.** *"There is Meshech, Tubal, and all their multitude; their graves are round about them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are upon their bones; for they were the terror of the mighty in the land of the living. But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword"* (32:26-28).
1. Some have concluded that Meshech, Tubal are in relation to the Scythians; however, no proof seems to be conclusive.
 2. Whoever these people are, they are sharing the same fate as all who live ungodly and shameful while among the living.

- E. “There is Edom, her kings and all her princes, who in their might are laid with them that are slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit” (32:29-30).
1. With Edom, Sidon, and Egypt the list is complete at 7 (a perfect number representing universal coverage). With these seven nations Jehovah condemns any world power that would exalt itself against Him in pride.
 2. Again the common denominator is the idea of being uncircumcised and being put to shame.
- F. “*Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord Jehovah. For I have put his terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord Jehovah*” (32:31-32).
1. The last in the list of uncircumcised dead (i.e., those who have not cut away the sinful practices in their lives) is Egypt (i.e., Pharaoh).
 2. When Pharaoh sees all the great and lesser world powers in the realm of the dead with him he will be comforted knowing that he shares the same fate as all the other wicked.

Synopsis:

Seven “*word of Jehovah’s*” are pronounced against Egypt beginning at Ezekiel 29 and going through chapter 32. Egypt is one of seven nations in a list that is condemned to Sheol for their participation in wickedness, pride against Jehovah, and evil influence among the nations. Numbers play an important part in understanding the Bible. The number seven is found over 600 times throughout the Bible and it is the number most used in the book of Revelation. When one examines the use of the number seven it becomes evident that it stands as a numerical symbol representing completion or perfection. The seven “*words of Jehovah*” and seven nations condemned to Sheol is representative of the complete judgment against the wicked nation of Egypt.

Chapter 33

- I. **Ezekiel is reminded of his appointed place of Watchman unto the house of Israel (33:1-9):**
- A. “*And the word of Jehovah came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, and the people of the land take a man from among them, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him; whereas if he had taken warning, he would have delivered his soul*” (33:1-6).
1. Ezekiel has already established the fact that God has appointed him as a “*watchman unto the house of Israel*” (Ezek. 3:17). For more information regarding the watchman and his duties see notes at chapter 3.
 2. The idea is that when a watchman sees danger coming to the people in the form of sword and he blows the trumpet of warning he has done his duty. The sounding alarm will give the people time to prepare for the coming enemy. Yet if the watchman sounds the alarm and any one person does not receive the warning through apathy, disbelief, or even rebellion then that man’s “*blood shall be upon him.*” Note the connection between blood and the soul used in these verses (compare with Lev. 17:10-11; Acts 18:6; 20:26).
 3. As was discussed at chapter three, each Christian (elders, deacons, preachers, members of the body of Christ) are responsible to watch and warn against sin, worldliness, false teachers, false doctrines, and factious movements so that we are not found guilty of another man’s blood (cf. Acts 18:6; 20:26; Heb. 13:17) (see study # 7).

- B. *“But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul”* (33:7-9).
1. God has set Ezekiel as a spiritual watchman over the house of Israel (His people in general).
 2. Note that the work of a spiritual watchman took into consideration the eternal soul of others. God's laws convicted men of sin; however, without being convicted and shamed the sinner continued in his path. Ezekiel's job is to shame the people of Israel.
 3. A Christian today who fails to turn a sinner back to the right path is guilty of shedding the sinner's blood (soul) (cf. Acts 18:6; 20:26).

II. Ezekiel's tasks as the watchman unto the house of Israel (33:10-20):

- A. *“And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live? Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”* (33:10-11).
1. Apparently many of the people of Judah and those of the captivity were experiencing mental anguish over the fact that they have now realized their sins and they are receiving the just consequences for their actions. Jehovah, as the all knowing (omniscient) God, has heard the people's pinning that say, *“Our transgressions and our sins are upon us... how can we live?”* Their minds are filled with pessimistic thoughts of having no hope and being eternally doomed.
 2. The Lord tells Ezekiel to comfort the people with words of instruction:
 - a. First, the people needed to be reminded of the mercy of God. God certainly *“has no pleasure in the death of the wicked”* (cf. Ezek. 18:23). This OT verse is remarkably similar to the apostle Peter's statement in II Pet. 3:9, *“The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance”* (see study # 15).
 - b. Secondly, the call is for repentance and hope. If the sinners would repent (turning away from their current sinful course of life) God would be merciful to them and spare their eternal soul. It takes a spirit of humility to repent. To repent means to admit that there is something wrong in your life and that it needs to be changed. The word of God exposes the wrong and the sinner is left to make the decision as to change or remain in sin (cf. II Cor. 7:10).
- B. *“And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth. When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live”* (33:12-16).
1. These verses clearly illustrate the fact that God is light and in Him is no darkness at all (I Jn. 1:5).
 2. God does not look to a man's history of sin and righteous acts and base His judgment on a comprehensive basis. A righteous man may live his life doing as Jehovah has commanded yet at the end he turns away from the Lord. Forty years of righteous service will not negate the

final few years of unfaithfulness. We see then that a man's life is judged by what he is at the present moment (see study # 10).

C. *"Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die therein. And when the wicked turneth from his wickedness, and doeth that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways"* (33:17-20).

1. The *"way of the Lord is not equal"* indicates a charge by some that God is not fair in His judgments. Many failed to see the wisdom of condemning a man who had lived a life of faith while a man who lived a wicked life and has now repented is spared.
 - a. Here is a voice that is being heard more and more by some brethren today. Some consider it a terrible thing to call out the name of a beloved false teacher because of the years of good service he has accumulated. An aged preacher who begins accepting and teaching faulty doctrines is excused by some because of his past track record.
 - b. When a faithful man exposes this older brother's error the brotherhood cries, 'that's not fair for you to do... this brother has lived faithful for many years.' In all reality the brethren who make such statements are exclaiming, *"The way of the Lord is not equal."*
 - c. Consider Ed Harrell's comments made in the November 1988 Christianity Magazine article entitled, "Homer Hailey: False Teacher?" Ed states, **"through sixty years of service"** (bold emphasis mine / jcr) Hailey has proven himself to be a tireless student, a profound preacher, and a selfless builder of the cause of Christ. He has left behind a trail of praiseworthy achievements. I suspect that most people who invite Homer Hailey to preach do so because they admire his life and have been enriched by his preaching, in spite of his views on divorce and remarriage. He is a great and a good man, and brethren have sought to use him and to honor him. At this late date, he deserves nothing less."
 - d. Ezekiel tells us that years of service mean nothing when sin is in one's life (see study # 19).
2. Note that when the unjust leave off following truth every thing that is just and righteous seems to be unjust and unfair. The more you convict him or his beloved friends of sins the more angry he gets.

III. News of the destruction of Jerusalem reaches the captives in Mesopotamia (33:21-29):

A. *"And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of Jehovah had been upon me in the evening, before he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb"* (33:21-22).

1. Here is the fulfillment of the prophecy Jehovah speaks to Ezekiel at 24:25-27.
2. News of the destruction of Jerusalem did not reach the captives for a whole year and a half after it occurred.

B. *"And the word of Jehovah came unto me, saying, Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land?"* (33:23-26).

1. Not all men and women were destroyed in the fall of Jerusalem (cf. Ezek. 12:16). Those who remained had deluded themselves into thinking that the land now belonged to them as an inheritance by God. Their reasoning is as follows: Abraham was one and received the land of Canaan as an inheritance we are many sons of Abraham and so should receive the land and an inheritance as well. Ezekiel's response is to expose their sin.
2. God questions those who remain that were guilty of eating blood, worshipping idols, and guilty of murder by saying, *"shall ye possess the land?"* What had they done to deserve any blessing?

3. They had put their confidence in the sword of war and were guilty of adultery with their neighbor's wives. Though they had not been destroyed in Jerusalem the Lord will judge them according to their works.
- C. *"Thus shalt thou say unto them, Thus saith the Lord Jehovah: As I live, surely they that are in the waste places shall fall by the sword; and him that is in the open field will I give to the beasts to be devoured; and they that are in the strongholds and in the caves shall die of the pestilence. And I will make the land a desolation and an astonishment; and the pride of her power shall cease; and the mountains of Israel shall be desolate, so that none shall pass through. Then shall they know that I am Jehovah, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed"* (33:27-29).
1. Clearly the destruction of the remaining people was due to their sin.
 2. They would die by the sword, famine, and pestilence.

IV. **The Peoples' attitude toward Ezekiel (33:30-33):**

- A. *"And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Jehovah. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain"* (33:30-31).
1. Earlier in our study the Lord warns Ezekiel of the people's words and hateful looks they would give him when he preached the truth (cf. Ezek. 2:6-7).
 2. At this point of our study, all that Ezekiel had forecasted regarding the destruction of Jerusalem has come to pass. As the people realize that Ezekiel's words had now come to pass they begin to have a renewed interest in him.
 3. Multitudes came to sit at the prophet's feet and hear him preach yet the Lord warns Ezekiel to not be deceived by their apparent loyalty to Jehovah. The captives were *"showing much love, but their heart goeth after their gain."* Like many brethren today, they speak swelling words of love, love, love, yet prove themselves wicked by their deeds, deeds, deeds (cf. Heb. 6:9-12) (see study # 26; The Christian is to make Righteous Judgments).
- B. *"And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass, (behold, it cometh,) then shall they know that a prophet hath been among them"* (33:32-33).
1. Ezekiel's popularity had now grown due to the fulfillment of his prophecies. People came to listen to him speak as though he were someone putting on a concert. Some preachers today are deluded by their popularity and so give the people what they want (i.e., entertainment) (see study # 21).
 2. They thronged him yet did not hear a word he said. When the remaining Jews in Palestine were destroyed for their wickedness they would *"know that a prophet had been among them."*

Chapter 34

I. **Careless Shepherds over God's People (34:1-6):**

- A. *"And the word of Jehovah came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep"* (34:1-3).
1. Who are the shepherds Ezekiel speaks of? The book of Jeremiah appears to lump the rulers of Judah (i.e., kings and princes who occupy civil rule) with the prophets and priest as Judah's shepherds. Jeremiah writes, *"The priests said not, where is Jehovah? And they that handle the law knew me not: the rulers also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not prophet"* (Jer. 2:8). Jeremiah had condemned the rulers of Judah for not ruling with righteousness nor justice (Jer. 21:12). Such a rule has a

trickled down effect on the people. Wicked kings allow wicked priests and prophets to speak lies from their own heart as opposed to speaking the mind of God and thereby comfort the people in their sin (cf. Jer. 5:30-31; 23:13-14). Ezekiel has exposed the sins of Zedekiah (21:25), the sins of the elders (8:11), prophets (13:3), priests (8:16), and the princes (civil rulers) (11:1-2) and now lumped them all under the term “*shepherds of Israel.*”

- a. The shepherd (ruler, prophet, or priests) is one who is responsible for the feeding and caring of the sheep. Elders of the NT church are referred to as shepherds for their work of feeding and tending the flock so that they go not astray into danger (cf. Acts 20:28).
 - b. Jeremiah reveals the defective work of the shepherds of Judah during the days of Ezekiel and the fall of Jerusalem at Jeremiah 23:1ff. The ultimate spiritual responsibility, within the theocracy of Judah, was the high priests, priests, and prophets. These men taught the word of God (cf. Lev. 10:8-11). Due to the sins of the prophet and priests (cf. Lam. 4:13) and their lack of spiritual knowledge (Jer. 14:18) the people of God were scattered by the Babylonians (cf. Jer. 23:1-2).
3. The shepherds of Judah were careful to take care of themselves with the physical foods and luxuries of life; however, while they lived it up in luxury the people were poor in spiritual matters. Jeremiah said, “*Yea, the stork in the heavens knows her appointed times; and the turtledove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah*” (Jer. 8:7).
- D. “*The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them*” (34:4).
1. A shepherd is one who truly cares for those sheep in his charge. When one is diseased, sick, broken, going astray, or even lost the good shepherd will do all within his power to restore to health or to the flock (see study # 27; Elders and their Work).
 2. Rather than caring for the flock the shepherds of Judah ruled over them with “*force and rigor.*”
- E. “*And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them*” (34:5-6).
1. Not only did the sheep have no one to repair their sickness, broken bones, nor seek them when they were going in harms way but many were lost to wild beasts (devoured).
 2. The final picture is sheep wandering around mountains in a scattered state with no protection and no one to care for them.
 3. The whole picture is one that ought to bring shame to the shepherds responsible for the sheep. They were entrusted with a flock and their wickedness has caused disaster. The sheep had become food for other beasts, and those who survived were sickly, broken, lost, and still others wandered about aimlessly being scattered and having no one to care for them.
 4. Judah’s rulers, prophets, and priests had effectively destroyed the flock of God’s people with such careless work. Elders, preachers, and Bible class teachers who preach and teach error are a true threat to the Lord’s church.

II. Consequences of Careless Shepherds contrasted with the One true Shepherd (34:7-22);

- A. “*Therefore, ye shepherds, hear the word of Jehovah: As I live, saith the Lord Jehovah, surely forasmuch as my sheep became a prey, and my sheep became food to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of Jehovah: Thus saith the Lord Jehovah: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them*” (34:7-10).
1. God would punish Judah’s shepherds (rulers, prophets, and priests) because they cared not for God’s people, fed them lies, and let them die.

2. These shepherds of Judah would be relieved of their duties and the blood of the lost and dead sheep would be required at their hands because they did not warn them of their wicked ways (*“Behold, I am against the shepherds”*) (cf. Ezek. 33:8).
- B.** *“For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.”* (34:11-16).
1. A contrast between the self seeking shepherds of Judah and Jehovah is given. The shepherds of Judah would let God’s people (the flock of sheep) wander away not even searching the lost out. They would let them die of disease and broken limbs because there was no true care for the sheep.
 2. Jehovah God is represented as the true caring shepherd (compare this to John 10:10-14). Jehovah will seek for those sheep that are His. The Lord will bring them home from their wandering. He will feed them and they will be filled. The Lord will mend their wounds and make them strong.
 - a. These verses have the future church in mind (i.e., the *“mountains of the height of Israel”*).
 - b. Isaiah had foretold of the church of Christ with the law going forth from the *“mountain of Jehovah’s house”* where God would *“teach us of his ways”* (Isa. 2:2ff).
 - c. The church of Jesus Christ would be the flock that God would shepherd (feed and care for through instruction of His laws).
- C.** *“And as for you, O my flock, thus saith the Lord Jehovah: Behold, I judge between sheep and sheep, the rams and the he-goats. Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet? And as for my sheep, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet. Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep. Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep”* (34:17-22).
1. Jehovah’s judgment will be against those sheep that have fattened themselves at the expense of the poor and weak.
 2. The rich have carelessly taken of the harvest leaving nothing for the poor. They have trodden the waters of the river getting what they need and leaving the muddy water to the poor and needy.
 3. A picture of selfishness continues. These shepherds and fat sheep only cared for their own benefit and so left the others to themselves.

III. Appointment of David as shepherd (34:23-31):

- A.** *“And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it”* (34:23-24).
1. The association between David and the Messiah is further considered in Jeremiah 30:9 (king David = The Messiah) (cf. II Sam. 7:12-15) (see study # 28; Jesus in the OT).
 2. Jeremiah writes, *“Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness”*

in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness” (Jer. 23:5-6).

3. Note the unity between Jehovah God and David the servant. No longer will the shepherd of God’s people act in opposition to God’s will but now the two will be in perfect unison.
- B.** *“And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. And they shall know that I, Jehovah, their God am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah” (34:25-31).*
1. In the day in which Jehovah would serve as the shepherd of the sheep He would make a covenant with the people. The thought is that His covenant promise through the seed of Abraham would be fulfilled in Jesus Christ and His laws. When Christ came into the world, he preached the gospel of the kingdom (God’s covenant) (cf. Matt. 4:23).
 2. This gospel would have the power to set all men free from the bondage of sin (Jn. 8:31ff).
 3. The fulfillment of the covenant promise that God gave to Abraham in Genesis 12:1ff will involve showers of blessings to those who would be recognized as the Lord’s true sheep. They would receive the forgiveness of sins.

Chapter 35

Prelude to chapter 35 and 36

Ezekiel has already given the judgment of Edom at chapter 25:12-14. The Edomites were descendants of Esau (twin brother of Jacob) (cf. Gen. 25:30; 36:8-9). Edom was a nation filled with pride and arrogance (cf. Jer. 49:16). Psalms 137:7 reveals the fact that Edom rejoiced, as did Ammon, over the fall of Judah. Through out the scriptures, the name of Edom is used as a representative of all Jehovah’s enemies (Isaiah 34:8ff and Jeremiah 49:7). Edom would be brought down off her high horse of pride by Jehovah God (cf. Jer. 49:7-22).

I. The desolation of Edom for her sins (35:1-15):

- A.** *“Moreover the word of Jehovah came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord Jehovah: Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and I will make thee a desolation and an astonishment” (35:1-3):*
1. As Mount Zion stands as a monument representing Israel so Mount Seir represents Edom.
 2. “Mount Seir is generally identified with modern Jebel esh-Shera’, a range of mountains east of the Arabah, stretching from Wadi el-Hesa in the north to Wadi el-Hismah in the south, with peaks rising above 5000 ft.... Seir is generally used as a synonym of Edom (cf. Gen. 32:3; Numb. 24:18; Judges 5:4; II Chron. 25:11, 14; Ezek. 35:15).”¹⁸
 3. Jehovah is against Edom due to her sin.
- B.** *“I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am Jehovah. Because thou hast had a perpetual enmity, and hast given over the children of Israel to the power of*

¹⁸ MacDonald, B. and Lasor, W. S. ISBE; vol. 4, pp. 383

the sword in the time of their calamity, in the time of the iniquity of the end; therefore, as I live, saith the Lord Jehovah, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee” (35:4-6).

1. The reason Jehovah is against Edom, and plans to destroy her cities, is due to her being a “*perpetual enmity*” and “*giving over the children of Israel to the power of the sword in the time of their calamity.*”
 2. Like the Philistines (cf. Ezek. 25:15) Esau and Edom had a long history of hating the descendants of Jacob (cf. Numb. 20:14-21; Amos 1:11-12; etc.). The Edomites are guilty of slaying the weakened inhabitants of Judah after the Chaldeans had besieged, raided, and weakened the nation.
 3. To hate blood is to display an attitude of horror over murder. Edom apparently had no problem taking others life if it meant benefiting them. The punishment for the sins of Edom was that God would pursue them with the same lack of hatred over blood as they have shown toward Judah in the time of their calamity.
- C. “*Thus will I make mount Seir an astonishment and a desolation; and I will cut off from it him that passeth through and him that returneth. And I will fill its mountains with its slain: in thy hills and in thy valleys and in all thy watercourses shall they fall that are slain with the sword. I will make thee a perpetual desolation, and thy cities shall not be inhabited; and ye shall know that I am Jehovah” (35:7-9).*
1. Esau had rejoiced to see Judah fall because they thought that they would benefit from it.
 2. The Lord reveals to them that they would all be destroyed for their lack of respect, reverence, and humanity toward the fallen.
- D. “*Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas Jehovah was there: therefore, as I live, saith the Lord Jehovah, I will do according to thine anger, and according to thine envy which thou hast showed out of thy hatred against them; and I will make myself known among them, when I shall judge thee. And thou shalt know that I, Jehovah, have heard all thy revilings which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to devour” (35:10-12).*
1. Edom had said, “Israel and Judah are now destroyed and so belong to me for a possession.”
 2. Note the omniscience of God. When Jehovah’s judgment falls against Edom for their words against Israel and Judah they would know that, “*I, Jehovah, have heard all thy revilings...*” (see study # 12).
- E. “*And ye have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard it. Thus saith the Lord Jehovah: When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all of it; and they shall know that I am Jehovah” (35:13-15).*
1. Edom had reviled the name of Jehovah God by magnifying their words against Him. Edom has ever represented a non-spiritual minded class of people that began with Esau despising his birthright and marrying Canaanite women at the disobedience of his father Isaac and grandfather Abraham. The nation as a whole was no different. To speak words against Jehovah God as though He were no deity of power whatsoever is indeed folly.
 2. Now for the third time Jehovah reveals to Edom that when they fall they would certainly know that He alone is God.

Chapter 36

I. Israel has born her Punishment and shall now be Restored in Hope (36:1-15):

- A. “*And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah. Thus saith the Lord Jehovah: Because the enemy hath said against you, Aha! and, The ancient high places are ours in possession; therefore prophesy, and say, Thus saith the*

Lord Jehovah: Because, even because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and the evil report of the people; therefore, ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about; therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, that have appointed my land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey” (36:1-5).

1. As Chapter 35 dealt with a prophecy against Mount Seir (Edom as a representation of all nations that set themselves against Jehovah God) even so chapter 36 deals with the “*Mountains of Israel*” as a representation of God’s people.
 2. Due to the fact that the surrounding nations found malicious joy in the downfall of Judah (cf. Ezek. 25:3; 26:2) and considered Palestine a possession for their own, the Lord would shift the shame of sin back upon the heathen nations where it belonged.
- B.** *“Therefore prophesy concerning the land of Israel, and say unto the mountains and to the hills, to the watercourses and to the valleys, Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my wrath, because ye have borne the shame of the nations: therefore thus saith the Lord Jehovah: I have sworn, [saying], Surely the nations that are round about you, they shall bear their shame” (36:6-7).*
1. Judah has received their judgment from God because of their sins and so “*borne the shame of the nations*”:
 - a. Judah’s king (Zedekiah) is termed, “*O deadly wounded wicked one*” (Ezek. 21:25).
 - b. Judah’s princes (civil rulers) devised iniquity and gave wicked council (Ezek. 11:1-4).
 - c. Judah’s prophets were greedy for riches (Ezek. 22:23-25) and told lies of their own heart (Ezek. 13:3).
 - d. Judah’s priests had perverted God’s laws (Ezek. 22:26) and even worshipped the sun (Ezek. 8:16).
 - e. Judah’s elders practiced secret idolatry (Ezek. 8:7ff).
 - f. Judah’s general population vexed the poor and needy (Ezek. 22:29).
 - g. Truly from head to toe Judah was sick with sin (cf. Isa. 1:6).
 - h. They were rebellious and had a hard heart (Ezek. 2:3, 4; 3:7).
 - i. Judah had defiled Jehovah’s sanctuary with idolatry (Ezek. 5:11; 23:38).
 - j. Idolatry had become a way of life for Judah (Ezek. 6:1ff; 8:10; 22:4).
 - k. Judah was a people who were lovers of money (Ezek. 7:19).
 - l. Judah had forgotten God (Ezek. 22:12; 23:35).
 - m. They had shed blood (murderers) (Ezek. 22:4; 23:45).
 - n. They stooped so low as to sacrifice their sons to Moloch (Ezek. 16:20-21; 23:37) and then turn around on the same day (the Sabbath) and offer worship to Jehovah God all the while thinking all was well (cf. Ezek. 23:38-39).
 2. Now Jehovah tells His people that the surrounding nations that have practice the same sinful conduct as Judah will now bear their own shame for their sins. Jehovah God is truly the God of all flesh!
- C.** *“But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will turn into you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded; and I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and will do better [unto you] than at your beginnings: and ye shall know that I am Jehovah. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children. Thus saith the Lord Jehovah: Because they say unto you, Thou [land] art a devourer of men, and hast been a bereaver of thy nation; therefore thou shalt devour men no more, neither*

bereave thy nation any more, saith the Lord Jehovah; neither will I let thee hear any more the shame of the nations, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause thy nation to stumble any more, saith the Lord Jehovah” (36:8-15).

1. Israel had felt the wrath of Jehovah God for quite some time in the form of famine, pestilence, sword, and evil beast (Ezek. 5:12; 6:11; 12:16; 14:21).
2. The time of their relief was at hand. After the seventy years of captivity (cf. Jer. 25:11), God’s people would return under Zerubbabel, Ezra, and Nehemiah to rebuild and repopulate Jerusalem and the surrounding cities.
3. Ultimately, the new Jerusalem (i.e., heaven) will be the place where no shame nor famine, pestilence, sword, or evil beast shall devour God’s people.

II. Jehovah restores Israel for His Name’s sake (36:16-38):

A. *“Moreover the word of Jehovah came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way before me was as the uncleanness of a woman in her impurity. Wherefore I poured out my wrath upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols; and I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land. But I had regard for my holy name, which the house of Israel had profaned among the nations, whither they went”* (36:16-21).

1. Jehovah explains to Ezekiel that Judah received the punishment of death and exile due to their sins (i.e., chiefly murder and idolatry).
2. While Jehovah and His prophets understood this, the world around them did not. The heathen nations around Palestine considered the defeat and exile of Judah to be a sign of Jehovah’s weakness.

B. *“Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not [this] for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations, whither ye went. And I will sanctify my great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God”* (36:22-28).

1. Ezekiel is to make it clear to Jehovah’s people that their restoration is not on account of their good deeds but rather to reclaim the greatness of the name of Jehovah God among the heathen nations.
2. Israel had part in the blasphemy of the name of Jehovah by the heathen nations simply by their presence in other countries. Those who saw them would say, ‘why are they here?’ The answer can only be, ‘because Jehovah was too weak to save them from the Chaldeans.’
3. Jehovah would now cause His people to return and be:
 - a. Cleansed of their filthiness and idols by sprinkling water upon them (a sacrament established by Moses at Numbers 19:17-19) and fulfilled when God’s people returned with Nehemiah (Nehemiah 12:30) and when God’s people returned with Ezra (Ezra 3:1-7).
 - b. Have a new heart (spirit) (mind) that is willing to listen and do God’s commandments (Ezra 7:10; Neh. 1:8ff).
 - c. The Holy Spirit would guide them with the Word of God (II Pet. 1:21).
 - d. The accounts of Ezra and Nehemiah furnish proof that God’s people were recipients of these promises (this was not looking to some future gathering at Palestine as some Millennialists teach).

- C. *“And I will save you from all your uncleannesses: and I will call for the grain, and will multiply it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, and your doings that were not good; and ye shall loathe yourselves in your own sight for your iniquities and for your abominations. Nor for your sake do I this, saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your ways, O house of Israel”* (36:29-33).
1. Jehovah’s blessings will come to His people that His name might be restored to greatness in the eyes of the Nations.
 2. Meanwhile, Jehovah demands that Israel exercise shame and develop a sense of hatred for the sin they have committed (see study # 29; Attitude Toward Sin).
 3. The resulting blessings will prove to the Lord’s remnant that He indeed is Jehovah and the consequences should be that they are now ashamed of what they had done.
- D. *“Thus saith the Lord Jehovah: In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited, and the waste places shall be builded. And the land that was desolate shall be tilled, whereas it was a desolation in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are fortified and inhabited. Then the nations that are left round about you shall know that I, Jehovah, have builded the ruined places, and planted that which was desolate: I, Jehovah, have spoken it, and I will do it. Thus saith the Lord Jehovah: For this, moreover, will I be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah”* (36:34-38).
1. Cities and lands that were laid waist would now be built, repopulated, and recovered. No one would have thought it possible yet all things are within the power of Jehovah God.
 2. When these desolate places are recovered, all would know that Jehovah is God.

Chapter 37

I. Ezekiel’s vision of dry bones in the Valley (37:1-14):

- A. *“The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. And he caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am Jehovah. So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, an earthquake; and the bones came together, bone to its bone. And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army”* (37:1-10).
1. The vision given to Ezekiel illustrates the current and future state of Israel (God’s people). They are now a conquered and dead people existing in captivity and slain with the sword. The reason for their current state is their sin (Ezek. 7:5-8; 23:46-47).
 2. The resurrection that Ezekiel witnesses and is a part of is not a literal future resurrection but the resurrection of a fallen nation.

3. Jehovah God would remember His promise to Abraham, Isaac, and Jacob regarding the blessing of all nations through their seed. This blessing could not occur if God's people were annihilated.

B. *"Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my Spirit in you, and ye shall live, and I will place you in your own land: and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah"* (37:11-14).

1. It becomes clear that the Lord is not going to literally raise those who have died by famine, sword, pestilence, fire, and wild beast from the dead. Jehovah will raise up the remnant that are living in a state of dejection and no hope to rebuild, repopulate, and reorganize the worship to Jehovah in Jerusalem.

2. The fulfillment of this resurrection is found in the books of Ezra and Nehemiah. The promised seed was to continue through Zerubbabel (cf. Matt. 1:12). Ezekiel's prophecy began at about 592 BC (cf. notes at Introduction). Zerubbabel returns to Jerusalem with about 50,000 people during the year 536 BC. It is impossible to put a precise date of the above vision; however, it is apparent that it was many years before the first wave of Jews returned to Jerusalem.

II. **Ezekiel's vision of two sticks being united into One (37:15-28):**

A. *"The word of Jehovah came again unto me, saying, And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them for thee one to another into one stick, that they may become one in thy hand"* (37:15-17).

1. The vision of men being resurrected illustrated the fact that the *"whole house of Israel"* would be raised together (cf. Ezek. 37:11).

2. The instructions before us indicate that once Jehovah has raised up His remnant to return to Palestine they would all be one (i.e., no longer a division between the North (Israel) and South (Judah). All the tribes of Israel are to be Jehovah's united people.

B. *"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord Jehovah: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And the sticks whereon thou writest shall be in thy hand before their eyes. And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all;"* (37:18-22).

1. The resurrected dry bones are now clearly identified as *"the children of Israel from among the nations."* The exiled peoples of Israel that had been scattered by the Assyrians in 721 BC and the Babylonians in 606 BC will now be gathered as one.

2. Israel will now be:

a. One nation.

b. They shall have one king.

C. *"neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and*

their children, and their children's children, for ever: and David my servant shall be their prince for ever” (37:23-25).

1. The association between David and the coming Messiah has already been considered at Ezekiel 34:23-24 (cf. Jer. 23:5-6; 30:9 and II Sam. 7:12-15; Lk. 1:32-33).
 2. Under this new rule as one nation God would forgive them of their sins and give them a king (David / Christ) to rule over them (see study # 28).
 3. God’s people would dwell in this new united kingdom for ever. Their law that governs them would be God’s law and they will keep it.
- D. *“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore” (37:26-28).*
1. God’s covenant (law) of peace would provide instructions whereby men may receive the remission of their sins through Jesus Christ.
 2. This law of peace is termed an *“everlasting covenant.”* Jeremiah spoke of this covenant of peace at 31:31ff and the author of Hebrews examines it in 8:8ff. At Hebrews 13:20-21 the author relates the everlasting covenant with the law of Christ and the forgiveness of man’s sins (see study # 30; The Everlasting Covenant).
 3. The *“tabernacle”* of Jehovah would be the church (i.e., the people). God would tabernacle with His people (I Cor. 3:16; II Cor. 6:16-18; Eph. 2:19-22). Those in fellowship with the Heavenly Father will have the Father, Son, and Holy Spirit dwelling with in (I Jn. 4:15).
 4. Ezekiel’s vision and act of putting the two sticks together had both near and future fulfillment. Near fulfillment is seen in that the remnant who survived the siege and seventy years of captivity would come together into Jerusalem to rebuild and repopulate it. The future fulfillment looked to the day when Christ would reign as King and offer the forgiveness of man’s sins.

Chapter 38

- I. **Jehovah rises up Gog to rob and plunder Israel that He may sanctify His holy name among the Nations (38:1-16):**
- A. *“And the word of Jehovah came unto me, saying, Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords; Persia, Cush, and Put with them, all of them with shield and helmet; Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north, and all his hordes; even many peoples with thee. Be thou prepared, yea, prepare thyself, thou, and all thy companies that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been a continual waste; but it is brought forth out of the peoples, and they shall dwell securely, all of them. And thou shalt ascend, thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee.” (38:1-9).*
1. Gog is identified as the prince of Rosh, Meshech, and Tubal. Magog is “named as a son (or descendant) of Japheth in a list that includes Gomer, Tubal, and Meshech (Gen. 10:21; I Chr. 1:5). In Ezekiel’s prophecy Magog is the kingdom of Gog, the chief prince of Meshech and

Tubal (Ezek. 38:2; 39:6) and an invader of Israel. Josephus identified the Magogites with the Scythians, who were a sinister military power in the 6th cent. BCC. (Ant. i.6.1[123]).”¹⁹

2. Jehovah pronounces that He is against Gog and his armies.
 3. The Lord will gather together Gog with his allies from the four corners of the world (i.e., Persia [east], Ethiopia [south], Put [west], Magog, Gomer, and Togarmah [north]).
 4. Like a storm Gog will come up against Israel in the “*latter years*.”
- B. *“Thus saith the Lord Jehovah: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell securely, all of them dwelling without walls, and having neither bars nor gates; to take the spoil and to take the prey; to turn thy hand against the waste places that are [now] inhabited, and against the people that are gathered out of the nations, that have gotten cattle and goods, that dwell in the middle of the earth. Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take the spoil? Hast thou assembled thy company to take the prey? To carry away silver and gold, to take away cattle and goods, to take great spoil? Therefore, son of man, prophesy, and say unto Gog, Thus saith the Lord Jehovah: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people Israel, as a cloud to cover the land: it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes”* (38:10-16).
1. The purpose of Gog’s conquest is now revealed. They will be a treasure motivated army set on destroying cities that have no walls or bars of protection. Like a mighty band of thieves they will descend upon towns robbing and plundering them.
 2. Jehovah will set this evil intention within their heart so that when they come up against His people He will crush them that His name will be sanctified among the nations. We find that the name of Jehovah God will regain the status of one true God by bringing His people back out of captivity and now by raising and destroying Gog (cf. Ezek. 36:23).
 3. If indeed this prophecy indicates a spiritual warfare between the people of God and wicked men in general, then the wicked come up against a wall of fire to their surprise when trying to plunder the true saints of God (cf. Zech. 2:8-9; Rev. 20:7ff).

II. **Gog’s judgment and the holiness of Jehovah God Revealed (38:17-23):**

- A. *“Thus saith the Lord Jehovah: Art thou he of whom I spake in old time by my servants the prophets of Israel, that prophesied in those days for many years that I would bring thee against them? And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord Jehovah, that my wrath shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground”* (38:17-20).
1. Verse 17 is the key to understanding Ezekiel chapters 38 and 39. Gog is not an individual at a point in time that will wage physical warfare against Israel. Gog is a symbolic name that is representative of every evil effort to destroy God’s people (much like Edom who represents all wickedness cf. Isaiah 34:8ff and Jeremiah 49:7). The prophets of God have always denounced such evil (cf. Isa. 25:5-15; Jer. 30:23-25).
 2. The battle under consideration is spiritual and so John used this illustration at Revelation 20:7-9. The “*latter days*” of Ezekiel not only encompass the Messianic era but the future church as well. God’s people will always be assaulted by wicked men who have their hour (cf. Rev. 11:2; 17:12-14).

¹⁹ J. A. Lees. The International Standard Bible Encyclopedia Vol. 3, pp. 221-222.

- B. *“And I will call for a sword against him unto all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jehovah”* (38:21-23).
1. Like the days of Gideon when Jehovah God turned the sword of the Midianites against each other for a great slaughter and like the days when He rained fire and brimstone upon Sodom and Gomorah even so the Lord will continue to judge the ungodly.
 2. Again the purpose for these actions is that the name of Jehovah would be feared and glorified.

Chapter 39

I. The gigantic slaughter of Magog (39:1-20):

- A. *“And thou, son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee about, and will lead thee on, and will cause thee to come up from the uttermost parts of the north; and I will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy hordes, and the peoples that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord Jehovah. And I will send a fire on Magog, and on them that dwell securely in the isles; and they shall know that I am Jehovah. And my holy name will I make known in the midst of my people Israel; neither will I suffer my holy name to be profaned any more: and the nations shall know that I am Jehovah, the Holy One in Israel. Behold, it cometh, and it shall be done, saith the Lord Jehovah; this is the day whereof I have spoken”* (39:1-8).
1. Somewhat of a summation of the destruction of Magog and her allies is given in these verses. While Gog’s armies are destroyed in Israel their homeland of Magog is being pummeled by fire from God.
 2. The utter annihilation of Magog and her allies will cause the nations to confess the true deity of Jehovah God.
 3. The assurance of these events is sealed by Jehovah’s statement, *“Behold, it cometh, and it shall be done, saith the Lord Jehovah; this is the day whereof I have spoken.”*
- B. *“And they that dwell in the cities of Israel shall go forth, and shall make fires of the weapons and burn them, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall make fires of them seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall make fires of the weapons; and they shall plunder those that plundered them, and rob those that robbed them, saith the Lord Jehovah”* (38:9-10).
1. The defeat of Gog will be colossal. Gog’s army size is depicted in the fact that when Israel defeats them, by the power of Jehovah God, that the enemies weapons will be used for seven years as firewood.
 2. Gog comes to Israel to plunder and take from her; however, Israel is the one who prophets from their fall.
- C. *“And it shall come to pass in that day, that I will give unto Gog a place for burial in Israel, the valley of them that pass through on the east of the sea; and it shall stop them that pass through: and there shall they bury Gog and all his multitude; and they shall call it The valley of Hamon-gog. And seven months shall the house of Israel be burying them, that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown in the day that I shall be glorified, saith the Lord Jehovah”* (39:11-13).

1. Again the size of Gog's army is depicted in the amount of time (i.e., seven months) to bury the dead.
 2. The valley that the dead are buried was to be called "Hamon-gog" (i.e., the multitude of Gog).
- D. *"And they shall set apart men of continual employment, that shall pass through the land, and, with them that pass through, those that bury them that remain upon the face of the land, to cleanse it: after the end of seven months shall they search. And they that pass through the land shall pass through; and when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog. And Hamonah shall also be the name of a city. Thus shall they cleanse the land"* (39:14-16).
1. The land was to be cleansed of all the dead bones of the fallen Magogites.
 2. The city near the burial was to be named "*Hamonah*" (i.e., multitude or tumult).
- E. *"And thou, son of man, thus saith the Lord Jehovah: Speak unto the birds of every sort, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. And ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord Jehovah"* (39:17-20).
1. The slaughter of those belonging to Gog is depicted as a sacrificial meal prepared by God for the birds and beast of prey to eat.
 2. The various sacrificial animals (rams, lambs, goats, and bullocks) may represent the various generals, soldiers and so forth of Gog.

II. **Jehovah's words of hope to those of the captivity and beyond (39:21-29):**

- A. *"And I will set my glory among the nations; and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am Jehovah their God, from that day and forward. And the nations shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, and I hid my face from them: so I gave them into the hand of their adversaries, and they fell all of them by the sword. According to their uncleanness and according to their transgressions did I unto them; and I hid my face from them"* (39:21-24).
1. The judgment pronounced against Magog will serve a two fold purpose. First, Israel is assured the Jehovah is the only true God. Secondly, the heathen nations will discover that God was not weak when He rejected Israel and Judah in the time of their destruction by Assyria and Babylon, but rather in control.
 2. Israel and Judah were conquered and exiled because of their sin. God turned away his face from them due to their unwillingness to repent and ask Him to forgive them. Sin has ever separated man from God.
- B. *"Therefore thus saith the Lord Jehovah: Now will I bring back the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name. And they shall bear their shame, and all their trespasses whereby they have trespassed against me, when they shall dwell securely in their land, and none shall make them afraid; when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. And they shall know that I am Jehovah their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them any more there; neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah"* (39:25-29).
1. The whole house of Israel that are alive and able to return to Jerusalem after their seventy years of captivity will be recipients of God's "*mercy*" due to the fact that the Lord will restore the glory of His name among the nations (cf. 36:22, 32).
 2. Upon return to their homeland, Israel will be ashamed of themselves due to the fact that they understand that their sins were the cause of the whole ordeal.

3. The Lord now promises that He will never again turn away from them and allow them to be harmed by the enemy. The seal of this promise is the fact that God said, *“I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah.”*
 - a. When will God pour out His *“Spirit”* upon the house of Israel? The prophet Joel said, *“And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams... and it shall be, that whosoever shall call on the name of the Lord shall be saved”* (Joel 2:28ff). Peter tells us that Joel’s prophecy came to pass on the day of Pentecost after Christ was crucified on the cross (Acts 2:17ff).
 - b. The day of Pentecost, in Acts 2, marks the beginnings of the church (the kingdom of God), the day the law went forth from Jerusalem (Isa. 2:2ff), and men heard and received the Holy Spirit through the hearing of faith (Gal. 3:2 / compared to Jer. 31:31-34). Ezekiel, Isaiah, and Peter confirm this to be the events of the *“latter days.”*
 - c. The utter annihilation of Gog is depicted in Christ’s sacrifice on the cross for the remission of man’s sins. Each and every individual may defeat the forces of Satan by humble submission to Christ.
 - d. The two chapters (38-39) are thereby apocalyptic in nature due to the repeated reference to events that will take place in the *“latter days.”* Ezekiel uses symbolic language to describe what will happen to God’s enemies the world over.

Chapter 40

I. Measurements of Jehovah’s house temple (Ezekiel 40 all):

- A. *“In the five and twentieth year of our captivity, in the beginning of the year, in the tenth [day] of the month, in the fourteenth year after that the city was smitten, in the selfsame day, the hand of Jehovah was upon me, and he brought me thither. In the visions of God brought he me into the land of Israel, and set me down upon a very high mountain, whereon was as it were the frame of a city on the south. And he brought me thither; and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for, to the intent that I may show them unto thee, art thou brought hither: declare all that thou seest to the house of Israel”* (40:1-4).
 1. The year of this vision is 575 BC (14 years after the destruction of Jerusalem).
 2. Ezekiel is brought in visions to what appeared to be a great city on the top of a *“very high mountain”* in Israel. Isaiah spoke of Jehovah’s house that was to be built on the top of the mountains in Jerusalem at Isa. 2:2ff as does Micah 4:1ff. The apostle John was taken to a very high mountain and shown a city that resembles closely what Ezekiel is seeing (cf. Rev. 21:10ff).
 3. It seems apparent that Ezekiel is seeing a vision of the future church (kingdom of God) that other prophets speak about coming in the latter days.
 4. We must keep the context of the chapters before us. Chapter 37 spoke of a time when God’s people would be cleansed of their sins and ruled by *“David my servant”* under an *“everlasting covenant”* (Ezek. 37:23-26). These *“latter days”* would be filled with turmoil and spiritual warfare against the Gog and Magogs of the coming days (chapter 38). Those belonging to God will defeat the forces of Gog by the blood of Jesus Christ (chapter 39). The Lord’s sanctuary will be in the midst of His people *“for evermore”* (Ezek. 37:26-28) (see study # 31).
 5. Ezekiel 40 – 48 is a description of God’s sanctuary (His kingdom) which is the church of Jesus Christ.
- B. *“And, behold, a wall on the outside of the house round about, and in the man’s hand a measuring reed six cubits long, of a cubit and a handbreadth each: so he measured the thickness of the building, one reed; and the height, one reed”* (40:5).

1. The first description of God’s tabernacle is the wall.
 2. The instrument used to measure is termed the “*measuring reed*” which was “*six cubits*” in length (a cubit is ~ 18 – 21 inches).
 3. The wall was therefore 10 – 12’ thick and the same in height.
- C. “*Then came he unto the gate which looketh toward the east, and went up the steps thereof: and he measured the threshold of the gate, one reed broad; and the other threshold, one reed broad. And every lodge was one reed long, and one reed broad; and the space between the lodges was five cubits; and the threshold of the gate by the porch of the gate toward the house was one reed. He measured also the porch of the gate toward the house, one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was toward the house. And the lodges of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. And he measured the breadth of the opening of the gate, ten cubits; and the length of the gate, thirteen cubits; and a border before the lodges, one cubit [on this side], and a border, one cubit on that side; and the lodges, six cubits on this side, and six cubits on that side. And he measured the gate from the roof of the one lodge to the roof of the other, a breadth of five and twenty cubits; door against door. He made also posts, threescore cubits; and the court [reached] unto the posts, round about the gate. And from the forefront of the gate at the entrance unto the forefront of the inner porch of the gate were fifty cubits. And there were closed windows to the lodges, and to their posts within the gate round about, and likewise to the arches; and windows were round about inward; and upon each post were palm-trees*” (40:6-16).
1. A detailed measurement of the temple gates is given (at the N, S, and East of the structure).
 2. The gates had six guard rooms (three on each side of a corridor).
 3. Consider an artist rendition of Ezekiel’s temple:



Both pics taken from www.biblia.com

- D. “*Then brought he me into the outer court; and, lo, there were chambers and a pavement, made for the court round about: thirty chambers were upon the pavement. And the pavement was by the side of the gates, answerable unto the length of the gates, even the lower pavement. Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, a hundred cubits, both on the east and on the north*” (40:17-19).
1. After passing through the corridor of the city gates one would enter into the “*outer court.*”
 2. Connected to the walls of the city were thirty chambers (rooms).
- E. “*And the gate of the outer court whose prospect is toward the north, he measured the length thereof and the breadth thereof. And the lodges thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof*

was fifty cubits, and the breadth five and twenty cubits. And the windows thereof, and the arches thereof, and the palm-trees thereof, were after the measure of the gate whose prospect is toward the east; and they went up unto it by seven steps; and the arches thereof were before them. And there was a gate to the inner court over against the [other] gate, [both] on the north and on the east; and he measured from gate to gate a hundred cubits. And he led me toward the south; and, behold, a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them; and it had palm-trees, one on this side, and another on that side, upon the posts thereof. And there was a gate to the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits” (40:20-27).

1. Here is a similar description of the North gate that leads to the outer and inner courts.

- F. “Then he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. And there were arches round about, five and twenty cubits long, and five cubits broad. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the ascent to it had eight steps. And he brought me into the inner court toward the east: and he measured the gate according to these measures; and the lodges thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows therein and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad. And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the ascent to it had eight steps. And he brought me to the north gate: and he measured [it] according to these measures; the lodges thereof, the posts thereof, and the arches thereof: and there were windows therein round about; the length was fifty cubits, and the breadth five and twenty cubits. And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the ascent to it had eight steps” (40:28-37).

1. A description of the “*inner court*” is given. The inner court was located near the south gate.

2. One would enter through the south gate and climb 8 steps to enter into the “*inner court*.”

- G. “And a chamber with the door thereof was by the posts at the gates; there they washed the burnt-offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-offering. And on the [one] side without, as one goeth up to the entry of the gate toward the north, were two tables; and on the other side, which belonged to the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew [the sacrifices]. And there were four tables for the burnt-offering, of hewn stone, a cubit and a half long, and a cubit and a half broad, and one cubit high; whereupon they laid the instruments wherewith they slew the burnt-offering and the sacrifice. And the hooks, a handbreadth long, were fastened within round about: and upon the tables was the flesh of the oblation” (40:38-43).

1. A chamber existed near the north gate for preparing the sacrificial animals for worship.

2. Twelve tables in all are used for sacrificing and cleaning the animals.

- H. “And without the inner gate were chambers for the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south; one at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house; and the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, who from among the sons of Levi come near to Jehovah to minister unto him. And he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar was before the house” (40:44-47).

1. Chambers for the singing priests. See notes on Zadok at Ezekiel 43:18-20.

2. Note that the court was a perfect square of 100 cubits.

- I. *“Then he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; even by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side”* (40:48-49).
 1. Measurements of the porch are given for the *“house.”*

Chapter 41

I. **Measurements of the temple and its decoration (Ezekiel 41 all):**

- A. *“And he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the entrance was ten cubits; and the sides of the entrance were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured each post of the entrance, two cubits; and the entrance, six cubits; and the breadth of the entrance, seven cubits. And he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy place”* (41:1-4).
 1. Measurements of the holy and most holy place within the temple are given.
 2. The holy place was 70’ long by 35’ in width.
- B. *“Then he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side. And the side-chambers were in three stories, one over another, and thirty in order; and they entered into the wall which belonged to the house for the side-chambers round about, that they might have hold therein, and not have hold in the wall of the house. And the side-chambers were broader as they encompassed the house higher and higher; for the encompassing of the house went higher and higher round about the house: therefore the breadth of the house continued upward; and so one went up from the lowest chamber to the highest by the middle chamber. I saw also that the house had a raised basement round about: the foundations of the side-chambers were a full reed of six great cubits. The thickness of the wall, which was for the side-chambers, on the outside, was five cubits: and that which was left was the place of the side-chambers that belonged to the house. And between the chambers was a breadth of twenty cubits round about the house on every side. And the doors of the side-chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about”* (41:5-11).
 1. Measurements for the wall and side chambers around the temple itself.
 2. Within the wall were three stories of separate chambers (30 on each floor).
- C. *“And the building that was before the separate place at the side toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long; also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits. And he measured the length of the building before the separate place which was at the back thereof, and the galleries thereof on the one side and on the other side, a hundred cubits; and the inner temple, and the porches of the court;”* (41:12-15).
 1. Measurements of the *“separate place.”*
 2. The *“separate place”* was a large building near the back of the temple that was separated from the main temple.
 3. Measurements of the temple as a whole were 100 cubits by 100 cubits (175’ X 175’).
- D. *“the thresholds, and the closed windows, and the galleries round about on their three stories, over against the threshold, ceiled with wood round about, and [from] the ground up to the windows, (now the windows were covered), to the space above the door, even unto the inner house, and*

without, and by all the wall round about within and without, by measure. And it was made with cherubim and palm-trees; and a palm-tree was between cherub and cherub, and every cherub had two faces; so that there was the face of a man toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side. Thus was it made through all the house round about: from the ground unto above the door were cherubim and palm-trees made: thus was the wall of the temple” (41:16-20).

1. A description of the decorated temple walls.
 2. Cherubs with two faces (the face of a man and a lion) along with palm trees were engraved upon the walls, thresholds, and windows.
- E. *“As for the temple, the door-posts were squared; and as for the face of the sanctuary, the appearance thereof was as the appearance of the temple. The altar was of wood, three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before Jehovah. And the temple and the sanctuary had two doors. And the doors had two leaves apiece, two turning leaves: two leaves for the one door, and two leaves for the other. And there were made on them, on the doors of the temple, cherubim and palm-trees, like as were made upon the walls; and there was a threshold of wood upon the face of the porch without. And there were closed windows and palm-trees on the one side and on the other side, on the sides of the porch: thus were the side-chambers of the house, and the thresholds” (41:21-26).*
1. A description of the decorated temple doors before the most holy place.
 2. The four doors (two each having two leaves) were decorated as the walls of the temple with two faced cherubs and palm trees.

Chapter 42

I. **Priest chambers and external temple measurements (Ezekiel 42 all):**

- A. *“Then he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was over against the building toward the north. Before the length of a hundred cubits was the north door, and the breadth was fifty cubits. Over against the twenty cubits which belonged to the inner court, and over against the pavement which belonged to the outer court, was gallery against gallery in the third story. And before the chambers was a walk of ten cubits' breadth inward, a way of one cubit; and their doors were toward the north. Now the upper chambers were shorter; for the galleries took away from these, more than from the lower and the middlemost, in the building. For they were in three stories, and they had not pillars as the pillars of the courts: therefore the uppermost was straitened more than the lowest and the middlemost from the ground. And the wall that was without by the side of the chambers, toward the outer court before the chambers, the length thereof was fifty cubits. For the length of the chambers that were in the outer court was fifty cubits: and, lo, before the temple were a hundred cubits. And from under these chambers was the entry on the east side, as one goeth into them from the outer court. In the thickness of the wall of the court toward the east, before the separate place, and before the building, there were chambers. And the way before them was like the appearance of the way of the chambers which were toward the north; according to their length so was their breadth: and all their egresses were both according to their fashions, and according to their doors. And according to the doors of the chambers that were toward the south was a door at the head of the way, even the way directly before the wall toward the east, as one entereth into them” (42:1-12).*
1. Measurements of the chamber buildings in the outer court.
- B. *“Then said he unto me, The north chambers and the south chambers, which are before the separate place, they are the holy chambers, where the priests that are near unto Jehovah shall eat the most holy things: there shall they lay the most holy things, and the meal-offering, and the sin-offering, and the trespass-offering; for the place is holy. When the priests enter in, then shall they not go out*

of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy: and they shall put on other garments, and shall approach to that which pertaineth to the people” (42:13-14).

1. *“Holy chambers”* are described here.
 2. Holy chambers were to be the place where the priests eat of the sacrifices made.
- C. *“Now when he had made an end of measuring the inner house, he brought me forth by the way of the gate whose prospect is toward the east, and measured it round about. He measured on the east side with the measuring reed five hundred reeds, with the measuring reed round about. He measured on the north side five hundred reeds with the measuring reed round about. He measured on the south side five hundred reeds with the measuring reed. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it on the four sides: it had a wall round about, the length five hundred, and the breadth five hundred, to make a separation between that which was holy and that which was common” (42:15-20).*
1. Extent of the Holy domain around the temple.

Chapter 43

I. **The glory of Jehovah fills the new temple (Ezekiel 43 all):**

A. *“Afterward he brought me to the gate, even the gate that looketh toward the east. And, behold, the glory of the God of Israel came from the way of the east: and his voice was like the sound of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of Jehovah came into the house by the way of the gate whose prospect is toward the east. And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house. And I heard one speaking unto me out of the house; and a man stood by me. And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoredom, and by the dead bodies of their kings in their high places; in their setting of their threshold by my threshold, and their door-post beside my door-post, and there was but the wall between me and them; and they have defiled my holy name by their abominations which they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the dead bodies of their kings, far from me; and I will dwell in the midst of them for ever. Thou, son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, make known unto them the form of the house, and the fashion thereof, and the egresses thereof, and the entrances thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight; that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house” (43:1-12).*

1. The temple was now complete and ready for consecration. Ezekiel is brought in the spirit to East side of the temple and there he sees the glory of Jehovah coming from the east toward the temple. The prophet falls upon his face as when he witnessed the glory of Jehovah God at the river Chebar. The glory of Jehovah then passed into the house (temple).
2. Recall that the tabernacle in the wilderness was consecrated by Jehovah God’s presence at Exodus 40:34-35 and I Kings 8:10. Ezekiel had witnessed the glory of Jehovah God leaving the temple in an eastwardly direction at Ezekiel 11:1, 22-24 due to the iniquity of Israel. The reappearance of Jehovah’s glory in the new temple indicates a new fellowship brought about by the forgiveness of the people’s sins. God’s mercy allotted forgiveness to those who saw with shame and embarrassment their sins.

3. This new temple has a law and Ezekiel is to teach those who illustrate a spirit of humility this law that they may keep it.
 4. The entire vision is one that looks to the future church where Christ will reign as king of His kingdom. Citizens of this kingdom will be those who have had their sins forgiven by following the Lord's law of forgiveness, mercy, and grace.
- B. *“And these are the measures of the altar by cubits (the cubit is a cubit and a handbreadth): the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base of the altar. And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth a cubit. And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. And the altar hearth shall be twelve [cubits] long by twelve broad, square in the four sides thereof. And the ledge shall be fourteen [cubits] long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit round about; and the steps thereof shall look toward the east” (43:13-17).*

1. A description of the altar of burnt offerings.
- 2.

Pic taken from
www.biblia.com



- C. *“And he said unto me, Son of man, thus saith the Lord Jehovah: These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. Thou shalt give to the priests the Levites that are of the seed of Zadok, who are near unto me, to minister unto me, saith the Lord Jehovah, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the ledge, and upon the border round about: thus shalt thou cleanse it and make atonement for it” (43:18-20).*
1. The name Zadok means righteousness. Zadok was a descendant of Aaron and a faithful high priest during the days of David ruling as king over Israel (I Chron. 18:16). “After David, Zadok and his sons became the ruling priestly line in Jerusalem (cf. I K. 4:2; II Chron. 31:10).... It is generally accepted that the descendants of Zadok held the priesthood in Jerusalem till the Exile. Four references to sons/family of Zadok in Ezekiel (40:46; 43:19; 44:15; 48:11) highlight the future service that the sons of Zadok will have at the restored sanctuary because of their faithfulness to Jehovah.”²⁰
 2. To take these statements as being literal would certainly do damage to the function of Ezekiel's vision. There will not be a literal temple constructed where God dwells and His priest offer literal sacrifices for sins (cf. Heb. 10:1ff). Luke records that God does not currently dwell in temples made with hands (cf. Acts 7:48; 17:24).
- D. *“Thou shalt also take the bullock of the sin-offering, and it shall be burnt in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a he-goat without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock. When*

²⁰ E. E. Carpenter. The International Standard Bible Encyclopedia; v. 4, pp. 1170.

thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish. And thou shalt bring them near before Jehovah, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Jehovah. Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they make atonement for the altar and purify it; so shall they consecrate it. And when they have accomplished the days, it shall be that upon the eighth day, and forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord Jehovah” (43:21-27).

1. As the altar of the tabernacle and the altar of Solomon’s temple were consecrated before use, so the altar of burnt offerings will be consecrated before its use so that men’s sins will be forgiven.
2. Figuratively, Christ would be the offering for sin and thereby all men may have the opportunity to receive the remission of sins if they would but obey His voice. Obedience to Jehovah God results in God’s “*acceptance of you.*”

Chapter 44

I. The Sanctuary is not to be Profaned (44 all):

A. *“Then he brought me back by the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. And Jehovah said unto me, This gate shall be shut; it shall not be opened, neither shall any man enter in by it; for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut. As for the prince, he shall sit therein as prince to eat bread before Jehovah; he shall enter by the way of the porch of the gate, and shall go out by the way of the same” (44:1-3).*

1. Chapter 43 illustrated the consecration of the altar of burnt offering. At the completion of this consecration the way of entrance into God’s sanctuary by His people is readied so that they may worship Him.
2. Ezekiel had been in the inner court while the consecration of the altar of burnt offering transpired (cf. 43:5ff). He is now taken to the outer court at the east gate and finds it closed due to the fact that Jehovah God had entered here that His glory may fill the temple (cf. 43:2).
3. It is in this area that the “*prince*” (no doubt the David [Jesus] of 34:23-24; 37:24) shall reside and eat bread before Jehovah.

B. *“Then he brought me by the way of the north gate before the house; and I looked, and, behold, the glory of Jehovah filled the house of Jehovah: and I fell upon my face. And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of Jehovah, and all the laws thereof; and mark well the entrance of the house, with every egress of the sanctuary. And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord Jehovah: O ye house of Israel, let it suffice you of all your abominations, in that ye have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, to add unto all your abominations. And ye have not kept the charge of my holy things; but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord Jehovah, No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners that are among the children of Israel” (44:4-9).*

1. Ezekiel is now moved from the east gate to the North gate of the temple (front). Once again he sees the glory of Jehovah fill the temple and falls upon his face in fear.
2. Jehovah instructs Ezekiel regarding the rejection of foreigners (those uncircumcised in heart and flesh) as far as their entrance into the sanctuary. Apparently this is another sin of Judah’s (i.e., they allowed sinful men who had no knowledge of Jehovah God within the confines of the temple to worship). Such an action caused the sanctuary to be defiled and polluted. Jehovah explains to Ezekiel that this is not to happen in the new sanctuary.

3. Under the Mosaic system those foreigners who were made proselytes through the circumcision of their flesh and hearts were allowed to worship Jehovah God (cf. Lev. 17:10-12; Numb. 12:43-44; 15:13ff).
 4. Practical application: The church of Jesus Christ is comprised of saints who are in Christ Jesus through obedience to the gospel (circumcised in the heart). No man or woman who has not obeyed the gospel of Christ is in any kind of fellowship with Jehovah God. God's people who treat the sinful of the world as though they have fellowship with God defile the sanctuary of worship (see study # 32; Bible Fellowship).
- C. *“But the Levites that went far from me, when Israel went astray, that went astray from me after their idols, they shall bear their iniquity. Yet they shall be ministers in my sanctuary, having oversight at the gates of the house, and ministering in the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and became a stumblingblock of iniquity unto the house of Israel; therefore have I lifted up my hand against them, saith the Lord Jehovah, and they shall bear their iniquity. And they shall not come near unto me, to execute the office of priest unto me, nor to come near to any of my holy things, unto the things that are most holy; but they shall bear their shame, and their abominations which they have committed. Yet will I make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge”* (44:10-16).
1. The Levites in general (shepherds of Judah) had fallen in to transgression and were guilty of promoting sin among the people of God. The punishment for these priest's sins was that they were not to be allowed to do any priestly functions within the new tabernacle (i.e., they were stripped of their priestly duties).
 2. Jehovah pronounces that the work of the new sanctuary belongs to the “*sons of Zadok*” (see notes on Zadok above). Zadok and his sons remained faithful throughout the days from Solomon to present (days of Ezekiel in exile). Jehovah rewards the faithful and punishes the wicked.
- D. *“And it shall be that, when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. And when they go forth into the outer court, even into the outer court to the people, they shall put off their garments wherein they minister, and lay them in the holy chambers; and they shall put on other garments, that they sanctify not the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only cut off the hair of their heads. Neither shall any of the priests drink wine, when they enter into the inner court. Neither shall they take for their wives a widow, nor her that is put away; but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest. And they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean. And in a controversy they shall stand to judge; according to mine ordinances shall they judge it: and they shall keep my laws and my statutes in all my appointed feasts; and they shall hallow my sabbaths. And they shall go in to no dead person to defile themselves; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves. And after he is cleansed, they shall reckon unto him seven days. And in the day that he goeth into the sanctuary, into the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Jehovah. And they shall have an inheritance: I am their inheritance; and ye shall give them no possession in Israel; I am their possession. They shall eat the meal-offering, and the sin-offering, and the trespass-offering; and every devoted thing in Israel shall be theirs. And the first of all the first-fruits of every thing, and every oblation of everything, of all your oblations, shall be for the priest: ye shall also give unto the priests the first of your dough, to cause a blessing to rest on*

thy house. The priests shall not eat of anything that dieth of itself, or is torn, whether it be bird or beast” (44:17-31).

1. The outward dress of the priest will be an indication of the inner state of the soul (i.e., whether they are circumcised in the heart or not) (cf. Ex. 38). Any clothing that causes sweat (i.e., overly hot clothing such as wool) was not to be worn else the priest would be defiled.
2. The priest are to pay attention to the length of their hair (not to long not to short; i.e., bald) (cf. Lev. 10:6; 21:5).
3. Drinking wine was prohibited by the priest under the Mosaic Law (cf. Lev. 10:9ff) and neither is it permissible to the priest of the new sanctuary. The reason for both prohibitions remains, i.e., *“that ye make a distinction between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses”* (cf. Lev. 10:10-11).
4. The faithful priest would be the ones who respect the laws of Jehovah God and with that law make judgments in matters that pertain to man.

Chapter 45

I. Land set apart for the Priests, Levites, and Prince (a new order of worship revealed (45 all):

A. *“Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Jehovah, a holy portion of the land; the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand: it shall be holy in all the border thereof round about. Of this there shall be for the holy place five hundred in length by five hundred in breadth, square round about; and fifty cubits for the suburbs thereof round about. And of this measure shalt thou measure a length of five and twenty thousand, and a breadth of ten thousand: and in it shall be the sanctuary, which is most holy. It is a holy portion of the land; it shall be for the priests, the ministers of the sanctuary, that come near to minister unto Jehovah; and it shall be a place for their houses, and a holy place for the sanctuary. And five and twenty thousand in length, and ten thousand in breadth, shall be unto the Levites, the ministers of the house, for a possession unto themselves, for twenty chambers. And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, side by side with the oblation of the holy portion: it shall be for the whole house of Israel. And whatsoever is for the prince shall be on the one side and on the other side of the holy oblation and of the possession of the city, in front of the holy oblation and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length answerable unto one of the portions, from the west border unto the east border. In the land it shall be to him for a possession in Israel: and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes” (45:1-8).*

1. The Lord explains to Ezekiel that in this new sanctuary a land will be set aside as holy to construct these buildings, walls, and gates.
2. The totality of the length will be 25,000 reeds and the width shall be ten thousand reeds.
3. The sanctuary of God shall rest on this land mass with a special place of 500' X 500' for the holy place.
4. The priests were to occupy a space of the same dimensions (i.e., 25,000 X 10,000).
5. The city itself would be a separate area that measured 25,000 reeds X 5,000 reeds.

B. *“Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord Jehovah. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer. And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh” (45:9-12).*

1. The princes of the land are those who occupy civil rule over the people. These men were denounced (along with the prophet and priests) at chapter 22 for their physical and spiritual murder of men and women as they sought “*dishonest gain*” (Ezek. 22:27).
 2. As the priests are to denounce idolatry (Ezek. 44:6) so the princes are to denounce violence and dishonest gain against God’s people.
- C. *“This is the oblation that ye shall offer: the sixth part of an ephah from a homer of wheat; and ye shall give the sixth part of an ephah from a homer of barley; and the set portion of oil, of the bath of oil, the tenth part of a bath out of the cor, which is ten baths, even a homer; (for ten baths are a homer;) and one lamb of the flock, out of two hundred, from the well-watered pastures of Israel; -- for a meal-offering, and for a burnt-offering, and for peace-offerings, to make atonement for them, saith the Lord Jehovah. All the people of the land shall give unto this oblation for the prince in Israel. And it shall be the prince's part to give the burnt-offerings, and the meal-offerings, and the drink-offerings, in the feasts, and on the new moons, and on the sabbaths, in all the appointed feasts of the house of Israel: he shall prepare the sin-offering, and the meal-offering, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel”* (45:13-17).
1. So that sacrificial worship may continue in the new sanctuary of God, the people are to give regular offerings (i.e., a fixed amount of oil, wheat, barely, and lamb).
 2. These regular contributions were to be given to the prince (David / Jesus) so that He may “*make atonement for the house of Israel.*” The author of Hebrews said, “*Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased*” (Heb. 13:15-16).
- D. *“Thus saith the Lord Jehovah: In the first month, in the first day of the month, thou shalt take a young bullock without blemish; and thou shalt cleanse the sanctuary. And the priest shall take of the blood of the sin-offering, and put it upon the door-posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And so thou shalt do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make atonement for the house”* (45:18-20).
1. At this point, the sanctuary has been sanctified by blood, the priests are to worship in all purity, the princes are to exercise justice, and the people are to give contributions for the sin offerings to continue. Now, the sin offerings are mentioned as having occurred on the first and seventh days of the first month. A bullock is to be sacrificed and his blood spread over the doorpost, altar, and gates of inner court of the sanctuary so that both those who erred and the sanctuary may be cleansed.
 2. The Mosaic Law gave no such command. Sin offerings were always he-goats rather than bullocks. The only time a bullock was used in a sin offering was in relation to the high priests sins (cf. Lev. 4:3, 14; 16:3).
- E. *“In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin-offering. And the seven days of the feast he shall prepare a burnt-offering to Jehovah, seven bullocks and seven rams without blemish daily the seven days; and a he-goat daily for a sin-offering. And he shall prepare a meal-offering, an ephah for a bullock, and an ephah for a ram, and a hin of oil to an ephah. In the seventh month, in the fifteenth day of the month, in the feast, shall he do the like the seven days; according to the sin-offering, according to the burnt-offering, and according to the meal-offering, and according to the oil”* (45:21-25).
1. Gone will be the keeping of the Pentecost, feast of weeks, day of trumpets, Day of Atonement and so forth. The only two set feasts will be the first month at the fourteenth day (a Passover feasts of seven days) and then again in the seventh month at the fifteenth day (a seven day feast shall occur).
 2. These acts of worship in the new sanctuary indicate a new order from that of the Mosaic system.

Chapter 46

I. Days of worship under the new sanctuary (46:1-15):

A. *“Thus saith the Lord Jehovah: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and on the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of the gate without, and shall stand by the post of the gate; and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. And the people of the land shall worship at the door of that gate before Jehovah on the sabbaths and on the new moons. And the burnt-offering that the prince shall offer unto Jehovah shall be on the sabbath day six lambs without blemish and a ram without blemish; and the meal-offering shall be an ephah for the ram, and the meal-offering for the lambs as he is able to give, and a hin of oil to an ephah. And on the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram; they shall be without blemish: and he shall prepare a meal-offering, an ephah for the bullock, and an ephah for the ram, and for the lambs according as he is able, and a hin of oil to an ephah”* (46:1-7).

1. Days of worship are examined here in the new sanctuary. The prince (David / Messiah) would worship at the inner east gate (open only during the Sabbaths and new moon feasts). The people worshipped as well; however, they were not allowed to enter into the east inner gate.
2. There is a marked difference between the Sabbath day sacrifice of the Mosaic Law (i.e., two lambs) and the new sanctuary law of six lambs (cf. Numb. 28:9ff).

B. *“And when the prince shall enter, he shall go in by the way of the porch of the gate, and he shall go forth by the way thereof. But when the people of the land shall come before Jehovah in the appointed feasts, he that entereth by the way of the north gate to worship shall go forth by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth straight before him. And the prince, when they go in, shall go in in the midst of them; and when they go forth, they shall go forth together. And in the feasts and in the solemnities the meal-offering shall be an ephah for a bullock, and an ephah for a ram, and for the lambs as he is able to give, and a hin of oil to an ephah. And when the prince shall prepare a freewill-offering, a burnt-offering or peace-offerings as a freewill-offering unto Jehovah, one shall open for him the gate that looketh toward the east; and he shall prepare his burnt-offering and his peace-offerings, as he doth on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate”* (46:8-12).

1. Apparently all were to come and worship on the set days of the Sabbath and new moon.
2. Such a mass of people would have the capability of causing much confusion in the worship service. The Lord instructs, therefore, that those who would come to worship through the North gate are to leave through the South gate and those who enter into worship through the South gate should leave through the North gate. Note that none of the people worshipping enter or leave through the east gate. The east gate is preserved for the prince.

C. *“And thou shalt prepare a lamb a year old without blemish for a burnt-offering unto Jehovah daily: morning by morning shalt thou prepare it. And thou shalt prepare a meal-offering with it morning by morning, the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour; a meal-offering unto Jehovah continually by a perpetual ordinance. Thus shall they prepare the lamb, and the meal-offering, and the oil, morning by morning, for a continual burnt-offering”* (46:13-15).

1. The prince is not mentioned in this ordinance of worship because He had no part in it.
2. The Mosaic Law required such a daily sacrifice both morning AND evening whereas under the new sanctuary worship it was only to be offered in the evening (cf. Numb. 28:1-4).

II. Authority to divide the Prince's land and instructions for places of sacrifice preparation (46:16-24):

A. *“Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it is his inheritance, it shall belong to his sons; it is their possession by inheritance. But if he give of his inheritance a gift to one of his servants, it shall be his to the year of liberty; then it shall return to the prince; but as*

for his inheritance, it shall be for his sons. Moreover the prince shall not take of the people's inheritance, to thrust them out of their possession; he shall give inheritance to his sons out of his own possession, that my people be not scattered every man from his possession” (46:16-18).

1. At 45:7-8 we find that the prince is given land among the tribes as a possession.
2. The verses before us depict the prince’s ability to give portions of this land to His sons and servants.

B. *“Then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north: and, behold, there was a place on the hinder part westward. And he said unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, and where they shall bake the meal-offering; that they bring them not forth into the outer court, to sanctify the people. Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were courts inclosed, forty cubits long and thirty broad: these four in the corners were of one measure. And there was a wall round about in them, round about the four, and boiling-places were made under the walls round about. Then said he unto me, These are the boiling-houses, where the ministers of the house shall boil the sacrifice of the people” (46:19-24).*

1. A description of the “*holy chambers*” made for preparing the sacrifices is first mentioned at 42:1ff.
2. Additional sacrifice preparation areas are mentioned as being located at the four corners of the outer sanctuary.

Chapter 47

I. The River that gives Life (47:1-all):

A. *“And he brought me back unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; (for the forefront of the house was toward the east;) and the waters came down from under, from the right side of the house, on the south of the altar. Then he brought me out by the way of the gate northward, and led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and, behold, there ran out waters on the right side. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins. Afterward he measured a thousand; and it was a river that I could not pass through; for the waters were risen, waters to swim in, a river that could not be passed through. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah; and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish; for these waters are come thither, and the waters of the sea shall be healed, and everything shall live whithersoever the river cometh. And it shall come to pass, that fishers shall stand by it: from En-gedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many. But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing” (47:1-12).*

1. If one has contemplated whether Ezekiel has a literal or figurative temple sanctuary in mind it should now be removed. There is no river that increases from ankle deep to running water that is over the head swimming depth in a matter of a mile (while no other rivers are flowing into it).
 2. Joel 3:18 and Zechariah 14:8 speak of waters that shall flow from Jerusalem as a blessing from Jehovah God during the latter days of His kingdom. These waters shall carry a blessing of healing and life with them through the Holy Spirit (cf. Isa. 44:3). So Jehovah's "*eternal purpose*" through the church has ever been to make known the "*manifold wisdom of God*" (Eph. 3:10-13). Making known the mind of God is the work of the Holy Spirit to the apostles and prophets (Eph. 3:5). The apostles in turn taught humanity the gospel message. Men heard, believed and obeyed whereby they became Christians and members of the church (the Kingdom of God).
 3. Interestingly, the apostle John speaks of these rivers of life at Revelation 22:1-2 in relationship to the heavenly kingdom. What Ezekiel sees is the kingdom to come (the church) and what John saw was the eternal kingdom whereby those who partake of shall never die again (i.e., heaven). The two kingdoms are the same they are only separated by time. When time shall end man will be judged and those found faithful will continue in the Kingdom of God only now in a heavenly state separate and apart from all wickedness.
- B. *"Thus saith the Lord Jehovah: This shall be the border, whereby ye shall divide the land for inheritance according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another; for I swear to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land: On the north side, from the great sea, by the way of Hethlon, unto the entrance of Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran. And the border from the sea, shall be Hazar-enon at the border of Damascus; and on the north northward is the border of Hamath. This is the north side. And the east side, between Hauran and Damascus and Gilead, and the land of Israel, shall be the Jordan; from the [north] border unto the east sea shall ye measure. This is the east side. And the south side southward shall be from Tamar as far as the waters of Meriboth-kadesh, to the brook [of Egypt], unto the great sea. This is the south side southward. And the west side shall be the great sea, from the south border as far as over against the entrance of Hamath. This is the west side. So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the home-born among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Jehovah"* (47:13-23).
1. God had promised the land of Canaan to Abraham's descendants at Genesis 12:2-4 and the fulfillment is found at Numbers 34. Here again we find similar Mosaic time events in the early days of God's people. Under the new sanctuary there would be land to divide and distribute.
 2. The idea of God mercifully bringing back all of Israel that had gone into captivity for His holy name sake was recorded at Ezekiel 37:21ff.
 3. Here we are given details as to how the land shall be divided once the people of God return.
 4. Again the question is asked: Is this a literal future event that God's people were to look forward to or was it figurative. The answer cannot be literal and figurative (as if we can pick and choose which part of Ezekiel's vision we want to put physical and spiritual interpretation to). If one part of the vision is physical then it must all be. One could not have a figurative sanctuary setting on a literal land. The entire context of chapters 40 – 48 strongly indicate a figurative setting here.

Chapter 48

I. Division of Holy land (48 all):

- A. *“Now these are the names of the tribes: From the north end, beside the way of Hethlon to the entrance of Hamath, Hazar-enan at the border of Damascus, northward beside Hamath, (and they shall have their sides east and west,) Dan, one [portion]. And by the border of Dan, from the east side unto the west side, Asher, one [portion]. And by the border of Asher, from the east side even unto the west side, Naphtali, one [portion]. And by the border of Naphtali, from the east side unto the west side, Manasseh, one [portion]. And by the border of Manasseh, from the east side unto the west side, Ephraim, one [portion]. And by the border of Ephraim, from the east side even unto the west side, Reuben, one [portion]. And by the border of Reuben, from the east side unto the west side, Judah, one [portion]. And by the border of Judah, from the east side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand [reeds] in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary shall be in the midst of it” (48:1-8).*
1. Now that the land is divided the tribes are allotted the land. Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah will occupy the land of the North.
 2. One lot of land will be set aside for the sanctuary of God.
- B. *“The oblation that ye shall offer unto Jehovah shall be five and twenty thousand [reeds] in length, and ten thousand in breadth. And for these, even for the priests, shall be the holy oblation: toward the north five and twenty thousand [in length], and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of Jehovah shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok, that have kept my charge, that went not astray when the children of Israel went astray, as the Levites went astray. And it shall be unto them an oblation from the oblation of the land, a thing most holy, by the border of the Levites. And answerable unto the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall sell none of it, nor exchange it, nor shall the first-fruits of the land be alienated; for it is holy unto Jehovah. And the five thousand that are left in the breadth, in front of the five and twenty thousand, shall be for common use, for the city, for dwelling and for suburbs; and the city shall be in the midst thereof. And these shall be the measures thereof: the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. And the city shall have suburbs: toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. And the residue in the length, answerable unto the holy oblation, shall be ten thousand eastward, and ten thousand westward; and it shall be answerable unto the holy oblation; and the increase thereof shall be for food unto them that labor in the city. And they that labor in the city, out of all the tribes of Israel, shall till it. All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation and of the possession of the city; in front of the five and twenty thousand of the oblation toward the east border, and westward in front of the five and twenty thousand toward the west border, answerable unto the portions, it shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, it shall be for the prince” (48:9-22).*
1. A holy oblation of land is to be given to the priests, city, and the prince.
 2. The city is to be a perfect square (i.e., four-square) (cf. Rev. 21:16).
- C. *“And as for the rest of the tribes: from the east side unto the west side, Benjamin, one [portion]. And by the border of Benjamin, from the east side unto the west side, Simeon, one [portion]. And by the border of Simeon, from the east side unto the west side, Issachar, one [portion]. And by the*

border of Issachar, from the east side unto the west side, Zebulun, one [portion]. And by the border of Zebulun, from the east side unto the west side, Gad, one [portion]. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of Meribath-kadesh, to the brook [of Egypt], unto the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their several portions, saith the Lord Jehovah. And these are the egresses of the city: On the north side four thousand and five hundred [reeds] by measure; and the gates of the city shall be after the names of the tribes of Israel, three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one. And at the east side four thousand and five hundred [reeds], and three gates: even the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one. And at the south side four thousand and five hundred [reeds] by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one. At the west side four thousand and five hundred [reeds], with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. It shall be eighteen thousand [reeds] round about: and the name of the city from that day shall be, Jehovah is there” (48:23-35).

1. The land to the south (other side of the prince’s land that lies between Judah and Benjamin). The tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad would occupy this land.
2. The twelve gates around the city are to be named after the tribes of Israel (for similarities see Rev. 21:21).
3. Ezekiel’s last words regarding this future sanctuary is a name, i.e., “*Jehovah is there.*” The prophet Isaiah had said of this same city that it shall be called “*The city of Jehovah, The Zion of the holy One of Israel*” (Isa. 60:14).

Concluding thoughts on the last 12 chapters (Ezekiel 37 – 48): (Ezekiel’s Millennial Temple?)

Ezekiel speaks of a sanctuary that would be eternal (Ezek. 37:26-28), a law that would be eternal (Ezek. 37:23-26), and a king that would have an everlasting rule (Ezek. 37:23ff). The description of this sanctuary or temple is detailed in apocalyptic language in chapters 40 – 48. A battle would take place between Israel and Gog and Magog (Ezek. 38). Are these events literal or to be taken figurative? Did the prophet give the dimensions of “Ezekiel’s Millennial Temple” (a temple to be built by Christ while He reigns a thousand years on earth) or a spiritual figurative temple that represents the kingdom of God? This short study shall examine the question.

Many Premillennialist believe that what is being described in Ezekiel 37-48 is a “millennial temple” that will be constructed during Christ’s 1000 year reign on the earth. The thrust of their argument has to do with hermeneutics (i.e., the science of Biblical interpretation). To the Premillennialist, the passages of Revelation 20-22 and Ezekiel 37 – 48 must be taken literal rather than figurative. Charles Lee Feinberg stated, “Along with certain other key passages of the Old Testament, like Isaiah 7:14 and 52:13-53:12 and portions of Daniel, the concluding chapters of Ezekiel form a kind of continental divide in the area of Biblical interpretation. It is one of the areas where the literal interpretation of the Bible and the spiritualizing or allegorizing method diverge widely. Here amillennialists and Premillennialist are poles apart. When thirty-nine chapters of Ezekiel can be treated detailedly and seriously as well as literally, there is no valid reason a priori for treating this large division of the book in an entirely different manner” (The Prophecy of Ezekiel. Pp. 233 taken from “The Millennial Temple of Ezekiel 40 – 48; An Exercise in Literal Interpretation by Dr. John C. Whitcomb).

The other side of the issue is the amillennialist who believes the sanctuary in Ezekiel 37-48 not to be a literal building but a spiritual building depicted in figurative language (this I believe to be the interpretation of these 12 chapters of Ezekiel). Note that Paul quotes from Ezekiel 37:26 at II Cor. 6:16-18 in relation to the kingdom of God being within one. Clearly the sanctuary Ezekiel is speaking of in these chapters is the Kingdom of God that has Christ over it as king (cf. Ezek. 37:24). Furthermore, it becomes apparent that this future kingdom would be realized by the word of God so that the nature of the kingdom is not only spiritual (cf. Jn. 18:36; Rom. 14:17) but that it exists within each individual who accepts the teachings of Christ (i.e., His everlasting covenant of peace) (cf. Ezek. 37:26; Mk. 12:34; Lk. 17:21; II Cor. 6:16-18; Jn. 14:23; I Jn. 4:12-16). Jesus said His Kingdom would be established during the lifetime of some of those who stood and heard Him preach (Mk. 9:1). His kingdom came into existence on the day of Pentecost (Isa. 2:2-4; Acts 2:17ff; 3:24). Those who so receive

this spiritual kingdom, through hearing the gospel preached (I Thess. 2:12), are added to the kingdom through baptism (Jn. 3:3-5). God's Kingdom has a king (Col. 1:13) and a law (everlasting covenant; Gen. 17:19; Gal. 3:8, 16; Matt. 4:23; Heb. 13:20). Those who receive the law of Christ (i.e., are obedient through faith) become citizens of the Kingdom of God (Eph. 2:18ff). The collective group of citizens in the Kingdom of God are called the church of Christ (cf. Isa. 2:2ff; Dan. 2:44; Joel 2:28ff; Acts 2:17ff; 3:24; Rom. 16:16; Col. 1:13; I Thess. 2:12). Lastly, the kingdom of God represents heaven (I Cor. 6:9; Gal. 5:21; Eph. 5:5; James 2:5 etc.). The thought is clear; those who accept the teachings of Christ (receive the Kingdom of God within) and are baptized enter into the Kingdom of God (the church) and there remain (unless unfaithful) until they receive their eternal inheritance of heaven (i.e., the eternal Kingdom of God) (I Cor. 6:9).

Neither Ezekiel, Daniel, or the apostle John write of a literal thousand year reign of Christ that will occur after a rapture of righteous souls and seven years of tribulation (Premillennialism). There is no place for a literal temple in the kingdom era where animal sacrifices are to be made (cf. Ezek. 45:18ff). Ezekiel was simply speaking in a language in which those of his day could understand. A temple where God's glory will be present, He will be worshipped, and a river that flows out of it with the power to make whole that which was spiritually sick (Ezek. 47 / Rev. 22:1ff). Here is a spiritual Kingdom where man receives the forgiveness of sins and fellowship with Jehovah God.