

The Pilgrim Way Commentary on the Prophecy of Ezekiel



**A Reference Commentary
by Dr. John Cereghin
Pastor
Grace Baptist Church of Smyrna, Delaware**

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Apology for This Work

This commentary on Ezekiel follows in a long line of other works by divines of the past as they have sought to study and expound these precious epistles.

This work grew out of 40 years of both preaching through these epistles in three pastorates in Maryland, Delaware and North Carolina as well as teaching through them as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market, and they tend to be someone dull and not very practical in their application. It is written as something of a theological reference manual to me, filled with quotes and outlines from various books in my library. The layout and format are designed to help me in my preaching, teaching and personal study of this book. I figured there may be others out there who may benefit from this work, which is why I make it available, but the work is basically laid out in a selfish manner, for my benefit and assistance. You, as the reader, hopefully can find some profit in this.

This commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote "There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else", he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin's teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understanding of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems to influence my understanding of what the clear teachings of Scripture is. I do identify with premillennialism and dispensationalism, but even my dispensationalism is used mainly as an interpretative tool.

I have freely consulted a wide variety of commentaries and writings for insights and other views of various texts that I might have missed. As the old preacher once

remarked “I milked a lot of cows, but I churned my own butter.” Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement regarding the rest of his teachings. In this sense, I have tried to follow the pattern of Charles Spurgeon’s *Treasury of David*, where he quoted a wide variety of other writers. I consider his commentary on the Psalms to be the greatest commentary ever in reference to its format.

This commentary is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the most preserved English translation available to us and that it is the superior translation in English. I can see no good reason to use or accept any of the modern versions, especially the current “flavor of the month” of the New Evangelicals and apostate fundamentalists, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older than the English Standard Version, but I am expected to toss my English Received Text, over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We will stick with the translations and texts that our fathers have used and that God has blessed. It is too late in Church history to change English translations. We are also favorably inclined to the Geneva Bible, Tyndale Bible, Bishops Bible, and other “cousins” of our English text. The Greek text used is the underlying text of our English Received Text and its 1769 revision, which is the text most widely in use today by God’s remnant. This is the Greek text that forms the foundation for the Authorized Version. This commentary will not attack or change a single word in our Authorized Version.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of this epistle. A commentary of 40 years in the making can never truly said to be finished. As new insights are granted by the Holy Spirit and as my understanding of the epistle deepens, additional material will be added, and sections will have to be re-written. One is never truly “finished” with any theological book. As one deepens and grows in his relationship with the Lord, so does his theological understandings and that should be reflected in one’s writings.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God's saints in the earth as we approach the coming of our Lord.

THE BOOK OF THE PROPHET EZEKIEL

INTRODUCTION

Ezekiel has 48 chapters, 1,273 verses and 39,401 words in our English Bible.

Ezekiel was the son of Buzi, the priest, and belonged consequently to the much-honored Zadok family. That he knew the nobility of Jerusalem well.

Eleven years before the ruin of Jerusalem and the Temple by the king of Babylon, Ezekiel was carried away into the captivity. This is recorded in 2 Kings 24:14. Before Ezekiel with the princes and the mighty men were taken into captivity, others had been removed to Babylon, including Daniel and his three companions. Ezekiel must have known Daniel personally. His name is found three times in this book (14:14, 20; 28:3).

Ezekiel probably was around twenty-five years old when taken into captivity, and thirty years old when he was called to be a prophet.

The name Ezekiel means "strengthened by God."

The place where we find Ezekiel is the river Chebar. This river is now known by the name Kabour. It emptied into the Euphrates north of Babylon and was also called Nar-Kabasri, the great canal. Here Nebuchadnezzar had started a colony of captives. In 3:15, the name of the place is given; it was at Tel-abib. In this settlement the prophet seems to have lived. It seems that he had his own house (Ezekiel 3:24; 8:1).

We know that Ezekiel was married (Ezekiel 24:16-18). The death of his wife is the only event he mentions of his personal history.

Ezekiel's prophetic ministry is closely connected with that of Jeremiah. When Ezekiel had his first great vision on the banks of the river Chebar, Jeremiah had already been a prophet for thirty-five years. Only a few years more remained for Jeremiah. That Ezekiel must have been acquainted with Jeremiah and his messages of warning and exhortation is more than likely, yet there is not a single reference to Jeremiah in the entire Book of Ezekiel.

Ezekiel's ministry was greatly needed in Babylon because false prophets abounded and were giving the Jewish people false hopes of a quick deliverance (usually by Egypt) and a triumphant return to their land (Jeremiah 5:30,31; 27:1-11; 28:1-17). Jeremiah told the Jews that they would be in Babylon for seventy years and therefore should settle down, raise families, and pray for their captors. But Jeremiah also announced the ultimate fall of Babylon, a message the exiles were only too eager to hear and this gave them hope for a quick end to their captivity and the threat of Babylon. The purpose of the book was to warn the Jewish exiles living in Babylon that God was bringing judgment upon them

for their sins. This judgment was necessary to turn them back to the LORD and His law. Jeremiah warned the Jews who remained in Jerusalem that the city would soon fall to Babylon and be utterly destroyed. The Jews exiled to Babylon refused to believe that their Holy City could fall. They falsely believed that they could soon return to Judah and that their nation would soon be restored. But they failed to repent or to believe the prophets, And they had not turned back to God. They had begun adopting the pagan practices of Babylon.

Ezekiel also taught the people that God's judgment had a clear purpose: to cleanse and purify His people. The ultimate end of judgment was to restore God's people to Himself, both individually and as a nation. Judgment and exile were not to be the end of Israel's story. The LORD offered hope and encouragement through the words of Ezekiel. God promised that Israel would indeed be restored one day, the people's hearts would be cleansed, and a new spirit would be placed within them. And through Israel's restoration, all nations and peoples would come to know that the LORD, the God of Israel, was the one true God who ruled over all the earth.

Among the Jews, Ezekiel was not a popular book, mainly because of the scathing denunciations of Israel's apostasies and sins by Ezekiel. The rabbis figured that no Jew would talk about his people and Jerusalem in such a manner.

"We do not have to look deeply to find the key idea and the focal message of Ezekiel. They confront us on almost every page. With slight variations, that expression, "They shall know that I am Jehovah," occurs no less than seventy times. It is used twenty-nine times in connection with Jehovah's punishment of Jerusalem; twenty-four times in connection with Jehovah's governmental judgments on the Gentile nations; and seventeen times in connection with the coming restoration and final blessing of the elect nation. To see this is to see the heart of the book unveiled. The elect people, and all other peoples, are to know by indubitable demonstration that Jehovah is the one true God, the sovereign Ruler of nations and history; and they are to know it by three revelations of His sovereign power— first, by the punishment of Jerusalem and the captivity of the chosen people, which came true exactly as foretold; second, by the judgments prophesied on the Gentile nations of Ezekiel's day, which also have come true exactly as foretold; and third, by the preservation and ultimate restoration of the covenant people, which had a partial fulfilment in the return of the "Remnant" under Ezra and Nehemiah, and which is still being fulfilled in the marvellous preservation of Israel, and which is even now hastening to its millennial consummation. This, then, is Ezekiel—"THEY SHALL KNOW THAT I AM JEHOVAH."¹

There is not that much controversy about the authorship of this book being Ezekiel.

1. The book itself claims that Ezekiel is the author (Ezekiel 1:1-3). It is a firsthand account of events written from the viewpoint of personal experience.

¹ J. Sidlow Baxter, *Explore the Book*, volume 4, page 13.

2. The book is written from a priestly point of view. As a priest, Ezekiel was thoroughly familiar with temple rituals, Levitical law and the terms and requirements of the Mosaic Covenant.
3. The author provides dates for many of the prophecies and arranges them chronologically in the order God gave them to him. No other major prophet is as orderly in recounting events. Only the minor prophets Haggai and Zechariah come anywhere close.
4. There is no strong evidence to suggest that Ezekiel was not the author. Tradition has consistently held that Ezekiel is the sole author, and this view was not seriously challenged until the twentieth century by rank liberals.

Ussher's chronology has Ezekiel's ministry from 595-574 B.C.

"The Doctrinal or Spiritual Purpose: At least five great doctrinal themes are found in the book of Ezekiel:

a. The holiness and glory of God. Ezekiel clearly pictures the LORD as holy and righteous. The LORD is a God of perfection, glory, and majesty. As Ezekiel's vision of the chariot-throne suggests, God is all-seeing, all-knowing, and all-powerful. He defies description and is beyond human understanding (chs. 1-3). In addition, The LORD's holiness and righteousness are revealed in the covenant He established with His people. God's covenant and law showed them exactly how they were to live. They were to live righteous and holy lives-lives set apart to Him.

b. The sinfulness and apostasy of Israel. Ezekiel defends God's right to judge Israel by recalling the people's long history of rebellion and sin. Like several other prophets (cp. Jeremiah, Hosea), he portrays Israel as a spiritual prostitute who chases after the false gods of her neighbors. In fact, Israel had been habitually unfaithful since God had rescued her from bondage in Egypt.

c. The fact and purpose of God's judgment. Ezekiel reveals that God, because of His righteous and holy nature, must judge sin. Also, because of God's enduring, unchanging love-His compassionate desire to bless His people, He must punish and correct their ways. The clear purposes of His judgment and discipline are so that His people will turn back to Him-away from their sin and idolatry-and live righteously. They were to worship only Him, the only true God. And they were to live holy and righteous lives as a witness to all nations. Ezekiel repeats this theme throughout his prophecies by announcing that the purpose of God's judgment was so that all nations and people will "know that I am the LORD." This phrase is used at least sixty-five times in the book to remind God's people (and all humankind) that the God of Israel is the only true and Living God.

d. The fact of individual responsibility. Ezekiel has been called the prophet of individual responsibility. He proclaimed that a person was not freed from God's judgment by the righteousness of others, nor by the spiritual health of the nation as a whole. Each and every person was accountable to God. Every man, woman, and child was equally responsible for his or her own sin and unrighteous behavior. Ezekiel also connects the people's behavior to how they approached God in worship, and to godly leadership. Ungodly leadership and insincere worship would lead to immoral behavior

and judgment. Sincere worship and godly leadership would lead to righteous behavior and blessings. Ezekiel therefore challenged his people to turn back to the LORD, both individually and as a nation. Repentance was the only way they could be restored to the LORD and inhabit the Promised Land.

e. The promise of Israel's restoration. In spite of Israel's almost constant unfaithfulness, and the severe judgment that had fallen upon them, the LORD offered great hope through Ezekiel: the promise of complete restoration. Ezekiel gives one of the most complete descriptions of Israel's restoration to the Promised Land in all of Scripture. He vividly describes the new Temple in wondrous detail, as well as the new system of worship to be enacted during the Millennial reign of Christ. And he paints a beautiful picture of what life and worship will be like once Christ has established His Kingdom on earth.”²

Divisions of the book

- A. Predictions regarding Jerusalem -chaps. 1-24
- B. Predictions regarding Gentile nations -chaps. 25-32, 35
- C. Predictions regarding restoration -chaps. 33, 34, 36-48

1. THE PRESENT JUDGMENTS ON JERUSALEM (iv.–xxiv).
2. THE FUTURE DESTINIES OF THE NATIONS (xxv.–xxxix).
3. THE FINAL TEMPLE, PEOPLE, AND CITY (xl.–xlviii). (J. Sidlow Baxter, *Explore the Book*, volume 4, page 14).”

Outline of the book

- A. Call and charge -chaps. 1-3
- B. Signs of siege -chaps. 4, 5
- C. Death and desolation -chaps. 6, 7
- D. Sinful conditions -chaps. 8-16
- E. Suffering for sin -chaps. 17-19
- F. Last warnings -chaps. 20-23
- G. Final destruction -chap. 24
- H. Ammon, Moab, Edom, Philistia -chap. 25
- I. Tyre and Zidon -chaps. 26-28
- J. Egypt -chaps. 29-32
- K. Watchmen and shepherds -chaps. 33, 34
- L. Mount Seir -chap. 35
- M. Moral restoration -chap. 36
- N. Corporate restoration -chap. 37
- O. Gog and Magog -chaps. 38, 39
- P. Millennial Temple -chaps. 40-43
- Q. Millennial worship -chaps. 44-46
- R. Millennial distribution -chaps. 47, 48

² Ezekiel, in *The Preacher's Outline and Sermon Bible*, page 2.

Outline (from David Cloud, *Ezekiel*, pages 12-14)

Ezekiel 1 Ezekiel's Vision of God's Glory

Ezekiel 2-3 Ezekiel's call

Ezekiel is commanded to stand upon his feet (Eze. 2:1-2).

Ezekiel is commissioned to speak to Israel (Eze. 2:3-8).

Ezekiel is commanded to eat the scroll (Eze. 2:8 - 3:4).

Ezekiel is given a hard forehead (Eze. 3:4-11).

Ezekiel is taken to Telabib by Chebar (Eze. 3:12-15).

Ezekiel is appointed a watchman (Eze. 3:16-23).

Ezekiel is instructed to speak only when directed by God (Eze. 3:24-27).

Ezekiel 4-25 God's Indictment of Israel

Ezekiel is a sign of the siege of Jerusalem (Eze. 4)

Ezekiel's hair is a sign of the destruction of Jerusalem (Eze. 5)

God pronounces judgment against Israel's idolatry (Eze. 6)

God pronounces the day of wrath (Eze. 7)

The departure of the glory of God from Jerusalem (Eze. 8-11)

Ezekiel is a sign of the destruction of Jerusalem (Eze. 12)

God's Word against the false prophets (Eze. 13:1-16)

God's Word against the false prophetesses (Eze. 13:17-23)

The idolatrous elders condemned (Eze. 14:1-11)

Jerusalem will not be spared (Eze. 14:12-23)

Jerusalem likened to a vine (Eze. 15)

Israel is likened to a whorish wife (Eze. 16)

Parable of the eagles and the vine (Eze. 17)

The soul that sinneth, it shall die (Eze. 18)

Lamentation for the princes of Israel (Eze. 19)

God indicts Israel for perpetual idolatry (Eze. 20:1- 32)

God will bring Israel under the rod (Eze. 20:33-49)

The Messianic kingdom (Eze. 20:40-44)

Prophecy against the forest of the south (Eze. 20:45-49)

The sword of the Lord (Eze. 21:1-17)

The king of Babylon at the head of two ways (Eze. 21:18-27)

God's judgment on the Ammonites (Eze. 21:28-32)

Jerusalem the bloody city (Eze. 22)

Israel and Judah as whoring sisters (Eze. 23)

Jerusalem likened to a seething pot (Eze. 24:1-14)

Ezekiel's wife's death a sign (Eze. 24:15-27)

Ezekiel 25-32 God's Witness against the Nations

Against Ammon (Eze. 25:1-7)

Against Moab and Seir (Eze. 25:8-11)

Against Edom (Eze. 25:12-14)

Against Philistia (Eze. 25:15-17)

Against Tyre (Eze. 26-28)

Against Egypt (Eze. 29-32)

Ezekiel 33:1 - 34:10 Final Warning to Israel

The watchman prophecy repeated (Eze. 33:1-9)
 God's final plea to Israel (Eze. 33:10-20)
 The announcement of Jerusalem's destruction (Eze. 33:21-33)
 Prophecy against the shepherds of Israel (Eze. 34:1-10)
 Ezekiel 34-48 The Restoration of Israel
 Commentary Series Introduction - 13
 Jehovah the Good Shepherd (Eze. 34:11-24)
 Judgment upon Seir (Eze. 35)
 Prophecy to the mountains of Israel (Eze. 36:1-15)
 Israel scattered among the nations (Eze. 36:16-21)
 Israel's Conversion (Eze. 36:22-36)
 Ezekiel 37:1-14 The Valley of Dry Bones
 Ezekiel 37:15-28 The Two Sticks
 Ezekiel 38-39 Gog and Magog
 Ezekiel 40-48 The Millennial Temple

PROPHECY OF JUDGMENT <i>The LORD is not there</i>			PROPHECY OF RESTORATION The LORD is There	
FATE OF JUDAH Before the Siege		FOES OF JUDAH During the Siege	FUTURE OF JUDAH After the Siege	
593-588 BC		587-586	586-571	
7 YEARS OF PROPHESYING HORROR & NO HOPE			15 YEARS OF PROPHESYING HOPE	
Ezekiel 1:1-3:27 Ezekiel Sees the Glory & Receives the Call	Ezekiel 4:1-24:27 Judgments Against Judah	Ezekiel 25:1-32:32 Judgments Against the Nations	Ezekiel 33:1-39:29 Restoration of Israel to the LORD	Ezekiel 40:1-48:35 Visions of the Temple Jehovah Shammah

The Life and Times of Ezekiel

1. Ezekiel grows up during reforms of Josiah (c. 622-621 B.C, 2 Kings 23).
2. Nineveh falls to the Babylonians (c. 612 B.C.) ending Assyrian Empire.
3. Josiah is killed in battle (c. 609 B.C.).
4. Babylonians defeat the Egyptians at Carchemish (c. 605 B.C.).

5. Eighteen-year-old Jehoiachin surrenders to Nebuchadnezzar, is taken into exile along with leading citizens, probably including Ezekiel (c. 599-597 B.C.; 2 Kings 24:12); Zedekiah is appointed ruler at Jerusalem.
6. Thirty-year-old Ezekiel receives his call as a prophet (593 B.C.; Ezekiel 1-3).
7. Ezekiel has a vision of the idolatries committed at Jerusalem (592 B.C.; Ezekiel 8).
8. Final siege of Jerusalem begins; Ezekiel's wife dies, but he is forbidden to mourn (588 B.C.; Ezekiel 24:1-18).
9. Prophecy of Pharaoh's broken arm (587 B.C.; Ezekiel 30:20-26).
10. Ezekiel's vision of a New Jerusalem and a new Temple (573 B.C.; Ezekiel 40-48).
11. Prophecy of Nebuchadnezzar's victory over Tyre and Egypt (571 B.C.; Ezekiel 29:17-21).

The Parables of Ezekiel

1. The Wood of the Vine (Ezekiel 15:1-8). Symbolized the way in which Judah had become useless to the Lord and now served no other purpose than to be burned up in judgment.
2. The Foundling (Ezekiel 16). Illustrated the nation's betrayal of God's love and compassion.
3. The Eagles and the Cedar (Ezekiel 17). Illustrated the foolishness of King Zedekiah, whose rebellion would bring Nebuchadnezzar's troops to destroy Jerusalem.
4. The Fiery Furnace (Ezekiel 22:17-22). Explained the way in which God was going to purify His people through the "heat of the siege of Jerusalem.
5. The Two Harlots (Ezekiel 23). Symbolized the spiritual adultery of Israel and Judah.
6. The Cooking Pot (Ezekiel 24:1-14). Symbolized the way in which God was going to turn up the heat on Jerusalem in order to cleanse it of its impurities.
7. The Shipwreck (Ezekiel 27). Illustrated the judgment that was going to fall on Tyre.
8. The Irresponsible Shepherds (Ezekiel 34). Signified the worthless leaders of Jerusalem and how God would deal with them
9. The Dry Bones (Ezekiel 37). Symbolized the spiritual renewal of the nation of Israel.

Key Chapters in Ezekiel

A. Ezekiel 1 - The vision of his calling

1. This vision is mentioned again in chapters 10 and 11, where it is seen departing from Jerusalem. Its return is promised in connection with the great Millennial Temple after the Lord's return (chapter 43). The vision is the vision of the glory of the Lord.
2. The vision comes from the north, for a storm cloud of divine judgment will come (Babylon) over the house of Judah.
3. The whirlwind, the cloud, and the fire Ezekiel beheld are symbols of glory, both in presence of God and in judgment.
4. The presence of the God of Israel and His glory are ready to bring judgment upon His apostate people.
5. The cherubim mentioned are real beings. They have fourfold faces of an eagle, an ox, a man, and a lion. And there are the wheels and their work. In them

was the spirit of these great creatures; the rims of the wheels (no rings) were full of eyes.

6. There is an orderly movement of these wheels. The wheels are on the chariot upon which rested the throne of God. They show forth and symbolize the purposes of God in the execution of His governmental dealings on earth. God controls it all, and His Spirit directs every movement.

7. This living energy animated the whole. The cherubic supporters of the throne, full of eyes themselves, moved by it; the wheels of God's government and providence united to form the throne of His glory. But all the instruments of His glory were below the firmament; He whom they glorified was above.

B. Ezekiel 37 - The vision of the dry bones

1. The future restoration of Israel, both nationally and spiritually, is now shown to the prophet in a vision. The Lord Himself explains what these dry bones represent and what their revival means. The true interpretation is the one which is given by the Lord in verses 11-14. The physical resurrection of the bones is a type of the national restoration of Israel.

2. This seems to have begun at least when Israel became a nation in 1948. When the national death ends there will be an awakening. When we read here in Ezekiel of graves, it must not be taken to mean literal graves; the graves are symbolic of the nation as being buried among the Gentiles. They are scattered today throughout the world: "Our bones are dried up, and our hope is lost." There is the same figure of speech in Luke 15:24, "For this my son was dead, and is alive again."

3. There is a difference between the bones coming together as a mighty army and the wind of life coming into them. This is a second miracle to happen to Israel. The first is their coming together as a nation. The second, of the wind, is the great revival of spirit to take place in the Tribulation Period.

C. Ezekiel 38 and 39 - These are called comprehensive chapters, which means they are prophetic chapters presenting the past, present, and future of a matter, though not necessarily in that order.

1. There will be at that time of restoration a great and final invasion of the land of Israel. Gog will invade the land "that is brought back from the sword, and is gathered out of many people."

2. There is a battle of Gog and Magog mentioned in the Book of Revelation 20, which takes place at the end of the Millennium. In it a northern confederacy sweeps southward to invade the land.

3. The prince of Rosh of Meshech and Tubal. This prince is the head of the confederacy and with him allied are Persia, Cush, Phut, Gomer, and Togarmah. This is not the Antichrist (the world leader at the end of the Tribulation Period). But this leader comes forth at the end of the Millennium, out of "the uttermost north" (verse 15 in the Hebrew). Inasmuch as the Prince of Rosh is addressed in verse 3 as Gog, we believe that Gog is the name given to this prince and leader of these nations. His dwelling place is in the land of Magog.

4. We know from Genesis 10:2 that Magog was the second son of Japheth. Gomer, Tubal, and Meshech were also sons of Japheth; Togarmah was a grandson of Japheth, being the third son of Gomer.

5. Magog's land was located in what is called today the Caucasus and the adjoining steppes. And the three, Rosh, Meshech, and Tubal, were called Scythians by the ancients. They roamed as nomads in the country around and north of the Black and the Caspian Seas, and were known as the wildest barbarians. We learn from this that the invading forces that come into Israel's land in the future, when Israel has been re-gathered, come from a territory north of Palestine, which today is in the hands of Russia.

6. Rosh can be Russia, which also will control Meshech and Tubal, which are modern Moscow and Tobolsk. Russia, we may well conclude from this, will furnish the man who will lead this confederacy of nations.

7. During the Millennium there will be those who move north to get away from Jesus Christ who rules in Jerusalem. Though outwardly they must submit to Him, yet in their hearts they are rejecting Him. At the end of the Millennium, when Satan is loosed from the bottomless pit, there will be many who under this leader Gog will return to Jerusalem to try to overthrow it. Fire will come out of heaven and devour his army (Revelation 20:7-9).

8. The student must keep in mind that these two chapters are "comprehensive" chapters, which are the most complicated to understand since they include the past, present, and future, though not necessarily in that order. The events keep switching in the verses, and perhaps some of the prophecies are dealing with the Battle of Armageddon and others with the Battle of Gog and Magog, with similar circumstances taking place in both.

D. The Vision of Ezekiel's Temple is presented in chapters 40-48. There are various theories concerning the temple described. Some believe it is Zerubbabel's Temple, but the description of Ezekiel's Temple is far too great to be that temple. Others take the position that it is an imaginary temple simply concocted in the thoughts of Ezekiel, while others view it allegorically. But we must take the position that it is a literal temple that Christ will set up at the beginning of the Millennium.

Whereas Jeremiah saw through sobbing eyes, Ezekiel saw through surreal eyes, eyes of a visionary and a biblical mystic who possessed a spiritually sensitive, other-worldly focus.

Observations of Ezekiel's Temple - chapters 40-48.³

A. Purposes of a Temple

1. To demonstrate God's holiness
2. To provide a dwelling place for God's glory
3. To perpetuate the memorial sacrifices
4. Place for the center of Divine government
5. To provide victory over the curse; worship restored

³ H. T. Spence, *The Canon of Scripture*, page 141.

B. What is absent in this Ezekiel Temple (Millennial Temple)

1. No ark
2. No pot of manna
3. No Aaron's rod
4. No Tables of the Law
5. No Cherubim and Mercy Seat
6. No veil
7. No high priest
8. No evening sacrifice
9. No gold or silver
10. No feast of Pentecost

C. The "Prince" mentioned in 44:3; 45:7; and 46:2 may be King David. There may be a special place of honor given to him during the Millennium. The description given is not great enough to be the Lord Jesus Christ.

D. The sons of Zadok will become the priests to officiate in this Messianic Temple (Ezekiel 44:15). Christ is the High Priest.

E. The "glory of the LORD" that left Jerusalem (11:22, 23) will come back in the Millennium when Christ builds this Temple (43:1-7).

Two other prophets also prophesied at the same time as Ezekiel did: Daniel and Jeremiah, Did Ezekiel and Daniel ever meet one another? Jeremiah had been prophesying for approximately 35 years and Daniel for approximately 9 years when Ezekiel began his ministry.

Chronology of the Significant Events Surrounding Ezekiel's Prophecy⁴

640 BC Josiah begins his reign in Judah (2 Kings 22-23)
Book of Law that had been lost in the house of God was found
King Josiah convicted by word of God in Book of Law
King Josiah abolishes idolatry & institutes sweeping reform
Ezekiel was a young boy during this time of Josiah's reforms
Josiah is killed in battle

609 BC Jehoahaz becomes king for 3 months (2 Kings 23:30-34)

608 BC Jehoiakim follows as king of Judah (2 Kings 23:34-24:19)

605 BC The first Jewish captives are taken to Babylon (Daniel 1:1,2)
Daniel is among the captives in this group

598 BC Jehoiachin becomes king for 3 months (2 Kings 24:17-25:7)

597 BC The second group of Jewish captives are taken to Babylon

⁴ https://www.preceptaustin.org/ezekiel_11-14

Ezekiel is in this group of 10,000 (2 Kings 24:14)
Jehoiachin taken into exile

597 BC Zedekiah, last king, begins reign in Judah (2 Kings 24:6-25:30, 2 Chronicles 36:11ff)

593 BC Ezekiel's prophetic ministry begins at age 30 (Ezekiel 1:1). The fifth year of Jehoiachin's exile (Ezekiel 1:2). Events in chapters 1-7 take place during the first 14 months

592 BC September, marks beginning of a series of visions (Ezekiel 8-11). Visions include defilement of the Temple and departure of God's glory. These visions begin 14 months after Ezekiel received his call. Ezekiel's prophecy consummated in departure of God's glory (Ezekiel 8-11)

588 BC Final siege of Jerusalem begins & lasts for 18 months (2 Kings 25:1,2). This fact helps understand the signs of siege & starvation in Ezekiel 4

586 BC Babylonians destroy Jerusalem and Temple (2 Kings 25:2ff, 2Chronicles 36:17-21). This represents the third and final Babylonian invasion

571 BC Ezekiel's ministry lasts for at least 22 years. First 7 years: He prophesied judgment. Last 15 years: He prophesied hope and restoration

According to John Gill, the Jews forbade the reading of Ezekiel before age 30.

Outline by Mark Cambron, *Ezekiel Made Plain*, pages 6-9:

I. The Prophet Commissioned (1-3)

A. The Vision (1)

B. The Voice (2-3)

1. Mission (2:1-3:13)

2. Message (3:14-21)

3. Method (3:22-27)

II. The City Judged (4-24)

A. Jerusalem's Future (4-7)

1.. Symbolically Presented (4-5)

a. The brick equals Jerusalem; the soldiers equal Babylon; Ezekiel represents Jehovah. A place of iron between.

b. Position (4:4-8) 390 days on the left side; and 40 days on the right side.

c. Food (4:9-17)

d. Hair (5)

2. Plainly Predicted (6-7)

a. Coming Judgment (6)

b. Coming Destruction (7)

B. Jerusalem's Conditions (8-9)

1. Vision of the Pollution (8)
2. Vision of the Punishment (9) Comes from the North

C. Jerusalem's Forfeiture (10-11) Ezekiel sees the:

1. Glory Withdrawn to the Threshold (10:1-9)
2. Glory Withdrawn from the Threshold (10:10-18)
3. Glory Withdrawn from the Temple (10:19 - 11:21)
4. Glory Withdrawn from the City (11:22-23)
5. Glory Withdrawn to Olivet (11:23-25)

D. Jerusalem's Future (12-24)

1. Certainty of Judgment (12-15)
 - a. Symbolic Action (12)
 - b. Treating Discourses (13-14)
 - c. Prophetic Parable (15)
2. Cause of Judgment (16-24)
 - a. Set Forth in Parable (16) Jerusalem begotten by heathen parents; God took that young woman to be His wife. But she would not be true.
 - b. Set Forth in Riddle (17)
 - c. Set Forth in Proverbs (18) Teeth set on edge. God shows that He deals with man individually. A man is not punished for his father's sins, but for his own.
 - d. Set Forth in Lamentation (19)
 - e. Set Forth in History (20) Israel had worshiped the same gods of the Egyptians.
 - f. Set Forth in Discourses (21-22)
 - g. Set Forth in Figures (23-24)
 - i. Two Sisters: 1. Samaria; 2. Jerusalem—both espoused to God. Samaria's former lovers were Assyria and Egypt. Jerusalem's former lovers were Babylon and Chaldea.
 - ii. Boiling Pot: Jerusalem is a rusty pot. Rust is blood; empty pot is the city.
 - iii. Death of Ezekiel's Wife: Judgment upon Jerusalem.

III. The Nations Visited (25-32)

- A. Ammon (25:1-7)
- B. Moab (25:8-11)
- C. Edom (25:12-14)
- D. Philistia (25:15-17)
- E. Tyre (26:1 - 28:19)
- F. Zidon (28:20-26)
- G. Egypt (29 - 32)

IV. The Nation Restored (33-48)

- A. The Messenger (33)
- B. The Message (34-39)
 1. Of the Shepherds (34) John 10, Psalm 23, and Ezekiel 34 are the great

Shepherd passages in the Bible—of the Shepherd (Jesus Christ) that will come!

2. Of the Mountain (35:1- 36:15)

3. Of God's Profanes Name (36:16-38)

4. Of the Dry Bones (37:1-14)

5. Of the Two Sticks (37:15-28) One stick is Judah, Levi, and Benjamin; the other stick is the Ten Tribes.

6. Of Gog and Magog (38-39)

C. The Visions (40-48)

1. Of the Temple (40-42)

2. Of the Service (43-46) Return of the (Glory of) the Lord to the New

Temple

3. Of the Land (47:1- 48:29)

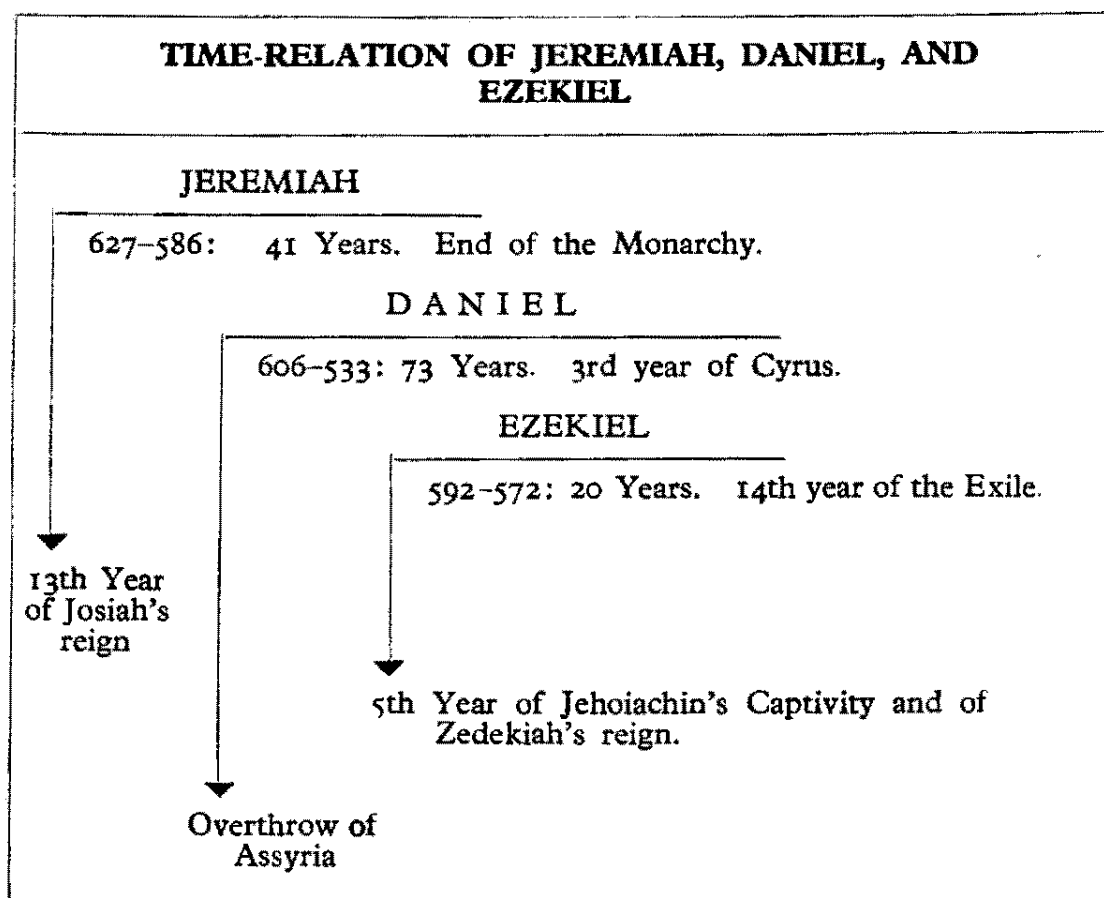
4. Of the City (48:30-35)

"THE LORD IS THERE"

EZEKIEL'S VISIONS		
1	Ezek 1:3-28	Vision of the Glory of the LORD
2	Ezek 2:9-33	Vision of the Scroll in a "Hand"
3	Ezek 3:22-23	Vision of the Glory of the LORD on the Plain
4	Visions of Jerusalem	
4a	Ezek 8:1-18	Defilement of the Holy Temple
4b	Ezek 9:1-11	Destruction of the inhabitants of Jerusalem
4c	Ezek 10:1-22	Destruction of Jerusalem and the temple
4d	Ezek 11:1-25	Departure of God's glory prior to destruction
5	Ezek 37:1-10	Vision of Dry Bones
6	Ezek 40-48:35	Vision of New Temple, New Worship, Restored Land

Precept Austin, https://www.preceptaustin.org/ezekiel_11-14

From W. Graham Scroggie, *The Unfolding Drama of Redemption*:



Ezekiel's Prophecies, also from *The Unfolding Drama of Redemption*:

THE PROPHECIES OF EZEKIEL: B.C. 592-572=20 Years		
BEFORE THE SIEGE OF JERUSALEM	DURING THE SIEGE OF JERUSALEM	AFTER THE SIEGE OF JERUSALEM
B.C. 592-588=4 Years	B.C. 588-586=2 Years	B.C. 586-572=14 Years
Denunciation of Judah Chs. i-xxiv	Visitation of Nations Chs. xxv-xxxii	Restoration of Israel Chs. xxxiii-xlvi
The Prophet's Call and Commission FIFTH YEAR (i-iii) Prophecies of Approaching Judgment FIFTH YEAR (iv-vii) The Moral Necessity for Judgment SIXTH YEAR (viii-xi) The Absolute Certainty of Judgment SIXTH YEAR (xii-xix) The Character of Judah the Cause of Judgment (xx-xxiv) SEVENTH YEAR. xx-xxiii NINTH YEAR. xxiv	Ammon. xxv. 1-7 NINTH YEAR Moab. xxv. 8-11 NINTH YEAR Edom. xxv. 12-14 NINTH YEAR Philistia. xxv. 15-17 NINTH YEAR Tyre. xxvi-xxviii. 19 ELEVENTH YEAR Sidon. xxviii. 20-26 ELEVENTH YEAR EGYPT. xxix-xxxii (1) xxix. 1-16 TENTH YEAR (2) xxix. 17-21 TWENTY-SEVENTH YEAR (3) xxx. 1-19 TWENTY-SEVENTH YEAR (4) xxx. 20-26. ELEVENTH YEAR (5) xxxi. 1-18. ELEVENTH YEAR (6) xxxii. 1-16. TWELFTH YEAR (7) xxxii. 17-32. TWELFTH YEAR	Predictions of New Life to be Bestowed. xxxiii-xxxix TWELFTH YEAR Descriptions of the New Order to be Established. xl-xlvi TWENTY-FIFTH YEAR.
The Chronological references are from the year of Jehoiachin's captivity in B.C. 598		

"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it; and the LORD gave Jehoiakim king of Judah into his hand, along with some of the vessels of the house of God; and he brought them to the land of Shinar, to the house of his gods, and he brought them into the treasury of his gods." This statement, that Nebuchadnezzar invested Jerusalem in the 3rd year of Jehoiakim, has been regarded as problematic because of statements we find elsewhere in the Bible. To get a full picture, let us consider all of these.

First, 2 Kings 23:36-24:1: "Jehoiakim was 25 years old when he became king, and he reigned 11 years in Jerusalem; and his mother's name was Zebidah the daughter of Pedaiah. And he did evil in the LORD'S sight, of Rumah, according to all that his fathers had done. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him."

2 Chronicles 36:6-7 adds more: "Jehoiakim was 25 years old when he became king, and he reigned 11 years in Jerusalem; and he did evil in the sight of the LORD his God. Nebuchadnezzar king of Babylon came up against him and bound him with bronze to take him to Babylon. Nebuchadnezzar also brought of the articles of the LORD's house to Babylon and put them in his temple at Babylon."

Neither of these passages tells us when Nebuchadnezzar came up to Jerusalem this first time. Jeremiah 25:1 adds light on the subject: "The word that came to Jeremiah concerning all the people of Judah, in the 4th year of Jehoiakim the son of Josiah, king of Judah (that was the 1st year of Nebuchadnezzar king of Babylon)."

In the oracle God says that Nebuchadnezzar is “My servant” (Jeremiah 25:9) and that all the “nations shall serve the king of Babylon 70 years” (v. 11). So, Jeremiah says that Nebuchadnezzar’s 1st year is Jehoiakim’s 4th, and predicts that Nebuchadnezzar will conquer Judah and all surrounding nations; while Daniel 1:1 says that Nebuchadnezzar, as king, conquered Jerusalem in the 3rd year of Jehoiakim. Is there a difficulty here? Not yet. At this point the problem can easily be resolved. Sometime during the 3rd year of Jehoiakim, Nabopolassar King of Babylon died and his son Nebuchadnezzar became king. This is Nebuchadnezzar’s Year 0, for the year is given to Nabopolassar as his last. During this year, Nebuchadnezzar invested and took Jerusalem. He brought Jehoiakim and some of the golden vessels of the Temple back to Babylon. Equivalent to the golden vessels were some of the nobility of Judah, which they symbolized, including Daniel and his friends; thus a party of the Judalite nobility’s youths was also brought to Babylon. Then Jehoiakim was sent back to rule Judah as Nebuchadnezzar’s vassal.

After Jehoiakim returned to Jerusalem, Jeremiah was given the prophecy recorded in Jeremiah 25, which was that from now on Nebuchadnezzar was going to rule the world. Keil in his commentary goes to great lengths to insist that this prophecy had to come before Nebuchadnezzar’s first investiture of Jerusalem, thus creating a conflict with Daniel 1:1. But Keil is simply being perverse. The prophecy of Jeremiah 25 says that Nebuchadnezzar is going to rule from now on, and that he will in time utterly destroy Jerusalem. Nothing in the prophecy conflicts with the notion that Nebuchadnezzar had already taken Jerusalem once.

In fact, the prediction in Jeremiah 25:9-11 certainly did not take place until the final destruction of Jerusalem: “Behold, I will send and take all the families of the north” says the LORD, “even to Nebuchadnezzar king of Babylon, My servant, and will bring them against this land, even against its inhabitants, and against all these nations round about; and I will put them under the ban and make them a horror and a hissing and an everlasting desolation. Moreover, I will cause to perish from them the voice of joy and the voice of gladness, the voice the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. And this whole land shall be desolation and a horror, and these nations shall serve the king of Babylon seventy years.”

If, however, someone still wants to insist that Jeremiah 25 was prophesied before Nebuchadnezzar conquered Jerusalem the first time, the matter is still easy to explain. Daniel 1:1 simply says that Nebuchadnezzar laid siege to Jerusalem in the 3rd year of Jehoiakim. Perhaps the siege was not completed until the 4th year of Jehoiakim. On the basis of Daniel 1-2, however, we must reject this possibility.

In 605 BC (using our present current consensus chronological dating system), Crown Prince Nebuchadnezzar was sent by his ailing father Nabopolassar to fight the Egyptians, who had three years previously invaded Babylonian territory and established themselves at Carchemish. In the spring of that year Nebuchadnezzar defeated the Egyptians at Carchemish, and then pursued them to Egypt. Thereafter he conquered Syria and Palestine. He probably took Jerusalem at this time, and probably without a fight. Pharaoh Neco had killed King Josiah at Megiddo three years earlier when he was advancing into Babylonian territory. Pharaoh had put Jehoiakim on the throne. Now that

Pharaoh had been defeated, Jehoiakim could see the handwriting on the wall, and submitted to Nebuchadnezzar (2 Kings 23:29-37).

Then, on August 15, 605 B.C., Nabopolassar King of Babylon died. Nebuchadnezzar immediately dropped everything and rushed to Babylon to take control before anarchy and conspiracy could get a foothold. He ascended the throne on September 7. This was still in the 3rd year of Jehoiakim.

The 4th year of Jehoiakim began in the fall, and thus shortly after Nebuchadnezzar became King of Babylon. After becoming king, Nebuchadnezzar quickly returned to Palestine and Syria and completed his conquests. He returned to Babylon with much spoil in late February of 604 BC. The Babylonians counted their kings' regal years from spring to spring, not from fall to fall; and Nebuchadnezzar shook hands with the statues of the gods Bed and Bel's son on the first day of Nisan (April 2, 604 B.C.). This began his first year of reign, by Babylonian reckoning, midway through the 4th year of Jehoiakim.

Putting it all together: In the summer of 605 BC Nebuchadnezzar conquered Jerusalem and shipped back to Babylon some gold from the Temple, some of the youth of the nobility, and King Jehoiakim. Nebuchadnezzar himself went to Babylon to become king shortly thereafter. Nebuchadnezzar is called King of Babylon in Daniel 1:1 because that is how he is known to history, even though he had not yet officially become king. A few months later, after Jehoiakim returned to Jerusalem, God told Jeremiah to inform him and the people that from now on Nebuchadnezzar was His servant, and all nations would need to submit to him. The message to Jehoiakim was: "Don't even think about rebelling against Nebuchadnezzar."⁵

Thus, Jordan offers this chronology of the early chapters of Daniel, which is as good as anything else out there.⁶

xJ- year of rule by Jewish reckoning

xB- year of rule by Babylonian reckoning

608 BC Death of Josiah fighting for Babylon

Three month rule of Jehoahaz

Accession of Jehoiakim

4th Quarter: Jehoiakim 1. This is the first year of the 70 years of Babylonian world dominance spoken of in Jeremiah 25.

607 BC

4th Quarter: Jehoiakim 2.

606 BC

4th Quarter: Jehoiakim 3.

⁵ James Jordan, Biblical Chronology, volume 6, number 12, December 1994.

⁶ James Jordan, Biblical Chronology, volume 7, number 1, January 1995.

605 BC

2nd Quarter: Egyptians defeated at Carchemish.

3rd Quarter: Nebuchadnezzar conquers Palestine and Jerusalem. Daniel and Jehoiakim are sent back to Babylon. Daniel's 1st (partial) year of education begins. Nebuchadnezzar hears of father's death and flies to Babylon.

4th Quarter: Beginning of 4th year of Jehoiakim. By Jewish reckoning, Nebuchadnezzar's first year begins. Prophecy of Jeremiah 25. Daniel's 2nd year of education, corresponding with Nebuchadnezzar's 1st year of rule. Jehoiakim serves Nebuchadnezzar this whole year, but it is evidently not counted as one of the three years he served, probably because the revelation of Nebuchadnezzar's rule as God's servant was not given through Jeremiah until after the year began.

604 BC

1st Quarter: Nebuchadnezzar completes conquest of Palestine.

2nd Quarter: By Babylonian reckoning, Nebuchadnezzar's first year begins here.

4th Quarter: Jehoiakim 5 begins. Nebuchadnezzar 2J (2 by Jewish reckoning). Daniel's 3rd year of education begins. -First full year of Jehoiakim's servitude.

603 BC

2nd Quarter: Nebuchadnezzar 2B (2 by Babylonian reckoning).

3rd Quarter: Daniel's graduation. Daniel interprets dreams and is elevated to power (Dan. 2).

4th Quarter: Jehoiakim 6 begins. Nebuchadnezzar 3J. Second year of Jehoiakim's servitude.

602 BC

2nd Quarter: Nebuchadnezzar 3B.

4th Quarter: Jehoiakim 7 begins. Nebuchadnezzar 4J. Third year of Jehoiakim's servitude.

601 BC

2nd Quarter: Nebuchadnezzar 4B

4th Quarter. Jehoiakim 8. Nebuchadnezzar 5J. Nebuchadnezzar stalemated by Egypt (in December). Jehoiakim revolts.

600 BC

2nd Quarter: Nebuchadnezzar 5B

4th Quarter: Jehoiakim 9. Nebuchadnezzar 6J

599 BC

2nd Quarter: Nebuchadnezzar 6B

4th Quarter: Jehoiakim 10. Nebuchadnezzar 7J. Nebuchadnezzar invades Palestine; takes 3023 Jews captive; Jeremiah 52:28.

598 BC

1st Quarter: End of Palestinian campaign. 3023 Jews taken captive to Babylon in Nebuchadnezzar's 7th year.

2nd Quarter: Nebuchadnezzar 7B

4th Quarter: Jehoiakim 11. Nebuchadnezzar 8J. Jehoiakim dies. Jehoiachin becomes king (December 9; 2 Chronicles 36:9), rebels against Nebuchadnezzar. Siege of Jerusalem (begins December)

597 BC

1st Quarter: Completion of Siege (Mar. 16). End of Jehoiachin's 3-month reign. 10,000 many taken captive, including Ezekiel (Jeremiah 52:29; Ezekiel 1:1-3). Zedekiah put on throne. (Biblical records say this is in Nebuchadnezzar's 8th year, while Babylonian records put it in his 7th year because his 8th year does not begin until spring.)

2nd Quarter: Nebuchadnezzar 8B

4th Quarter: Zedekiah 1. Nebuchadnezzar 9J

592 BC

2nd Quarter: Nebuchadnezzar 13B

4th Quarter: Zedekiah 6. Nebuchadnezzar 14J

591 BC

2nd Quarter: Nebuchadnezzar 14B

3rd Quarter: 6th month, 5th day: God abandons Temple, Ezekiel 8:1ff.

4th Quarter: Zedekiah 7. Nebuchadnezzar 15J. First year of God's desolation of the Temple.

590 BC

2nd Quarter: Nebuchadnezzar 15B

4th Quarter: Zedekiah 8. Nebuchadnezzar 16J

589 BC

2nd Quarter: Nebuchadnezzar 16B

4th Quarter: Zedekiah 9. Nebuchadnezzar 17J

588 BC

1st Quarter: 10th month, 10th day: Investiture of Jerusalem begins, (Jan. 15). This begins God's Indignation against the cities of Judah that surrounded Jerusalem, Zechariah 1:12.

2nd Quarter: Nebuchadnezzar 17B

4th Quarter: Zedekiah 10. Nebuchadnezzar 18J

587 BC - 832 Jews taken captive during siege; Jeremiah 52:29.

2nd Quarter: Nebuchadnezzar 18B

4th Quarter: Zedekiah 11. Nebuchadnezzar 19J

586 BC

2nd Quarter: Nebuchadnezzar 19B

3rd Quarter: 4th month, 9th day: Fall of Jerusalem (July 18). 5th month, 7th-10th day: Burning of Jerusalem and Temple (Aug. 12-15). (Note that even by Babylonian reckoning, Jerusalem fell in Nebuchadnezzar=s 19th year.)

4th Quarter: Nebuchadnezzar 20J.

583 BC

4th Quarter: Nebuchadnezzar 23J. Sometime during this year, 745 Jews taken into captivity; Jeremiah 52:30.

What became of Ezekiel ? Antiquity tells us that his end was very lamentable, and yet like a prophet's; for usually the prophets came to untimely deaths. Adrichomius saith, he was torn in pieces with horses. Athanasius tells us, he was killed for the people's sake. Epiphanius relates that he was slain by the ruler of the people for reproving his idolatry. Chrysostom, in his 46th Homily upon Matt xxiii. and those words, "O Jerusalem, thou that slayest the prophets," &c. saith thus, " O Jerusalem, I have sent to thee Isaiah the prophet, and thou hast sawn him asunder; I have sent thee Jeremiah, and thou hast stoned him to death; I have sent to thee Ezekiel, and by dragging him amongst the stones, thou hast dashed out his brains." All agree in this, that Ezekiel came to an untimely and bloody end, and so did most of the prophets and apostles. Whatever men's ends were in killing the prophets, God had other ends; that by their blood and death, the doctrine they delivered, being sealed, might pass the better; that none should look for great matters here in this world when such great worthies were so ill entreated; that men might be stirred up by their example, to stand for the truth unto the death; that it might be a demonstration of the judgment to come, seeing they were used so hardly here. Surely it follows then that there is a time wherein God will call over things again, and recompense the sufferings of his prophets, and be avenged on those that had done them such wrong."⁷

⁷ William Greenhill, *Ezekiel*, pages 14-15.

EZEKIEL CHAPTER 1

1. Ezekiel's First Vision 1:1-3

1:1 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 of Chebar, that the heavens were opened, and I saw visions of God.

1:2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

1:3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

A. 1:1 "Men in affliction strictly observe how the time passes away, they mind the years, months, and days. Ezekiel was a captive in Babylon, and he kept account of the time; In the eleventh year, the first month, and seventh day of it, that was, of their captivity; he slipped not a day, but observed it, and what fell out; then the word of the Lord came unto him. Afflictions make good chronologers."⁸

B. Priests began their public ministry at age 30 (Numbers 4:2,3) and would retire at 50 years of age. Jesus and John the Baptist began their public ministries at age 30. Ezekiel had been in Babylon for five years until the vision and the call came.

C. Twelve times the heavens were opened:

1. Genesis 7:11, the rains of the Flood begin
2. Isaiah 24:18 associated with tribulation judgments
3. Ezekiel 1:1, with his first vision
4. Malachi 3:10, God pouring out a blessing
5. Matthew 3:16, the baptism of Jesus
6. Mark 1:10, the baptism of Jesus
7. Luke 3:21, the baptism of Jesus
8. John 1:51, the baptism of Jesus
9. Acts 7:56 at the death of Stephen
10. Acts 10:11 at Peter's vision of the Gentiles and the Church
11. Revelation 4:1, associated with the rapture
12. Revelation 19:11, associated with the second coming

D. Jehoiakim is also called Jeconiah, and Coniah, as in:

1. 2 Kings 24:17-20 **"And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."**

E. "There were three attacks against Jerusalem by Nebuchadnezzar of Babylon: First, during the reign of Jehoiakim's reign. It was during this time that Daniel was taken to Babylon (Daniel 1:1); Second, during the short reign of Jehoiachin, Jehoiakim's son (Ezekiel 1:2). The third attack was during the close of the realm of Zedekiah, the brother of Jehoiakim. He reigned eleven years—"and he did that which was evil in the LORD his

⁸ William Greenhill, *Ezekiel*, page 649.

God, and humbled not himself before Jeremiah, the prophet speaking from the mouth of the LORD. And he also rebelled against King Nebuchadnezzar who made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel" (2 Chr. 36:12-13)."⁹

F. 1:1 "**I saw...**"

1. Observe here the certainty of the things contained in this prophet. He doth not say, I heard, but, "I saw visions of God." The sense of sight is the most certain, most active, most discerning, most evidential of all the senses. Therefore, 1 John 1:1-3 "That which we have seen with our eyes, which we have looked upon,—we declare unto you." There was certainty in that which they saw. One eyewitness is more than ten hearsays, than ten ear-witnesses."¹⁰

G. 1:2 "**fifth day...fifth year**"

1. Since "five" is the Biblical number of death, we expect Ezekiel's visions and ministry to be largely negative and focused on judgment of the exiled nation.

H. 1:3 "**Expressly**" in the sense of clearly and deliberately. There was no mistaking that God was speaking to Ezekiel. Ezekiel got a specific vision and specific burden from God and Ezekiel was to preach that burden. He would not preach "generic" sermons, or a "simple sermon for Sunday morning". He was to preach exactly the burden he got from God and expressly what the people needed (not necessarily wanted) to hear.

I. 1:3 "**Ezekiel**" = "he who is strengthened of God".

1. He would need divine strength for his difficult ministry, as laid out in chapter 2.

J. 1:3 "**hand of the LORD was there upon him**"

1. There would be no doubt that Ezekiel was called by God. Even in exile and under judgment, God still called men to preach and was still sending prophets to Israel.

2. God still calls and sends men, even in the midst of apostasy and judgment.

3. The Church and our society are under similar judgments and we may be very close to the rapture, but God will continue to send prophets up to the very end. But where are these men? There are few preachers that we are aware of that would fit Ezekiel's mold, as most preachers have been captured by the contemporary sins of our day.

4. As God prepared Isaiah (Isaiah 6:5-13) and Jeremiah (Jeremiah 1:4-19), so the Lord prepares Ezekiel do the all-important work of a prophet.

K. "That the godly are mingled in this world with the wicked and profane. Men of great worth, great grace, rare excellences, are not so privileged as to be exempted from the society of the wicked and ungodly. Here is Ezekiel amongst the Chaldeans: Joseph was amongst the Egyptians: and Job saith of himself, chap. xxx. 29, that he was a brother to dragons, and a companion to owls; and David cries out, Psa. cxx. 5. "Woe is me that I sojourn in Mesech, and that I dwell in the tents of Kedar," that is, with a barbarous and profane people, that were like to the posterity of Mesech and Kedar. The church of Smyrna, Rev. ii. 9, was pestered with the synagogue of Satan; and Pergamus, ver. 13, had her dwelling where Satan's seat was. In that city, if you observe the 14th and 15th verses, you shall find there was much idolatry and persecution; for there were those that held the doctrine of Balaam, "who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication; and there Antipas my faithful martyr was slain."¹¹

L. There were some godly ones in the captivity. Because of the godly that were there, God poured out the Spirit of prophecy upon Ezekiel and, by extension, the remnant.

⁹ Mark Cambron, *Ezekiel Made Plain*, page 12.

¹⁰ Greenhill, *Ezekiel*, page 18.

¹¹ Ibid., page 11.

2. Ezekiel's Vision of the Cherubim 1:4-23

1:4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

1:6 And every one had four faces, and every one had four wings.

1:7 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 the colour of burnished brass.

1:8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

1:9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

1:11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

1:12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

1:13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

1:14 And the living creatures ran and returned as the appearance of a flash of lightning.

1:15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

1:16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

1:17 When they went, they went upon their four sides: and they turned not when they went.

1:18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

1:19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

1:20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

1:21 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 over against them: for the spirit of the living creature was in the wheels.

1:22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

1:23 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.

1:24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

1:25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

1:26 ¶ 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 the likeness as the appearance of a man above upon it.

1:27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

1:28 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 the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

The beasts of Revelation 4 have much in common with the cherubim of Old Testament scripture.¹²

Characteristic	Ezekiel 1	Revelation 4
Their number	v. 5	v. 6
The appearance of the faces is the same	v. 10	v. 7
Associated with the throne	v. 26	v. 6
Fire moving to and fro	v. 13	v. 5
Full of eyes	vv. 18, 21	v. 8
Rainbow encircles the throne	v. 28	v. 3

A. 1:4- The glory of God is manifested even with Israel in captivity in a Gentile land. This vision of Ezekiel 1, plus the rest of the book, has to do with the restoration of Israel after the tribulation. Lamentations shows Israel in the tribulation and Ezekiel is the next book, placing it prophetically after the tribulation.

1. Ezekiel's visions show that God is not finished with Israel, even on the midst of judgment and exile. God gives glorious visions to Israel to show them what a glorious future that they have in front of them. This is despite the current spiritual condition of Israel, as being a rebellious house that has yet to learn the lessons from their exile.

B. 1:4 **"whirlwind"** probably something like a tornado.

1. No doubt Ezekiel struggled to put what he saw into words. John probably had the same struggles in describing the visions he saw in Revelation. The whirlwind come from the north, the usual direct of judgment.

C. 1:4 **"amber"**

1. The color of brass, the metal of judgment.

D. Attempts to describe or expound this vision is almost impossible. The vision revealed the holiness and incomprehensibleness of God that no doubt overwhelmed Ezekiel.

¹² James Knox, *The Book of Revelation*, book 2, pages 139-140.

1. This is the God Who would call him, Whom Ezekiel would serve and Who would support Ezekiel in his ministry.
 2. Also see notes under Ezekiel 2:1.
 3. First the vision, then the call. One reason behind this vision is to impress Ezekiel with the kind of a glorious God Who had called him and Whom he would be dealing with.
 - a. Every preacher needs such a vision (see also Isaiah 6) to put a sense or awe, respect and fear of God into him.
 - b. If a preacher is flippant with the things of God then you may be sure that such a man has never had a vision of God.
- E. 1:4 Six-fold Vision Of The Cloud
1. A whirlwind came from the north
 2. A great cloud
 3. A fire infolding upon itself
 4. Brightness was about the cloud
 5. Out of the cloud and out of the fire came a color of amber
 6. It came from **"the north"** the direction of judgment.
 - a. Jeremiah 4:6 **"Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction."**
 - b. Jeremiah 6:1 **"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction."**
 - c. Jeremiah 10:22 **"Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons."**
 - e. Ezekiel 26:7
- F. Verses 5-23 give a description of cherubim, which these "living creatures" are.
1. They seem to guard the holiness of God.
 2. They appear like angels and are often confused with angels or mistaken for angels, but they are not angels.
- G. J. F. Dake, in his Study Bible, lists 42 descriptions of cherubim in Ezekiel 1:
1. The likeness of four living creatures (Ezek 1:5)
 2. The likeness of a man
 3. Each had four faces (Ezek 1:6)
 4. Each had four wings, one on each side (Ezek 1:6; 1:8)
 5. They had straight feet (Ezek 1:7).
 6. The soles of the feet were like the feet of calves.
 7. They sparkled like the color of burnished brass.
 8. They had hands of a man under their wings on their four sides (four hands, Ezek 1:8).
 9. Their wings were joined one to another.
 10. They turned not when they went, but went straight forward (Ezek 1:9; 1:12).
 11. One face was like that of a man in front (Ezek 1:10).
 12. One was like the face of a lion on the right side.
 13. One was like the face of an ox on the left side.
 14. One was like the face of an eagle in the back.
 15. Their wings were stretched forward.
 16. Two wings of each were joined to another (Ezek 1:11).
 17. Two covered each body.
 18. Their appearance was like burning coals of fire, and like lamps (Ezek 1:13).
 19. The fire went up and down among them.
 20. The fire was bright.

21. Out of the fire went forth lightning.
22. They ran forward and returned as the appearance of a flash of lightning (Ezek 1:14).
23. One wheel was upon the earth by each side of the living creatures (Ezek 1:15).
24. The appearance of the wheels and their work was also like the color of beryl.
25. The four wheels had one likeness (Ezek 1:16).
26. Their appearance and their work was also like a wheel in the middle of a wheel.
27. When they went they traveled upon all four sides (Ezek 1:17).
28. The outer rims of the wheels were high and dreadful (Ezek 1:18).
29. The rims of the four wheels were full of eyes all around.
30. When the living creatures went, the wheels were close by them (Ezek 1:19).
31. When the living creatures were lifted up from the earth, the four wheels were also lifted up.
32. Where the spirit went the wheels went, for the spirit of the living creatures was in the wheels (Ezek 1:20-21).
33. There was a likeness of a firmament stretched over the heads of the living creatures, the color of transparent crystal (Ezek 1:22).
34. Two wings of the living creatures under the firmament were straight, one toward another, and two other wings covered their their bodies (Ezek 1:23).
35. When they went I heard the noise of the wings, like the noise of the Almighty, and the voice of the host.
36. When they stood still they let down their wings.
37. There was a voice from the firmament that was over their heads (Ezek 1:25).
38. Upon the firmament over the heads of the living creatures was a likeness of a throne, like the appearance of a sapphire stone (Ezek 1:26).
39. Upon the throne was the likeness of a man upon it.
40. There was the color of amber, as the appearance of fire and brightness round about and within it, from the loins downward.
41. The brightness round about the throne was like a rainbow (Ezek 1:28).
42. This was the appearance of the glory of the Lord. When I saw it, I fell upon my face, and I heard a voice of one that spoke with me.

H. Cherubims.

1. The word in the Hebrew is "cherub". The -im ending is the plural form in Hebrew, so we should refer to the plural as "cherubim" but that is not proper English grammar.
2. They defended the Garden of Eden and the tree of life from fallen man.
 - a. Genesis 3:24 **"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."**
3. Two cherubim, made out of gold, adorned the lid on the ark of the covenant.
 - a. Exodus 25:18-20 **"And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be."**
 - b. Exodus 37:7-9 **"And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings**

over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.”

4. God would “meet” with Moses from “between the cherubim” on the mercy seat.
 - a. Exodus 25:22 **“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”**
 - b. Numbers 7:89 **“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.”**
5. Cherubim appeared on the curtains of the tabernacle.
 - a. Exodus 26:1 **“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.”**
 - b. Exodus 36:8 **“And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.”**
 - c. Exodus 36:35 **“And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.”**
6. Cherubim were on the vail that covered the holy of holies.
 - a. Exodus 26:31 **“And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:”**
 - b. Exodus 36:35 **“And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.”**
7. God “dwelt” between the cherubim on the ark.
 - a. Numbers 7:89 **“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.”**
 - b. 1 Samuel 4:4 **“So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.”**
 - c. 2 Samuel 6:2 **“And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.”**
 - d. 2 Kings 19:15 **“And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.”**
 - e. 1 Chronicles 13:6 **“And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.”**
 - f. Psalm 80:1 **“Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth”**
 - g. Psalm 99:1 **The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.**

- h. Isaiah 37:16 **"O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth."**
8. Cherubim were also used in the temple.
- 1 Kings 6:23-35
 - 1 Kings 7:29 **"And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work."**
 - 1 Kings 7:36 **"For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about."**
 - 1 Kings 8:6,7 **"And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."**
9. There were cherubim in Ezekiel's vision in Ezekiel 10 and 11
10. Cherubim are seen in the vision of the Millennial temple in Ezekiel 41:18-25
11. The only New Testament reference to cherubim is in Hebrews 9:5 (**"And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."**), where the Old Testament tabernacle is being discussed.
12. God rides on a cherub.
- 2 Samuel 22:11 **"And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind."**
 - Psalms 18:10 **"And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind."**
13. Lucifer was an "anointed" cherub before his fall.
- Ezekiel 28:11-17.
 - After the Trinity, he may have been the most powerful being in heaven.
 - This is an important note as Lucifer was not an angel, nor was he ever an angel. This is a common error many people make.
- I. 1:10 This description is similar to Revelation 4:7 (**"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."**) but not identical.
- Face of a man- Luke, showing Christ as the Perfect Man, Greek ideal
 - Face of a lion- Matthew, showing Christ as King, the Jewish ideal
 - Face of an ox- Mark, showing Christ as the Servant, the Roman ideal
 - Face of an eagle- John, Christ as God
- J. 1:16 **"wheels"**
- "One wheel intersects another wheel at right angles; thus they can roll in four directions without being turned and could move with the cherub".¹³
 - The chariot can move instantly in any direction."¹⁴
 - "The wheel speaks naturally, primarily, of the revolution of time, marked as it is for us by those luminaries which God appointed for" signs" as well as "seasons;" and most significant signs they are: heaven putting thus the stamp of vanity upon the fallen creature, whose dependence upon God it reveals (or that renewal of life ever needed by it. "To everything there is a season," and no more, nothing continues at one stay: the day comes out of the womb, of night, only to go back into it again. The winter swallows up

¹³ Bible Knowledge Commentary.

¹⁴ David Cloud, Ezekiel, page 18.

the autumn fruits. So the generations of men follow one another; and even "history," as is often said, "repeats itself." "The thing that has been is that which shall be, and there is nothing new under the sun" Yet with all this repetition there is a certain progress also: the wheel is moving; not only so, but it is moving on. Whither? There is often a certain betterment as it moves, which is apt to fill us with only too exuberant a hope."¹⁵

K. 1:8 **"eyes round about"**

1. They see all!
2. This speaks of omnipresence.

L. 1:20 **"the spirit of the living creature was in the wheels"**

1. The wheels were alive! God put a living Spirit into an inorganic object, giving it life? Or making it into an organic wheel?
 - a. This is what evolution has been trying to do, bringing life out of an inorganic substance. God did it and man wants to counterfeit it.
2. These wheels supported the throne of God and transported it to where it needed to go.
3. In the Second Coming, does the Lord return in this fashion, on this instrument, surrounded by cherubim?

M. 1:21 Perhaps the mobility of the wheels suggests God's omnipresence, the eyes His omniscience, and the elevated position His omnipotence.

I. What is the **"terrible crystal"** in 1:21? It may refer to that which was well cut and polished, vividly refracting the rays of light, thus giving it a "terrible" or an awe-inspiring appearance. It was designed to inspire fear, dread and awe on the part of the observer. John Gill has it as a "tenable crystal; crystal is a very white, transparent, precious stone, resembling ice, from whence it has its name".

O. 1:21 **"firmament"**

1. The English is from the Latin "firmamentum", meaning "strong, reliable" + "mentum="chin". It meant in classical Latin, "firmamentim" (literally "a strong chin") was used in reference to the strong point of one's argument. It pictures someone jutting out their chin as they speak forceful, convincing words. Only later was it used in reference to a "mainstay" or a "support-prop". The Bible uses it in reference to the sky and heavens above that separated and held up waters far above in the atmosphere. It would include earth's atmosphere and into space. It refers to the atmosphere that extends into space that holds back the harmful radiation from the surface of the earth."¹⁶

P. 1:25 **"voice"**

1. This is probably the voice of God Himself.

Q. 1:26 **"throne"**

1. A throne here holds out unto us sundry things:
 - a. Divine majesty and highness of Christ.
 - b. Kingly dignity.
 - c. Triumphant glory.
 - d. Judiciary power:

R. 1:26 Ezekiel got a look into the throne room of heaven, and God Himself sitting on a throne that looked like a **sapphire**.

1. We see sapphires associated with God in:
 - a. Exodus 24:10 **"And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."**

¹⁵ Frederick Grant, *Ezekiel* in *The Numerical Bible*, page 19.

¹⁶ Steven J. White, *White's Dictionary of the King James Language*, volume 2, pages 121-122.

b. Ezekiel 10:1 **"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne,"**

2. It was associated with Lucifer before his fall

a. Ezekiel 28:13 **"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, 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 prepared in thee in the day that thou wast created."**

3. It is one of the foundation stones of New Jerusalem

a. Revelation 21:19 **"And the foundation of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald."**

4. "The sapphire is an emblem:

a. Of liberty. So you shall find it to speak Exod. xxiv. 10. The Israelites were come from their pavement of bricks to one of sapphire; now the God of Israel was exalting them to precious liberty from their vile bondage.

b. Of purity and solidity. It hath the colour and clearness of heaven; it hath no impurity in it. Things impure are the ruin of themselves, and so are unsolid; but that which is pure is firm; as the firmament, it is pure and solid. Hence the sapphire is a foundation stone of the new and heavenly Jerusalem, Rev. xxi, 19.

c. Of the incomprehensibleness of divine mysteries. It hath a sky colour, the colour of the firmament itself: and that blueness we see in the heavens is intense light, and sets out the incomprehensibility of God's ways.

d. Of chastity. It is an enemy to wanton lusts: hence. Cant. v. 14, Christ's belly is said to be overlaid with sapphires: and his throne being sapphirine, it tells us, that Christ expects chastity in the spiritual marriage between him and his church.

e. Of vigour and cheerfulness. Lam. iv. 7. Their faces were sapphirine, so the Chaldee reads it. Their countenances before were full of vigour, cheerful, like those which are well-polished; but now, through famine, black they were, withered, and like a stick, without all cheerfulness.

f. Of glory. And here in this vision, Christ's glory is likened to sapphire; the glory of his throne was sapphirine."¹⁷

S. 1:26 This sight of God on the throne moved Ezekiel greatly. How could it not? The question this is why didn't God give this same glorified vision of Himself to the nation? God doesn't work that way. When He has something to say to His people, He does not pull back the curtain of heaven and reveal Himself in all his glory. It would be impressive and would awe the people, but would it improve them spiritually? There were many in the days of the Lord's public ministry that saw His miracles yet never got saved. Public manifestations of power and glory may awe the heart but it seldom changes the heart. How many people really got saved as the result of seeing a miracle? Now compare that to the quality of the salvation of those who saved under the ministry of the scriptures. The vision benefitted Ezekiel because he was already a godly man. God uses the "still small voice" of the prophet-preacher, backed by divine power, to change the heart of the hearer.

T. 1:28 **"bow"** is a rainbow.

1. It is used as a symbol of grace in the midst of judgment, such as the promise rainbow after Noah's flood or the rainbow around the Bema seat in Revelation 4:3. This told Ezekiel that God's mercy and God's covenant would not fail His people when it was all

¹⁷ William Greenhill, *Ezekiel*, page 60.

said and done. There must be judgment on the apostasy of the people but the nation would survive and eventually flourish.

2. "Noah saw the rainbow after the storm (Genesis 9:13-16), John saw it before the storm (Revelation 4:3), but Ezekiel saw it over the storm and in control of the storm."¹⁸

U. 1:28 The Lord will return in a fiery chariot at the Second Coming (Habakkuk 3:1-16; Zechariah 14:12).

1:4 AV

ESV

LSV

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness <i>was</i> about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.	4 As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal.	4 Then I looked, and behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light all around it, and in its midst something like the gleam of glowing metal in the midst of the fire.
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"amber" The ESV and LSV have this as either "gleaming metal" or "glowing metal"

1:7 AV

ESV

LSV

7 And their feet <i>were</i> straight feet; and the sole of their feet <i>was</i> like the sole of a calf's foot: and they sparkled like the colour of burnished brass.	7 Their legs were straight, and the soles of their feet were like the sole of a calf's foot. And they sparkled like burnished bronze.	7 And their legs were straight, and their feet were like a calf's hoof, and they sparkled like the gleam of burnished bronze.
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"brass" most English critical text translations use "bronze" for "brass", thinking the ancient Hebrews could not manufacture brass.

Is the word "brass" an error in the Authorized Version? King James Bible critics tell us something along these lines: "The process for making brass [melting copper with zinc] was unknown in Old Testament times, whereas bronze smelting [copper with tin] was widespread at an early age." Many modern versions like the ESV, NIV, NASB, NKJV and Holman Standard have changed the word "BRASS" into "BRONZE". Have they actually corrected a mistake in the King James Bible or is the King James Bible right after all?

BRASS

According to the Oxford English Dictionary, Volume Two, the word "brass" is of unknown origin - it has been compared to 'brasa' - fire and brasa - to flame.

"Historically - the general name for all alloys of copper with tin or zinc. To distinguish alloys of copper and tin, the name "bronze" has subsequently been adopted. (Johnson 1755-73 explains the new word bronze as "brass").

Hence in strict modern use, as distinguished from "bronze": A yellow-coloured alloy of copper and zinc, usually containing about a third of its weight of zinc. The Old English braes was, usually at least, an alloy of copper and tin = bronze: in much later times the alloy of copper and zinc came gradually into use, and became the ordinary BRASS of England, **THOUGH IN REFERENCE TO ANCIENT TIMES, AND ESPECIALLY TO THE NATIONS OF**

¹⁸ Warren Wiersbe, *Ezekiel*, in *The Bible Exposition Commentary/Prophets*, page 166.

ANTIQUITY, "BRASS" STILL MEANT THE OLDER ALLOY. When works of Greek and Roman antiquity in "brass" began to be critically examined, and their material discriminated, the Italian word for "brass" (bronzo, bronze) came into use to distinguish this "ancient brass" from the current alloy."

In other words, the word "brass" is the correct word that was first used for any alloy of copper and tin. It turns out that the King James Bible is right, after all. Let's now look at what Encyclopaedia has to say about the English word "brass".

The New Encyclopaedia Britannica, Volume 2, 15th edition, 2002 page 480 has this to say about "BRASS" – "Brass - an alloy of copper and zinc, of historical and enduring importance because of its hardness and workability. THE EARLIEST BRASS, called calamine brass, DATES TO NEOLITHIC TIMES. (Caps are mine) In ancient historic documents, such as the Bible, the term brass is often used to denote bronze, the alloy of copper and tin."

Again, we see that the word BRASS is the older word in the English and it dates, according to Britannica, "to Neolithic times". Though I by no means am an evolutionist and I do not accept their divisions of time, yet the Encyclopaedia Britannica refers to this period as when BRASS first began to be used. By the way, the "Bronze Age" comes after the "Neolithic Age".

"The Neolithic period - designating or of the later part of the Stone age during which man developed polished stone tools and weapons, raised cattle, etc." *Webster's New World Dictionary*, College Edition, page 984.

In fact, this same English dictionary defines the word BRASS as: "alloy of tin and copper, BRONZE." (Caps are mine)."¹⁹

1:10 AV

ESV

LSV

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.	10 As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle.	10 And as for the likeness of their faces, <i>each</i> had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle.
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"**ox**" The LSV has "bull", There is no good reason for this change.

¹⁹ Will Kinney, <http://brandplucked.webs.com/kjbarticles.htm>.

EZEKIEL CHAPTER 2

3. Ezekiel's Call and Commission 2:1-8

2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2:2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

2:3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

2:4 For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

2:5 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.

2:6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

2:7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

2:8 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 I give thee.

A. 2:1 "Son of man"

1. The title son of man is used 93 times in the book of Ezekiel.
2. Ezekiel's life and ministry are closely associated with the life and ministry of the Lord Jesus.
3. The term applied to Ezekiel would have been one of humility, as the son was seen to be inferior to the father in Jewish thinking. Ezekiel would be a low and humble prophet. It was a title of weakness and human frailty. In Jewish thinking, the son does not rise above the father. If humanity is weak and frail, how much more would Ezekiel be in his public ministry?
4. The term is always "son of man" but Ezekiel is never referred to as "the Son of Man".
5. "Only Daniel, besides Ezekiel, is called by that name in the Old Testament (Dan. viii:17). Our Lord called Himself by that title. Eighty-six times we find Him using this title of Himself, as the rejected One. In Suffering, in Exaltation, in Glory and in His Second Coming He is the Son of Man. Ezekiel passed through much suffering. As we shall find in our exposition, he had to bear in his person symbolically what was to come upon the nation. Suffering and shame was connected with it which he endured and despised. He must have, therefore, been called by the title "Son of Man," because he is a type of the rejected Messiah, who took Israel's sin and shame upon Himself."²⁰
6. Throughout the book of Ezekiel, the LORD never addresses the prophet by his proper name, but rather by the title "son of man."

B. As Isaiah in Isaiah 6, Ezekiel got a vision before he received his call. Before you start any ministry for God, you will need a vision of God and His holiness (as Saul got in Acts 9). It will be

²⁰ A. C. Gaebelien, *The Prophet Ezekiel*, page 24.

a private vision, limited only to the one God is dealing with. The Church as a whole receives no word from God because it is apostate and in rebellion.

1. The vision of God Ezekiel had in chapter 1 prepared him for the call to his difficult and challenging ministry in chapter 2. Ezekiel needed the vision of God before he received the call.

C. 2:2 “the spirit entered into me”

1. This is an Old Testament infilling by the Holy Spirit, which was temporary and situational, not permanent like in the New Testament.

D. 2:3-6 A description of the exiled nation of Israel:

1. They are rebellious 2:3,5-8

a. “So rebellious were the Jewish people that God called them “a rebellious nation” and used the Hebrew word *goy*, which was usually reserved for the Gentiles! Israel was God’s chosen people, a special nation, and yet they were acting like the Gentiles who didn’t have all the blessings and privileges God had given the Jews.”²¹

b. “Ezekiel had presently to object. Lord, wilt thou send me to a people that is impudent. I shall never make them blush; to a people hardhearted? I shall never make impression on their spirits, by any truths I shall preach unto them; my labour will be in vain. Are they a rebellious nation? do they rebel against thee? and will they not much more rebel against me? This is a hard task; if thou regardest not me, yet regard thy truths. What! Shall they be cast away about such a people as this? O spare me, and spare thy truths! No, saith God, I lend thee unto them, and thou shalt speak unto them. They are hard tasks that God puts his servants upon. Isaiah was called to a hard service, chap. VI. 9, 10, to preach ruin and destruction to a people; and so unwelcome he was, that he saith, chap. viii. 18, “I am for a sign and wonder in Israel.” Jeremiah is set over nations and kingdoms, “to root out, to pull down, and to destroy,” chap. i. 10: the kings of Judah, the princes, priests, and said, “ They shall fight against thee.” Preaching provokes all sorts of men: so hard did Jeremiah find his work, although God promised to be with him; he was so derided, saw so little good come of his labours; that he resolved to lay down his calling, and to speak no more in the name of the Lord, Jer. xx. 9. Knox, when called to preach, he burst forth into an abundance of tears; and so withdrew himself to his chamber, and was full of grief, and troubled, till he was compelled to preach. Preaching is a warring, 2 Tim. ii. 4, and preachers are soldiers.”²²

2. They have rebelled against God 2:3

3. They have transgressed against God, even to this day 2:3

4. They are imputent 2:4

a. Hard-faced.

5. They are stiffhearted 2:4

6. They couldn’t plead ignorance! 2:5

7. They will resist Ezekiel’s ministry and use strong words against him 2:6

8. They will give him “dirty looks”, “if looks could kill...: 2:6

9. They are likened to scorpions 2:6

10. Now, who is willing to take this pastorate? It sounds like your typical, 21st-century American “church”. But if God sends you to a church, a city or a nation like this, you are to go!

²¹ Warren Wiersbe, *Wiersbe’s Commentary*, Old Testament, page 1279.

²² William Greenhill, *Exposition of Ezekiel*, page 79.

E. "A comparison with Isaiah's and Jeremiah's commission shows them to be like Ezekiel's. Isaiah had a great vision. He too saw the Lord of Glory and the Seraphim, which differ from the Cherubim, crying their three-fold "Holy." Then follows the effect upon him, and the commission. "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed and perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and understand with their heart, and be converted and healed" (Isaiah vi:1-11). He was chosen to pronounce hardening judgments upon the nation. Jeremiah had no vision at all; but he also was chosen to declare unto God's people their wicked ways and the impending judgments (Jeremiah i)."²³

F. 2:4 Ezekiel was to be a voice for God in a crucial hour in a place of exile to a rebellious and apostate people.

1. God calls men who are birthed into a Laodicean age to minister to others who are also living in Laodicea.
2. The minister understands the sins and characteristic of his age and can minister in that context.

G. 2:4 A heart that is "**stiffhearted**" is one that cannot be moved or changed. It is set in its own ways and will not allow itself to be changed, moved or modified.

H. 2:5 Even if they rejected Ezekiel's ministry and message (and they would), there would be no doubt among the exiles that God had sent them a prophet and that Ezekiel was that man. Even the worst sinner in town knows where a true preacher is, even if he wants nothing to do with him.

1. "It would have been much easier for Ezekiel to remain a priest, for priests were highly esteemed by the Jews, and a priest could read the law and learn everything he needed to know to do his work. Prophets were usually despised and persecuted. They received their messages and orders from the Lord as the occasion demanded and could never be sure what would happen next. It was dangerous to be a prophet. Most people resent being told about their sins and prefer to hear messages of cheer, not declarations of judgment."²⁴

I. 2:5 "**forbear**"

1. To keep oneself from doing something; hold back; refrain: forbear from making a comment, to be tolerant or patient in the face of provocation. From the Middle English forberen, from Old English forberan, to endure. The original senses were 'endure, bear with', hence 'endure the absence of something, do without', also 'bear up against, control oneself', hence 'refrain from'. Its association with "rebellious house" shows this "reluctance" is borne from sense of rebellion.

J. 2:6 Paul could identify with this fear, as he relates in 1 Corinthians 2:3 ("**And I was with you in weakness, and in fear, and in much trembling.**"). There is not a preacher who has trembled in his ministry, knowing his own weaknesses and fearing what the reaction to his message would be from his hearers. But "**the fear of man bringeth a snare**" in Proverbs 29:25.

K. 2:6 Ezekiel was a prophet who was very much despised by the people and who was treated with contempt. In his ministry he received no glory. If you are an Ezekiel in the Lord's recovery today, you should expect to be a despised person. Do not think that you will have any glory. Others will despise you and treat you with contempt.

1. Paul would expand on this in 1 Corinthians 4:9-13: "**For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and**

²³ A. C. Gaebelein, *The Prophet Ezekiel*, page 25.

²⁴ Warren Wiersbe, *Wiersbe Bible Commentary*, Old Testament, page 1277.

are naked, and are buffeted, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

L. 2:6 **"nor be dismayed at their looks"** Don't be discouraged by their looks or by their response to your preaching.

M. 2:7 **"thou shalt speak my words unto them"**

1. Nothing less, nothing more, nothing different. The messenger is judged by how faithful he is to the message, not to the results, or lack thereof.

2. If you are to preach the words of God, you had better make sure you have them! We know we have them in English preserved in our Authorized Version.

3. Ezekiel was responsible to preach the message clearly, correctly and accurately, but he was not responsible for the reaction of his congregation. It is better to obey God with no results than to disobey God just to generate results.

N. 2:7 God told Ezekiel that his audience would not hear nor respond. One reason was that there were, no doubt, many false prophets circulating through the exile communities who were promising a quick restoration and end of the exile. Ezekiel was to preach something entirely different. His message was one of explaining the reasons behind God's judgment, it's justification, and that it would be a long exile (Daniel would have it at 70 years). Given the choice between these two messages, which one would be more popular among such a carnal and backslidden people?

1. So what do you do when confronted with this crowd? You preach! When they sleep through your sermon? You preach! When they attack you? You preach! When no one shows up for the services? You preach! When they show open contempt for your message? You preach!

2. What do you preach? The words of God. Do not regard their words but regard the words of God. Ezekiel is not to preach current events, politics, philosophies but the words of God. Do you have them? Can you find them? We English-speakers know where these words are. They are preserved for us with the Authorized Version.

O. 2:8 When a preacher refuses to preach faithfully (or to preach at all), he is as guilty of rebellion against the word of God as the rebellious congregation who rejects that message.

P. 2:8 Ezekiel wouldn't be told what to eat until Ezekiel 3:1.

4. Ezekiel's Burden 2:9-3:3

2:9 ¶ And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;

2:10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

A. Verses 10 is negative, negative, negative! Ezekiel's message would not be "Smile! God loves you!" or "Something good is going to happen to you!" No messages on evangelism, church planting, bus ministries. No Sword of the Lord Conference or Pastor's School. Ezekiel would be harsh, confrontational and rather discouraging in his messages as they would be filled with lamentations and woe. This burden was designed to fit the spiritual need of a rebellious and apostate nation.

B. 2:10 **"written within and without"**

1. Both sides of the scroll.

2. This is similar to the book John saw in Revelation 5:1, **“And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.”**
3. It is also similar to the roll Zechariah saw in Zechariah 5:1-4.
 - a. Zechariah 5:1-4 **“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”**
4. The roll contained:
 - a. **Lamentations**, dirges for sin and judgments
 - i. See the Book of Lamentations for an example of such a dirge.
 - b. **Mourning** over the effects of the judgments of God
 - c. **Woe**, nothing but bad news!
5. It was all negative! Ezekiel was not going to have a positive ministry. He would never get a program on TBN or be asked to preach at a Sword Conference or a Shepherd's Conference or a Banner of Truth Minister's Conference or at one of those Baptist "Leadership Conferences" or "Church Growth Conferences". You wouldn't be able to grow a church numerically by preaching "lamentations, mourning and woe!" If Ezekiel preached today, he would receive the same reception from "Christians" today as he got from the Jews in his day.

EZEKIEL CHAPTER 3

4. Ezekiel's Burden 2:9-3:3 continued

3:1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

3:2 So I opened my mouth, and he caused me to eat that roll.

3:3 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.

C. 3:1,2 Just as John did in Revelation 10:9,10 (**"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.. Before Ezekiel could preach to others, he had to consume God's word. Ezekiel took the scroll and ate it in obedience to God."**)

1. The preacher must be a man of the word. He must read it and study it and meditate on it day and night. You cannot separate the man from the message and the message and burden must enter into his very soul.

a. Joshua 1:8 **"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."**

b. Psalm 1:1,2 **"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night."**

c. 2 Timothy 2:15 **"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."**

It must go into his belly and bowels and into his very being. The word of God must renew his mind and transform his life.

d. Romans 12:2 **"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."**

Only then is he ready to preach to others. You cannot preach that which is not a part of you. We must meditate on these things and give ourselves wholly to them.

e. 1 Timothy 4:15 **"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."**

2. "Admit this revelation into thy understanding, take it, take the meaning of it, understand it aright, admit it into thy heart, apply it, and be affected with it; imprint it in thy mind, ruminate and chew the cud upon it; take it as it is entire, and make no difficulty of it, nay, take a pleasure in it as thou dost in thy meat, and let thy soul be nourished and strengthened by it; let it be meat and drink to thee, and as thy necessary food; be full of it, as thou art of the meat thou hast eaten." Thus ministers should in their studies and meditations take in that word of God which they are to preach to others. Feast upon this vision till thou be full of matter, as Elihu was, Job 32:18. Let the word have a place in thee, the innermost place." We must take pains with our own hearts, that we may cause them duly to receive and entertain the word of God, that every faculty may do its office, in order to the due digesting of the word of God, that it may be turned in *succum et*

sanguinem - into blood and spirits. We must empty ourselves of worldly things, that we may fill our bowels with this roll.²⁵

3. "But why is he bid to eat the roll? had not seeing and reading been more suitable? Look on it, read it; why is the mouth brought in rather than the eye or ear? Ezekiel is said to "eat the roll;" not to see or hear it, because by the mouth the gift of prophecy which was given him by the roll was to be manifested and discovered to the people. "Cause thy belly to eat." Could his, or can any man's belly eat? This seems a strange speech: but take it thus; eating is taken in Scripture, not only for chewing, but for all the actions belonging to meat, as concoction and consumption of it; and the Hebrew word signifies to eat, to dissolve, to consume; and so the sword and fire in Scripture are said to eat, that is, to dissolve, and to destroy. The meaning then is, do thou by this roll, as the stomach and belly do by meat, when they get good thereby: the one doth not presently reject, nor the other transmit, but they retain the meat, draw out all the virtue, concoct it, live and work in the strength of it: so here, "let thy belly eat," that is, concoct, digest the truths thou hearest, by serious meditation, and by faith: do not like those that have weak and sickly stomachs, that quickly return what they receive, and get no benefit thereby; but do thou take in all the arguments and truths of this roll; do thou so concoct and consume them by the stomach and belly of meditation and faith, that they may become thy nutriment, and thou mayst feel the power and efficacy of them in thy heart, and act accordingly. "And fill thy bowels." Satisfy thyself, take enough, be not content with a little."²⁶

4. Commanding Ezekiel to eat the roll (a very unnatural thing to do!) would be a test for Ezekiel. Will he obey God in an odd command or would be rebel like Israel was leading up to and in their exile?

D. 3:3 Ezekiel's message would be rough but to the obedient believer, every word of God is pure and delightful, even the "rough" texts. There is nothing as precious and as sweet to believer than the scriptures.

E. 3:3 "honey"

1. The Psalmist likened God's word to honey.

a. Psalm 19:10 **"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."**

b. Psalm 119:103 **"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"**

2. Obeying the Lord in His commands is always sweet, even if there is an initial bitterness.

F. Other observations about "eating the word of God" from William Greenhill:²⁷

1. That the symbols and truths which Christ gives, are the meat that the souls of prophets and ministers must feed upon. "Eat what thou findest;" "eat this roll." It is this, emphatically; other rolls and books they may look into, but this they must eat. The book of Christ is the book of their studies. Many scholars study other books more than the Scriptures, than the rolls of Christ; they are book-eaters; fathers, schoolmen, historians, poets, and pamphlets, they devour, and are least acquainted with the Scriptures; but Christ's command is to eat this roll, search the Scriptures, meditate in the law night and day; he sends us to no other. A young disciple asking an old rabbi whether he might not have time to learn the Greek tongue, he said, if he would do it neither by night nor by day he might, because by night and day he was to study the law: hereby he intimated that scholars' greatest study should be in the word of God. Paul therefore exhorts

²⁵ Matthew Henry, *An Exposition of the Old and New Testaments*.

²⁶ William Greenhill, *Exposition of Ezekiel*, page 96.

²⁷ *Exposition of Ezekiel*, pages 96-97.

Timothy to give attendance to reading, to exhortation, to doctrine; he bids him "meditate upon these things, give himself wholly to them," 1 Tim. iv. 15; his whole strength and time should be in them. Man's life is short; and if it were never so long, it should be spent in the knowledge of the holy Scriptures.

2. That when ministers and messengers of God have eaten and digested the truths of God, then they are fit to go and preach them to the people of God. Ministers must first eat themselves, then feed others. If the nurse herself do not eat, she will have no milk for her child; if she eat and do not digest, turn it into blood and milk, all is in vain; so the messengers of God must turn what they eat, what they read, *in succum et sanguinem*, into nourishment; and then, being their own, in their hearts and bowels, they will speak from the heart.

3. Ministers and all should feed liberally upon the word. "Fill thy bowels with this roll;" not taste of it a little, but feed and fill themselves. There is great variety in the rolls of God, and we may feed upon them all, and fill ourselves with divine truth.

5. Ezekiel's Ministry: Home Missions 3:4-14

3:4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

3:5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;

3:6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

3:7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.

3:8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

3:9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

3:10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

3:11 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 GOD; whether they will hear, or whether they will forbear.

3:12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

3:14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

A. 3:4,5 Ezekiel was called to Home Missions. He would not need to leave his country. He would not have to learn a new language or adapt to a new culture. The greatest need was in his own backyard.

1. Foreign missions is vital, but we dare not forget that America is a mission field, filled with sin and paganism as much as any other country is. We are Americans. We know

the language and customs. We do not need a passport to minister in our own country as Ezekiel did to his. I live in Delaware and the greatest mission field in the world is only 150 miles away in New York City. You can minister to any ethnic group, nationality or language you care to without needing a passport, visa or leaving the United States.

2. Ezekiel is warned that “foreign” or “cross-cultural” missions would be easier than “home missions.” I saw this in a missions trip to the Dominican Republic in 2024. The people seems so much more open and receptive to the gospel than Americans were. The Dominicans seemed to love my preaching, or I at least got a better response from that from my American audiences. I know there are challenges on the foreign field and that it is never easy, but it seems that way at times.

3. Preaching in your home town can be rough. My former pastor preached in his home town for 50 years. You know there were people who despised him as they remembered what he was like in his younger days when he was growing up. It can be easier to preach in a town a thousand miles away where no one knows you.²⁸

B. 3:6 The exiles knew Ezekiel was one of them, also living in exile. He was not a foreigner or a stranger or a Gentile, so they could not use any of those excuses in rejecting his ministry and message.

C. 3:7 It is better to fulfill the will of God with no results than to fulfill the will of man with results.

D. 3:7 **“harken”**

1, From the Old English. hercnen, hercnien, Anglo-Saxon. hercnian, heorcnian, from hiéran, hyran, to hear, to listen; to lend the ear; to attend to what is uttered; to give heed; to hear, in order to obey or comply.

2. They will not hear, nor will they obey.

3. It is better to do the will God faithfully, using God’s methods, and have no results, than to compromise and to get results.

E. 3:7 **“they will not hearken unto me:”**

1. If they wouldn’t listen to God, Ezekiel should not expect them to listen to him, either.

F. 3:8 **“The Lord God will help men, therefore have I set my face like a flint”** Isaiah 50:7.

G. 3:9 God would give Ezekiel a harder head than his congregation. They want to “butt heads” with God and His preacher? Fine. God would make Ezekiel’s head harder than theirs and they would get a doozy of a headache! Ezekiel would need this “hardness” to make any dent in the hearts of these people.

1. A Bible preacher must be “head headed” if he is going to do the work of God among a rebellious people. They will try to intimidate him. He has to stand fast. They will criticize his message and ministry. So what? You keep going and do not let it discourage you. The Lord had made Ezekiel as hard-nosed as the Israelites; he would not give up speaking to them any more than they would refuse to listen to him.

2. Ministers must look for opposition in their way. Their face and foreheads were against the prophet; they would be like beasts, that use to push with their horns and heads. Paul would say in 1 Corinthians 16:9, **“There is an effectual door opened unto me, and there are many adversaries.”** When God opens a door, there appear many adversaries to shut that door. It was at Ephesus, and there Paul met and fought with beasts. Paul also met with Hymeneus, Alexander, and Demetrius, that opposed him. John met with a Diotrephes, and we must look for many such.

3. The exile did not make the Jews more responsive to God. They were hardened by their sufferings. God gave Ezekiel a “hardness” to surpass the people and sustain his ministry as prophet to them.

H. 3:9 **“adamant”**

²⁸ Mat_13:57/Mark 6:4, **And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.** Jesus also had problems at home in John 7.

1. This reflects an utterly unyielding in attitude or opinion in spite of all appeals, urgings, too hard to cut, break, or pierce, any impenetrably or unyieldingly hard substance, a legendary stone of impenetrable hardness, formerly sometimes identified with the diamond.

2. Our English word is from Middle English, from Old French adamaunt, from Latin adamās, adamant-, from Greek, unconquerable, hard steel, diamond.

3. Bold sinners must have bold reprovers; evil beasts must be rebuked in a necessary manner.

a. Titus 1:12,13 **"One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true.**

Wherefore rebuke them sharply, that they may be sound in the faith;"

4. "Christ puts insuperable virtue and strength into his servants, such as the powers of darkness and the world cannot prevail against. "I have made thy face strong against their faces, as an adamant," as a rock. Let the winds, waters, floods, blow, wash, beat, they prevail not against the adamant, the rock; they are things which cannot be conquered. So is the power, virtue, and grace of Christ in the heart and head of a faithful minister. Reproach and derision put Jeremiah to it, had almost silenced him: I will preach no more, Jer. xx. 9, "but his word was as a burning fire, shut up in my bones, and I was weary with forbearing, and I could not stay;" there was virtue within which would out and act. God had told them, that they should fight against him, but not prevail, Jer. xv. 20. Christ tells his disciples, he will give them "a mouth and wisdom which all their adversaries shall not be able to resist," Luke xxi. 15. And could that great council, in the 4th of the Acts, prevail against Peter and John? "We cannot but speak the things which we have seen and heard," ver. 20. So Stephen was too stout for all his adversaries. Acts vi. 10."²⁹

I. 3:10 **"all my words"**

1. Ezekiel was to preach ALL the words of God, not just the popular ones or the easy ones, but also the hard ones, the tough ones and the obscure ones.

2. The preacher needs to keep track of his preaching to make sure he is not neglecting certain areas of scripture or certain themes and doctrines.

J. 3:11 When God's people apostatize, He owns them not for His. "Get thee to the captivity, and to thy people." God owned them not in their sins.

K. 3:12 Up to where? Carried away to another location, such as the top of a mountain?

1. Ezekiel is having another vision here.

L. 3:12 The cherubim were speaking in verses 12 and 13.

M. 3:12 This would be the Holy Spirit. Although He was not really revealed in the Old Testament, He is still quite active.

N. 3:14 Why was Ezekiel upset? Was it that his failure was foretold by God? Was he angry at the hardness and rebellion of his countrymen? No preacher wants to be a failure (humanly speaking) or ignored by the people he ministers to. Or maybe he was angry at the hardness of his countrymen for being so bold against God in their apostasy. But the Lord calmed his spirit so that Ezekiel would have a better attitude toward his people. You can't preach "mad" at people and just flail away at them, no matter how badly they treat you or the word of God. Ezekiel may have been so upset at this point that he wanted to quit and forgo his call and ministry, but God would not allow it. Jeremiah was in a similar situation in Jeremiah 20:9, to paraphrase, "What is the point to wasting my time and energies on people like this, who could care less about me, or the things of God?"

1. Some men start their ministry in obedience, only to become discouraged, frustrated or angry some years into it, at the reaction, or lack of reaction, on the part of his

²⁹ William Greenhill, *Exposition of Ezekiel*, page 100.

congregation. The words to Ezekiel apply to such a man in the midst of his ministry as it does to a man at the commencement of his ministry.

3:9 AV

ESV

LSV

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they <i>be</i> a rebellious house.	9 Like emery harder than flint have I made your forehead. Fear them not, nor be dismayed at their looks, for they are a rebellious house."	9 "Like diamond stronger than flint I have made your forehead. Do not be afraid of them or be dismayed before them, though they are a rebellious house."
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"adamant" The versions can't agree. The ESV has "emery" and the LSV has "diamond".

6. Ezekiel Commissioned as a Watchman 3:15-21

3:15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

3:16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

3:17 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.

3:18 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 thine hand.

3:19 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.

3:20 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 righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

3:21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

A. 3:15 "I sat where they sat"

1. This is how you reach people, by going to them, taking time with them, identifying yourself with them. An aloof and detached ministry has no expectation of success.
2. A pastor should live among the people he ministers to.

B. 3:15 "seven days"

1. "That the prophets could not prophesy at their pleasure. Ezekiel sits seven days, and there is no prophesying. Aquinas hath a question, whether prophecy be a habit; if it were so, it is in the power of man to use it any time, but so could not the prophet. When the Shunammite's son was dead, and she came to Elisha, what said he? " Her soul is vexed

within her; and the Lord hath hid it from me, and hath not told me," 2 Kings iv. 27. Unless the Lord reveal himself unto them afresh, the prophets could not tell things."³⁰

2. These visions, revelations and charges apparently stunned Ezekiel and it took him a week to process it all before he could speak about it publicly. When is the last time we have been overwhelmed by the word of God like this? How flippant and comfortable have we become with divine revelation!

C. "Ezekiel physically traveled to the Jewish exiles who were living by the Chebar River at the Tel-abib settlement (lit. "hill of ears"). Since "Tel" can mean "ruined mound," it is possible that the Jewish exiles lived at the site of a destroyed or abandoned city. The Babylonians may have situated them there to rebuild and repopulate the site and to reclaim its land."³¹

D. 3:16 **"The word of the Lord came to me"**

1. This is a key phrase in Ezekiel occurring in 41 verses.
2. It appears in Jeremiah nine times and in Zechariah twice.
3. For no other prophet is there a record of such sustained contact with the words of God and God's prophetic revelations.

E. 3:17 This is a burden for Ezekiel but is a gift from God to the exiles.

1. Ephesians 4:11 **"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"**
2. God had not abandoned His people, even in judgment, as still cared enough to send a prophet-watchman to them so that they may hear His words.
3. God must make Ezekiel a watchman. He could not make himself a watchman.
4. If watchman are needed, that presupposes a threat and an enemy. If there was no danger, there would be no need for a watchman.

F. 3:17-19 A watchman is one who stands in the watchtower on the wall of a city and warns if he sees the enemy coming or if there is some other danger approaching. He is the first line of defense. He is to speak out if he sees something important and is unfaithful to his task if he fails to warn. He may think "I will be unpopular if I saw this or I will be attacked or slandered or no one will believe me and mock me if I speak up regarding such a danger." These are the marks of an unfaithful watchman. His duty is to speak up. He is not responsible if his warnings are heeded or not.

1. We are to witness to the lost and warn them of hell and judgment. We cannot worry about how our message is received. Our job as a witness is to make sure the warning is out there.
2. The preacher is also to be a watchman regarding false teachers and the danger of the day facing God's people. He can fear to warn about some issues or to preach on some topics for fear that his message will be rejected or that he will be attacked, but he must warn regardless of the results or the consequences. There is a severe judgment for the pastor-watchman who does deal with the sinner in his sin or the believer in his backslidings. It will go hard in the judgment for such an unfaithful pastor,
3. This is the nature of the pastoral office, to warn God's people of impending judgment upon the Church and to make His words clear and understandable both in warning and in comfort.
4. Much of this material on the watchman is repeated in Ezekiel 33.

G. 3:18 "I say to the wicked"

1. God does not speak directly to the wicked but speaks to them through His prophets. The wicked must be warned and admonished and it is the responsibility of preachers to be faithful mouthpieces of God.

H. 3:18 **"thou shalt surely die"**

³⁰ William Greenhill, *Exposition of Ezekiel*, page 108.

³¹ Thomas Constable, *Notes on Ezekiel*, page 27.

1. This is very strong and emphatic in the Hebrew text.

I. 3:18 **"his blood will I require at thine hand"**

1. It is frightening to consider what exactly this will involve, as the Lord does not go into any details of this judgment. But we can be assured it will be quite severe.

2. "See here who are the most cruel, bloody, and damning ministers; even those that are silent, that warn not the people of their sins, that preach flattering things, or to no purpose. Let men be dumb, and not speak at all, or preach so as not to warn them of their sins and dangers; they are, whoever they be, whether the greater or lesser clergy, as they use to distinguish themselves, they are the bloody, damning, soul-murdering ministers. You cry out of those ministers that tell you most of your sins, that set judgment, hell, and damnation before you, they are bitter, harsh men, cried out of on all sides; whereas they are the faithfulest friends that sinners have; they would fain save your souls, pull you out of the pit, keep you out of hell, and help you into heaven; and are they censurable for this? Should one see a company of travelers going in a way they should fall into the hands of cavaliers or thieves, and tell them the danger of it with great affliction and compassion; should another see them, and say nothing, or bid them go on, and they do so, are taken, stripped, imprisoned, starved to death; you can easily tell which of these dealt most faithfully and friendly, which treacherously and cruelly. Too many of the ministers in England have been faulty this way, and guilty of murdering multitudes, if not millions of souls; it is one of the crying sins of the land, that we have had such a dumb, insufficient, and consequently such a bloody, soul-damning ministry; and many amongst them having slain souls, now, by putting on these wars, seek to slay bodies also."³²

J. 3:19 **"he shall die in his iniquity"**

1. Ignorance will be no plea for wicked men. If they be not warned, not told of their sins, they shall die. Men are apt to excuse themselves; they are ignorant, they know not this or that to be sins, their teachers were insufficient or negligent; and this may be truth; but neither their fault nor thy ignorance will be a sufficient plea before God.

K. 3:19 **"thou hast delivered thy soul"**

1. Much as Paul could say that he was **"pure from the blood of all men"** in Acts 20:26. Paul is saying that he witnessed every time he had the chance and never trimmed or compromised the message at any time to anyone for any reason. Can any of us really say this? I think all of us can think of opportunities missed or wasted and witnesses not given. We will be held accountable to this charge at the bema seat judgment.

L. 3:19 The **"turning"** is the idea of conversion and repentance, in turning from sin and going in another direction with the life, from sin to holiness.

M. 3:19,21 **"thou has delivered thy soul"**

1. As in 1 Timothy 4:16, **"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."**

2. If we are faithful, we will not have to deal with the judgment of the unfaithful watchman which is mentioned earlier in this chapter in verses 18 and 20.

3. Ministers must deal plainly and clearly with sinners; convince them of their sins, and the punishments which are threatened against them. Ministers must not daub and sew pillows under men's elbows; but, as it is in Isaiah 58:1, they must **"cry aloud,"** and **"spare not"** They must "lift up their voice like trumpets, and show the people their transgressions, and the house of Jacob their sins." The word "show them" notes a setting of them before their faces; so that they must see and take notice of them, and the danger they are subject unto. The ministers must not spare any, not great ones.

³² William Greenhill, *Exposition of Ezekiel*, page 115.

N. 3:20 A righteous man can backslide, despite the stumbling blocks that God will put in his way to prevent it. Backsliding is harder than it looks because you are having to fight the power of God to do it. If he refuses to be dealt with by God, he will die (as in the “**sin unto death**” in 1 John 5:16) and can undo all the good spiritual things and rewards he had laid up in the day of his judgment.

1. It is expected that this man’s watchman “his pastor” is doing all he can to prevent this man in backslidings with warnings, admonitions, encouragements, prayers and sermons. But we can only go so far. The ultimate responsibility lies with the backslider if he has been faithfully dealt with by his pastor-watchman. The saint needs the watchman's warnings as much as the sinner does.

2. In the Old Testament, a man was at least partially responsible for his own righteousness and justification. Ezekiel was not a New Testament prophet and trying to impose New Testament salvation upon Old Testament people will result in error and confusion. This is what happens when people mix their dispensations.

O. 3:20 Ezekiel’s duty is to faithfully warn but he has no control over the results or the reception. Every man is personally responsible as to how he will react when he hears the truth. If he rejects the truth that was faithfully given by the preacher, he has no one to blame but himself when he ends up in hell.

1. This suggests that a pastor-watchman who does nothing to prevent a backslider will be judged for his neglect. What this involves is not mentioned but it will certainly be a severe judgment.

2. God does not judge the minister by the size or outward success of his ministry but by his faithfulness as a watchman.

3. This is the day of the unfaithful pastor-watchman. He is more concerned with church growth, busses, church planting, politics, building his empire, etc., instead of taking the time and effort to deal with souls. They are sleeping dogs that cannot bark (Isaiah 56:10). Your church may not grow much numerically if you concern yourself with the souls under your pastoral care, but it will grow stronger spiritually.

P. 3:20 **“his righteousness which he hath done shall not be remembered”**

1. Man may remember it but God will not, neither will He reward it.

Q. A Summary of the Watchman

1. Ezekiel was appointed a watchman by God (3:17).

2. Ezekiel was to be a watchman by preaching God’s word (3:17).

3. Ezekiel was to be a watchman by warning the wicked of God’s judgment (3:18).

4. Ezekiel was accountable to God for being a watchman (3:18, 20).

- a. Judgments for unfaithful, their blood will be required at Ezekiel’s hands.

- b. Reward for faithful witnessing, we deliver our soul.

5. Ezekiel was to be a watchman by urging the wicked to turn from his wickedness (3:19).

6. Ezekiel was to be a watchman by warning the righteous not to turn to wickedness (3:20,21).

7. Ezekiel was not responsible for how people received his messages (3:19).

- a. Each individual is responsible for his sin against God and cannot blame his sin and judgment on anyone else.

8. The only soul that the preacher can save for sure is his own (3:21).

R. Four scenarios were given as to the watchman.

1. The people were dying because the watchman was unfaithful and didn’t warn them (3:18).

2. The watchman being faithful to warn the wicked but they refuse to listen (3:19).

3. The righteous dying because they turned from their covenant obedience and the watchman did not warn them (3:20).

4. The righteous heeding the watchman's warning and not being judged (3:21).

7. Ezekiel Struck Dumb 3:22-27

3:22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

3:23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

3:24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

3:25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

3:26 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.

3:27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

A. Ezekiel fell on his face six times, in 3:23; 1:28; 9:8; 11:13; 43:3; 44:4.

B. 3:24 The Spirit entered Ezekiel again. As with Old Testament saints, the Holy Spirit would come and go within the believers. He did not indwell permanently as He does in New Testament saints today.

C. 3:24 Ezekiel was to shut himself up in his house. He is taken away from his public ministry for a season. There are times when God judges a people that He takes away the ministers for a season, and there is no open word of God in those days.

1. Perhaps it was to protect Ezekiel as much as possible from being persecuted by the wicked, rebellious exiles.

2. Perhaps the LORD knew that Ezekiel needed to spend most of his time praying and seeking to understand God's word.

3. It took Ezekiel out of public circulation, thus and word of prophecy from God to the people would also be withheld. God does remove His preachers from their congregations for a season, often in judgment. If you will not receive the word as preached, then you will not receive any word at all. Israel wouldn't receive Ezekiel's messages, so God will take it away.

D. 3:25 Would his neighbors try to drag Ezekiel out of his house? For what purpose? To interfere with his prophetic ministry? Or are these bands to illustrate a person who is in captivity.

1. Ezekiel would be bound in his house like many of the captives would be bound as they were dragged off to Babylon.

E. 3:26,27 Ezekiel would be struck dumb, physically unable to speak, and would only be allowed to speak when God allowed it and when God had something to say. Ezekiel's muteness lasted for several years, until the fall of Jerusalem. He was not entirely silent during this period, but he only spoke to the people when God gave him special messages to deliver. Rather than speaking publicly from time to time as he lived among the people, as other prophets normally did, Ezekiel remained at home except to deliver special messages from the Lord. Ezekiel spoke less publicly and led a more reclusive life than the Lord's other prophets.

1. Ezekiel would be the very mouthpiece of God, speaking only when God would speak. It is in this season that there would be no word of God preached. The majority of people

would not care if every church in your town shut down and there was no preaching next Sunday, but a very small remnant would be devastated by such a judgment.

2. What if God took away your preacher and church? How would you react to have to preaching in your town and no preacher to hear and no local church to attend? God does this with communities. God may send a man into a town with the intent of either taking an existing church or starting a new church. Many times, the residents of that town do not respond and the ministry dies. God may even try again with another man. But there comes a time that God will write off such a town since they continue to refuse the establishment of a Bible-preaching work. God will write "Ichabod" over that town. Later, if another man tries to do any spiritual work in that town, he will find it extremely difficult, if not impossible. I have experienced this kind of an atmosphere in some towns I have visited. Hanover, New Hampshire, the home of Dartmouth College, is one such town. What a glorious gospel witness that town once had in the better days of this country. But they totally rejected it in later days. Drive through that town today and you can literally feel the Satanic oppression over that town and college today. Have they been totally abandoned by God? Will God send no preacher there?

F. 3:27 Ezekiel would only preach what God told him to preach and when.

G. The 25 "Signs" of Ezekiel:

1. The sign of dumbness (3:26)
2. The sign of the tile (4:1,2)
3. The sign of the iron pan (4:3)
4. The sign of lying on left side (4:4,5)
5. The sign of lying on right side (4:6)
6. The sign of the bare arm (4:7)
7. The sign of being bound (4:8, compare with 3:25)
8. The sign of eating unclean bread and water by measure 390 days (4:9-13)
9. The sign of eating unclean food by measure 40 days (4:4-17)
10. The sign of the barber's razor and weighing hair (5:1-17)
11. The sign of prophesying to the mountains of Israel (6:1-10)
12. The sign of smiting hands and stamping with the feet (6:11-14)
13. The sign of making a chain (7:23-27)
14. The sign of moving and digging through the wall (12:1-16)
15. The sign of eating and drinking while shaking and trembling (12:17,18)
16. The sign of the fire in the forest (20:45-49)
17. The sign of the drawn sword (21:1-5)
18. The sign of sighing (21:6,7)
19. The sign of crying and howling (21:12,13)
20. The sign of smiting the hands (21:14-23)
21. The sign of the boiling pot (24:1-14)
22. The sign of wife dying (24:15-27)
23. The sign of wailing (32:17-21)
24. The sign of prophesying to bones (37:1-14)
25. The sign of the two sticks (37:15-25).

EZEKIEL CHAPTER 4

Ezekiel 4-24 God's Indictment of Israel

Ezekiel is a sign of the siege of Jerusalem (Eze. 4)
Ezekiel's hair is a sign of the destruction of Jerusalem (Eze. 5)
God pronounces judgment against Israel's idolatry (Eze. 6)
God pronounces the day of wrath (Eze. 7)
#e departure of the glory of God from Jerusalem (Eze. 8-11)
Ezekiel is a sign of the destruction of Jerusalem (Eze. 12)
God's Word against the false prophets (Eze. 13:1-16)
God's Word against the false prophetesses (Eze. 13:17-23)
#e idolatrous elders condemned (Eze. 14:1-11)
Jerusalem will not be spared (Eze. 14:12-23)
Jerusalem likened to a vine (Eze. 15)
Israel is likened to a whorish wife (Eze. 16)
Parable of the eagles and the vine (Eze. 17)
The soul that sinneth, it shall die (Eze. 18)
Lamentation for the princes of Israel (Eze. 19)
God indicts Israel for perpetual idolatry (Eze. 20:1- 32)
God will bring Israel under the rod (Eze. 20:33-49)
The Messianic kingdom (Eze. 20:40-44)
Prophecy against the forest of the south (Eze. 20:45-49)
The sword of the Lord (Eze. 21:1-17)
The king of Babylon at the head of two ways (Eze. 21:18-27)
God's judgment on the Ammonites (Eze. 21:28-32)
Jerusalem the bloody city (Eze. 22)
Israel and Judah as whoring sisters (Eze. 23)
Jerusalem likened to a seething pot (Eze. 24:1-14)
Ezekiel's wife's death a sign (Eze. 24:15-27)

8. Ezekiel Plays Out the Siege of Jerusalem 4:1-5:4

4:1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:
4:2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.
4:3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.
4:4 Lie thou also 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.
4:5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

4:8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

4:9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, 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, three hundred and ninety days shalt thou eat thereof.

4:10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

4:11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

4:12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

4:13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

4:14 Then said I, Ah Lord GOD! 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 in pieces; neither came there abominable flesh into my mouth.

4:15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

4:16 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 care; and they shall drink water by measure, and with astonishment:

4:17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

A. 4:1 "pourtray"

1. Archaic spelling of "portray" or "to act out, demonstrate".

B. 4:2 Ezekiel was to "play out" the siege of Jerusalem in public as a boy would play with his army men. This would be a way for Ezekiel to give "live updates" as to what was really going on in Jerusalem.

1. Most of the exiles had become so calloused they could no longer hear God's word, so the Lord commanded Ezekiel to take a different approach. Ezekiel was commanded to start preaching "action sermons" that would generate interest among the people. Ezekiel would be a visible sign to the "spiritually deaf" people (Ezekiel 4:3; 12:6, 11; 24:24). Word got around that Ezekiel occasionally did strange things, and he soon became a curiosity among the exiles. People stood before his house and waited to see what he would do next (Ezekiel 4:12). Day after day, for a few hours every day, Ezekiel was to use the brick to play a war game, probably in his front yard just outside his house. No doubt he chose a time of day when the most people would be walking by his house. A grown man sitting in the dirt playing a war game would naturally attract the attention of passersby, who in turn would soon spread the news of the prophet's strange behavior throughout the entire community.

C. This siege is the fourth attack on Jerusalem, taking place around 587 B.C. This is where the city, the wall and the temple are all destroyed.

D. 4:2 **"Battering rams"** were signed to punch holes in the city walls.

E. 4:2 **"Mounts"**

1. "The "mount" was an inclined plane which the besiegers of a castle or a walled town built up to the walls so that they could bring their engines of war closer and work them to greater advantage. The mount was made of all sorts of materials, earth, timber, boughs, and stones, the sides being walled up with brick or stone, and the inclined top made of layers of brick or stone, forming a paved road up which the war engines might be drawn. Some of these engines are described in the note on 2 Chronicles 26:15 (#370); another is mentioned below. Mounts were used by the Assyrians, Babylonians, Egyptians, Jews, and Greeks, and are often referred to in the Old Testament under the name of "banks" or "bulwarks," as well as "mounts." See, among other passages, Deuteronomy 20:20; 2 Samuel 20:15; 2 Kings 19:32; Isaiah 37:33; Jeremiah 6:6; 33:4; Ezekiel 17: 17."³³

F. 4:3 This **"iron pan"** is a barrier around Jerusalem, showing that there will be no help from any outside nation to rescue Jerusalem.

1. It also represented the barrier between God and Israel that was erected because of the sins of the nation. The barrier would show there would be no help from God during the siege.

G. **"iniquity"**

1. This is from the Middle English "iniquite", from Old French, from Latin "inīquitās", from "inīquus, unjust, harmful".

2. It means something that is unequal, a lack of righteousness or justice, wickedness.

H. 4:5 Ezekiel would have to lay on his left side for 390 days, a day for a year in God's reckoning here. Thus, he would "bear" the iniquities of the house of Israel in this position. Ezekiel would suffer this discomfort for the sins of his people. This would reflect the sins of the ten northern tribes. This 390-year period would date back to when Jeroboam established the golden calves to worship in 1 Kings 12.

I. 4:6 After the 390 days were done, Ezekiel would roll over to his left side for 40 days, to illustrate in the same manner the sins of the southern tribes. These 40 years would probably mark the last 40 years of the history of Judah before the Babylonian attacks.

J. 4:6 **"I have appointed thee each day for a year."**

1. This is a standard interpretative measure in prophetic literature, as we would see in the Seventy Weeks of Daniel chapter 9.

K. 4:7 **"thine arm shall be uncovered"**

1. "Soldiers of old were wont to have their arms naked in fight; the pictures of the ancient warriors and worthies are so painted; and P. Africanus upbraided Sulpicius Galbus, because he made use of robes with sleeves after the fashion of women; and some interpreters say, that the Indians and Africans do it to this day, they fight with their arms naked. Here it shows the readiness and diligence of the Chaldeans, whom our prophet doth personate, to execute their resolution, and shortly to fight against Jerusalem. They would not come with faint hearts, or feeble hands; but as their faces were set against the city, so their arms were naked and prepared against it; not in their bosoms, in their pockets; not folded up, but naked and stretched out, ready to do service...A like phrase to this you have in Isa. 52:10, "The Lord hath made bare his holy arm:" as servants strip up their sleeves, make their arms bare, and ready for service; so the Lord made bare his arms."³⁴

L. 4:8 Was Ezekiel paralyzed during these 390 + 40= 430 days?

³³ James Freeman, *Bible Manners and Customs*, page 297.

³⁴ William Greenhill, *Exposition of Ezekiel*, page 131.

M. For these 390 days, Ezekiel would have to eat what the inhabitants of Jerusalem would eat during the siege. These are famine rations. He would eat:

1. Wheat
2. Barley. This was a rough, coarse, "low grade" grain, usually eaten by the poor who could not afford anything better.
3. Beans
4. Lentils
 - a. Summary of Lentils Vs. Beans
 - i. Lentils are lens shaped and smallest legumes
 - ii. Beans are oval or kidney shaped
 - iii. Both beans and lentils come in different types
 - iv. Common lentils are green, brown and red
 - v. Lentils contain more fiber and less carbohydrates. Fiber suppresses the absorption of carbohydrates
 - vi. Beans contain more carbohydrates and less fiber
 - vii. Beans contain less fat except soybeans
 - viii. Beans and lentils contain no cholesterol and thus can replace meat as they equally have a rich content of proteins and essential vitamins fatty acids
 - ix. Lentils take less time to cook whereas beans take more time. The cooking time for beans can be reduced by soaking them
5. Millet
 - a. Millets are a group of highly variable small-seeded grasses, widely grown around the world as cereal crops or grains for fodder and human food.
6. Fitches
 - a. This is a type of "black cummin." The seeds are used as a condiment.
 - b. Ezekiel would have to make his bread from these ingredients.
7. Meat is not mentioned, nor any "dainty" foods, as they were either used up or unavailable.

N. Ezekiel would only get 20 shekels by weight a day to eat. This is about half a pound. He would also get 1/6th of a hin of water to drink. One hin is 7.75 pints.

O. 4:12 Ezekiel would have to cook his bread as one would cook barley cakes. Then fuel he would have to use for his fire would be human excrement. This is how bad the siege in Jerusalem was. The conditions there were getting to be intolerable and extreme.

1. Because of the famine, the people would be forced to eat defiled food that normally they would not eat because it was unclean and against the dietary laws. God would humiliate the people by reducing them to having to eat such food, prepared in a filthy manner, in order to stay alive.

P. 4:14 Cooking with human excrement was more than Ezekiel could stand. That would be bad enough, but the ceremonial defilement would make it even worse. A sanctified man is horrified at the prospect of defilement and revolts at the thought. Sin and defilement are not something to be tolerated but rather, shunned.

Q. 4:15 Using cow dung is *slightly* better, but not by much. There was no wood or charcoal in the Jerusalem., nothing that would burn that could provide a cooking fire. There are people today, in very poor areas, who use cow dung as their cooking fuel because of their poverty and because of a scarcity of wood for kindling fires.

1. In his measure Ezekiel is to taste the condition of Israel under the righteous dealings of God, not because he was personally out of divine favour, but on the contrary because he was near enough to God to enter into the reality of their wretchedness, though only the Son of man could in grace go down into its depths and take it up perfectly and suffer to the full, yea, far beyond all that ever was, or can be, their portion. Jesus in His zeal for

God and love for His people alone could bear the burden, whether in government or in atonement; but for both the glory of His person fitted Him without abating one jot of what was due to God, and with the deepest results of blessing, as for us now, so for the godly Jew in the latter day. Never did He shield Himself, as Ezekiel does here, from an adequate taste of the ruin-state of Israel; never did He deprecate save, if possible, that cup of unutterable woe which it was His alone to drink, but drink it He did to the dregs, that grace might reign through righteousness to eternal life by Jesus Christ our Lord.”³⁵

R. 4:16 Bread would be so scarce that it would be rationed in a daily amount. The same would hold true with the water.

1. Israel may have been a “land of milk and honey” but God had taken that away in His judgment.

S. 4:17 **“astonied”**

1. “The word first appeared around 1350, Middle English ‘astony’, ‘astone’ from the Old French ‘estoner’ (to stun), from the Latin ‘extonare’, (to be thunder-struck).

2. ‘Astonied’ means ‘having received a severe personal devastation, and not being able to protect from it or even correct it’. All 10 occurrences of the word in the Bible deal with some negative event.” ³⁶

3. This shows that “astonied” is not just an archaic form of “astonished” as “astonied” has a stronger meaning. It is the idea that you sit as a stone, that the news you received is so severe that you can’t even react to it.

4. The extent of their suffering in the siege would be so severe that people would be amazed at it. The siege and the associated suffering were because of their iniquity. Those who were suffering in the suffering of this siege were unwilling to admit that it was sent as a judgment by God and they were unwilling to admit or confess any of their sin.

This is what was causing them to “consume” away in their iniquity.

T. “Jeremiah, an eyewitness, described the horror of the famine.

Elderly people died of starvation (La. 1:19).

The people gave their most valuable things for food (La.1:11).

Children fainted in the streets (La. 2:11-12).

The rich dug through dunghills and trash heaps in search of food (La. 4:5).

The people were reduced to skin and bones (La. 4:8).

The pain of hunger was so great that death was to be preferred (La. 4:9).

Some ate their own children (La. 4:10). (David Cloud, *Ezekiel*, pages 37-38).”

³⁵ William Kelly, *The Book of Ezekiel*.

³⁶ Steven J. White, *White’s Dictionary of the King James Language*, volume 1, pages 124-125.

EZEKIEL CHAPTER 5

8. Ezekiel Plays Out the Siege of Jerusalem 4:1-5:4...continued

5:1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

5:2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

5:3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

5:4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

S. 5:1 Shaving of the head was a sign of mourning or of humiliation. Shaving of the beard was sometimes a sign of humiliation, as in 2 Samuel 10:4,5 (**"Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return."**) . Men did not usually shave themselves like this unless it was for a very good and definite reason.

1. He was then to weigh his hair and divide into three equal piles by weight.

2. Priests were forbidden to shave their heads.

a. Leviticus 21:5 **"They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."**

3. The Israelites were forbidden by law to shave their hair because certain pagan rites included shaving the head and beard.

a. Isaiah 15:2 **"He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off."**

4. Shaving the head was a mark of defilement for a Jewish priest and doing so meant that Ezekiel would no longer be considered clean and holy before the LORD. His defilement would be a clear sign to the people that they were unclean and unholy and that they stood in disgrace before God.

5. Ezekiel is having to continually defile himself on Israel's behalf, by cooking with cow dung back in chapter 4 and by shaving his head here. In a sense, Ezekiel was bearing the burden of the iniquities of Israel, as Christ bore the iniquities of our sin.

a. Isaiah 53:11 **"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities?"**

T. 5:2 God's judgments would take three forms:

1. The hair would represent the population of Jerusalem.

2. One third of the population would die in the siege, by pestilence and famine. That's the part that is burned. They die of "natural causes" related to the siege.

3. One third is smitten with a knife, or a sword. Their death is more directly caused by the Babylonian army.

4. The last third is scattered into the wind. These are deported to Babylon. These details are given in 5:12.

5. It would involve:

a. Disgrace

i. See 2 Samuel 10:5, **"When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return."**

b. Mourning

i. Job 1:20 **"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,"**

ii. Ezra 9:3 **"And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."**

c. Judgment

U. 5:3 This represents a remnant. These are they that were left in the land of Judea by Nebuzaradan, for vinedressers and husbandmen, and such as returned out of Egypt into the land of Judah.

i. Jeremiah 44:28 **"Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs."**

V. 5:4 The remnant is cast into the fire and burned. Even those who escape the judgments in verses 1 and 2 would still suffer judgment. The judgment upon the inhabitants would be total.

9. Reasons For The Judgments On Jerusalem 5:5-17

5:5 ¶ Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

5:7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

5:8 Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

5:9 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.

5:10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

5:11 Wherefore, as I live, saith the Lord GOD; 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, neither will I have any pity.

5:12 ¶ 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 I will scatter a third part into all the winds, and I will draw out a sword after them.

5:13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it in my zeal, when I have accomplished my fury in them.

5:14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

5:15 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 in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.

5:16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

5:17 So will I 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 the LORD have spoken it.

A. 5:5 Jerusalem was set on high among the nations to be a bright and shining light, a witness to the laws of God and the covenant. She failed in that witness because of her sins and wickedness, so God must judge Jerusalem publicly.

1. Geographically, Jerusalem is at the center of the earth, near the junction of three continents.

B. 5:6 God's Charges Against Jerusalem:

1. They changed the judgments of God into wickedness, even more than a Gentile nation would have done.

2. They changed the statutes (laws) of God into wickedness, even more than a Gentile nation would have done.

3. They refused the judgments of God and would not walk in them.

4. They refused the statutes of God and would not walk in them.

C. 5:6 "judgments"

1. Strong's #4941 mishpât, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style.

D. 5:6 "statutes"

1. Strong's #2708 chuqqâh, an enactment; an appointment, an appointed law

E. 5:6,7 "That heathens are oft more true to their principles than the people of God. The nations kept their judgments, their gods, their worship; they would not suffer aught to be spoken against their gods. Demetrius and others were in a rage against Paul and his companions for it. Acts xix. They were free from many of those sins which were practiced and countenanced among the Jews, who kept neither to the true God, nor to his statutes and judgments. Ahaz is better pleased with an altar from Damascus, than that the Lord had appointed, 2 Kings xvi. Solomon, that excelled in wisdom, showed his folly in this, that he built high places for Chemosh and Molech. And not only a particular man, but the body of the people turned aside from the true God: Judg. ii. 12, "They forsook God, that brought them out of Egypt, and followed the gods of the people that were round about them, they bowed to them, and served Baal and Ashtarothe:" and chap. X. 6, it was an ordinary thing with them: "The children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtarothe, and the gods of Syria, the gods of Zidon,

and the gods of Moab, and the gods of the Philistines;" they were not satisfied with one or two false gods, but fetched in the gods of the nations round about. Hence this people are said to go "a whoring from under their God," Hos. iv. 12 ; his laws, statutes, worship, government would not suffice them, but they would wander, and have strange gods, and strange laws. 2 Chron. xii. 1, "Reboboam forsook the law of the Lord, and all Israel with him." God's law was exchanged for the laws of men. They kept the statutes of Omri, and brake the statutes of Jehovah, Mic. vi. 16. The Jews were as inconstant to their God, and in his worship, as any nation under heaven. God upbraids them for it, Jer. ii. 36, " Why gladdest thou about so much to change thy way?" God had given them a good way, a way of hfe, and they would not abide in it, but hasten into ways of sin and death; they loved to wander, Jer. XIV.³⁷

F. 5:8 God's judgments against Jerusalem would be public so that all the nations would see. Their sins were public, and they flaunted their wickedness in front of the nations, so God would judge them publicly, in front of the Gentile nations. If God would judge so severely His own people and city for their sins, how much more severe would the judgments of the Gentile nations be?

G. 5:8 **"I, even I, am against thee"** Babylon was just the tool of God's judgment. The real "enemy" was God.

1. There is no refuge or remedy when God is against you.
2. How far Israel had to fall to go from God's Covenant People and the apple of His eye to sink to having God be against them!

a. Israel as the "apple of God's eye:

i. Deuteronomy 32:10 **"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."**

ii. Lamentations 2:18 **"Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease."**

iii. Zechariah 2:8 **"For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye."**

3. Divine judgments against such a people go beyond the ordinary course of judgments as they will be much more severe.

H. 5:9 God's judgments against Jerusalem would be unique at this time. They would have no parallel in history. God had never judged Jerusalem like this in the past and would not in the future. Future judgments of Jerusalem would be different than the judgments of Ezekiel's day. God had never even punished any other nation like He would judge Jerusalem. Although also destroyed, even Sodom and Gomorrah were not judged as harshly as Jerusalem would be, I. 5:10 Cannibalism. The siege would be that severe that parents would be reduced to eating their own children (and vice versa).

1. 2 Kings 6:28 **"And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow."**

2. Lamentations 4:10 **"The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people."**

3. Josephus says cannibalism also took place in the Roman siege of Jerusalem in A.D 70.

J. 5:11 **"As I live"**

1. God usually uses such language as an oath.

K. 5:11 Israel has defiled the temple with:

³⁷ William Greenhill, *The Book of Ezekiel*, page 143.

1. Detestable things
2. Abominations

L. 5:11 There would be no pity shown to Israel by God in these judgments. Israel was too far beyond God's mercy or pity.

M. 5:11 Israel diminished God in their own eyes by their rejection of Him and disobedience to Him, so God would diminish them as a nation and as a people. He would destroy their land, their capital, their temple and the population of the nation. Israel's glory would be diminished to nothing since they diminished the glory of God in their own eyes. This also involved Israel reputation among the nations. Israel would be looked upon in the same way Germany was in 1945.

N. 5:12 See 5:2-4. Pestilence and disease are the usually results of such a siege, What the starvation and the sword did not kill, disease would.

1. The four forms of judgment:

- a. Pestilence.

- i. One-third of the people would die by disease.

- b. Famine.

- i. God does not specially mention one-third dying by famine but a sizeable percentage of the people would die in this manner. The famine may be bundled together with the pestilence as a cause of death of this "one-third".

- ii. Famine and pestilence are the usual by-products of war and sieges.

- c. Sword.

- i. A third part would be killed in this violent manner.

- ii. The Babylonian slaughter of the Jews would be exceptionally violent.

- d. Dispersion/exile

- i. One third go into exile.

- ii. They will be scattered into all the winds, or into all the nations.

- iii. Chaff blows in the wind like this because it is light, empty and worthless. Israel had become like chaff in her sins and apostasies in the sight of God.

O. 5:13 **"I will be comforted"** in that God's justice would be satisfied.

1. The judgments would not last forever and they would come to an end. When God was satisfied, He would then begin the process of restoring the nation.

P. 5:14 Other nations would come to abhor what was left of Jerusalem after the judgments.

Q. 5:15 The Gentiles would have no pity and no compassion for Jerusalem in her judgments and would offer no help, aid or sympathy.

R. 5:15 Israel would become among the nations:

1. A reproach, something to be abhorred and avoided

2. A taunt, like a proverb, the heathen would say "Don't let this happen to you!"

3. An astonishment. The heathen would be amazed at the "fury" and "furious rebukes"

4. God would bring upon His own people. If God would punish His people this severely, what would He do to us in the day of judgment?

S. 5:17 Not only famine but the area would become a waste, a wilderness, that would attract wild animals to inhabit the area. They would be a danger to any inhabitants of the area and these beasts would be one more threat to their life. If you survived the siege and the sword, the wild animals might get you. This is another judgment to be added.

T. 5:17 **"bereave"** be deprived of a loved one through a profound absence.

1. From the Old English "bereafian", deprive. This would be a result of the judgments of the famine and the evil beasts.

EZEKIEL CHAPTER 6

10. Prophecy Against the Mountains of Israel 6:1-7

6:1 And the word of the LORD came unto me, saying,

6:2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

6:3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

6:4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

6:5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6:6 In all your dwellingplaces 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 images may be cut down, and your works may be abolished.

6:7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

A. Most religions liked to build their temples on mountains because it seemed that they were closer to their deities. Jewish idol apostasy was no different. River and valley geographies were also used. The land, and the mountains of Israel had been holy, now they were defiled with idolatry.

B. 6:3 "high places"

1. Ezekiel speaks to the mountains, hills, rivers, and valleys of Israel, to hear the word of the Lord. This kind of speaking sets out the weightiness and importance of the prophecy.

2. "They are first mentioned in Leviticus, chap. xxvi. 30. They were mountains or hills where the people worshipped, taken from the practice of heathens, who chose out pleasant places, woody hills and recesses, where they built chapels, temples, and altars to their gods. Numb. xxii. 41, "Balak brought Balaam into the high places of Baal," where there was a temple or chapel for the worship of Baal; and therefore, in the next chapter, he bids him make seven altars, that they might worship their god Baal there. Heathens had many such places; Deut. xii. 2, 3, "Ye shall utterly destroy all the places, wherein the nations served their gods, upon the high mountains, the hills, and under every green tree: ye shall overthrow their altars, break their pillars, burn their groves with fire, hew down the graven images of their gods, and destroy the names of them out of that place." God would not have his people to worship him in any heathenish ways, or with heathenish rites; but they built themselves "high places, images, and groves, on every high hill, and under every green tree," 1 Kings xiv. 23. Jeroboam "made an house of high places," 1 Kings xii. 13. They were to sacrifice in the tabernacle: when they had special and prophetic warrant, they might sacrifice any where; and after the ark was taken, which had stood at Shiloh three hundred and forty three years, and was movable from place to place, then it was lawful for the people to offer in the high places. Before the temple was built, notwithstanding the destruction of the high places threatened by Moses, Lev. xxvi. 30; by Amos, chap. vii. 9; by Hosea, chap. X. 8, and other prophets; many of God's people sacrificed in the high places, under trees, and elsewhere: as

Gideon, Judg. vi. 19; Samuel, 1 Sam. ix. 19; David, 2 Sam. xxiv. 25; Solomon, 1 Kings iii. 4; Manoah, Judg. xiii. 19; Elijah, 1 Kings xviii. 31, 32, &c. God accepted their sacrifices, and winked at this error; but their sacrificing afterward in the high places, did bitterly provoke God, and the complaint was, that the high places were not taken away, 1 Kings xxii. 43; xv. 14. They continued till Hezekiah's days, who removed them, 2 Kings xviii. 4; but Josiah utterly destroyed them out of the land, 2 Chron. xxxiv. 3. Yet those kings that came after, restored them again."³⁸

D. The prophecy:

1. 6:3 God will bring a sword upon them.
2. 6:3,6 God will destroy their high places.
 - a. The places used to worship idols.
3. 6:4,6 The altars will be desolate.
4. 6:4,6 The images and idols shall be broken.
 - a. 6:6 The images will also be cut down.
 - i. Look at how God treated Dagon in 1 Samuel 5:3,4 **"And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him."**
5. 6:4,7 God will cast down your slain men before your idols.
6. 6:5 God will lay the dead carcasses of the children of Israel before their idols.
 - a. They will not be buried, which was a great insult to the dead.
 - b. The Babylonians, being covetous, would search sepulchres for wealth, scatter the bones of the dead in disgrace, and leave them as dung upon the face of the earth. Kings and other rich men were often buried with a portion of their riches.
 - c. Josiah did this against the idolaters in polluting the heathen altar with the bones and carcasses of dead men in 2 Kings 23:16, 20 (**"And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words... And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem."**)
7. 6:5 God will scatter their bones round about their altars.
8. 6:6 The cities will be laid waste.
9. 6:6 Their works will be abolished.

6:4 AV

ESV

LSV

4 And your altars shall be desolate, and your **images** shall be broken: and I will cast down your slain *men* before your idols.

4 Your altars shall become desolate, and your incense altars shall be broken, and I will cast down your slain before your idols.

4 "So your altars will become desolate, and your incense altars will be broken; and I will make your slain fall in front of your idols.

³⁸ William Greenhill, *The Book of Ezekiel*, page 155.

“images” both the ESV and LSV change this to “incense altars”, changing God’s judgment from the image/idol itself to the altar where it was worshipped.

11. The Promise of a Remnant 6:8-10

6:8 ¶ Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

6:9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

6:10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

A. 6:8 The remnant that would escape would become a scattered remnant. Some would go into exile into Babylon, others would wind up in other countries as refugees. This has been the lot of the nation since A.D. 70 when the Romans destroyed Jerusalem, until the 20th century, when the Jewish return to the land started.

B. 6:9 The exiles would still worship in their captivity. They would meet in synagogues and still practice as many of their rituals that they could without the benefit of the temple.

C. 6:9 **“I am broken with their whorish heart”**

1. Israel had a whorish heart and it broke God’s heart. As a wife commits adultery by turning away from her husband to another man, so the people had committed adultery against God. They had turned away from Him and given themselves to idols. Through the sufferings of the coming judgment, the people would realize how their spiritual adultery had cut the heart of God. Their sins would totally disgust them, and they would loathe themselves, repent of their idolatry, and turn back to the Lord. They would know that the Lord is the only living and true God. Israel played the whore against God, going after other lovers (and religions and gods) that were more interesting and that could pay better than Jehovah) God had done everything for Israel and had given them everything, and like an ungrateful child, they pushed it all away and took up with other gods. That rejection broke God’s heart. We don’t always realize just how much our sin and apostasy hurts God.

D. 6:9 **“they shall lothe themselves for the evils which they have committed in all their abominations.”**

1. Eventually, Israel would be like the prodigal son, come to themselves, and curse their own sins and the judgments they brought upon themselves.

2. The ultimate fulfillment of this would be at the Second Coming, according to Zechariah 12:10-14: **“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei, and their wives apart; All the families that remain, every family apart, and their wives apart.”**

E. 6:10 God is not one to make empty threats. Many Jews may have thought that God might bluster and threaten but that He would never really follow through since Israel was His people and He would never do these things to His own people. Now, they know better.

6:10 AV

ESV

LSV

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

10 And they shall know that I am the LORD. I have not said in vain that I would do this evil to them."

10 "Then they will know that I am Yahweh; I have not said in vain that I would do this *calamitous* evil against them."

The LSV adds "calamitous" to "evil" in italics. It is not necessary, and it is also a difficult word that makes the readability of the verse more difficult. Also see Ezekiel 7:5.

12. Smite and Stamp! 6:11-14

6:11 ¶ Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

6:12 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 fury upon them.

6:13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

6:14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the LORD.

A. 6:11 Ezekiel was to be emphatic and passionate in the giving of this prophecy. Today, we might say he was to act as a "Bible thumper".

B. 6:12 Take your pick. Israel would die either by pestilence, the sword or famine. No one would escape judgment.

C. 6:13,14 Once they have seen the piles of corpses, the destroyed high places and a desolate land, then they will come to realize that God meant what He said and said what He meant. Israel had been a prosperous nation but their sin had made them desolate. The surest way for a nation to commit suicide is to abandon God and to follow sin.

1. The judgment would take place and be seen at the very places where the idolatry took place.

D. 6:14 Diblath

1. This is a city on the eastern edge of Moab (Numbers 33:46; Jeremiah 48:22).

2. Some think "Diblath" is an error and should be "Riblah." But as is our manner, we do not believe in errors in the Authorized Version text so we will not suggest any corrections or imply any errors.

EZEKIEL CHAPTER 7

13. Further Judgments on Israel 7:1-15

7:1 Moreover the word of the LORD came unto me, saying,

7:2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

7:3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

7:4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the LORD.

7:5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

7:6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7:7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

7:8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

7:9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth.

7:10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

7:11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of theirs: neither shall there be wailing for them.

7:12 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.

7:13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

7:14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

7:15 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.

A. 7:2 “four corners”

1. North, south, east and west, the four corners of the compass, the entire land of Israel.
2. This does NOT mean that the Bible is teaching any sort of “flat earth” nonsense! It is just a term used to denote the four points of a compass. Once, I saw a recruiting poster for the U.S. Marine Corps that said “Marines are serving Uncle Sam in the four corners of the earth.” Did that mean that the Marine Corps thought the earth was flat?

B. God’s judgments are always just, based on the sins committed and unconfessed and unrepented of.

C. The sins of the nation that brought these judgments:

1. Abominations (Ezekiel 7:3, 20). Abomination refers to something that is hated; an object of disgust. Some things which are abominations to God are:

A. Homosexuality

i. Leviticus 18:22; 20:13 **"Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion...If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."**

B. Occultic practices

i. Deuteronomy 18:9-12 **"When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee".)**

C. Men and women wearing clothing which pertains to the opposite sex

i. Deuteronomy 22:5 **"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God."**

D. Prostitution

i. Deuteronomy 23:17,18 **"There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God."**

E. A divorcee returning to her first husband after remarriage

i. Deuteronomy 24:4 **"Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance".**

F. Unjust business practices

i. Deuteronomy 24:13-16 **"In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.").**

G. Sins like pride, lying, shedding innocent blood, wicked imaginations, bearing false witness, sowing discord.

i. Proverbs 6:16-19 **"A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations,**

feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren."

G. These sins, and more, were taking place in Jerusalem in these days.

2. Pride (Ezekiel 7:10).
3. Violence (Ezekiel 7:11, 23).
4. Iniquity (Ezekiel 7:16).
5. Covetousness (Ezekiel 7:12,13,19; 33:31).

D. 7:4 The day of pity and grace was long gone. After years and decades of unsuccessfully trying to call the nation back to God, all that remained was judgment.

E. 7:5 **"An evil, an only evil"**

1. An evil and then something even worse than the evil. There would be no good thing, nothing beneficial, that would come from the Babylonians would do.

F. 7:7 **"the day of trouble"**

1. In this context, the current and upcoming judgments.
2. Prophetically, it looks ahead to the tribulation, where similar judgments will be poured out upon Israel for her sins since A.D. 70.

G. 7:10 The "rod" of Judah had blossomed into pride, luxury and arrogance. Prophets like Isaiah, Amos and others bear witness that Jerusalem and the land enjoyed great prosperity and indulged in extravagant living before the judgment. Riches had increased and the prosperous conditions of the land produced vanity.

H. 7:10 **"behold the day"**

1. Another reference to the tribulation.

I. 7:10 **"the rod hath blossomed, pride hath budded."**

1. Their fruit is pride. It is their nature and is all they can produce. The nature of this branch and sap can only produce an evil fruit because that is its nature. It can produce no other.
2. Pride and haughtiness was the master sin of apostate Israel in these days.

J. 7:12 All economic activity would be destroyed by the judgment.

1. People hate it when judgments interfere with their trade and livelihood.
2. The wealthy would try to use the confusion and the chaos of the Babylonian invasion and siege of Jerusalem to try to snap up more land at a bargain price as the value of the land would certainly drop. God warned against this, saying they would lose all their land and holdings by the time the Babylonians were through.

K. 7:13 The upcoming judgment will also have severe economic effects on Israel and the surrounding nations, none of it good.

1. There would also be no jubilee year observed during the Babylonian threat.

L. 7:14 The blowing of trumpets was to call for a convocation or to prepare for battle. Trumpets were also blown as a warning of an impending attack by an enemy. Judah was willing to fight the Babylonians, but their chances of victory were hopeless. One of the complaints made against Jeremiah was that his preaching was damaging the morale of the army that was trying to defend Jerusalem against the Babylonians.

1. Jeremiah 38:4 **"Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt."**

M. 7:15 Two elements of this judgment:

1. Famine
2. Pestilence

7:6 AV**ESV****LSV**

6 An end is come, the end is come: it **watcheth** for thee; behold, it is come.

6 An end has come; the end has come; it has awakened against you. Behold, it comes.

6 'An end has come; the end has come! It has awakened against you; behold, it is coming!

"watcheth" Both the ESV and LSV have "awakened", which isn't the same thing.

7:7 AV**ESV****LSV**

7 The **morning** is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

7 Your doom has come to you, O inhabitant of the land. The time has come; the day is near, a day of tumult, and not of joyful shouting on the mountains.

7 'Your doom has come to you, O inhabitant of the land. The time has come; the day is near—confusion rather than joyful shouting on the mountains.

"morning" The ESV and LSV both have "doom" instead of "morning."

14. Plight of Those Who Escape 7:16-19

7:16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

7:17 All hands shall be feeble, and all knees shall be weak as water.

7:18 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.

7:19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

A. This repentance comes too late, after the axe has fallen and done its damage. Their money is worthless to save them from judgment. They can't buy off the Babylonians. And when the judgment hits, their money cannot protect them, so it becomes worthless. There comes a time in national disasters where a loaf of bread is more valuable than a bar of gold.

B. 7:18 The sackcloth shows mourning and there shall be much to mourn about in that day.

C. 7:19 Their gold and silver would be useless in the day of judgment as the Babylonians would not regard them and they would not be bribed nor bought off. You can't eat your silver and gold and it can't keep you warm at night, so what good is it in the day of judgment? And there are some people you just can't buy off. Those who attempted to flee Jerusalem realized their money was just a drag and a burden as there would be no place to spend it in the mountains.

"It is a solemn thing to realize that God permits full consummation of human iniquity before the judgment falls. As it was in Israel, so it will be in Christendom. God does not come in to judge in a day of reformation, even partial as this may be. If He sees even an Ahab putting on sackcloth and walking humbly before Him. He refrains from judgment (1 Kings xxi. 27-29). With Ahab it is mere fear, of course ---nothing that God could really accept; and yet it was enough to avert, for the moment, the imminent wrath; and thus the abominations that are everywhere under the surface in Christendom, must be allowed to come out openly before the full judgment. The Church must be removed, and the indwelling Spirit of God that hindered the full

development of things according to their nature. The restraint removed, there will be manifested, in the man of sin, the iniquity which has been working in mystery through the ages past. This has to be brought out of its concealment, and the delusion which man seeks must be permitted to him. Then, as the issue, there will be that open defiance of God in every way in which He has revealed Himself, which will necessitate the full display of long-lingering judgment. He who is to come will come, and "will smite the earth with the rod of His mouth, and with the breath of His lips destroy the wicked one" (Isa. xi. 4).

"But the time of wrath upon Christendom will only come after there has been the full revelation of God. and time given for the effect of it to be fully manifest. Almost 2,000 years have passed since the revelation has been completed, and now he that will may see that the end is at hand."³⁹

15. Images of Their Abominations 7:20-22

7:20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

7:21 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 pollute it.

7:22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

A. 7:20 This idolatry was not just a few images of birds or animals or of a false god, but they were vile and abominable. To view these idols and the rituals involved in their worship was despicable to the extreme.

1. This is in contrast to the **"beauty of his ornament"**, which is the temple, the land of Israel itself and the practice of the true worship of God.

B. 7:20 Who is being talked about here? It almost sounds like Satan.

C. 7:22 This **"secret place"** would be the holy of holies of the temple. The vile rituals of these idols had defiled the most holy place of the temple of the true God. Since the idols and the apostasy had already defiled the temple, the Babylonians would simply finish the job.

1. In history, the temple was defiled in 586 B.C by the Babylonians, in 168 B.C. by the Greeks, and in A.D. 70 by the Romans. It will be defiled again by the Antichrist in the tribulation.

7:20 AV

ESV

LSV

20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations <i>and</i> of their detestable things therein: therefore have I set it far from them.	20 His beautiful ornament they used for pride, and they made their abominable images and their detestable things of it. Therefore I make it an unclean thing to them.	20 'They transformed the beauty of His ornaments into pride, and they made the images of their abominations <i>and</i> their detestable things with it; therefore I will make it an impure thing to them.
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Both the ESV and LSV add "pride" to the verse.

³⁹ Frederick Grant, *Ezekiel* in the Numerical Bible, pages 42-43.

16. The Chain of Judgment 7:23-27

7:23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

7:24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

7:25 Destruction cometh; and they shall seek peace, and there shall be none.

7:26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

7:27 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 the LORD.

A. 7:23 **"Make a chain"**

1. They forged their own chains of their destruction by their sins. These chains that you forged by your sins would be the chains to drag you off into your exile.

B. 7:23 The land was full of bloody crimes and the city (Jerusalem) was full of violence. God and men both expected justice and righteousness at Jerusalem above all places in the world. All they got was violence.

C. 7:24 The Babylonians were the **"worst of the heathen"**. The Assyrians were very bad in their dealings with the ten northern tribes, but the Babylonians would out-do the Assyrians.

1. They would possess the houses of Jerusalem.

D. 7:24 **"I will also make the pomp of the strong to cease"**

1. The pomp and arrogance of the rich, the powerful and the politician of Jerusalem would be put to an end by the Babylonians.

E. 7:24 **"their holy places shall be defiled"**

1. The temple would be ruined and defiled, rendered unusable by Judah. It's not that the Jews were using the temple for much anyway in this day. We will see in the next chapter that the Jews had already defiled the temple by the idolatry and apostate practices that took place within the temple. The Babylonians would simply finish the job that the Jews had started.

F. 7:25 Israel would seek peace from the judgments but only when it was too late and when they realized there was no escape from the judgments. There would be no remedy, no safety, no place to hide. As a nation, Israel would seek some sort of peace treaty with Babylon, but the Babylonians were not interested in negotiations with a nation they were about to destroy. Why talk peace with a nation that could not defend itself and that posed absolutely no threat to you?

1. Repentance and even an avoidance of apostasy and rebellion would have brought or maintained peace, but Judah had gone too far for too long in their rebellion and disobedience, that peace and avoidance of judgment were now impossible.

G. 7:26 **"Mischief shall come upon mischief"**

1. As soon as one problem or crises was resolved, two more would pop up. There would be no break or relief from the problems associated with the judgments.
2. Pharaoh, back in the Exodus, had to deal with ten plagues, one after the other.
3. In the Tribulation, there are 7 seal judgments followed by 7 trumpet judgments followed by 7 vial judgments.

H. 7:26 “**rumour shall be upon rumour**”

1. Rumors are a fixture in times of chaos and crises. I remember of the morning of September 11, 2001 when the towers were collapsing and planes were crashing into the Pentagon. The rumors were flying fast and heavy on that day. This is where the “72-Hour Rule” came from: In times of crises, wait 72 hours before you believe anything to allow the rumors and misinformation to shake out.

I. 7:26 “**they seek a vision of the prophet**”

1. People desperately seek some word from God, some scrap of comfort, but will not find it as there would be no word from God. America was even worse in 2001 than Israel was. We did not seek God on or after that day. I received no phone calls or emails from concerned people, asking what the Bible said about this. We got absolutely ZERO visitors in our church services in the weeks after the terrorist attacks. After the shock wore off, we went right back to our sins. The law perished in the sense that one cared about it, and the counsel of the wise men were ignored.

2. There would be no word or encouragement from God in this day.

J. 7:27 The king mourns but does not repent, unlike the King of Nineveh in Jonah 2, who did both. The princes are clothed with desolation but not repentance. None of the people repent either despite the fact that they are “**troubled**”. They mourn over their sufferings and judgments but not enough to actually repent and change their ways. They are sorry for the trouble and inconvenience that the judgments cause, but they are not sorry about the fact of their sin or that they have offended God.

7:25 AV

ESV

LSV

25 **Destruction** cometh; and they shall seek peace, and *there shall be* none.

25 When anguish comes, they will seek peace, but there shall be none.

25 ‘Anguish has come, and they will seek peace, but there will be none.

“**Destruction**” The ESV and LSV both use “anguish”.

7:26 AV

ESV

LSV

26 **Mischief** shall come upon **mischief**, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

26 Disaster comes upon disaster; rumor follows rumor. They seek a vision from the prophet, while the law perishes from the priest and counsel from the elders.

26 ‘Disaster will come upon disaster, and report will be *added* to report; then they will seek a vision from a prophet, but the law will be lost from the priest and counsel from the elders.

“**mischief**” The ESV and LSV both use “disaster”. But “mischief” need not be so severe. The idea is that smaller troubles multiply until they end up being disasters. God will pile issue upon problem upon situation until it develops into some major.

EZEKIEL CHAPTER 8

17. Ezekiel's Vision of the Image of Jealousy 8:1-6

8:1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

8:2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

8:3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

8:4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

8:5 ¶ 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 at the gate of the altar this image of jealousy in the entry.

8:6 He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

A. The following prophecy came to Ezekiel on September 18, 592 B.C. as he was sitting in his house with the elders of Israel. This would have been during the time when he was lying on his right side for part of the day dramatizing God's judgment on Judah for her iniquity (compare Ezekiel 3:16; 4:4-8).

1. Some are quick to ask "Why trouble yourself about dates and times?" But isn't this a devaluation of Scripture? The Truth is if God thought it important to place these words in the Scripture, then, certainly, these words must contain valuable instruction. Time is important to God even if He exists outside of time. God takes particular care to record when these events took place.

B. 8:1 Ezekiel preached in his own house, the house he owned.

1. This shows that there may come times and situations where we may have to worship in our houses instead of in a church house because of a present distress that may keep us out of the church house or that would make it impossible to meet there. Some of the Covid lockdowns of 2020 made this a necessity.

2. A real church takes place when a man stands up and truly preaches the Scripture. It is not necessarily a church building. When God moves on the preacher and helps him in his work, when God puts it into the hearts of those who hear the preacher to seek God, find God, and have their lives changed, that location becomes a church.

a. Matthew 18:20 **"Where two or three are gathered together in My name, Vithere am I in the midst of them."**

3. It is something of a surprise that these Elders of Judah come to hear Ezekiel preach. When Ezekiel first began to preach, God told him the Jews would be sinful and stubborn. They wouldn't hear (Ezekiel 2:3-5). These words came to pass exactly. As a rule, the Jews commonly rejected the truth that was preached to them (Ezekiel 33:30-33). But the affliction of their exile still moved them to seek out the word of the Lord.

C. 8:1 They **“sat”** before Ezekiel.

1. It is important to be still and quiet when you come to God. In the text, everyone is sitting. Ezekiel sits. Sitting brings a stillness and a quietness where we may receive the word of God. It is important to be still and quiet when you come before God. When your thoughts are scattered, going here and there, flitting to what you did last week, or what you're going to do this week, you cannot seek or find the Lord when these things inwardly take place. In Psalm 46:10, God says: **“Be still, and know that I am God.”** You must be inwardly still and quiet when you come before GOD. Prayer and the study of Scripture are not outward works. Both are internal works of the heart. But when your heart is elsewhere, you don't get anything done spiritually.

D. 8:2 God chose this very impressive presentation to Ezekiel. The fire and amber would represent a cleansing fire, which would be necessary as a holy God would show Ezekiel the abominations that were going on back in Jerusalem.

1. This vision led Ezekiel back to Jerusalem, to give him a true and unvarnished look at the sins being committed there and how the temple was being profaned. Ezekiel knew things were bad but he never realized things were as bad as they were. We all have a basic understanding of the sins and abominations of our age, none of us really have a full comprehension of how bad things really are.

2. Sherlock Holmes remarked about Victorian London “‘My dear fellow,’ said Sherlock Holmes as we sat on either side of the fire in his lodgings at Baker Street, ‘life is infinitely stranger than anything which the mind of man could invent. We would not dare to conceive the things which are really mere commonplaces of existence. If we could fly out of that window hand in hand, hover over this great city, gently remove the roofs, and peep in at the queer things which are going on, the strange coincidences, the plannings, the cross-purposes, the wonderful chains of events, working through generations, and leading to the most outré results, it would make all fiction with its conventionalities and foreseen conclusions most stale and unprofitable.’”⁴⁰

E. 8:3 The **“image of jealousy, which provoketh to jealousy”** must be some idol so abominable that it made God angry and jealous to think Israel, His covenant people, were giving the dumb idol credit for all things that God had done for Israel. **“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images** (Isaiah 48:2).” Any why should He or would He? Would we allow others to take the credit and glory for something that we did?

1. Since the Lord and Israel were “married” in a covenant relationship, Israel’s “religious prostitution” aroused the Lord’s jealousy, just as a husband or wife would be jealous if a strange “lover” invaded their marriage or if one party had started an affair.

2. “Although this idol is not identified, many commentators think that it was Asherah, which King Manasseh had placed in the temple earlier (2 Kings 21:7; 2 Chr.23:7,15). However, it is possible that the idol was the Queen of Heaven, which Jeremiah had denounced. Three facts lend strong weight to the conclusion that the idol Ezekiel saw was the Queen of Heaven:

a. Jeremiah was a contemporary of Ezekiel.

b. Jeremiah was still in Jerusalem preaching and ministering to the people.

c. Jeremiah focused upon denouncing the Queen of Heaven (Jer. 44:15-30).⁴¹

2. “The image of jealousy presents, first, the general thought which underlies all that follows here. God will not give His glory to another. Hence any self-devised image of Him, which must of necessity be man's imagination, must be a challenge of the One only to be known by revelation, otherwise unsearchable. It is impossible indeed for man's

⁴⁰ Arthur Conan Doyle, *Sherlock Holmes, A Case of Identity*.

⁴¹ *Preacher's Outline and Sermon Bible*, page 71.

thoughts to get beyond himself. Thus the image of God which he devises must be only in some way a reflection of himself; but this is the debasement of God to man's own likeness.”⁴²

F. 8:3 God transported Ezekiel from Babylon to Jerusalem to personally see the sins being committed at the temple. Was this done literally or in spirit via a vision?

G. 8:6 Many of these sins were being done in the very inner court of the temple, which should have been reserved for the worship of God. But they were committing vile idolatry right in God's living room, in front of His face and under His nose, and they didn't care. That is how bold they had gotten in their sin.

1. “The stages in their idolatry were clear. First the Jewish people became curious about their neighbors' religion and then they investigated it. Its baser elements appealed to their fleshly appetites, and before long they were secretly participating in pagan worship. It was just a short step to start worshipping idols openly and then moving this false worship into the temple, as though Jehovah was just one of many gods (Deut. 7:1–11).”⁴³

2. The further you went into the Temple, the worse the situation became. It should have been the opposite; the closer you got to the Holy of Holies, the more glorious things should have become. But Israel inverted everything, the holy was made profane and the profane was made holy.

H. Detestable things are being done in church buildings today. We have seen many churches flying the Sodomite “rainbow flag” and the racist and hate-inspired “Black Lives Matter” flag. Jazz masses and other pagan “interpretive dance” routines are taking place in churches. Leading up to the Super Bowl, some “ministers” have football services or dress in vestments of the colors or their favorite teams. Soon, we will see sexual activities during the “worship services” (if it isn't happening already) and worse.

1. The places of the worst sins were the places that were dedicated to God, that should have been the holiest of places. You know your nation is in deep trouble when the churches and the preachers are the primary source of all that is wrong in your nation, and that the church is worse than brothels or bars.

8:2 AV

ESV

LSV

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of **amber**.

2 Then I looked, and behold, a form that had the appearance of a man. Below what appeared to be his waist was fire, and above his waist was something like the appearance of brightness, like gleaming metal.

2 Then I looked, and behold, a likeness as the appearance of *one on* fire; from His loins and downward *there was* the appearance of fire, and from His loins and upward the appearance of brightness, like the gleam of glowing metal.

“**amber**” The ESV has “gleaming metal” while the LSV has “glowing metal”.

18. Dig Into The Walls 8:7-12

8:7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

⁴² Frederick Grant, *Ezekiel* in The Numerical Bible, page 48.

⁴³ Warren Wiersbe, *The Wiersbe Bible Commentary, Old Testament*, page 1289.

8:8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

8:9 And he said unto me, Go in, and behold the wicked abominations that they do here.

8:10 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, pourtrayed upon the wall round about.

8:11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

A. 8:8 Much of these sins were going on “behind closed doors”, out of sight of most people, but not of an omnipresent God. It is amazing to think how people believe God doesn’t know what they are doing because they commit their sins in private. Masonic temples practice their rites and ceremonies in windowless rooms but that doesn’t mean that God doesn’t know everything that is going on.

B. 8:9 God wanted Ezekiel to see these things with his own eyes, so that he could see what God was seeing.

1. We often wonder why God is so angry at times, but we do not see the same things that He sees. Moses was like this in Exodus 32:11, **“And Moses besought the LORD and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?”**

Moses did not know what was going on in the camp with the golden calf that Aaron had made. It infuriated God but Moses didn’t see it. When he did see it and the accompanying orgy in Exodus 32:19,20, he then understood why God was so angry.

2. There is a reason why God gets as angry as He does because He sees all and hears all. He sees and hears things that we do not and He knows the hearts of sinful man. We don’t, so we have to trust that His anger is righteous.

C. 8:10 It was a disgusting scene. Sin and apostasy are ugly and disgusting and there is no beauty in them. The temple walls were defaced with graffiti featuring creatures linked with Egyptian idolatry. Leaders of Israel, who should have been worshiping the God of the temple, are offering incense to the idols.

D. 8:11 Jaazaniah was a prominent figure in Jerusalem and he was a ringleader in this idolatry. God does “name names”! He may have been a member of the clan of Shaphan (2 Kings 22:8–10) which had proved so loyal to the cause of the Lord in Jeremiah’s ministry (Jeremiah 26:24).

E. 8:12 The **“chambers of his imagery”** would be the imagination of men. God is showing Ezekiel what these men are thinking in their hearts and it is revolting. It is also possible that idolatrous pictures may have been painted on the walls of the rooms and chambers of the temple.

1. “This is an up-to-date description of a living room at 11 p.m. in 95 percent of the homes in America. Here is full “Cinemascope” with Hi-Fi “stereo fidelity” and each watcher worshipping in the “chambers of his imagery.” See Numbers 33:52.”⁴⁴

F.8:12 **“The LORD seeth us not; the LORD hath forsaken the earth.”**

⁴⁴ Peter Ruckman, *Ruckman’s Bible References*.

1. Or so they thought. Many take a deistic position regarding God. They claimed that He may see, but He doesn't care, won't act and certainly wouldn't judge. But the ongoing and upcoming judgment would put an end to that very mistaken idea.

2. This isn't atheism but more like deism, that teaches that God is not involved nor concerned about doings on the earth.

G. Israel had ceased even to hold the truth in unrighteousness, bad as this may be. They had hit rock bottom in their apostasy, then got out the shovel and kept digging. The depth of their apostasy is difficult even for we sinners to imagine or comprehend.

8:12 AV

ESV

LSV

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the **chambers of his imagery**? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

12 Then he said to me, "Son of man, have you seen what the elders of the house of Israel are doing in the dark, each in his room of pictures? For they say, 'The LORD does not see us, the LORD has forsaken the land.'"

12 Then He said to me, "Son of man, do you see what the elders of the house of Israel are doing in the dark, each man in the room of his carved images? For they say, 'Yahweh does not see us; Yahweh has forsaken the land.'"

"chambers of his imagery" The ESV has "his room of pictures" and the LSV has "the room of his carved images". Both renderings are clunky and vastly inferior to the traditional reading.

19. Weeping for Tammuz 8:13,14

8:13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

8:14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

A. This vision reveals that paganism had deeply affected the women in Israelite society as well. Tammuz was an ancient Sumerian and then Akkadian fertility deity, the husband and brother of Ishtar. Since Ezekiel saw this vision in September (8:1), these women may have been weeping for Tammuz because he was thought to die at the end of the summer but to rise again each spring.

1. Have you ever noticed how the Church of Rome is a weeping religion? Mary is always crying about something. She is depicted as miserable. There are churches named "Church of St. Gabriel of the Sorrowful Mother" and similar names. The Church of Rome is not a joyful religion because it is based on heathen practices that cannot bring the joy that Biblical Christianity does.

B. "Tammuz"

1. "Notwithstanding the numerous and ingenious conjectures of various critics, nothing is positively known concerning the origin and meaning of this word. The opinion commonly received by commentators is that Tammuz was the Syrian name of Adonis, under which title the Phoenicians worshiped the sun. Adonis is the Phoenician, or old Hebrew, for "Lord," or "my Lord," and is the same in meaning as Baal. The worship of Adonis, which spread through many lands, was Phoenician in origin, and was celebrated chiefly in Byblus, and in the temples of Aphrodite. According to the legend, Adonis was killed by a boar and afterward rose from the dead. This is supposed to represent the sun's decline in winter and his returning strength in summer.

The ceremonies consisted in mourning over his death and searching for the idol which represented his body, after which there were festivities accompanied with gross debauchery.

Others, however, recognizing the article in the original, making it the Tammuz, have supposed the word to designate an idol set up for worship. An old Rabbinical commentator says that the image was made of metal, and was hollow. In the eye socket there was lead, which, on a fire being kindled within the hollow image, melted and ran down like tears. Another represents the Tammuz as a hollow image with holds through which water flowed. Those who adopt the idea that the image wept, whether from fire or water, render the text, "there sat women causing Tammuz to weep."

Another ancient tradition makes Tammuz the name of an old idolatrous prophet, who was put to death by a king whom he endeavored to persuade to worship the stars. On the night of his death all the images gathered from the ends of the earth to the temple of Babel, where was the golden image of the sun. This image, suspended between heaven and earth, fell down in the midst of the temple, and all the other images fell around it, and wept all night because of the death of the prophet. After this there was an annual mourning on account of his death.

Whether Tammuz was a myth, an idol, or a man, the women spoken of in the text were undoubtedly engaged in some acts of idolatrous worship which are called "abominations."⁴⁵

2. The story about Tammuz also includes a counterfeit of the death and resurrection of Christ. I heard O. Talmadge Spence say that the Greek historian Herodius relates the legend that Nimrod was killed in a hunting accident. His wife, Semiramis, then claimed that her unborn child Tammuz was really Nimrod reincarnated. But the legends about Nimrod and Tammuz are literally "all over the place".

3. "Tammuz was the child of the Babylonian mother goddess named Semiramis (Gen 10:9), also known as Ishtar (Easter). This pagan fable taught that Tammuz mystically revived in the spring because of the weeping of Ishtar; therefore, the people believed their participation in this annual rite would insure the success of their crops (Jer 44:17)."⁴⁶

4. "Weeping and ritual sacrifice were two of the ways the followers of this so-called fertility god worshipped. The worship of fertility gods was very prominent in the ancient world. The impact upon the Jews can be seen in the fact that the fourth month of their calendar is called Tammuz. They adopted this name for one of their months after the exile. Later in history, the Greeks would know Tammuz as Adonis and Aphrodite. The people prayed to this god for rain, fruitful crops, and for the ability of livestock and women to reproduce and bear children. Worship of the fertility gods involved sexually perverted acts with the priests and priestesses, which is clear evidence of the depraved nature of the human race. Apparently, the worshippers thought that through the sexual act, they and the so-called god were in the most intimate communion, a union that was bound to secure the favor of the false deity. Some commentators believe that Ezekiel actually saw sexual perversion taking place as the women worshipped the idol Tammuz. If so, Ezekiel was to see even more detestable behavior."⁴⁷

5. This was a woman's apostasy. There are any number of errors that are centered around women or that are promoted by women.

6. They could weep for Tammuz but not for their temple, worship, priesthood or the effects of their sins and rebellion against the true God.

⁴⁵ James Freeman, *Bible Manners and Customs*, pages 299-300.

⁴⁶ David Hoffman, *The Common Man's Reference Bible*, page 1213.

⁴⁷ *Preacher's Outline and Sermon Bible*, page 72.

C. "Here it is not Syrian nor Egyptian idolatries, but Phoenician, and of the most grossly demoralizing character. It was apparently what the Greeks adopted under the fable of Adonis and Aphrodite."⁴⁸

20. Worshipping the Sun 8:15,16

8:15 ¶ Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

8:16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

A. 8:16 It keeps getting worse! This is some sort of pagan sunrise service, in which they honor the sun more highly than God, to whom they contemptuously show their backsides.

1. We wonder about the Easter "sunrise services", especially in the light that Jesus could have raised out of His grace any time after 6 PM on that Saturday night. The tomb was only found to be empty at sunrise on Sunday morning. The resurrection took place on Saturday night.

2. The young men were involved in this sun-worship. The priests had been corrupted, the women had been corrupted and the young men had been corrupted by these sins. It had infected every compartment of society and every age group.

3. The Mosaic Law forbade sun worship (Deuteronomy 4:19 **"And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven."**), but King Manasseh had promoted it in Judah (2 Kings 21:5 **"And he built altars for all the host of heaven in the two courts of the house of the LORD."**).

4. "In order to worship the sun, these priests had to turn their backs to the temple. Turning their backs to the temple symbolized their rejection of God and His worship. They had arrogantly turned their backs on the Lord to worship the heavenly bodies hanging in outer space. In worshipping the heavenly bodies, they stood out in the open where all the lay worshippers could observe them. Apparently, they were leading the people in astral worship-the worship of the heavenly bodies-a worship that the Lord had expressly forbidden (Ex. 20:1-6; Deut. 4:19;17:3). These priests stood guilty before God, for they were committing the most ignorant of sins, that of worshipping the creation instead of the Creator (Rom. 1:25)."⁴⁹

B. There was no one in Jerusalem to rebuke this except Jeremiah. Either people didn't care, were afraid or supported the apostasies.

8:16 AV

ESV

LSV

16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the

16 And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch

16 Then He brought me into the inner court of the house of Yahweh. And behold, at the entrance to the temple of Yahweh, between the porch

⁴⁸ William Kelly, *Notes on Ezekiel*.

⁴⁹ *Preacher's Outline and Sermon Bible*, page 72.

porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they **worshipped** the sun toward the east.

and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshipping the sun toward the east.

and the altar, *were* about twenty-five men with their backs to the temple of Yahweh and their faces toward the east; and they were prostrating themselves eastward toward the sun.

“worshipped” The LSV only has them “prostrated” before the sun, not worshipping the sun. The ESV agrees with the Authorized Version.

21. The Abominations of Judah 8:17,18

8:17 ¶ 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 returned to provoke me to anger: and, lo, they put the branch to their nose.

8:18 Therefore will I also deal in fury: 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.

A. 8:17 “they put the branch to their nose”

1. “This is supposed to mean some branch or branches, which they carried in succession in honor of the idol, and with which they covered their faces, or from which they inhaled a pleasant smell, the branches being odoriferous. That the heathens carried branches of trees in their sacred ceremonies is well known to all persons acquainted with classic antiquity; and it is probable that the heathen borrowed those from the use of such branches in the Jewish feast of tabernacles. There are many strange, and some filthy, interpretations given of this clause; but the former are not worth repeating, and I abominate the latter too much to submit to defile my paper with them (Adam Clarke)”.

2. According to Strabo and others, when the fire-worshippers prayed before the sacred fire, they held in the left hand a little bunch of twigs called hansom, and applied it to their mouth when uttering prayer. Hengstenberg says: “The nose is derisively mentioned in place of the mouth, according to the leaning to irony and sarcasm, which appears so often in the prophets when they oppose and chastise superstitious folly”.⁵⁰

3. Some think the reference here is to the custom of divining by rods.”⁵¹

4. “The ancient practice was to hold a branch up to one’s nose while singing hymns to the rising sun- the sun god. The idea is that the branch held up would cleanse the breath while the singer gave honor to the sun for giving plants their life.”⁵²

B. 8:18 God would ignore them as they cried in the midst of their sufferings. They had ignored God for so long, that when they needed God, He ignored them.

⁵⁰ I lost this reference.

⁵¹ James Freeman, *Bible Manners and Customs*, pages 300-301.

⁵² Peter Ruckman, *The Ruckman Reference Bible*, page 1077.

EZEKIEL CHAPTER 9

22. The Marking of the Men 9:1-4

9:1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

9:2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

9:3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

9:4 And the LORD 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 for all the abominations that be done in the midst thereof.

A. 9:1 We are not told exactly what this weapon was. It is called a "destroying weapon" in verse 1 and a "slaughter weapon" in verse 2.

B. I think that Ezekiel is still having his vision from chapter 8 here.

C. 9:2 Who had "**charge over the city**?" Probably a reference to angels. If certain angels are over the affairs of nations, we would think there are angels over cities, too.

D. 9:2.3 The man with the inkhorn was to record who was sealed. It was common in the East to put into the girdle the case containing writing implements.

1. "It is still customary in the East to put into the girdle the case containing writing implements. It consists of two parts, a receptacle for the pens, and a box for the ink. It is sometimes made of ebony or some other hard wood, but generally of metal brass, copper, or silver—often highly polished and of exquisite workmanship. It is about nine or ten inches long, one and a half or two inches wide, and half an inch deep. The hollow shaft contains pens of reed and a penknife, and has a lid. To the upper end of this case the inkstand is soldered if of metal. This is a small box, square, round, or polygonal; has a lid which moves on hinges, and fastens with a clasp. It is usually twice as heavy as the shaft. The projection of the inkstand is seen outside the girdle, while the shaft is concealed by its folds."⁵³

2. What was he writing? He may have been some sort of scribe, to record something. Was he recording the names of the godly remnant that were left in the city?

D. 9:4 This sealing is similar to what will go on during the tribulation in Revelation 7:3-8.

Righteous men are marked to separate them from the wicked, who would be under the judgment of God. In Revelation, 144,000 Jewish virgin men were marked for tribulation evangelistic preaching. The Antichrist would use an "antimark" in Revelation 13 that would damn anyone who receives it.

1. Was the mark visible? God could see it, as well as other spiritual beings, but could other men see it? These saints are protected from the judgments and are provided with divine provision due to that mark. We are not told what this mark is but it is placed upon the forehead of these saints. They are thus "branded" as belonging to Christ's flock, as a cattle rancher would brand his sheep or cattle with a mark to identify his flock. These

⁵³ James Freeman, *Bible Manners and Customs*, page 301.

men were burdened by the sins of the nation and they sighed, cried and prayed over it. Many people don't care as long as the sins don't bother them directly. But there are many believers who are genuinely concerned about the spiritual condition of their country.

9:1 AV

ESV

LSV

1 He cried also in mine ears with a loud voice, saying, Cause **them that have charge over the city** to draw near, even every man *with* his destroying weapon in his hand.

1 Then he cried in my ears with a loud voice, saying, "Bring near the executioners of the city, each with his destroying weapon in his hand."

1 Then He cried out in my hearing with a loud voice saying, "Draw near, O executioners of the city, each with his destroying weapon in his hand."

"them that have charge over the city" The ESV and LSV think these men are executioners, but there is no reason to read that way.

9:2 AV

ESV

LSV

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a **slaughter weapon** in his hand; and one man among them *was* clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the **brasen** altar.

2 And behold, six men came from the direction of the upper gate, which faces north, each with his weapon for slaughter in his hand, and with them was a man clothed in linen, with a writing case at his waist. And they went in and stood beside the bronze altar.

2 And behold, six men were coming from the direction of the upper gate which faces north, each with his shattering weapon in his hand; and among them was a certain man clothed in linen with a scribe's case at his loins. And they went in and stood beside the bronze altar.

"slaughter weapon" The LSV has "shattering weapon". What is that?

"brazen" Both the ESV and LSV continue in their error in mistranslating "brass" for "bronze".

9:3 AV

ESV

LSV

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the **writer's inkhorn** by his side;

3 Now the glory of the God of Israel had gone up from the cherub on which it rested to the threshold of the house. And he called to the man clothed in linen, who had the writing case at his waist.

3 Then the glory of the God of Israel went up from the cherub on which it had been, to the threshold of the house *of Yahweh*. And He called to the man clothed in linen at whose loins was the scribe's case.

"writer's inkhorn" is easy to understand, but what is a "writer's/scribe's case" of the ESV and LSV? Also see Ezekiel 9:11.

23. The Slaying of the Men of Jerusalem 9:5-7

9:5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

9:6 Slay utterly old and young, both maids, 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 ancient men which were before the house.

9:7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

A. 9:5 None were spared as all were guilty, even the children had been corrupted.

B. 9:6 **“begin at my sanctuary”** just as judgment must begin at the house of God.

1. 1 Peter 4:17-19 (**“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”**)

a. Judgment must begin at the house of God. What is nearest to the Lord has the deepest responsibility.

2. The greater the spiritual privileges, the greater the judgment.

a. The sin was probably worse at the temple so judgment would begin there. Sins committed in the name of “religion” are always the worst kind. The sins of the marketplace and the home are bad enough, but when they take place in areas dedicated to the worship of God, that makes it even worse. Spiritual leaders were leading the apostasy.

b. How many news reports do we read today of “drag queen story hours” or events celebrating the sexual confusion of “transgenderism” taking place in churches?

C. 9:7 Those who were not marked fell under the judgment of God and were slain. There would be a very great slaughter.

24. Ezekiel Prays For Jerusalem 9:8-11

9:8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9:9 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 perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

9:10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

9:11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

A. 9:8 For the first time, Ezekiel cries out in intercession for Israel. The abominations he saw in chapter 8 and the judgments of chapter 9 moved him to cry out. He was the only one standing after the slaughter. Was he the only righteous man left among the exiles? Were there no other men who cared for Israel’s spiritual welfare?

B. 9:8 "Lord God," אדני יהיה . These be two chief names of the Most High, the one noting his dominion, the other his essence. The prophet had an eye to these, seeing God about to destroy, as if he should have said. Thou hast being of thyself, and hast given being to these; thou that art Sovereign over all, and canst call back the destroyers, " Ah Lord God!" do it. It is Jehovih, not Jehovah; and some observe that it is used so when the servants of God were most intense and affected in prayer, as in Deut. iii. 24; ix. 26, and Gen. xv. 2,8; in which places it is Jehovih; and both Abraham and Moses were exceeding earnest with God."⁵⁴

1. This sounds like a cry of despair and resignation. Will God make a full end? Will there be no mercy at all? Will none be spared? Will God totally and completely destroy His legacy in Israel? Is there no basis for hope? Ezekiel understood the need for the severity of God's judgment, but did it have to be this severe?

C. 9:9 **"they say, The LORD hath forsaken the earth, and the LORD seeth not."**

1. Their deistic error again, thinking that God didn't see or didn't care about their sin. God punishes such a mistaken attitude. They thought God only could see or only cared about what went on in the temple. This was an error brought over from the heathen religions and the Jews had picked it up and believed it to. They thought such a belief would provide a cover for their sins.

D. 9:10 There comes a point where a nation (or a person or a church or a denomination or a spiritual movement) has gone too far for too long and intercession is useless.

⁵⁴ William Greenhill, *Ezekiel*, page 224.

EZEKIEL CHAPTER 10

25. The Departure of the Glory of God 10:1-22

10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

10:2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

10:3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

10:4 Then the glory of the LORD went 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 the LORD's glory.

10:5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

10:6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

10:7 And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

10:8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

10:9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10:10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

10:11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

10:12 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.

10:13 As for the wheels, it was cried unto them in my hearing, O wheel.

10:14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

10:15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

10:16 And when the cherubims went, the wheels by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

10:17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

10:18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

10:19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

10:21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

10:22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

A. Ezekiel sees the glory of God departing from the temple as the judgment was being completed. Some commentators like to refer to this as the "shekinah glory" but I do not use that term as it is associated with the occultic kabbala. "This is not the so-called shekinah, which is a pagan Talmudic concept. The Hebrew term for "glory" in Scripture is "kabowd." Shekinah appears often in the Babylonian Talmud, and it refers to a manifestation of God or the presence of God. It is likened to the flow of divine energy or the reflected light of God. The Talmud says, "Whenever ten are gathered for prayer, there the Shekinah rests" (Sanhedrin 39a), and, "Wheresoever they were exiled, the shekinah went with them" (Megillah 29a). In Kabbalah, shekinah is supposed to be the feminine aspect of God. It is supposed to abide in and permeate objects such as the Temple Mount. Many of those who pray at the western wall are trying to connect with God via the mythical shekinah."⁵⁵

B. Ezekiel is also continuing with his vision from the last several chapters.

C. The cherubim from chapter 1 reappear. Ezekiel sees in verses 1-4:

1. The cherubim- 10:1
2. The firmament over the cherubim that looked like a sapphire- 10:1
3. There was the appearance of a throne- 10:1
4. A man clothed with linen- 10:2
 - a. I am not sure who he represents
5. Wheels under the cherub- 10:2
 - a. Used for locomotion
6. Coals of fire- 10:2
 - a. Usually used in purification of someone or something, Here the coals were used in judgment
 - b. They were scattered over the city (of Jerusalem)- 10:2
7. The wheels return in 10:2. We first discussed them in notes in chapter 1. Again, their function and significance are a mystery.
8. A cloud filling the inner court of the temple- 10:3
9. The cloud (of the glory of God) arose from the cherub and stood over the threshold of the court- 10:4

D. 10:2 This man handled the hot coals in his hands. He did not need tongs.

E. 10:4 The glory of God was departing from the temple in judgment. If the temple was going to be turned over to idols, God would not share what used to be His "house" with these false gods. Israel could have their idols or God but not both. Israel had chosen the idols, so God departed. The final departure would take place in Ezekiel 11:23.

⁵⁵ David Cloud, *Ezekiel*, page 54.

1. Movement of the glory:
 - a. The threshold of the temple and the inner court 10:3,4
 - b. Off the threshold of the temple 10:18
 - c. The door of the east gate of the temple 10:19
 - d. Out of Jerusalem and on a neighboring mountain 11:23
2. The glory of the Lord was slow and hesitant in departing. It was a slow but sure departure. God did not want to remove His glory from the temple and from Jerusalem but He had no choice as the people had chosen their idols over him. This is why He sends the prophets to urge the nation to repent but they refused. The departure of the cloud may only have been visible to Ezekiel in this vision, no one else may have seen it, noticed it or cared. Israel had made their choice and they were not going to go back on it. The people may have still thought God was still with them, even in their apostasy, while in reality, He was either in the process of leaving or had already left. Israel was now no better or different from the nations round about them. But in their delusion, they may have still imagined themselves to be God's special people, which would have protected them from the judgment of God. God would very soon knock that delusion out from anyone foolish enough to hold to it.
3. When the manifestation of the glory departed from the temple itself, it would have been the first time in history that the High Priest would have gone into the Holy of Holies on the Day of Atonement and not see the glory of God. What did he do? Go about the ritual anyway? What did he tell the people when they asked him "Did you see the glory of God?" Did he lie or confess that he did not see the glory?

F. 10:9 We see the four creatures again as we saw back in chapter 1.

G. 10:9 The beryl is blue-green in color.

H. 10:12 An additional observation, as they had eyes all over their bodies, seeing and watching everything in their area. This would demonstrate the omniscience of God.

I. 10:14 See Ezekiel 1:10.

J. 10:15 See Ezekiel 1:20.

K. 10:19 The glory of God is now moving away from the temple.

1. "**Glory of the God of Israel**". I do not use the term "Shekinah" as that is a Jewish occultic term from the Kabbala, which is something any Bible-believing Jew and Christian should avoid.

10:9 AV

ESV

LSV

<p>9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels <i>was</i> as the colour of a beryl stone.</p>	<p>9 And I looked, and behold, there were four wheels beside the cherubim, one beside each cherub, and the appearance of the wheels was like sparkling beryl.</p>	<p>9 Then I looked, and behold, four wheels beside the cherubim, one wheel beside each cherub; and the appearance of the wheels <i>was</i> like the gleam of a Tarshish stone.</p>
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"**beryl**" The LSV uses "Tarshish stone", whatever that is.

"Beryl"- New King James Version, New Living Translation, American Standard Version

Tarshish- New American Standard Version, Amplified Version also has "Tarshish" but with beryl in parenthesis.

Topaz- New International Version, New American Bible (the Roman Catholic translation)

Chrysolite- Contemporary English Version, Rheims-Douay Version, Darby version, Revised Standard Version

Jasper- NET Bible

Even the pre-Authorized Version translations had confusion about the right word.

Geneva Bible 1587- Chrysolite

Coverdale Bible- Tharsis

Bishops Bible- Tharsis. Since the Authorized Version was supposed to be a revision and improvement of the Bishops, it is interesting that the Authorized Version translators believed “beryl” was a better word to use than “Tharsis”.

The Hebrew word תַּרְשִׁיֶּשֶׁת tarshîysh (Strong’s #8658) is no help, as it just a yellow stone. The translations that use “tarshish” just transliterate the Hebrew word and do not attempt to translate it.

When the translations are all over the place, it is best to go back to the standard and use the Authorized Version reading.

EZEKIEL CHAPTER 11

26. Judgment Against the Twenty Five Men 11:1-21

11:1 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

11:2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

11:3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

11:4 ¶ Therefore prophesy against them, prophesy, O son of man.

11:5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

11:6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

11:7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

11:8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

11:9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

11:10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD.

11:11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

11:12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

11:13 ¶ 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 GOD! wilt thou make a full end of the remnant of Israel?

11:14 Again the word of the LORD came unto me, saying,

11:15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

11:16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

11:17 Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

11:18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

11:19 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 an heart of flesh:

11:20 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.

11:21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

A. 11:1 These were very prominent men, but they were also wicked counsellors and examples. Other people would look at the example they set in their apostasy and would have followed them, thinking if they were involved in idolatry, then it must be okay for them to follow. If these twenty-five men had dedicated themselves to faithfulness to God, their positive example may have made the difference in turning the nation back to God. In reading Kings and Chronicles, we see the king usually set the moral and spiritual tone for the nation during his reign. The nation prospered during the reign of a good king and apostatized during the reign of a wicked king. One example from a prominent man can have a powerful influence for good or evil among those who observe him. One thing that could spark a spiritual renewal in America is if our political leaders would publicly acknowledge Christ and would determine to follow Biblical teachings in their politics.

B. 11:2,3 It had to be sobering that God called out these men by named and declared what they were saying and thinking. God was aware of their evil counsels and of their thoughts and intentions. They were doing nothing that the Lord was not aware of.

C. 11:3 They were not worried about the threat of a Babylonian attack, although it had been prophesied over and over. They refused the warnings of the prophets and many followed. God would never judge them! They were God's covenant people! Any idea that God would use a heathen nation like Babylon to punish Israel was unpatriotic and sensational. This was a common charge against Jeremiah in Jeremiah 38:4.

D. 11:3 **"this city is the caldron, and we be the flesh"**

1. This was a proverb that could mean that God was unfair in His dealings with Israel and any suffering they may endure was allowed by God because He was unfair or hateful. They never blamed their sins for their judgments, but they always blamed God. Today, if a major hurricane or tornado outbreak or strong earthquake devastates a large area of the United States, we ask "why did God do this?" instead of asking the better question "was this a judgment sent by God upon our national sins which we refuse to acknowledge or repent of?" God would judge this attitude in Ezekiel 11:7.

2. There may have been a secondary meaning to this proverb. These leaders were sure that Jerusalem was as safe for them as a piece of meat in a cooking pot. The idea was that the people in Jerusalem were choice cuts of meat, while the exiles in Babylon were just the scraps and rejected pieces. We see this today. Arrogant elitists only care about New York, Washington and Los Angeles while the rest of the United States is just "fly-over country" or "Walmartina", full of hicks and rubes that marry their cousins and sleep with guns. These unsophisticated hicks are nowhere near as important as their "betters" in these liberal cities.

E. 11:4 These wicked men were influencing the people against God so they must be judged for that. The judgment for wicked politicians, media celebrities and other "influencers" in our day who push sodomy, transgenderism and other sins will also be very severe as they use their platforms for evil and not good. The pope has a worldwide media platform, yet he prattles on about "climate change" instead of preaching on the new birth.

F. 11:5 This shows the omniscience of God in that He knows every thought of every person, so He knew full well what these men were thinking in their opposition against God.

G. 11:6 Jerusalem was filled with violence due to the sins of the people, so they would experience that same kind of violence in judgment from the Babylonians. Violence in the cities is a judgment of God and is a sign of the impending collapse of a nation.

H. 11:10 **"border of Israel"**. For an Israelite it was a great dishonor not to be buried, or not be buried in his own sepulchre. Care was taken of the body and in its burial, there was the hope of the resurrection. Abraham purchased the cave of Machpelah in Genesis 23. But Jehoiakim was given the burial of an ass in Jeremiah 22: 19, a most dishonorable service.

I. 11:13 Pelatiah was a prominent man and when he died, Ezekiel wondered if God would destroy all the leaders, just when Israel needed them most. We often react like this when a prominent man, like a politician or preacher, dies. Who is going to fill their shoes? Who will pick up their mantle? How can we go on if God takes these great men away? Yet God always raises up a younger man to continue the legacy of the older man.

J. 11:15 The inhabitants of Jerusalem basically told Ezekiel to scram and leave them along because they believed that God would never judge Israel of Jerusalem. They wanted nothing to do with Ezekiel's warnings and judgments. They quoted every verse they could in Deuteronomy (like 6:1; 7:1; 8:1; 9:1; 11:9,21,31; 12:1...) while forgetting the latter half of Deuteronomy 28.

God would not honor these promises at this time since the Jews had abandoned and forsaken God, so He would do the same with them.

1. How many people today have this same idea about God not judging America because we are America, are supposedly a "Christian country", and so on?

2. The people in Jerusalem knew that God had chosen the Jews to be His special people, the people through whom He would fulfill His promises. Therefore, they believed that God would eventually free them from Babylonian control and allow them to reestablish Judah as one of the great nations on earth. The people still in Judah also thought that God had cursed the exiles in Babylon. They viewed the exile as proof of God's curse and concluded that the exiles would not inherit the promised land as their possession. Ignoring their own sins, the people in Judah felt they were the true people of God and the true heirs of His promises. God instructed Ezekiel to correct those errors. He was to inform the Jews that He had in fact chosen the exiles to be His special people. Through the discipline of the exile, they would cry out for mercy and help in their suffering. Some would turn to the Lord in faith, trusting Him to save them and to fulfill His promises through them and their descendants. This is something the remaining residents of Jerusalem and Judah would not do. The inhabitants of Jerusalem reproached the exiles for going into Babylon, and looked on them as having nothing to do with the temple, God, or his worship, "Get you far from the Lord". Against this attitude God comforts them, and saith, "I will be a little sanctuary unto you," whatever your brethren think or say.

K. 11:16 God's promise of protection and provision of the exiles in the lands that God would place them. He would be a "little sanctuary" for them in their scatterings among the nations.

1. A "little sanctuary" as it would be for a remnant, thus it need not be very large.

2. God would be a "little sanctuary" to them, but not such a material, conspicuous temple. Having a physical temple provided Judah no benefit or protection as God would soon destroy it. But God does not need a physical temple to protect and provide for His people.

3. Judah had their temple in Jerusalem, for all the good it was doing them. They had defiled that temple and its presence had not benefited the people spiritually. The exiles had nothing, but God Himself would be their temple.

4. God was about to forsake the Jerusalem temple but He would never forsake His people, even if He had to judge them for a season.

5. "There is no place can hinder God from taking care of, and showing kindness unto, his people. They were in Babylon, a profane, polluted land, they were scattered up and down in the countries thereof, and yet God was a sanctuary unto them, and said he would be so in the countries where they should come. When they were in Egypt, God was a sanctuary to them there, and now in Babylon."⁵⁶

L. 11:17 A promise of restoration of the exiles back to the land after 70 years. The full restoration of Israel back to the land will take place in the Millennium.

M. 11:18 The returned remnant would not fall into the same sins of their fathers, which prompted the exile. Reading Ezra and Nehemiah shows that these returnees were determined to follow God even when their fathers did not.

1. This is the double application again, with the future application to the Millennium. When the Antichrist invades the land before Armageddon in Revelation, he and his army will bring all of their idolatry, blasphemy and sins. It can include pornography, filthy music, images of sodomy, and similar things. When the army is destroyed, all of this garbage will be left behind. Ezekiel 39:11-16 describes this. It will take seven months to cleanse the land of these abominable things.

N. Verses 19 and 20 would have a double application. First is the return under Ezra and Nehemiah. The second is yet future, with the establishment of Israel in their land in the Millennium with the New Covenant. Characteristics:

1. They would take away the detestable things and abominations- Ezekiel 11:18

2. God will give them one heart- Ezekiel 11:19

a. Israel will have a spirit of unity as they never had before.

3. God will put a new spirit within them- Ezekiel 11:19, and Jeremiah 32:39 **"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them."**

a. No "on" them but rather "within". The Holy Spirit will indwell Israel, in a New Testament sense.

b. This is about as you close as you get to the new birth in the Old Testament.

4. God will take out their stony heart and give them a heart of flesh- Ezekiel 11:19 also see Ezekiel 36:25-27.

a. A stony heart is stubborn and inflexible. The heart of flesh is a tender heart that will respond.

b. This sounds a lot like the new birth. See Romans 11:26,27 **"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins."**

5. Israel will walk in God's statutes- Ezekiel 11:20

6. Israel will keep God's ordinances- Ezekiel 11:20

7. Israel will be God's people- Ezekiel 11:20

8. God will be their God- Ezekiel 11:20

9. This was given to give the exiles hope. They were severely judged, but not finally. There was still a bright future ahead for Israel, despite their judgments and exile,

11:16 AV

ESV

LSV

16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I

16 Therefore say, 'Thus says the Lord GOD: Though I removed them far off among the nations, and though I

16 "Therefore say, 'Thus says Lord Yahweh, "Though I had removed them far away among the nations, and

⁵⁶ William Greenhill, *Ezekiel*, page 261.

have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

scattered them among the countries, yet I have been a sanctuary to them for a while in the countries where they have gone.'

though I had scattered them among the countries, yet I was a sanctuary for them a little while in the countries where they had gone."

The ESV and LSV both add "a (little) while" to the idea that God would be to them as a "little sanctuary".

27. The Final Departure of the Glory of God 11:22,23

11:22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

11:23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

A. 11:23 The glory of God made its final departure from Jerusalem (see notes under Ezekiel 10:4).

B. "There is an interesting Midrash (commentary) which reads: 'Rabbi Jonathan said, Three years and a half the Shekinah stayed upon the Mount of Olives, in the hope that Israel would do penance; but they did none.'"⁵⁷

C. "When God withdrew His presence and glory from Jerusalem, the people were left to their own devices. He was allowing them to live as they chose. God has given us free will, the ability to choose to do right or wrong. When God created us, He did not want robots that would mechanically worship and follow Him. Rather, He wanted creatures with free will who would voluntarily choose to love, worship, and serve Him. This is the reason some of us believe in Christ and some of us reject Him. We exercise our will, our free choice to believe in Him or to reject Him. The more we reject Him, the more stiffnecked and stubborn against Him we become. The more we reject God, the easier it becomes to reject Him. Our nature becomes conditioned to rejecting Him. God warns us that we can become so hard that we will never repent and turn to Him. When this happens, God gives us over to our sins. He leaves us to our own devices, allowing us to live exactly as we choose."⁵⁸

D. Now there was no restraint on the people or their sins. It is like at the rapture. During the Church Age, the Holy Spirit is in the world and one thing He does is to restrain evil (2 Thessalonians 2:7 "**For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.**"). But He will be removed from the world at the rapture and will not be active in the same way during the Tribulation period. If you think things are bad now, just wait until the Tribulation when there will be no restraint at all!

28. Ezekiel Relates His Visions 11:24,25

11:24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

⁵⁷ Thomas Constable, *Ezekiel*, page 57. Constable admits there is no Biblical basis for this statement and it may very well be a Jewish tradition, but it is still interesting).

⁵⁸ *Preacher's Outline and Sermon Bible*.

11:25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

A, 11:25 This was his charge, to tell the exiles what God had told them and to describe the visions that he saw. What they decided to do with that information was up to them.

EZEKIEL CHAPTER 12

29. Ezekiel Acts Out The Removal Into Captivity 12:1-16

12:1 The word of the LORD also came unto me, saying,

12:2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

12:3 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 be a rebellious house.

12:4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

12:5 Dig thou through the wall in their sight, and carry out thereby.

12:6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

12:7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

12:8 ¶ And in the morning came the word of the LORD unto me, saying,

12:9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

12:10 Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

12:11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12:12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

12:13 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.

12:14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

12:15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

12:16 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 heathen whither they come; and they shall know that I am the LORD.

A. 12:2 Because of their rebellion, Israel was spiritually blind and deaf. Rebellion and apostasy always dull the spiritual senses.

1. They would not hear.
2. They would not see.
3. They were rebellious.

B. "For years the people had closed their eyes to the warnings of the prophets. Although there were many indications of God's coming judgment, the people's carnal passions and sins blinded their eyes to the signs. Even when the Northern Kingdom of Israel fell in 722 B.C., the people of the Southern Kingdom of Judah refused to learn from the event. They closed their eyes to the fact that moral corruption had brought about Israel's downfall. Ignoring the clear consequences of sin in the Northern Kingdom, the citizens of Judah chose to be spiritually blind. They continued to ignore and break God's holy commandments and to live wickedly. But there were other signs that the people should have seen as well, signs that would have alerted them to God's coming judgment. For example, Babylon had already conquered the Southern Kingdom and made Judah a vassal state. But again the people closed their eyes and refused to acknowledge that the conquest was the consequence of their sins. Their eyes were so blinded by their fleshly passions that they just refused to repent, no matter what the consequences might be. But the people were not only spiritually blind; they were also spiritually deaf. Down through the centuries, the LORD had done all He could to save the people of Judah. He had even raised up a very special group of ministers- the prophets- to warn the people about the consequences of sin. Since the fall of the Northern Kingdom, the LORD had raised up such significant prophets as Isaiah, Micah, Nahum, Zephaniah, and Habakkuk. And now two other great prophets besides Ezekiel were doing all they could to stir up the people to return to the LORD. While Ezekiel was ministering to the exiles, Daniel was serving in the courts of the Babylonian kings, attempting to exert a righteous influence on government policy. And Jeremiah was ministering to the people left behind in Judah and Jerusalem. No matter how much these three great prophets ministered and warned of God's coming judgment, the people closed their ears. They refused to hear a message that pointed out their sins and warned that God would judge them. All they wanted to hear were messages that built up their self-esteem, offered them hope, and made them feel good. They wanted to believe that they were special, that they could never be guilty of enough sin that God would reject or judge them. After all, they were people who professed to believe in the LORD, the people who had the copies of God's law and Holy Word, the very people who lived in the holy city of Jerusalem where God's temple was. What they wanted were messages that stressed the great hope and promises that God offered them. The citizens still in Judah and Jerusalem were convinced that God would never allow the nation to be utterly destroyed. And the exiles who had already been deported to Babylon were convinced that God would soon return them to their homeland. Clinging to their false hopes, the people refused to hear the warnings of God's prophets. Their hearts were stubborn. They broke God's holy commandments and lived wickedly. The people were guilty of serious rebellion against the LORD. They rebelled against God's Word and rejected Ezekiel's messages about His coming judgment. But despite their rejection, the LORD wanted to reach and save as many as possible before His judgment fell. To get the people's attention, the LORD instructed Ezekiel to dramatize the absolute certainty of the coming judgment."⁵⁹

C. Ezekiel would re-enact the removal of Israel from the land as they would be relocated into their captivity. The next morning when the people arose, they naturally asked the prophet what he was doing. The Lord instructed Ezekiel to explain his actions stressing five points in verses 8-14:

1. 12:10 It was a prophecy to King Zedekiah and the people of Israel.
2. 12:11 The people of Judah and Jerusalem would be conquered and exiled as captives.
 - a. 12:5 As Ezekiel had hastily packed a scanty bundle of belongings to carry on his back (his "go-bag"), so the people would be forced to do when Babylon sent them into exile.
3. 12:12 The prince of Judah, Zedekiah, would attempt to escape by night.

⁵⁹ *The Preacher's Outline and Sermon Bible*, pages 90-91.

- a. Just as Ezekiel had left through a hole in the wall, so Zedekiah would leave through a hole dug in the wall so he could escape. Digging through the wall of Jerusalem may have been the only way to escape as the gates would have been occupied by Babylonian troops.
- b. 12:6 He would cover his face to disguise his identity as he fled for his life.
- 4. 12:13 Zedekiah would be captured and taken as a prisoner to Babylon.
 - a. Note the language Ezekiel used to stress the fact that it would be the Lord Himself who would execute judgment upon Zedekiah. The Lord would spread His net, and Zedekiah would be caught in His snare.
 - b. Ezekiel said that although Zedekiah would not see Babylon, he would die there. After the Babylonians captured Zedekiah, they put out his eyes and took him captive to Babylon, where he died.
 - i. 2 Kings 25:4-7 **“And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.”**
- 5. The Lord would scatter and slaughter both the political and military leaders of the nation. Those who fled for their lives would be pursued and killed.
- D. 12:10 **“the prince”**
 - 1. This is a reference to King Zedekiah, who was always referred to by Ezekiel as prince, never as a king. Ezekiel goes out of his way to never refer to Zedekiah as “king”.
- E. 12:15,16 is another promise that God would leave a remnant from the judgments. God sent the Jews into exile, scattering them into all nations, for two reasons:
 - 1. 12:15 God judged His people in order to arouse them to know Him.
 - 2. 12:16 God judged His people to make them witnesses for Him. God always intended Israel to be a missionary people.

12:11 AV	ESV	LSV
11 Say, I <i>am</i> your sign: like as I have done, so shall it be done unto them: they shall remove <i>and</i> go into captivity.	11 Say, ‘I am a sign for you: as I have done, so shall it be done to them. They shall go into exile, into captivity.’	11 “Say, ‘I am a wondrous sign to you. As I have done, so it will be done to them; they will go into exile, into captivity.’

The LSV adds “wondrous” before “sign”.

30. Ezekiel Acts Out The Famine and Thirst of the Remnant of Jerusalem 12:17-20

12:17 ¶ Moreover the word of the LORD came to me, saying,
12:18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;
12:19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with

carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

12:20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

A. 12:19 The siege would cause famine conditions, with food and water being very scarce for those still in Jerusalem.

B. 12:20 The land went from being a land of milk and honey to a wilderness during the seventy years of exile, and Jerusalem also suffered a similar neglect.

31. A Proverb Condemned 12:21-25

12:21 ¶ And the word of the LORD came unto me, saying,

12:22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

12:23 Tell them therefore, Thus saith the Lord GOD; 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 effect of every vision.

12:24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

12:25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

A. 12:22 The Jews certainly had lot of proverbs, or sayings. "We keep hearing all of these prophecies of doom and judgment, but nothing ever happens!"

1. God would cause this proverb to cease in Ezekiel 12:23, replaced by a new proverb "The vision is about to be fulfilled!"

B. 12:24 There are always false prophets in times of crises that give vain and lying prophecies to flatter the rulers and to advance their own agendas. We see this in 2 Chronicles 18. These are the "Smile! Something Good Is Going to Happen To You!" style of preacher.

C. 12:25 There was a long time involved before the fulfillment of the various prophecies (Daniel 10:1) but when the time for their fulfillment came, it came quickly, and every prophecy would be fulfilled.

32. No More Prolongation of the Prophecies 12:26-28

12:26 ¶ Again the word of the LORD came to me, saying,

12:27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

12:28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

A. 12:27 This reminds us of the attitude toward the Second Coming that Peter described in 2 Peter 3:4, "**Where is the promise of His coming?** You preachers keep saying that the Lord is coming and you've said it for centuries, but nothing happens and everything keeps going on as

it always has!" But when the axe falls, it falls quickly. Look at how quickly the Soviet Union disintegrated in 1991. The fall of America will be just as fast. Mystery Babylon the Great will fall in one hour in Revelation 18:10, **standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.**

B. 12:28 People were saying "Don't worry. Even if these prophecies of Ezekiel did come true, it won't be for a long time." The Lord would dismantle that idea by bringing these prophecies to their fulfillment quickly.

1. They were like King Hezekiah when Isaiah rebuked him for his pride and warned him that Babylon would conquer Judah: **"Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and truth in my days"** in Isaiah 39:8. This selfish attitude is "As long as it happens after I'm dead, I'm good with it!"

2. Daniel 10:1 gives a principle of prophecy, **In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.** Sometimes the fulfillment of a prophecy is long but not always.

EZEKIEL CHAPTER 13

33. Prophecy Against the False Prophets 13:1-16

13:1 And the word of the LORD came unto me, saying,

13:2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

13:3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

13:4 O Israel, thy prophets are like the foxes in the deserts.

13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

13:6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

13:7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

13:8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.

13:9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly 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 GOD.

13:10 ¶ Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

13:11 Say unto them which 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.

13:12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13:13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

13:14 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 discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

13:15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

13:16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.

A. 13:2 False prophets have no message from God to deliver, so their messages must come out of their "own hearts".

B. 13:2 In times of crises, it seems that false prophets multiply and seek to speak good and positive messages when God is threatening judgment. There are always religious opportunists who prey on weak and ignorant people who are seeking cheap assurance and comfort. Examples would include 1 Kings 18,22 and Jeremiah 27,28. In such times, people are desperate for good news or an encouraging word from God.

1. True preachers will preach the messages they are given, good or bad, but false prophets will preach only good messages, to increase their stature among the people. There is not as much money to be made from preaching negative messages.
2. There must have been quite a number of false preachers around Jerusalem in this day for the Lord to have to go out of His way to make such a rebuke. The worse the situation, the greater the number of false prophets.

C. 13:3 False prophets are always foolish prophets who prophesy out of their own hearts and who follow their own spirit instead of the Spirit of the Lord. For all their grand prophecies, they really have seen nothing from God as God has given them no message. They do have active imaginations.

D. 13:3 **"Woe"**

1. "Woe, a little word, but very comprehensive; all evils are contained in it...That wicked prophets are in a dreadful condition, woe is their portion. "Woe unto the foolish prophets!" they are men set out for judgment, under malediction, appointed to condemnation and utter destruction. Jer. xxiii. 15, God tells such prophets that he "will feed them with wormwood, and make them drink the water of gall:" God will deal bitterly with them; Jer. xiv. 15, "By sword and famine shall those prophets be consumed." Rev. xx. 10, the devil, the beast, and the false prophet are in the same lake of fire and brimstone, tormented continually and eternally...we may take in all false prophets and teachers, who "bring upon themselves swift destruction," 2 Pet. ii. 1; they should be thrust through by their own friends when they prophesied, Zech. xiii. 3."⁶⁰

E. 13:4 "Like the foxes; hungry and ravening, crafty and guileful, and living by their wits, but not one whit helpful to those they deceive. Such are false prophets. In the deserts, where want of prey makes them more eager of their prey, and where other devouring beasts endanger travelers, but no defence to them from foxes; these flee into their holes betimes, and leave the endangered ones. Or thus, O Israel, thou art like the desert, spoiled and robbed, and thy false prophets, like foxes hungry and hunting for some prey, live upon what they can catch, but will be no more profitable to thee than foxes are to the wilderness."⁶¹

1. Not only were the false prophets as sly as foxes, but they were also like the foxes who find homes among the ruins of cities. These prophets found profit in the ruin of their country.
2. Jesus called Herod a fox in Luke 13:31,32 (**"The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."**) and it was not a compliment.

F. 13:5 They have not built up or fortified the nation. Divine preaching should do that, build up, fortify and strengthen. The preaching of these false prophets was doing just the opposite in weakening their hearers. When these prophets were needed the most in the day of judgment, they were nowhere to be found. This reminds us of the warnings about the hearing preachers of John 10:12,13 (**"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth**

⁶⁰ William Greenhill, *Ezekiel*, page 298,299.

⁶¹ Matthew Poole.

them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.”). When it came time to “fish or cut bait”, they ran to a place of safety.

G. 13:5 **“Day of the LORD”**

1. The day of judgment and divine visitation.

2. Prophetically, it is the tribulation period

H. 13:6 What they have seen, that did they prophesy, messages of no value or use. God did not send them, they sent themselves. God gave them no message so they created one out of their own hearts. They had no divine authority, so they claimed their own authority. Their ministries did not prophet the hearers, only themselves. Their messages weakened the nation instead of strengthening it. They have messages of false hope and assurance.

I. 13:7 All these false prophets had were vain or empty visions and lying divinations, nothing true or of any value.

J. 13:9 God always has severe judgments for those who pervert His word and who deceive His people, all in the name of the Lord. These false teachers were claiming that their messages were directly given them by God, which made God to look like a liar when their prophecies failed. See what happened to Hananiah in Jeremiah 28.

1. **“they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel”**

a. God was going to remove their names from Israel. They would be cut off and be removed from any sort of registry of Israel. It almost sounds like they will have their names removed from the Book of Life.

K. 13:10 These false prophets:

1. Seduced God’s people with their lying prophecies

2. They claimed there would be peace when in fact, there would be no peace, making the people to believe in a lie.

a. Jeremiah 27:9-11, 14-22 **“Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish....”**

b. Jeremiah 28:1-11.

3. They built up wall with untempered or weak mortar. They would make great claims of peace but had absolutely nothing to back those claims up. Their prophecies were weak and unreliable.

L. 13:10 False prophets build up great organizations and theological systems (think of the Jehovah Witnesses or Mormons). They look strong and impressive, but they have no foundation and the structure of their organizations is very weak. It had no foundation although the public view may be impressive. It cannot survive a test, a trial or real scrutiny.

M. 13:11, 12 The walls of protection promised by the false prophets would be destroyed by the judgments of God. And it will fall in time as it has a weak foundation and a weak superstructure.

N. 13:13 How can you discern a true prophet from a false prophet? When the storms and trials come, the true prophet stands firm. The false prophet either runs or changes his message so as to avoid persecution.

O. 13:13 **“hailstones”** are often associated with judgment, as seen in the Exodus and in the Tribulation.

P. 13:14 The foundation of these walls was weak and unreliable, just like the foundation of the prophecies of the false prophets. When put to the test, they collapsed. The words of a true prophets will last generations, even millennia. The words of the false prophet will collapse at the first sign of stress or trouble.

Q. 13:16 God warned of judgment and destruction because of the sins of Jerusalem. The false prophets prophesy only good and positive messages despite what God says.

1. This is classic, with popes, priests, prelates, presidents, prime ministers and politicians forever yakking about “praying for peace” and “peace programs” and whatnot. When these people pray for peace, two more wars break out. **“There is no peace, sayeth my God, to the wicked”** (Isaiah 48:22; 57:21). The false prophets rebuked the true preachers for being “negative” and “unpatriotic” in declaring there would be no peace and that God would wipe out Jerusalem. The true preachers are generally negative (but realistic) in their preaching, and that is why they are hated by saint and sinner both.

13:10 AV

ESV

LSV

10 Because, even because they have **seduced** my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*:

10 Precisely because they have misled my people, saying, ‘Peace,’ when there is no peace, and because, when the people build a wall, these prophets smear it with whitewash,

10 “It is definitely because they have misled My people by saying, ‘Peace!’ when there is no peace. And when anyone builds a wall, behold, they plaster it over with whitewash;

“seduced” The ESV and LSV waters this down to “misled”. False prophets do not simply “mislead” people but as a spiritual harlot, they seduce their victims. Also see 13:14,15.

13:11 AV

ESV

LSV

11 Say unto them which daub *it* with **untampered 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*.

11 say to those who smear it with whitewash that it shall fall! There will be a deluge of rain, and you, O great hailstones, will fall, and a stormy wind break out.

11 *so* tell those who plaster *it* over with whitewash that it will fall. A flooding rain will come, and you, O hailstones, will fall; and a stormy wind will break out.

“untampered mortar” The ESV and LSV again minimizes the traditional readings with “whitewash”. But this is not the same thing. “Untempered” mortar is weak, unstable. It has nothing to do with whitewashing anything.

“When the priesthood (the first link between God and Israel) failed, the prophet was raised up extraordinarily of God, in sovereign goodness, to stand between the people and Himself. When the kings failed afterwards, the prophet again came forward, the sign, on the one hand, of the broken condition of things, and yet on the other, of God’s patience, waiting for possible recovery. Priest and king belonged to the established order of things, and therefore their office passed in the ordinary way from father to son. With the prophet it was otherwise. There was no provision for the continuance of the prophet. He was especially raised up by the goodness of God, as His messenger, to bring His word to the people in such a condition of things as was, or should have been, exceptional altogether.”⁶²

34. Prophecy Against the Women of Israel 13:17-23

13:17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

⁶² Frederick Grant, *Ezekiel in the Numerical Bible*, page 67.

13:18 And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

13:19 And will ye pollute 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 hear your lies?

13:20 Wherefore thus saith the Lord GOD; 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 will let the souls go, even the souls that ye hunt to make them fly.

13:21 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 the LORD.

13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

13:23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

A. 13:17 There were women false prophets as well and they were just as bad as the men. They remind us of modern tarot card readers or fortune tellers or those who draw up horoscopes, most of whom are women. Women seem to be more likely to go into occult practices than are men.

1. False prophets preach whatever they want or whatever is popular or whatever pays well and makes them popular. They will not preach anything that would damage their popularity and income stream.

B. 13:18 "The word pillows are construed to mean "the women's bracelets, jewelry, expensive perfume, enticing clothes, which draw people to themselves;" they can be classed as the 'temple whores' who entice visitors from all Israel to their lairs—they destroy seeking souls for a lewd price of a piece of bread, hands full of barley (Hosea 1, 2)."⁶³

1. These women were deeply involved in witchcraft and the occult. They usually can put on a pretty good show to seduce those with no spiritual discernment and the lost.

2. This would include women preachers, especially those Charismatic preachers who insist that God called them to preach just like men. They are rebels in heart and are in open rebellion against God. They are religious harlots who hunt for souls.

C. 13:18 False prophets are soul hunters, looking for trophies they can hang on their spiritual wall. They want to add the souls of their victims to their belt as a hunter would do with the pelts of his kills. Their intentions are evil and malicious. God's ministers also hunt for souls but to add to the kingdom, not for personal gain. If there was any sort of heathen temple prostitution at play, the men who sought these women out for advice or revelation would be "caught" in the snare of the women and could be blackmailed if they didn't pay enough or do some other bidding of these women or the men who controlled them.

1. This happens in the spy world where it is called a "honey" trap and the woman involved is a "honey pot", who lure powerful men into their snares with sexual favors, only to blackmail them later. The male false prophets had to use their powers of persuasion to gain an audience while the women used their feminine charms.

⁶³ Mark Cambron, *A Study in Ezekiel*, page 50.

D. 13:19 They worked cheap! They would lie and deceive the people for a piece of bread or for a few handfuls of barley. We would say today that they would do what they would do for a few dollars. The money wasn't as important to them as was the satisfaction of knowing they had destroyed souls that day.

E. 13:20 God would bring a deliverance for those ensnared by the lies and activities of these false women prophets.

F. 13:20 To hunt for these souls was to pervert and ultimately to destroy these souls.

G. 13:22 A false doctrine is that God does not punish sin, God does not see your sins, and that everyone goes to heaven at death (Universalism). These false women teachers must have been preaching some of these doctrines.

1. False teachers always teach positive messages to set themselves apart from true preachers who preach both positive and negative messages. The false teachers tend to avoid any negative messages that would drive away potential proselytes.

H. "It has been suggested, by Hengstenberg, that these may not have been literal women, but effeminate men, whom in derision the prophet calls prophetesses, and who address themselves to the love of luxury and pleasure which appeals to effeminate natures."⁶⁴ Many false prophets are women.

1. With the sodomy and homosexuality that was rampant in apostate Israel, this is certainly possible. Many sodomites find their way into Christianity, trying to justify their lifestyles using the Bible, which is impossible.

⁶⁴ Frederick Grant, *Ezekiel in the Numerical Bible*, page 70.

EZEKIEL CHAPTER 14

“The greatest chapter in either Testament explaining why Christians disagree, doctrinally, over certain passages. The chapter also explains why you have Mormons, Catholics, Moonies, Seventh-day Adventists, Armstrongites, Buddhists, Mohammedans, Taoists, Hindus, Protestants, Satanists, Humanists, atheists, evolutionists, Jehovah’s Witnesses, and Campbellites. The Bible is written to DAMN a man as well as save him (see 2 Thess. 2:10–11 and 1 Kings 22:20–26). It is the only Book that speaks back according to what the reader has in his heart when he comes to it to inquire and “search for the truth.”

“You can be led astray quicker in the Bible than any other book on earth, if the heart is not right (note vss. 9–10). No modern Fundamentalist leader believes this or talks about it, let alone preaches on it!”⁶⁵

35. Idols in the Heart 14:1-5

14:1 Then came certain of the elders of Israel unto me, and sat before me.

14:2 And the word of the LORD came unto me, saying,

14:3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?

14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

14:5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

A. 14:1 Except when God told him to leave, Ezekiel was still confined to his house (3:24) and was not allowed to speak unless he had received message from the Lord. The elders came to visit him to see what he was doing and to see if there was any word from the Lord.

B. 14:3 The problem with the elders was a heart problem, heart-idolatry. They may have looked outwardly religious (in a good sense) but inwardly, they were as vile and as corrupt as any Baal-worshipper. God knew their hearts as there was no way they could have hidden their idolatry from Him. They may have had the respect of the people, but God wanted nothing to do with them. Their human reputations meant nothing to Him.

1. These men set up these heart-idols willingly and voluntarily. No one forced them to do it. They could have been faithful to God but chose not to be. No one can force you into idolatry or apostasy. It is an act of your own will and if you go apostate, it is because you wanted to do so or because you were deceived.

2. This is how cults and false religions are created.

C. 14:3 "Idolatry was the standard method of religion in ancient times. Ancient peoples believed that any depiction of a thing somehow partook of the essence of that thing, no matter how crude or artificial the depiction might be. A picture of a tree contained part of the essence of the tree; a statue of a god contained part of the essence of that god. Where that statue was, the god was

⁶⁵ Peter Ruckman, *Ruckman’s Bible References*.

of necessity at least partly present. Anything offered to a god's statue was offered directly to the god."⁶⁶

D. 14:4 **"Every man of the house of Israel that setteth up his idols in his heart..."**

1. The sin was widespread, led by these elders who should have known better. But as it so often happens, the leadership can have either a positive or a negative effect upon a people. These elders had a very negative influence, as the people were following them into their idolatry.

2. **"...I the LORD will answer him that cometh according to the multitude of his idols"** God will deceive a man and lead him astray if he has set idols in his heart. If a man seeks God with a bad heart, God will deceive him and lead him astray. It is dangerous to read the Bible with a bad heart. A good man can be saved by reading the Bible but a bad man can be damned by reading the Bible.

E. 14:5 You cannot serve the true God and the false gods of the idols at the same time, as God will not share His glory with anyone or anything (Isaiah 42:8 **"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images."**). To engage in idolatry is to estrange yourself from God. You put up a barrier in any relationship with God you might have that cannot be overcome until all idols are swept from your heart.

1. God will meet you where you are and will deal with you according to your heart. If you have set up idols in your heart, then God will deal with you in the same deceptive way that you have deceived yourself. He will answer you according to the folly you have chosen. If you are following God with all your heart, then God will deal with you in faithful manner,

F. 14:5 **"estrangle"**

1. To cause (someone) to be no longer close or affectionate to someone; alienate. From a Latin word "extraneus", "stranger, external", not of one's household". It has the idea of becoming a stranger or a foreigner."⁶⁷

G. 14:5 Idolatry is such a damaging sin that John warns us to keep ourselves from idols in 1 John 5:21. This sin plagued Israel from the birth of the nation until the Babylonian captivity, which seemed to cure it.

36. A Call to Repentance 14:6-11

14:6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

14:7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

14:8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

⁶⁶ Cited in Thomas Constable, *Notes on Ezekiel*, page 67.

⁶⁷ Steven J. White, *White's Dictionary of the King James Language*, volume 1, page 397.

14:10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

14:11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

A. 14:6 A call for repentance from idolatry. Repentance is defined as “turning” from a sin and a corresponding turning unto God (1 Thessalonians 1:9 **“For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God”**). The people needed to “turn” from their idols and unto God.

B. 14:7,10 Setting up idols is really an attack on oneself. It results in separating yourself from God and setting up a stumbling block of iniquity before your own face. There is no spiritual profit or good that comes from idolatry.

1. God knows the heart of this (false) prophet better than he knows his own heart. If you go to the Scripture to find a passage that will allow you to justify your sin, God will allow you to find such a proof-text so that you can condemn yourself. The Bible will either be the means of your salvation or the means of your damnation, depending on how you approach it and with what kind of heart you have.

C. 14:8 This idolatry will cause a man to make a fool of himself in verse 7 and then God will judge him in verse 8. God will:

1. Set His face against that man
2. Make that man a sign and a proverb
 - a. This involves making him a public example of the folly of idolatry and the resulting judgments from it.
3. God will cut that man off from Israel.

D. 14:9 When a man styles himself as a prophet and then sets out to prophesy lies, his lies are sent to him by God. It is not the false prophet who comes up with these errors but God has deceived that man and given him these lies to speak, to occasion his divine judgment. This man wrote his own judgment in rejecting the truth, adopting idolatry and then embracing the error with the goal to spread these errors to deceive God’s people. God gives them their own heart and the judgments that accompany it. God does deceive certain men who are guilty of sins like this.

1. It shocks many people to learn that God deliberately misleads some people. They see God as your heavenly grandfather who loves everyone and who never speaks sarcastically and never misleads anyone. But this is not a Biblical view of God. When it comes to rebels, apostates and false teachers, God will judge them after their own hearts and will lead them away from truth and into error to damn them.

E. 14:10 God judges both the false prophet and the one who seeks after him. The one seeking the false prophet has rejected God and His words and has deliberately taken up with error, so there is a judgment in store for him as well. If you seek out a false prophet, you will share in his judgment.

F. 14:11 This is the goal of the judgments, to cure Israel of her idolatry once and for all. The Babylonian exile did that. When Israel returned to the land, their idolatry was cured. However, they settled into a new sin, religious formality. But in the Millennium, when Israel is finally restored, there will be no more national sins.

37. Beyond Forgiveness 14:12-23

14:12 ¶ The word of the LORD came again to me, saying,

14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14:14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

14:15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

14:16 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

14:17 ¶ Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

14:18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

14:19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

14:20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

14:21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

14:22 ¶ Yet, behold, therein shall be left a remnant that shall be brought 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.

14:23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

A. 14:13 The land itself can't sin as it is an inanimate object. It can be corrupted by the sin of its inhabitants. The nation living on that land can sin and that is where this judgment comes in.

B. God described four judgments He would send upon the land (Ezekiel 14:13-21).

1. Famine in 14:13.

a. Famine is a usual punishment for disobedience and apostasy, accompanied by many deaths of both man and beast.

b. God had warned Israel that famine would come if the people became disobedient.

i. Deuteronomy 28:15-18 **“But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.”**

ii. Deuteronomy 28:38-40 **“Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume**

it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.”

2. Wild animals in 14:15.

a. With the people deported and the cities in ruins, nature would begin to reclaim the land.

b. God had promised that if Israel obeyed Him, He would rid the land of wild beasts (Leviticus 26:6 **“And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.”**), but if they turned from Him, He would multiply these beasts (Leviticus 26:22 **“I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.”**).

c. This judgment is described in Deuteronomy 32:24 as **“the teeth of beasts, and the poison of serpents”**.

d. The disobedient prophet was slain by a lion in 1 Kings 20:35,36 **“And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him”**.

e. The mixed-race Samaria also suffered this in 2 Kings 17:25 **“And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.”**

f. Jeremiah had prophesied the same judgment.

(i). Jeremiah 5:6 **“Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.”**

(ii). Jeremiah 15:3 **“And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.”**

3. Military invasion in 14:17.

4. Plague and disease in 14:19.

a. This is the usual outcome after a war.

C. 14:14 Was there anyone who could make intercession for Israel to avert these judgments? No, not even Daniel, Noah or Job.

1. This will be repeated in verses 16,18,20. Also see a similar verse in Jeremiah 15:1 regarding Samuel and Moses (**“Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.”**)

2. The land/nation had gotten so corrupt and defiled by their sins that God would even reject any intercession by godly men like Noah, Daniel and Job.

a. Imagine being so corrupt that the greatest and godliest men in your national history could do nothing to change God's mind about His upcoming judgment on the nation.

- b. They would deliver their own souls by their “own righteousness”. There is an element of works for one’s justification in the Old Testament, since there is no work of Christ on the cross yet, nor any imputed righteousness of Christ. To some degree, a righteous man in the Old Testament has to “earn it” although faith is also certainly involved.
3. It’s interesting how Daniel is mentioned as he was a contemporary of Ezekiel and was also in Babylon at that time. We have no record that Daniel and Ezekiel ever met or how well they may have known each other, but Daniel had the reputation, even in his generation, of holiness and power with God in intercession. But even his intercession for the land of Israel would be rejected by God. God had delivered Daniel from the coming destruction of Jerusalem by removing him safely to Babylon.
- 4 14:20 **“they shall but deliver their own souls by their righteousness”**
- a. Not by any imputed righteousness as there was none in the Old Testament.
- b. There is an element of works in Old Testament salvation as you have to deliver yourself by your own righteousness in times of judgment. Christ had not yet died so He had yet to impart any of His own righteousness to believers as He does in the New Testament. The Old Testament saint had to walk in the revelations and laws of God by his own righteousness. Faith and belief are still elements in Old Testament salvation (as seen in Abraham in Romans 4:1-5 **“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”**) but it is not as exclusive as it is during the New Testament dispensation. In some way, a man must generate his own righteous that factors into his salvation along with his faith and belief. This is usually done by some element of works, such as his faithfulness to the sacrifices and his relationship to the law of God and his obedience to whatever revelation he has from God.
5. Noah represents the righteous man who overcomes the world (system), Daniel overcomes the flesh (in his high position of power and influence) and Job overcomes Satan.
6. Mentions of the phrase “his righteousness” (relating to man, not God):
- a. 1 Samuel 26:33 **“The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD’S anointed.”**
- b. 2 Samuel 22:21 **“The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me”.** (also Psalm 18:20 **“The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.”**)
- c. 1 Kings 8:32/2 Chronicles 6:23 **“Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.”**
- d. Job 33:26 **“He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.”**
- e. Ezekiel 3:20 **“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 righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.”

f. Ezekiel 18:22,24,26 “All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live... 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? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die... When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.”

g. Ezekiel 33:12 “Therefore, 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: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.”

h. Ezekiel 33:18 “When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.”

D. 14:23 The remnant that came back as recorded in the books of Ezra and Nehemiah were of this mind, at least for a while. There was some decay as you progress further in the book of Nehemiah, which Nehemiah did quickly correct.

14:13 AV

ESV

LSV

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:	13 “Son of man, when a land sins against me by acting faithlessly, and I stretch out my hand against it and break its supply of bread and send famine upon it, and cut off from it man and beast,	13 “Son of man, if a country sins against Me by committing unfaithfulness, and I stretch out My hand against it, break its staff of bread, send famine against it, and cut off from it both man and beast,
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“**trespassing**” The ESV has “acting faithlessly” and the LSV has “committing unfaithfulness”. Both downplay the serious of “trespassing”. A “trespass” is a deliberate “crossing of the line” in sin. It does not mean the same thing as being unfaithful. A trespass is a deliberate sin, something both translations downplay.

14:21 AV

ESV

LSV

21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?	21 “For thus says the Lord GOD: How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast!	21 For thus says Lord Yahweh, “How much more when I send My four calamitous judgments against Jerusalem: sword, famine, wild beasts, and plague to cut off man and beast from it!
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“sore” The LSV uses the much more difficult word “calamitous”. The ESV is not as bad as “disastrous”, but “sore” carries the same idea in 4 letters.

14:22 AV

ESV

LSV

<p>22 Yet, behold, therein shall be left a remnant that shall be brought forth, <i>both</i> 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, <i>even</i> concerning all that I have brought upon it.</p>	<p>22 But behold, some survivors will be left in it, sons and daughters who will be brought out; behold, when they come out to you, and you see their ways and their deeds, you will be consoled for the disaster that I have brought upon Jerusalem, for all that I have brought upon it.</p>	<p>22 “Yet, behold, survivors will be left in it who will be brought out, <i>both</i> sons and daughters. Behold, they are going to come forth to you, and you will see their way and actions; then you will be comforted for the calamity which I have brought against Jerusalem for everything which I have brought upon it.</p>
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“remnant” is a better word than “survivors”. “Remnant” is a good theological word. We talk about “remnant theology” but I have never heard of “survivor theology”. A “remnant” is not a “survivor” as the word means “that which is left over or past over”.

EZEKIEL CHAPTER 15

38. The Allegory of the Vine Tree 15:1-8

An allegory is a composed fictional story that, while not literally true, is figuratively true in that it points directly to things that really did or will happen. It is a comparison story in which the specific details have been changed from the true events it points to but which still captures the sense of the actual situation and events. It is similar to a parable. Paul would use an allegory in Galatians 4:22-31. *Pilgrim's Progress* would be the best-known example of an allegory.

15:1 And the word of the LORD came unto me, saying,

15:2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

15:3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

15:4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?

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

15:6 ¶ Therefore thus saith the Lord GOD; 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.

15:7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.

15:8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

A. Israel is likened to an unfruitful vine in chapter 15.

1. This presentation of the vine is so very different than John 15!

B. 15:2 A vine is useless for fuel or even for building, as wood would be useful. A vine is too green and simply does not burn that well, so it is useless to use if you want to build a fire for heat or for cooking. You can't build with it, not even to make a peg to hold things on.

C. "So Jerusalem was planted a choice and noble vine, wholly a right seed (Jer. ii. 21); and, if it had brought forth fruit suitable to its character as a holy city, it would have been the glory both of God and Israel. It was a vine which God's right hand had planted, a branch out of a dry ground, which, though its original was mean and despicable, God had made strong for himself (Ps. lxxx. 15), to be to him for a name and for a praise. 2. But, if it be not fruitful, it is good for nothing, it is as worthless and useless a production of the earth as even thorns and briers are (Matthew Henry)."

1. You could also look at the Song of the Vineyard in Isaiah 5.

D. 15:7 Israel was designed to be used by God as a witness to all the other nations around her, but due to her rebellion and apostasy, it could not fulfill that destiny. Israel was worthless to God in its current apostasy. When you have vine that you can't use for fuel to burn, it is useless for the desired purpose and is cast out. If Israel was going to render itself unusable by God, it would be cut down like a useless and fruitless vine (Matthew 21:19-21 "**And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto**

it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.”).

1. The Gentile nations were famed for valor, politics, art, war, trade, or something else. That was their use and glory. Israel, being a holy people and the covenant nation, when they lost their holiness, and became wicked, were thenceforth good for nothing.

15:2 AV

ESV

LSV

2 Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

2 “Son of man, how does the wood of the vine surpass any wood, the vine branch that is among the trees of the forest?

2 “Son of man, how is the wood of the vine *better* than any wood of a branch which is among the trees of the forest?

The AV has “**vine tree**” but the other versions complicate this simple idea with “wood of the vine tree”. See also 15:6.

15:8 AV

ESV

LSV

8 And I will make the land desolate, because they have committed a **trespass**, saith the Lord GOD.

8 And I will make the land desolate, because they have acted faithlessly, declares the Lord GOD.”

8 ‘Thus I will give over the land *to* desolation because they have acted unfaithfully,” declares Lord Yahweh.

“**trespass**” is not the same thing as “acting faithlessly/unfaithfully”. See notes under 14:13.

EZEKIEL CHAPTER 16

Israel is likened to an unfaithful and ungrateful wife in chapter 16. The Lord takes His “wife” to court and bears witness of her unfaithfulness to Him.

Ezekiel 16 is an extensive recounting on how God chose (elected) Israel (Jerusalem), her apostasy, falling away, national sins and judgments. How high Israel was exalted and how far she fell! The Church taking up with the world has repeated, only in a more terrible way, Israel's history; and we must not forget this, if there is ever going to be a hope of any return.

39. Jerusalem's History, Sins and Judgment 16:1-59

16:1 Again the word of the LORD came unto me, saying,

16:2 Son of man, cause Jerusalem to know her abominations,

16:3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

16:4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

16:5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

16:6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

16:7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

16:8 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 GOD, and thou becamest mine.

16:9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

16:10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

16:11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

16:12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

16:13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

16:14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

16:15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16:16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: the like things shall not come, neither shall it be so.

16:17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

16:18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

16:19 My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord GOD.

16:20 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. Is this of thy whoredoms a small matter,

16:21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?

16:22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

16:23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

16:24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

16:25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

16:26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

16:27 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, which are ashamed of thy lewd way.

16:28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

16:29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

16:30 How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman;

16:31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

16:32 But as a wife that committeth adultery, which taketh strangers instead of her husband!

16:33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

16:34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

16:35 ¶ Wherefore, O harlot, hear the word of the LORD:

16:36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

16:37 Behold, therefore 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 round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

16:38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

16:39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

16:40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

16:41 And they shall burn thine 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 also shalt give no hire any more.

16:42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

16:43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

16:44 ¶ Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter.

16:45 Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite.

16:46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

16:47 Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

16:48 As I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

16:49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

16:50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

16:51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

16:52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

16:53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them:

16:54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

16:55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

16:56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

16:57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about.

16:58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

16:59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

A. 16:3 Israel's birth and nativity was in Canaan

1. Her father was an Amorite- 16:3

2. Her mother was a Hittite- 16:3

3. Not a very good family tree!

a. Many Jews were proud of their heritage and called the Gentiles "dogs," but the Lord reminded them that they had descended from the Amorites and the Hittites.

i. Genesis 10:15,16 "And Canaan begat Sidon his firstborn, and Heth, Heth, And the Jebusite, and the Amorite, and the Girgashite,"

ii. Deuteronomy 20:17 "But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee."

b. Abraham was an idol-worshipping pagan when God called him (Joshua 24:2,3 "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac."

4. Jerusalem, as what happens so often in Ezekiel, stands for the entire nation and especially the southern kingdom.
- B. 16:4-6a No one (or other nation) cared for Israel and she was not special.
1. 16:4 Newborn babies are usually salted to protect them from infection and nourish them, because they are loved. But when Israel was “born” in Genesis 11 and 12, the other nations took no notice or interest. Israel was “unwanted” at her birth.
 2. Israel is portrayed as an abandoned baby, left to die from the elements.
 3. God saves men as they are, even when they are in a deplorable state. God does not improve the sinner to save Him, He saves them to improve them.
 4. Jerusalem had a deplorable beginning. She was born in the land of Canaan (Ezekiel 16:3-5). The Canaanites were the most immoral, corrupt, and lawless people imaginable. The Amorites and Hittites were the first to settle the place that would later become known as Jerusalem. Jerusalem was like a despised child. Its founders had not planned the city, and they did not care for it after it was founded. They treated the city like an unwanted child who had been abandoned in an open field and left in a field to die. In the eyes of other nations, the small settlement was never considered important. But the Lord saw Jerusalem in her sad condition and set out to save and shower His love upon her (Ezekiel 16:6-14). After David's conquest the Lord took care of the city (Ezekiel 16:7). The population grew and the city became a beautiful jewel. The growth and beautification of the city can be compared to the maturing of an abandoned child who had been rescued from death and given the very best of care. It had a beauty and potential that the Lord did not see in the other cities of the world. God chose the city to be His very own possession. He claimed her just as a man claimed a woman in marriage, by spreading his cloak of love over her and making her his own (Ezekiel 16:8).
- C. 16:6b God took notice of Israel and took her in, loved her and cared for her.
- D. 16:7-14 Israel grew and prospered under God's care and protection.
1. 16:8 When a suitor spread his garment over a marriageable girl, that meant they were engaged (Ruth 3:9 **“And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.”**).
 2. 16:9-14 would be a good description of Israel in her “glory days” during the reigns of David and Solomon.
 3. After choosing Jerusalem to be His city, the Lord began to richly bless her (Ezekiel 16:9-14). Ezekiel spells out eight specific divine blessings:
 1. The Lord cleansed Jerusalem of her original filthiness (Ezekiel 16:9).
 2. The Lord clothed Jerusalem with the very finest of clothing (Ezekiel 16:10).
 3. The Lord gave Jerusalem wealth and prosperity (Ezekiel 16:11,12).
 4. The Lord placed a crown on her head, designating her the queen of all the cities of earth, which became evident under David and Solomon (Ezekiel 16:12).
 5. The Lord gave Jerusalem the very best of everything, including gold, silver, food and clothing (Ezekiel 16:13).
 6. The Lord gave Jerusalem a fame that spread throughout the world (Ezekiel 16:14).
- E. 16:15-19 When Israel “grew up”, God made a covenant with her.
1. Israel became proud under the beauty of the nation she had become under God's care and provision. She was beautiful and she knew it and it went to her head,
 2. Prosperity and divine favor can bring pride, and this would be the downfall of Jerusalem. God's favor and dealings with her made her proud and arrogant.
 3. Israel had left off trusting in God and instead, trusted in her own beauty and blessings.
 4. 16:15 They became materialistic.

5. 16:16-19 They became guilty of spiritual adultery and prostitution. Just like a wife who turns away from her husband to have sexual relations with strangers, so Jerusalem turned away from the LORD and gave themselves to idols. The leaders and citizens actually took some of the wealth God had given them and used it to build sites for the worship of false gods. They went so far as to build male images (idols) at the worship sites and prostitute themselves with the idols. They even took the offerings (oil, incense, and food) that were to be given to God and gave them to the ministers of the false gods. They also got involved in pagan fertility rites.

6. 16:17 "Idolaters and false worshippers think no expenses, no charges, too much, to accomplish their devices, and maintain their way. If they want a god, or an image, to remind them of the true God, they will take their vessels of glory, the gold and silver of the temple, their plate, their fair jewels and ornaments of their bodies, and have gods and images made with them; if these gods and images seem naked, they will bestow their own clothes, their embroidered and best garments, their coloured hangings, yea, they will spare their meat out of their own bellies, and set it before them. When Moses was in the mount, the people were set upon it to have a new visible god to go before them, and they call upon Aaron to make them such a god; he thought they would not have been at any great cost for an idol-god, and therefore saith, If you will have a god, you must break the golden earrings out of the ears of your wives, sons, and daughters; if you will part with them which are your glory and ornament, which will put you to much pain before you get them out, for you must break them; if you will do so, you shall have a golden god, Exod. xxxii. 1,2. Did they stick at this? no, no; ver. 3, "And the people brake off the golden earrings which were in their ears, and brought them unto Aaron:" here was no compulsion, no delay, they brake and brought. Hos. ii. 8, God "multiplied her silver and gold, which they prepared for Baal," or therewith made Baal; they freely bestowed it upon idols, and idolatrous worship. Should we come to people now, and say, You would gladly have the true God to be your God, his ways and ordinances to walk in, and serve him by, but it must cost you your vessels of glory, your plate, jewels, ornaments embroidery; what could they think of it?"⁶⁸

F. 16:20,21 Israel had sacrificed their children to the false gods

1. 16:21 **"Pass through the fire"** was literally putting their children into fire or even roasting them alive as part of the religious offerings to these false gods. When Israel turned to idols, she learned the ways of the heathen and sacrificed children in the fire to Moloch in the valley of Hinnom.

2. Israel's child sacrifices are also mentioned in:

a. 2 Kings 17:17 **"And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger."**

b. 2 Chronicles 28:1-3 **"Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father: For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel."**

c. Psalm 106:37,38 **"Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."**

⁶⁸ William Greenhill, *Ezekiel*, page 370.

- d. Jeremiah 7:31 **“And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.”**
 - e. Ezekiel 20:26 **“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 the LORD.”**
- 3. The Hinnom Valley runs east and west below the City of David and ends in the east at the Kidron Valley. Drums were pounded to drown out the wailing of the immolated children. It was a horrible thing that God hated.
 - a. Christians do this today by sacrificing their children to the public school system or to any of the sins of the age which would pull them away from God. It is much better to homeschool them or to put them in a carefully selected private Christian school.
 - b. This also happens in abortion mills today.
 - c. This is forbidden in:
 - i. Leviticus 18:21 **“And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.”**
 - ii. Deuteronomy 12:31 **“Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.”**
- G. 16:22 This amnesia is that unwillingness to remember the goodness of God in days past. Israel chose to ignore everything God had done for her in former days.
- H. 16:24-34 Israel was wholly given to idolatry and to pagan religions.
 - 1. Israel acted like a whore, who thought she was very beautiful and desirable. She whored herself out to any nation and religion that would pay attention to her and flatter her.
 - a. Nations singled out with whom of Israel played the whore:
 - i. Egypt in 16:26
 - ii. Philistines in 16:27
 - (a). Even the heathen were shocked and amazed at how lewd Israel was in her dealings with them in 16:27.
 - (b). The higher a nation, a people, a church or a ministry rises with God, the harder it's fall when and if it apostatizes from God.
 - iii. The Assyrians in 16:28
 - (a). Israel was insatiable in her harlotry in 16:28.
 - iv. The Chaldeans in 16:29
 - (a). Fooling around with Babylon was not enough to satisfy Israel.
 - v. Anyone who passed by in 16:25. A very graphic term is used in this verse.
 - 2. 16:24 **“That thou hast also built unto thee an eminent place”** (also Ezekiel 16:31)
 - a. In her pride, Israel built monuments and shrines to herself.
 - 3. 16:27 God judged Israel for this with famine and other shortages of the basic necessities of life.
 - 4. 16: The other nations hated Israel even though Israel played the whore.
 - a. A man may use a whore but only to satisfy his own lusts, not because he loves the whore.
 - b. 16:27 Israel's way was “lewd”.
 - 5. 16:28 Israel was insatiable in her passion for idolatry.

6. 16:30 Israel had a weak heart that was not fixed on anything but that was carried away with any and every sin Israel came into contact with.
 - a. Israel has no convictions or spiritual strength.
7. 16:32 God refers to Israel not as a common streetwalking whore, but as a wife who delights in stepping out on her husband.
 - a. She would sleep with anyone who came her way and she was not choosy. Israel loved strangers more than her husband, God, Who loved her and gave her everything.
8. 16:33 Israel was worse than a regular whore. The “johns” pay the whore for her services, but Israel actually paid her “customers” for the privilege to sin with them. Israel sinned, not for gain, but for the lust involved. She sinned for the sake of sinning.
- I. 16:35-43 God’s punishment on whoreish Israel
 1. 16:35 In case there was any doubt or confusion, God comes right and calls Israel a harlot.
 2. 16:37-41 Israel’s “lovers” would all rise up against her and God would embarrass her before them.
 - a. 16:38 They would have no pity or mercy upon Israel. This was true in how Assyria treated the Northern Kingdom in their exile and how Babylon would treat the Southern Kingdom.
 - b. 16:41 God would put an end to Israel’s harlotry, the hard way, by severe and total judgment.
 3. 16:42 There would come a time when God’s fury against Israel was spent and God would be angry no more. This was seen in His allowing them to return to the land and re-establish Jerusalem and the temple.
- J. 16:44-59 Jerusalem- worse than Sodom and Samaria
 1. 16:44 The proverb
 - a. We might say “the apple doesn’t fall far from the tree”. A daughter usually (though not always) follows in the ways of her mother, for good or bad.
 - b. 16:45 Who was Israel’s mother? A Hittite.
 - i. A heathen idolator. Abraham was raised in such an atmosphere of idolatry when God called him in Genesis 12.
 2. Israel had two sisters who shared in her sin.
 - a. 16:46 Samaria, the elder sister.
 - i. 16:51 Samaria hadn’t committed “half” the sins of Jerusalem, and God had them removed from the land.
 - b. 16:46 Sodom, the younger sister
 - i. 16:49,50 Sodom’s sins:
 - (a). Pride and haughtiness
 - (b). Fulness of bread
 - (i). Economic prosperity
 - (c). Abundance of idleness
 - (i). Their prosperity gave them a lot of idle time and the old saying rings true, that “idle hands are the devil’s workshop”.
 - (ii). When you no longer have to work hard to survive, you are more apt to go into apostasy and sin.
 - (iii). The “second generation syndrome” of Judges 2 comes into focus. When an initial generation goes through sufferings, persecution, poverty and hardship to start a ministry, they are very busy in the labor of building and establishing the foundation. The first generation

establishes a thing and the second generation brings it to maturity. But the third generation, not having to fight the battles and make the sacrifices that their fathers and grandfathers had to make, gets lazy and goes off into apostasy.

(iv). This happened to the Reformation and the Fundamentalist Movement. Fundamentalism started in the 1870s. But by the 1990s, it was dead and apostate. It lasted about 4 generations until its apostasy. The Reformation was dead after only three generations.

(d). Lack of compassion to the poor and needy

(e). It is odd that Sodom's sexual sins are not mentioned. These sins were a historical fact, but these four characteristics listed here made her sexual sins possible and intensified them.

c. This also shows that the events at Sodom and Gomorrah were historical events.

3. 16:47 Israel's sins were worse than both Samaria and Sodom.

a. 16:49 Liberals and Sodomite apologists claim that Ezekiel isn't saying that God destroyed Sodom because of their sexual sins but because of their pride, idleness and fulness of bread. But Genesis 19 is very clear in describing the sexual perversion in the city. It was their wealth, pride and idleness that fostered their sexual sins.

4. 16:51 If Samaria hadn't committed half the sins of Judah, and Samaria was punished so severely, how will it go with Judah in the day of her visitation?

5. 16:52 Both Samaria and Sodom were "more righteous" than Jerusalem. Judah was so bad that she made Sodom and Samaria look righteous,

6. 16:53 Jerusalem would share the same fate as Samaria and Sodom.

a. Jerusalem knew the judgments of Sodom and Samaria but refused to learn from their examples.

7. 16:55 Sodom was sister to Judah as Judah was every bit as bad, if not worse, than Sodom in her sins.

8. 16:56 Israel's besetting sin in this context was her pride, pride in her beauty and covenant relationship with God, that she was special in God's sight.

9. 16:57 In her apostasy, Israel committed worse sins than either Syria or Philistia.

10. 16:59 God accused Jerusalem of breaking covenant with God.

40. The Promise of Restoration 16:60-63

16:60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

16:62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

16:63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

A. Jerusalem was guilty of gross sin. Their sin was worse than the sin of Sodom and Samaria. They would be judged severely. Yet God promised restoration.

1. Oh the mercy, grace and longsuffering of God not to abandon His covenant with such an unfaithful people!

B. 16:60,62 This covenant would be everlasting.

1. This would be the New Covenant that God will make with Israel in the Millennium, and beyond.

C. 16:61 Israel (the entire nation) would remember her ways, and sins, and be ashamed and would repent as a nation.

16:10 AV

ESV

LSV

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

10 I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk.

10 "I also clothed you with embroidered cloth and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk.

"badgers' skin" Modern versions hate the idea of badgers so they usually use "porpoise" instead, as if there are many porpoises in a desert country. This also occurs in the other instances of this word in Exodus and Numbers. The Gesenius' Hebrew-Chaldee Lexicon of Strong's word #8475 שֶׁמֶט tachash is very weird, as they simply don't translate "tachash", saying it refers to "tachash skin". That's an scholarly way of saying "we don't know!"

Other versions:

Goatskins- New Living Translation

Fine leather- New International Version, English Standard Version, Christian Standard Version, New American Standard Version (2020), NET Bible, Revised Standard Version, Contemporary English Version, New American Version, New Revised Standard Version

Porpoise- Legacy Standard Version, earlier versions of the New American Standard Version, Amplified Version

Seal skin- American Standard Version

Badger skins, Authorized Version, Bishop's Bible, Geneva Bible, Darby, New King James Version

Taxus lether- Coverdale Bible

Violet covered shoes- Rheims-Douay Version

Sea cow- New International Version (1984)

"Many commentators are all over the board on what the Hebrew word means here. Some say it's probably such and such an animal and others some kind of a color, but most end up just admitting that they do not know for sure.

I had one Bible critic write me saying: "The only reason the KJV et al translate "tachus" as "badger" is by false etymology to the Latin transliteration "taxus" which means "badger." Badger skins would have been a horrible choice to use to cover the tabernacle, as they are so small. Dozens of badgers would have had to have been chased down, caught, skinned, thrown out as unfit to eat, and then laboriously sewn together into a watertight covering. The Tachus was an animal so big that only a few of its hides were required to cover the entire tabernacle. And it was clean. It just wasn't native to Israel."

The big problems with this guy's criticism are two. First, the Latin Vulgate does NOT say Tachus or anything even remotely close to this. The Latin Vulgate reads: "et pelles arietum

rubricatas pelles ianthinas et ligna setthim" which translates as "And rams' skins dyed red, and the wood of shittim wood, the curtains of VIOLET COLORED SKINS."

"Violet colored skins." That is why the Catholic Douay Rheims and the Douay both read this way - because they translated from the Latin. Secondly, if you do a Google search or look in any Dictionary, you will not find any such animal called The Tachus. No such animal exists. And yet this Bible critic tells us all kinds of fascinating details about the nature of this imaginary animal.

Some Bible critics even go so far as to say that the badger did not exist in Israel, Palestine or the desert area, yet all one has to do is do an internet search of "badger", often referred to as "the pound for pound toughest animal on the face of the earth", and you will see that badgers DO exist in Israel and Palestine even today and have existed throughout history in almost every area on the face of the earth.

http://en.wikipedia.org/wiki/Honey_Badger

http://www.allposters.com/-st/Badgers-Photography-Posters_c99108_.htm

You can also go to this site and see what the Badger's pelt actually looks like and what a perfect covering for the Tabernacle in the wilderness it would have made.

<http://marilynndawson.hubpages.com/hub/Badger-Skin-Ancient-Jewish-Bridal-Attire>

Bible versions as well are totally confused and contradictory when it comes to translating this word, yet all the "scholars" have "gone to the Hebrew" like they tell us we need to do in order to see what this word means.

The Hebrew word translated in the King James Bible and many others as "badgers" is tag-ghash and it is found 14 times in the Old Testament. The King James Bible translates all 14 instances of this word as "BADGERS skins." (See Exodus 25:5; 26:14; 35:7,23; 36:19; 39:34; Numbers 4:6, 8, 10, 11, 12, 14, 15 and Ezekiel 16:10 - "...shod thee with BADGERS' skin, and I girded thee about with fine linen")

Bogus Objection Raised. The Badger was an unclean animal.

One Bible agnostic I ran into told us that the badger is the wrong animal to use in the tabernacle because the badger is an unclean animal and he asks: Why would God use an unclean animal in the making of the tabernacle?

This is a case of purely human (carnal) reasoning from a guy who doesn't believe any bible is inerrant and who doesn't even know his own bible version very well.

The eagle itself is also an unclean animal - Leviticus 11:13.

But God compares himself to an eagle in Exodus 19:4 "I bare you on eagles' wings", and in Deuteronomy 32:11-12 - "As the eagle stirreth up her nest...beareth them on her wings, So the LORD alone did lead him".

God also uses eagles in reference to the cherubims Ezekiel 1:10 and in 10:14 - "they four had the face of an eagle", and to the heavenly creatures in Revelation 4:7 - "the fourth beast was like a flying eagle"; to his people Israel in Revelation 12:14 - "And to the woman were given two wings of a great eagle", and to those who wait upon the Lord shall renew their strength like an eagle - Isaiah 40:31."⁶⁹

⁶⁹ Will Kinney, <https://brandplucked.webs.com/badgersskin.htm>

16:26 AV**ESV****LSV**

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

26 You also played the whore with the Egyptians, your lustful neighbors, multiplying your whoring, to provoke me to anger.

26 "You also played the harlot with the Egyptians, your lustful neighbors, and you multiplied your harlotry to provoke Me to anger.

The ESV and LSV add "lustful" to the description of the Egyptians.

16:29 AV**ESV****LSV**

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

29 You multiplied your whoring also with the trading land of Chaldea, and even with this you were not satisfied.

29 "You also multiplied your harlotry with the land of merchants, Chaldea, yet even with this you were not satisfied.""

The ESV and LSV add "trading land" or "land of merchants" regarding Chaldea.

16:30 AV**ESV****LSV**

30 How **weak** is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious whorish woman;

30 "How sick is your heart, declares the Lord GOD, because you did all these things, the deeds of a brazen prostitute,

30 "How languishing is your heart," declares Lord Yahweh, "while you do all these things, the actions of a bold-faced harlot.

'**weak**' No modern version is going to improve on this. The heart is "weak", not "sick" as in the ESV nor "languishing" as in the LSV.

EZEKIEL CHAPTER 17

41. The Parable of the Eagles 17:1-21

17:1 And the word of the LORD came unto me, saying,

17:2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

17:3 And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

17:4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

17:5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.

17:6 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.

17:7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

17:8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

17:9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

17:10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

17:11 ¶ Moreover the word of the LORD came unto me, saying,

17:12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

17:13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

17:14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.

17:15 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? or shall he break the covenant, and be delivered?

17:16 As I live, saith the Lord GOD, 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.

17:17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

17:18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.

17:19 Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

17:20 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 plead with him there for his trespass that he hath trespassed against me.

17:21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

A. 17:2 This is called both a riddle and a parable. It was something that needed to be worked out and then once understood, properly and practically applied.

B. 17:3-6 A description of the first eagle

1. 17:3 It is a great eagle
2. 17:3 It is long-winged
3. 17:3 It is full of feathers of many different colors
4. 17:3 It came to Lebanon and made its nest in the highest branch of a cedar tree
5. 17:4 He cropped off the top of the tree of its twigs and carried it into a "land of traffick"
 - a. The eagle is presented in the male gender
 - b. The "land of traffick" was a business and trade center
6. 17:5 He took the seed of the land and planted it in a fruitful field
 - a. He placed it by great waters
 - b. He set it as a willow tree
7. 17:6 That seed grew and became a spreading vine of low stature
 - a. The branches turned toward him
 - b. The roots were under him
 - c. It brought forth branches and shot forth sprigs

C. This is the king of Babylon. He is the most powerful king on earth at the time. His long wings signify his great kingdom. The divers colors signify his glory. This eagle comes to Lebanon and picks the highest branch of a cedar, carries it to a land of traffic and sets it in a city of merchants. Nebuchadnezzar came to Jerusalem, the top cedar of Israel, so to speak, and took the top branch (King Jehoiachin) captive to Babylon (2 Ki. 24:8-16). He took of the seed of the land and planted it "as a willow tree" and it became a spreading vine of low stature.

Nebuchadnezzar brought the condition of Israel down from a stately cedar to a lowly willow and vine. The vine "did bend her roots toward him, and shot forth her branches toward him, that he might water it." Nebuchadnezzar made Zedekiah king in Jehoiachin's place, and Israel was made a dependent of Babylon (David Cloud, *Ezekiel*, pages 87-88)."

D. 17:7,8 A Description of the Second Eagle

1. 17:7 It was great with great wings and many feathers
2. 17:7 The vine of the first eagle did bend her roots
3. 17:7 It shot forth her branches toward him so that the second eagle might water it by the furrows of her plantation and that it would be a goodly vine.
4. 17:8 It was planted in a good soil by great waters so that it might bring forth branches and bear fruit.

E. The King of Babylon is the one who has taken away the King of Judah (Jehoiachin) to Babylon. In his stead he raised a man of the royal seed, an uncle of the King Jehoiachin by the name of Zedekiah and placed him on the throne of Judah.

F. "Another eagle has great wings and many feathers, but it doesn't have long wings or divers colors (Eze. 17:7-8). This is Egypt, which was no longer the great empire it had been formerly.

The vine bent her roots and branches toward him, that he might water it. The king of Israel broke his covenant with Babylon and made a covenant with Egypt.”⁷⁰

G. Neither the kingdoms of Jehoiachin nor Zedekiah would prosper as both men were rebellious against the Lord. Judah’s attempts to reach out to Egypt would be unsuccessful.

H. 17:9,10 What would the eagles do to the vine?

1. One of the eagles would:
 - a. Pull it up, uproot it
 - b. Cut off the fruit
 - c. This would cause the vine to wither
 - d. It would not prosper, even in the well-water furrows

I. 17:12ff The people are not left to interpret the prophecy themselves. God will provide the interpretations.

J. 17:12 Israel called the “rebellious house”.

K. 17:12 It would appear that one of the eagles would stand for the King of Babylon and the destruction he would do to the vine that was Israel.

- a. He took the king (Jehoiachin) and the princes captive to Babylon, plus the “seed” and the “mighty” of Ezekiel 17:13. Jehoiachin would be replaced on the throne by Zedekiah.

L. 17:13 The king’s seed was also taken to Babylon

- a. It was taken from it was originally planted (in Israel) and was carried away to a foreign soil (Babylon)
- b. Daniel would have been included among this seed that was taken to Babylon when he and his friends were carried away captive.
- c. 2 Chronicles 36:13 says that Nebuchadnezzar extracted a promise and a pledge from Zedekiah that he would be loyal to Nebuchadnezzar and that Zedekiah broke that promise. Nebuchadnezzar had made him “swear by God” and Zedekiah broke it. God took Zedekiah’s breaking of the pledge very seriously and condemned it.

M. 17:14 The kingdom would be base and not be able to lift itself up

1. Is this the Kingdom of Judah? Being deprived of its leadership and “leading minds”, it would not be able to prosper.
2. God would still keep covenant with Judah, even in a “base state” so that it would not be totally destroyed in its judgment and exile.

N. 17:15 Despite God’s covenants and promises, Zedekiah looked toward Egypt for protection against Babylon, hoping for military aid and assistance. He would be sorely disappointed.

- a. Judah tore up the covenant God had made with them. How could they then hope to prosper?

O. 17:16 Zedekiah would die in Babylon (Jeremiah 39).

P. 17:17 Egypt would not be able to provide any aid or protection against Babylon. Egypt itself would also be invaded by Babylon.

Q. 17:19 God did not appreciate Zedekiah breaking his oath of loyalty to Nebuchadnezzar that he made him swear by God. Since Nebuchadnezzar was God’s instrument for that hour, an oath broken to him would have been the same as breaking an oath made to God (2 Chronicles 36:13).

17:2 AV

ESV

LSV

2 Son of man, **put forth a riddle**, and speak a parable unto the house of Israel;

2 “Son of man, propound a riddle, and speak a parable to the house of Israel;

2 “Son of man, propound a riddle and speak a parable to the house of Israel,

⁷⁰ David Cloud, *Ezekiel*, page 88.

“put forth a riddle” The LSV copies from the ESV with the more difficult “propound a riddle”. How is that an improvement over “put forth a riddle?”

42. A Promise of Restoration 17:22-24

17:22 ¶ Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

17:23 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 fowl of every wing; in the shadow of the branches thereof shall they dwell.

17:24 And all the trees of the field shall know that I the LORD 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 the LORD have spoken and have done it.

A. As at the end of Ezekiel 16, the promise of restoration follows the prophecy of judgment. The judgments upon Judah would not be final or forever. Forgiveness and restoration were coming, both 70 years later and ultimately, in the millennium.

B. Nebuchadnezzar shall have his day, but a Greater King and Kingdom will follow and last forever. This Higher King is the “highest branch of the high cedar”. Nebuchadnezzar was great and high but Christ will be greater and higher when His kingdom comes.

C. Millennial prophecies

1. 17:22 Christ is the highest branch of the high cedar.
 - a. Christ is the King of kings and Lord of lords.
 - i. Revelation 17:14 **“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”**
 - ii. Revelation 19:16 **“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”**
 - b. He is “far above all principality, and power, and might, and dominion”.
 - i. Ephesians 1:21 **“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”**
 - c. Christ has been given a name that is above every name.
 - i. Philippians 2:9 **“Wherefore God also hath highly exalted him, and given him a name which is above every name.”**
2. 17:22 God will “crop” off Christ from the top of his young twigs a tender one”.
 - a. Jesus grew up before God “as a tender plant”.
 - i. Isaiah 53:2 **“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”**
3. 17:22 God will plant Christ on a high and eminent mountain.
4. 17:23 God will plant Christ on a mountain in the height of Israel.
 - a. Isaiah 2:2 **“And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.”**

- b. NOT in the Church! William Greenhill confounds the Church with Israel here.⁷¹ This is the common error of the Puritans and Reformed Theologians in trying to apply prophecies and promises that were given to Israel to the Church instead. If God had meant the Church, He would have said the Church. But He said Israel, so He meant Israel. A dispensational application of Scripture, that makes a sharp distinction between Israel and the Church, solves this problem.
5. 17:23 His kingdom will bring forth boughs and bear fruit and it will be a goodly cedar.
 - a. The prosperity of the millennium is beyond our comprehension.
 6. 17:23 All fowl will dwell under the shadow of His branches.
 7. 17:24 All the trees of the field will know and honor the "high tree".
 - a. All nations will acknowledge and honor Christ in the millennium.
 - b. This could apply to the tribulation where God will take down the Antichrist once and for all.
 8. 17:24 God will:
 - a. Bring down the high tree
 - i. In context, this is Nebuchadnezzar's Babylon.
 - ii. In prophecy, this will be Mystery Babylon the Great of Revelation 17 and 18.
 - b. Exalt the low tree.
 - i. Israel was weak and base among the nations but shall be exalted above all nations.
 - c. Dry up the green tree.
 - d. Make the dry tree to flourish.

⁷¹ Page 431 of his commentary.

EZEKIEL CHAPTER 18

The main burden of the chapter is that we suffer for our own sins, not for the sins of others, although it is certainly true that we may suffer the consequences of the sins of others.

43. A Proverb Rejected 18:1-4

18:1 The word of the LORD came unto me again, saying,

18:2 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?

18:3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.

18:4 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.

A. A "proverb" was a common saying of the day.

B. The proverb meant that the children suffered for and were judged according to the sins and actions of their fathers.

1. The complaint was that this current generation was in exile because of the sins of their fathers and not their sins. But this current generation was really no better than their fathers would have gone into exile for their sins if not for their father's. The Jews were blaming former generations for the Babylonian oppression and exile they were suffering. The people were refusing to accept personal responsibility for their judgments. They refused to consider the fact that their own sins might have caused God's judgment to fall upon them. Their attitude was none of this was their fault and God had no business in judging them.

a. Jeremiah had to deal with this same proverb and complaint in Jeremiah 31:29,30 **"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."**

2. It is true that they were suffering exile for their father's sins but any judgment would be for their sins, not for the sins of their father's. A child may suffer for their father being a drunk or going to jail, but the child will not be judged for the sins of the father, even if they are having to endure the consequences for the actions and sins of the father.

3. It is true that the sins of parents result in consequences for their children, grandchildren, and even great-grandchildren that we might call the "fallout" of the parents' sins. But it is not correct to say that God "punishes" children because their parents have sinned.

4. "Where did Ezekiel's listeners get the idea that God punished the children for the sins of their fathers? This philosophy came from two sources: (1) a misinterpretation of what the Lord had said in His law, that He visited the sins of the fathers upon the children (Ex. 20:5; 34:6-7; Num. 14:18; Deut. 7:9-10), and (2) the Jewish idea of the oneness of the nation. According to the law of Moses, innocent animals could suffer and die for guilty sinners, but nowhere was it taught that innocent people should be punished for sins committed by guilty people. In fact, Moses taught just the opposite: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deuteronomy 24:16). The warning in

Exodus 20:5 and 34:6,7 implies that the Lord punishes the children if they commit the sins their fathers committed. Furthermore, God also promised to bless those children who followed godly examples and obeyed the Lord (20:6; Deuteronomy 7:9,10), so He gave promises of blessing as well as warnings of chastening.”⁷²

C. 18:2 The proverb was wrong and the Lord was going to remove any excuse for Israel to keep using it.

D. 18:4 **“All souls are mine”**

1. This is by right of creation. Those who are righteous and saved (in a New Testament context) are God’s by a double right, of creation and redemption.

2. This means that God can do what He wishes with every individual, whether to save them or not, or what kind of life and situation to give them. This is part of His sovereignty.

E. 18:4 **“the soul that sinneth, it shall die”**

1. The wages of sin is death (Romans 6:23 **“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”**).

2. Both in physical death and spiritual death in the Lake of Fire.

3. The way to escape this spiritual death is by New Testament salvation, where Jesus Christ pays for your sin on the cross as our substitute. This is illustrated in Genesis 22.

44. Individual Responsibility for Sin 18:5-24

18:5 ¶ But if a man be just, and do that which is lawful and right,

18:6 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 neighbour’s wife, neither hath come near to a menstruous woman,

18:7 And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

18:8 He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

18:9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord GOD.

18:10 ¶ If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things,

18:11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour’s wife,

18:12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

18:13 Hath given forth upon usury, 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.

18:14 ¶ Now, lo, if he beget a son, that seeth all his father’s sins which he hath done, and considereth, and doeth not such like,

⁷² Warren Wiersbe, *Wiersbe Bible Commentary*, Old Testament, page 1303.

18:15 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 neighbour's wife,

18:16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment,

18:17 That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18:18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.

18:19 ¶ Yet say ye, Why? 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.

18:20 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.

18:21 But if the wicked will 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.

18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

18:24 ¶ 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? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

A. The basic idea is that every man will be judged for his own sins and not for the sins of others.

1. Israel was complaining that they were suffering for the sins of their fathers in the exile instead of for their own sins.

a. That current generation was in reality no better than their fathers.

b. Ezekiel 16:44 has a proverb "Like mother, like daughter." The generation in exile was no better than the fathers who sent them into exile because of their sins.

B. 18:5 What is "lawful and right" that a just man does? What would a righteous father's life look like?

1. He has not eaten upon the mountains 18:6a

a. This is associated with idolatry.

2. He has shunned idolatry 18:6b

3. He has not committed adultery with his neighbor's wife 18:6c

4. He has not come near a menstruous woman 18:6d

a. Having sex with a woman having her period. This was forbidden under the law.

i. Leviticus 15:24-27 **"And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the**

bed whereon he lieth shall be unclean. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.”

5. He has not oppressed any 18:7a

6. He has paid his debts. 18:7b

7. He has not committed violence 18:7c

8. He has fed the hungry 18:7d

a. “A mark of the righteous person is that he “hath given his bread to the hungry, and hath covered the naked with a garment.” This is an almost universal view of righteousness in every religion and every society.

“This has nothing to say about the righteousness of civil government. Civil government uses compulsion to extract wealth from those under its jurisdiction. Civil government does not govern by voluntarism.

“Compulsion is a denial of charity. When voters A and B decide that voter C should turn over half of his income to the government, and voter A will administer the transfer of funds to voter B at a fee of 50% of the money extracted from voter C, there is no charity. “Thou shalt not steal, except by majority vote” is based on a specific definition of democracy. “Democracy is the system of civil government whereby two wolves and a sheep vote on what to have for dinner.”

“Liberation theology and its less revolutionary Protestant versions of the Social Gospel proclaim that civil government should be an agency of charity. They proclaim that modern civil government lacks righteousness because it does not extract a large enough percentage of income from the rich to distribute to the poor.

“They also deny the principle that governs the tithe: a flat percentage of income. They call for “progressive” taxation, which is graduated taxation, which is a clear violation of Exodus 12:49: the rule of law. “One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.” It also violates Leviticus 19:15. “Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.”⁹ They do not refer to these verses when presenting their plans for the state to redistribute income by force. They assume that their readers will not make the connection, which is generally an accurate assumption.”⁷³

9. He has clothed the naked 18:7e

10. He has not committed usury 18:8a

a. It was illegal for a Jew to charge usury.

i. Deuteronomy 23:20 **“Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.”**

10. He has avoided iniquity 18:8b

⁷³ Gary North, *Restoration and Dominion*, pages 106- 107.

- 11. He has not defrauded judgment 18:8c
- 12. He has walked in God's statutes 18:9a
- 13. He has kept God's judgments 18:9b
- 14. He has dealt truly 18:9c

a. He is not a fraud or a cheat.

C. 18:9d If a man does all these things, he will live

1. There is an elements of works here as a man must do these things to demonstrate his faith and justification.

D. 18:10-13 This is the opposite of Ezekiel 18:5-9. The righteous father had an unrighteous son. This man is a wicked man and if does these things listed (the opposite of the good works in verses 5-9, he shall not live, but die.

1. Works are a basis for his condemnation just as the works in Ezekiel 18:5-9 are a basis of justification.

2. His blood is upon his own hands. He is responsible for his own condemnation, and he cannot blame anyone else.

E. 18:14-23 This passage shows individual and personal responsibility before God. A man may watch his father commit sins or live a righteous life but the son has his own responsibility about how he will live.

1. If the father lives a righteous life, that will not save the son. A son is not saved or condemned by his father's life. The father may be a very wicked man but the son may yet turn out to be a righteous man. The father may be a godly man yet his son may still make decisions and choices that would land him in hell.

2. 18:19-24 Instead of blaming your father or grandfather for your sin, you could "man up" and blame yourself! Paul did this in 1 Timothy 1:15 where he called himself the "**chief of sinners**". He took full responsibility for his actions before his conversion, saying he did what he did out of his ignorance of the true nature and character of God. This is something that is so rare today, to fine someone who will actually take responsibility for his condition.

a. When is the last time you heard a politician take responsibility for a failed policy? No, they always blame it on the previous administration of on outside forces that are beyond their control.

F. 18:23 God has no pleasure in the death of the wicked. God wants all men to be saved and to come to the knowledge of the truth (1 Timothy 2:4 "**Who will have all men to be saved, and to come unto the knowledge of the truth.**"). If a wicked man does and goes to hell, he cannot blame that on God or on anyone else, as God would have done what He could to prevent that wicked man from dying.

1. God does not reprobate ("negative election") anyone to hell. If a man goes to hell, it is because he chose that way of life. God takes no pleasure in that's man's condemnation.

G. 18:24 This summarizes the section. You are responsible for your standing before God. You will not be saved or condemned because of what your father did. God has no grandchildren.

1. You can't borrow righteousness from someone else.

18:10 AV

ESV

LSV

10 If he beget a son *that is a robber*, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

10 "If he fathers a son who is violent, a shedder of blood, who does any of these things

10 "Then he may have a violent son who sheds blood and who does any of these things to a brother

The ESV and LSV omit "**robber**".

18:24 AV**ESV****LSV**

<p>24 But when the righteous turneth away from his righteousness, and committeth iniquity, <i>and</i> doeth according to all the abominations that the wicked <i>man</i> doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.</p>	<p>24 But when a righteous person turns away from his righteousness and does injustice and does the same abominations that the wicked person does, shall he live? None of the righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed, for them he shall die.</p>	<p>24 “But when a righteous man turns away from his righteousness, does injustice, and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his unfaithfulness which he has committed and his sin which he has committed; for them he will die.</p>
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“**iniquity**” Both the ESV and LSV water this down to “injustice”.

“**trespass**” Another watering-down of the word to “treachery” in the ESV and “unfaithfulness” in the LSV.

45. Israel’s Complaint About God’s Ways Not Being Equal 18:25-30

18:25 ¶ 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?

18:26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

18:27 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.

18:28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

18:29 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?

18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

A. 18:25,29 Israel kept complaining about God being unfair in His dealings. Yet while complaining that God’s ways were unequal, it really true that the ways of Israel were unequal.

1. God treats men fairly and equally. You will always get a fair shake from and with God.

B. If a man is wicked, he shall be judged.

C. 18:26 If a man turns from his wickedness and does right, he shall live.

1. Some may say that we are suffering for Adam’s sin and that if a man goes to hell, it is because of Adam’s sin. But that is not true. Yes, Adam’s sin did bring sin and death into the world but all he really did was impart to us a sinful nature. We can still choose to follow sin or holiness, regardless of the result of Adam’s sin.

D. 18:27 A good example of this would be Manasseh in 2 Chronicles 33:11-20.

E. 18:29 “For answer to this, know, that the Lord is a free agent, and may give what he pleases, when, where, and in what proportion seems good to himself and to his infinite wisdom. Men blame not Providence, that some trees are stronger, taller, bigger than others: if the vine, olive, and fig tree are lower than cedars and oaks, they are more fruitful and yield pleasanter fruit. Is the merchant blamable if he fraught one ship with coals, another with corn, one with skins, another with silks, one with boards, another with the richest wines? surely no; and may not the Lord put into these earthen vessels of men what he will, and as much as he will? is he unequal in such dispensations?.”⁷⁴

F. 18:30 God will judge every man according to his ways.

G. There could have been some people who thought they should get a special dispensation from God because their father was a godly man or was a scribe or a priest. God is saying that is all well and good, but no man goes to heaven on the coattails of another man.

18:26 AV

ESV

LSV

26 When a righteous <i>man</i> turneth away from his righteousness, and committeth iniquity , and dieth in them; for his iniquity that he hath done shall he die.	26 When a righteous person turns away from his righteousness and does injustice, he shall die for it; for the injustice that he has done he shall die.	26 “When a righteous man turns away from his righteousness, does injustice, and dies because of it, for his injustice which he has done he will die.
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“**iniquity**” Both the ESV and LSV again attack the word and replace it with “injustice”. Yet in 18:30, the AV uses “inquiry” and so do the ESV and LSV.

46. Exhortation to Make a New Heart and to Repentance 18:31,32

18:31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

18:32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

A. 18:31 Make yourself a new heart and a new spirit

1. How can we do this? We cannot change our hearts or our natures. We cannot save ourselves. Conversion is the work of God.

2. Repentance can generate a new heart and spirit. “Change your thoughts, your ways and your attitudes.” This we can do.

3. How can sinful man cast away his transgressions? How can he make himself a new heart? And a new spirit? We read it in Ezekiel 36:24-28. **“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I 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 an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, 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.”**

⁷⁴ William Greenhill, *Ezekiel*, page 463.

- a. This is the work of God and it will be fulfilled in the New Covenant that God will make with Israel in the Millennium.
- 4. There must be a change in the heart and nature of man. Some of this we can do as seen by the exhortation by God to us that we need to make ourselves a new heart. We have to want it, strive for it, as God for it and for Him to help us. Then God does the work in the heart that we cannot do.
- B. The free will of man is clearly seen here, in that the sinner can choose to accept or to reject the words of God and salvation.
 - 1. There is no "irresistible grace" as taught by the Calvinists as it is clear from numerous verses that man can and often does resist and reject the clear commands and dealings of God. Anyone who has done any amount of personal work knows this to be true.
 - 2. Examples
 - a. Rebekah in Genesis 24 when Abraham's servant was wooing her to become Isaac's wife. She would have "free will" to go or not. She could have said "no" just as a sinner can say "no" to the gospel. She must be willing of her own volition to go, just as the sinner must be willing to go to Christ in salvation of his own will. The prospective bride is put under no compulsion to come. The Holy Spirit enlightens (Genesis 24:34,35) and tells the story (Genesis 24:36-49) and offers the invitation (Genesis 24:53), but He never makes the decision (Genesis 24:58).
 - b. The Rich Young Ruler in Matthew 19:22 ("**But when the young man heard that saying, he went away sorrowful: for he had great possessions.**") was interested in salvation and asked Jesus about it. Jesus told Him (He was the greatest soulwinner of them all!) about salvation, and then the Ruler walked away. He exercised his free will to reject what the Lord was telling him.
 - c. Felix trembled under the conviction of Paul's preacher, but he fought it off and never repented (Acts 23 and 24).
 - d. Paul "**almost**" persuaded Agrippa to become a Christian in Acts 26:28. Why didn't he take the last step?
 - e. Free will is seen in:
 - i. Exodus 35:5 "**Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,**"
 - ii. Exodus 35:21,22 "**And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD.**"
 - iii. Exodus 35:29 "**The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.**"
 - f. God "decreed" (and prophesied) the total destruction of Jerusalem (Jeremiah 21:4-8), and then made the "eternal decree" conditioned on the free will of man (Jeremiah 17:21-27, 38:17). Man's free will could alter the "decree," even after it was prophesied."⁷⁵

⁷⁵ Peter Ruckman, *Why I Am Not A Calvinist*.

g. The text here and Ezekiel 33:11 clearly teach the free will of man, that he can turn to God or not. (Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? ... Say unto them, As I live, saith the Lord GOD, 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?)
h. I've heard some Calvinists attack the truth of the free will of man as a pagan doctrine, despite these verses staring them in the face.

C. 18:32 God has no pleasure in the death of a wicked an, which is why He urges conversion and this new heart and spirit.

1. This is one reason why I do not hold to any doctrine of "reprobation". God elects no man to hell as He desires no one to perish in such a manner and go to hell.

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EZEKIEL CHAPTER 19

Ezekiel now deals with the political and moral leadership of the nation for setting a bad example that the people followed.

47. Israel Like a Lion 19:1-9

19:1 Moreover take thou up a lamentation for the princes of Israel,

19:2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

19:3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

19:4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

19:5 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.

19:6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

19:7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

19:8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

19:9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

A. 19:1 The “**princes**” would be the rulers, the leaders, the ones who led Israel into her apostasy and rebellion..

1. It would be good to go back to the introduction and review the chronology of events of the last several kings of Judah and the deportations.

2. If there is one lesson we learn from the biography of the kings of Israel and Judah in the books of Kings and Chronicles is that people will usually follow their political leadership, for good or bad. This would include the political and moral (religious) leaders of the nation. But there are other “leaders” that can influence a society for bad. Today, actors, singers, sports stars, “social media influencers” and the like can also exert a lot of influence either for good or bad, but most of it is bad. Most of these public figures are very liberal and anti-Bible in their support of abortion, political liberalism and liberal politicians, sodomy, transgenderism, etc. They bear the same responsibility and judgment as the political leaders.

3. These “princes” would include Jehohaz (2 Kings 23:31-33) and Jehoiachin (2 Kings 24:11-15).

B. 19:1 The “**lamentation**” is a dirge, a sad song to bewail and tragic event or a fall.

1. There were no godly rulers or examples left who could turn Israel around and avoid judgment and exile.

a. The same can be said of America in our current day. Both political parties are corrupt as are the vast majority of politicians and public leaders.

2. This is the first of five laments in Ezekiel (see also. 26:17,18; 27; 28:12-19; 32:1-16).

C. 19:2 The “**mother**” is Israel, liken to a lion, the King (or in this case, “Queen”) of the beasts, or nations.

1. Israel was a nation among the nations and held her dignity among them.
2. The lioness represents Israel, or at least the tribe of Judah (Genesis 49:9; Numbers 23:23; 24:9; 1 Kings 10:18–20; Micah 5:8).
3. The first royal whelp was Jehoahaz, who reigned over Judah for only three months (Ezekiel 19:2-4; 2 Kings 23:31–35). He came to the throne at age 23. He was also known as “Shallum” (Jeremiah 22:10-12). Pharaoh Neco took him captive to Egypt with hooks in his nose, where he died. Judah was then placed under tribute to Egypt.
4. 19:5-9 The second royal whelp was Jehoiachin, who reigned three months and ten days (Ezekiel 19:5-9; 2 Kings 24:8-16; 2 Chronicles 36:9,10). Eliakim was the second son of Josiah, but Pharaoh changed his name to Jehoiakim. He reigned in Jerusalem for 11 years. Ezekiel describes him as very proud and “full of himself” in his attitude and public image (Ezekiel 19:6,7) among the princes and the nations. Nebuchadnezzar took him to Babylon along with ten thousand captives and the temple treasures, and there he died. Jehoiachin had turned a deaf ear to the preaching of Jeremiah, and the prophet didn’t have anything good to say about him (Jeremiah 22:18,19 **“Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.”**). Second Chronicles records that Jehoiakim was captured and clad in chains and taken to Babylon by Nebuchadnezzar. Jeremiah (Jeremiah 22:19, see above) stated that Jehoiakim was to be buried with the burial of an ass.
5. The Lord made it clear that these two kings of Judah thought themselves to be great leaders, but they ignored the Word of God, and He cut them down after their brief and chaotic reigns.

a. Political chaos is another sign of God’s judgment upon a nation.

D. 19:2 The “**young lions**” are the princes, or rulers of Israel.

1. You cannot read any sort of “British Israelism” into these passages. The context, application and fulfillment are limited to Israel. It has nothing to do with the British Empire of the United States.

E. 19:4,8 This sounds like the neighboring nations were jealous of Israel and conspired to catch this young lion and cage him.

1. Israel did have the covenants of God that no other nation had and that would be a cause for jealousy.
2. Israel also has the blessings and provisions of God as long as she was obedient. This was seen during the reigns of David and Solomon, where Israel reached the peak of her glory. That would have bred jealousy and resentment in Israel’s neighbors.
3. The United States has always had her enemies (within and without) who have sought to diminish us because of our blessings. Communists and socialists have always sought to cage us and take our blessings. This continues even today in our current day where the Democrats and our current president Joe Biden are on an active campaign to destroy the United States and to bring is down to the level of all the other nations.
4. Pits were used to trap wild animals, like lions.

F. 19:8,9 Wicked kings come to bad and undesirable ends, unlamented by anyone in their deaths.

1. “Richard the third obtained the crown by the murder of his nephews; and having tyrannized two years, two months, and one day, he was slain in a battle at Bosworth Field, his naked body was laid upon a horse like a hog or calf, his head, arms hanging on the one side, and his legs on the other; and being all besprinkled with mire and blood,

he was brought into Leicester, where for two days he lay naked and unburied; after, his body was buried, but without solemnity, and the stone chest wherein his body lay is since made a drinking trough for horses at a common inn.”⁷⁶

48. Israel Like a Vine 19:10-14

19:10 ¶ Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

19:11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

19:12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

19:13 And now she is planted in the wilderness, in a dry and thirsty ground.

19:14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

A. 19:10-14 God describes Israel as a vine.

1. Israel was fruitful and full of branches.
2. This refers to the earlier days of Israel's history and kingdom. God had given her a land flowing with milk and honey.
 - a. Exodus 3:8 **“And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.”**
3. It was a well-watered land.
 - a. Deuteronomy 8:7,8 **“For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey.”**
 - b. Deuteronomy 11:10-12 **“For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs. But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.”**
4. She produced strong rods for scepters and her stature was exalted among the thick branches (Ezekiel 19:11).
5. In the days of David and Solomon, the kingdom of Israel bore rule all the way to the Euphrates.
 - i. 2 Samuel 8:3 **“David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.”**

⁷⁶ William Greenhill, *Ezekiel*, page 476.

ii. 1 Kings 4:21 **“And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.”**

2. Israel was a strong, fruitful, nourishing and notable nation. But because of her sins, Israel was plucked up and cast to the ground, dried up, and burned (Ezekiel 19:12-14).

3. When you consider the glory of Israel during the reigns of David and Solomon to Israel's fall during the exiles to Assyria and Babylon, you can see how great the fall of Israel was. She went from a glory that filled the earth to being an uprooted, dried, withered and fruitless vine in the wilderness.

B. 19:13 The **“planting”** in the wilderness is the Babylonian exile.

C. 19:14 Israel would cease as a nation with no king. She would be restored after the Babylonian captivity but would be ruled by other nations, ending with Rome in A.D. 70. She would cease again to be a nation and would be scattered among the nations until 1948. Even today, Israel has no king and will not have one until the Millennium.

EZEKIEL CHAPTER 20

49. Rebuke of the Elders 20:1-4

20:1 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 the LORD, and sat before me.

20:2 Then came the word of the LORD unto me, saying,

20:3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? As I live, saith the Lord GOD, I will not be inquired of by you.

20:4 Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers:

A. 20:1 It is 2 years, 5 days and 1 month since Ezekiel saw the glory of God by the river Chebar. The siege will come during the 11th year of Jehoiachin's captivity and Judah and Jerusalem time is running out. Only 4 more years and the siege shall be over. Wiersbe dates this as August 14, 591 B.C."⁷⁷

B. 20:1 Ezekiel was still "shut up" in his house so as the custom was, the elders came to his house to hear his prophecies. Again, one wonders why they bothered since had little intention of taking his messages to heart. Some people "go to church" out of habit or because they know they should, even if they aren't going to pay attention to the sermon.

A. "In view of the historical context of their request, the event that they wanted information about was probably King Zedekiah's attempt to secure Egypt's help in defeating the Babylonians. "In the late summer of 591 B.C., the news of Egypt's victory in the Sudan reached the remnant of Judeans at Tel Abib. Rumors also indicated that [Pharaoh] Psammetik II would make a triumphal conquest of Palestine. The exiles' expectations were most certainly heightened as they hoped that Egypt would prove to be the redeemer to free them from Nebuchadnezzar. Zedekiah had foolishly shared the same dream when he revolted from Babylonian rule and placed his confidence in Egypt's strength somewhere between the end of 591 and 589 B.C. Such a move was ill-timed; for the Pharaoh soon became ill, and the potential might of Egypt never materialized." These elders probably wanted to know if Zedekiah's overtures to Egypt would be successful, if the Egyptians would help them defeat the Babylonians, and if the exiles could expect to return home soon."⁷⁸

C. 20:3-4 God was angry and exasperated with these elders. He wanted nothing to do with them. They thought so highly of themselves yet would be rejected by God. They would come and listen to Ezekiel but they had no intention of obeying or repenting. Therefore, they would receive no information or revelation from God. They had some nerve to play around with the messages and prophecies of God as they did. They were not taking Ezekiel or his messages seriously. God said "you come to inquire of me? Why, when you will reject my message? I'm not going to deal with you anymore".

1. See Ezekiel 20:31 for the reason.

D. 20:4 Ezekiel's task was to remind them of the sins of their fathers and how they were really no better than their fathers. The sins of their fathers were the sins they also chose for themselves.

⁷⁷ Warren Wiersbe, *The Wiersbe Bible Commentary*, Old Testament, page 1305.

⁷⁸ Thomas Constable, *Ezekiel*, page 95.

1. As we saw in Ezekiel 18, this current generation was not being judged for the sins of their fathers, even if they were suffering the after-effects of their judgments. This current generation would be judged for their own sins, which were just as bad as their father's.
2. Jeremiah said that that this generation of Jews was even worse than their fathers.
 - a. **Jeremiah 16:12** **"And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me."**

50. Israel's Sins in Egypt 20:5-9

20:5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;

20:6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

20:7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

20:8 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 will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

20:9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

A. 20:5 God takes the elders all the way back to their Egyptian captivity to show them that their rebellion and idolatry went back a long way in history.

1. This idolatry in Egypt was not really mentioned by Moses. We had no indication that Israel had been influenced by Egyptian religion to this extent, but we should not be surprised. Israel had spent centuries in Egypt and try as they might, there was no way she could insulate herself totally from Egyptian idolatry and culture. We see this in Exodus 32 with the incident with the golden calf. Where did Israel learn that? In Egypt.
2. Psalm 106 is similar to Ezekiel's sermon.

B. 20:6 God made provision for Israel by providing them land in Canaan to settle. This was also necessary to try to separate them from the Egyptian influence that was corrupting them.

C. 20:6 **"espied"**, archaic form of "spy".

1. "From the Old French 'espier' ('to watch from a distance' or 'to observe narrowly') akin to English "spy" (to make secret observations) and Latin "specere" (to look at). Thus "espy" means "the action of observing from a distance and making secret observations."⁷⁹

D. 20:7-9 Israel brought their idolatry with them into the land. We don't see this in the days of Joshua as the people were too busy conquering the land and fighting the local tribes to practice their idolatry. When peace came in the book of Judges, their idolatry re-emerged among the people. This is why there were so many judgments sent by God in Judges and in 1 Samuel.

1. The Jews may have left Egypt physically but not religiously.

⁷⁹ Steven J. White, *White's Dictionary of the King James Language*, volume 2, page 396.

2. God got Israel out of Egypt but it would take centuries to get Egypt out of Israel.
3. While in the wilderness, Israel worshipped:
 - a. The Golden Calf, Exodus 32, Acts 7:41 (**"And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands."**)
 - b. The gods of Moab, Numbers 25.
 - c. Stephen mentions numerous instances of idolatry in Acts 7:
 - i. Worshipping the "host of heaven" in Acts 7:42 (**"Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?"**)
 - ii. They took up the "tabernacle of Moloch" in Acts 7:43 (**"Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon."**)
 - iii. They took up the star of their god Remphan in Acts 7:43 (see above).
 - (a). The national symbol of Israel is the "Star of David". A burning bush (that is not consumed) would be better and more biblical.
- E. 20:8 Prophets were sent to Israel in the days of the judges but they were ignored by the people.
- F. 20:9 **"But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were."**
 1. Israel was supposed to be a missionary people among the nations, to testify of the One True God, but that was impossible to do along as the nation was mired in their idolatry and other abominations.

51. Israel in Egypt and in the Wilderness 20:10-26

20:10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

20:11 And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them.

20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

20:14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

20:15 Yet also I lifted up my hand 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;

20:16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

20:17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

20:19 I am the LORD your God; walk in my statutes, and keep my judgments, and do them;

20:20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

20:21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

20:22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

20:23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

20:24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

20:25 Wherefore I gave them also statutes that were not good, and judgments whereby they should not live;

20:26 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 the LORD.

A. This is a recounting of how Israel fell into Egyptian idolatry. When Israel went to Egypt in Genesis 47, they settled in Goshen, which was somewhat separated from the main area of Egypt. This geographical isolation would have offered some measure of protection from Egyptian idolatry. But when the slavery began, this isolation stopped, and the Hebrews were more integrated into Egyptian society. They now saw the Egyptian idolatry on a regular basis and many Hebrews may have been seduced by it. Plus, the Egyptians may have taunted the Hebrews that their gods were more powerful than the God of the Hebrews. If the God of the Hebrews was so powerful, then why didn't He deliver them from their slavery?

1. There was also the common idea that the local gods were more powerful than foreign gods. The god who had the "home field advantage" was always more powerful in their own land and among their own worshippers than foreign gods (see 1 Kings 20:28 for an example of this "**And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.**"). All of this would have conspired to corrupt the Hebrews with their idolatry.

2. The "**mixed multitude**" (Exodus 12:38) would have been the Hebrews that had succumbed to Egyptian idolatry while still outwardly and publicly worshipping Jehovah.

a. I had always associated the "mixed multitude" with non-Hebrews that came out with Israel in the Exodus, but based on Ezekiel 20, I believe they were really Hebrews that had been infected with Egyptian idolatry, which they brought out with them and that would later cause so trouble for Israel. There could have been many Egyptian "converts" that went out with the Hebrews and if so, they would

have only contributed to the development and practice of Egyptian idolatry among the Hebrews.

B. 20:10 The Exodus.

C. 20:11 The giving of the Law in Exodus 20.

D. 20:12 The Sabbath was never given to any Gentile nation as a covenant sign, only to Israel. This is why the Church does not keep or observe the Sabbath, but Israel still does.

1. The so-called “Lord’s Day” (Sunday) is not any sort of “Christian Sabbath”. Many of the Reformers tried to create something called a “Christian Sabbath” where Sabbath-like restrictions and observations were binding on the Church. The New Testament gives no commands upon Christians regarding Sunday except for gathering ourselves together and giving our offerings.⁸⁰

a. 1 Corinthians 16:1,2 **“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”**

2. 20:13 Israel was not faithful to keeping the Sabbath or any other of God commands and statutes. What should have been a delight turned into a burden.

3. 20:14 Israel’s disobedience was a bad testimony before the heathen and it made God look bad in their eyes. Yet God would not destroy Israel, as that would look like an admission of failure by God before the heathen.

a. Exodus 32:12 **“Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.”**

E. 20:15,16 This is a reference to Kadesh Barnea in Numbers 13? This is the only place where God refused to bring them into the land because of their rebellion. Israel’s sins began early, in the latter half of the book of Exodus, Leviticus and the first half of Numbers.

F. 20:17-26 After the judgment at Kadesh Barnea, God turned them into the wilderness for their 40-year death march. And Israel still was rebelling and being disobedient.

G. 20:18 Idolatry always defiles and it never improves the spiritual condition of the idolator.

H. 20:20 **“hallow”**

1. “Comes from the Old English “halgian”, from “halig” “holy”. To “hallow” is to make holy, consecrate, sanctify, devote, purify, or set apart.”⁸¹

2. “When someone or something was ‘hallowed’, it was made holy by sacrificial blood and/or anointing oil, and uniquely set apart for God’s honor, glory and service. To profane it was a terrible sin, incurring the judgment of God (e.g. Lev. 19:8). Things that were hallowed included: the Sabbath (Eze. 20:20); the Fiftieth year, (Lev.25: 10); the

⁸⁰ Good men like Robert Murray McCheyne were guilty of this. But there are many problems with trying to make Sunday a “Christian Sabbath”. First, there is no verse applying Sabbath observances to Sunday. Second, the Sabbath is a day of rest, not of worship. Third, the Sabbath was given to Israel as a covenant sign, not to the Church. Fourth, if Sabbath restrictions are to be placed on Sunday, does that mean that Sabbath sanctions will also be imposed? Will public stonings take place for Christians who break Sabbath regulations? These people want the “benefits” of observing a Sunday Sabbath without any penalties or sanctions. The Seventh Day Adventists and other Sabbath-keeping groups are especially hypocritical in this. Our position is that Sunday is a day set apart by the Church to meet together to worship and nothing else. If you want to eat at a restaurant after Church on Sunday, you have liberty. I remember the Blue Laws in Maryland while growing up in the 1970s and I always appreciated the “Sunday distinctives”, such as most business being closed, but I would have no right to impose that on anyone. Today, there is hardly any Sunday observance at all. Sunday is often the busiest shopping and travel day of the week.

⁸¹ Laurence Vance, *Archaic Words and the Authorized Version*, page 173.

Priests (Ex. 29:1); the Tabernacle and the vessels (Ex. 40:9); the Altar of sacrifice (Lev. 16:19); the Middle Court (1 Ki. 8:64); all the Firstborn of Israel (Num. 3:13); and God's Name (Mt. 6:9)."⁸²

I. 20:20 **"they shall be a sign between me and you"**

1. It is clear that the Sabbath is a sign between God and Israel, not between God and the Church or God and any Gentile nation. The Gentiles and the Church then have no business observing the Sabbath.¹

J. 20:21,22 God said He would pour out His fury upon Israel in the wilderness to consume them, but He changed His mind at the intercession of Moses. This is related in Exodus 32:9-14 **"And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he thought to do unto his people."**

K. 20:21,24 God complained that Israel was polluting His Sabbaths by not keeping them, not resting, not sanctifying the day. As in Nehemiah 13, the people were totally ignoring the Sabbath, in buying and selling and treating it as any other day.

1. The Lord mentions this in Matthew 12:5, **"Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"** The priests "profaned" the Sabbath every week but they were working for God, doing His ministry and service. In that context, it was lawful to work on the Sabbath.

2. You are also allowed to do good and to help people and animals on the Sabbath without polluting or profaning it.

a. Matthew 12:11,12 **"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days."**

L. 20:23,24 God said He would disperse them through the nations. This was stated in Deuteronomy 28. The scattering would be because they executed not God's judgments, and despised His statutes, and polluted His sabbaths, and were guilty of idolatry.

M. 20:26,31 Israel sacrificed her children to idols. They burned the firstborn to Moloch and Baal.

1. The **"gifts"** in Ezekiel 20:26 would be the children, who are to be considered a gift from God. Yet Judah murdered them in their Baal worship, as we murder ours in abortion mills.

2. 20:26 **"I polluted them in their own gifts"**

a. They were cursed by a blessing. The ordinances God have then were rejected and polluted, so they became a curse unto Israel instead of a blessing. These gifts would turn around and bite them. Consider a child, which is supposed to be a great blessing. If that child grows up wicked, it will be a curse to the parents. Local churches are supposed to be great blessings but if it goes apostate or gets the wrong man in as pastor, it will prove to be a curse.

⁸² Steven J. White, *White's Dictionary of the King James Language*, volume 2, pages 243-244.

N. 20:25,26 If Israel was determined to follow her idols, then God would judge them by giving bad direction, bad advice and a messed-up thought process. We see this today in America. One reason why our society is so insane is because God has taken away our ability to think straight. The ridiculous is now normalized and what is right and proper is mocked and rejected.

52. Israel in the Land 20:27-30

20:27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

20:28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

20:29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

20:30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

A. 20:27 Idolatry and practicing false religion are both blasphemy against God. Blasphemy is committed with the body, not just the mouth.

B. 20:28 The extent of their idolatry was extensive. The Jews were building pagan altars on every high hill and under every green tree. It was consuming their thoughts, even while God was giving them His law and was talking about His covenant.

1. This “sweet savor” and their “drink offerings” have two possible interpretations:

a. They were performing their sacrifices to God while at the same time thinking of their idolatry. If this is true, they were double-hearted. They were going through the motions of true worship while thinking of false worship. They may not have been openly able to practice their idolatry at times while in the land and in the wilderness but they certainly think about it, even while “sitting in church”.

b. It is possible that this is a reference to the actual practice of idolatry as we are told that they did occasionally practice their idolatry while in the land.

C. 20:28 Upon the death of Joshua, Israel did not drive out the heathen tribes (Judges 1:21-36). Instead they worshiped Baal (Judges 2:7-11). They used the land that God gave them and chose the most beautiful places for idol worship. Throughout the period of the Judges, Israel sinned against God and worshiped idols. Instead of honoring and obeying God, “every man did that which was right in his own eyes” (Judges 17:6; 21:25) and that included their worship (see Micah in Judges 17,18).

1. God brought Israel into the land after doing all His great works in Egypt. How did they thank the Lord for all His kindness? By going off into sin and apostasy.

2. Every time they saw a high hill, the first thought in their minds was “What a great place for a heathen altar!”

D. 20:29 **“What is the high place whereunto ye go?”**

1. This question was asked by the Lord in sarcasm. They were supposed to be heading to the temple for genuine worship yet God caught them going to their heathen temples.

E. 20:29 **“Bamah”**

1. A Hebrew word for “high place” that was used for idolatry. The word “Bamah” became a byword expressing the displeasure of Jehovah upon such places—a memorial of the guilt of the people.
2. “But the Israelites followed the custom of the country, and set up idol-worship on every high hill, and the word “high place” (“Bannah,” plural “Bamoth”) became a by-word (compare “Bamoth-Baal,” Josh 13:17). “Bamoth” occurs on the Moabitic stone, which records the erection of high places in honor of Chemosh. The name “Bamah” was thus a brand of the divine displeasure, and a memorial of the people’s guilt (Albert Barnes).”
3. It is related to a Hebrew word for “waste”.
4. Israel ended up with two centers of worship, Shiloh, where the tabernacle was, and Bamah, the center for idolatry. No nation can survive long with a divided heart, although the idolatry at Bamah and other “high places” would become more popular than Shiloh.
 - a. Today, the pseudo-Christian mega-church is more popular than the church that preaches and stands faithfully.

53. Israel in Exile 20:31,32

20:31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord GOD, I will not be inquired of by you.

20:32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

A. Israel in exile was no better than Israel before the Exodus, after the Exodus, in the Wilderness and in the Land. The same sins were being committed by the exiles in Babylon.

B. See also Ezekiel 20:26.

C. 20:32 The folly of idolatry. Israel was NOT supposed to be like the heathen nations. She was supposed to be unique, yet she fell to the lowest common denominator of the rest of the nations. Instead of worshipping the One True God, they degenerated to worshipping self-made idols of wood and stone.

54. God’s Judgment and Future Restoration of Israel 20:33-44

20:33 ¶ As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

20:39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

20:40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.

20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

20:44 And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

A. 20:32-35 Israel had always determined to be like every other nation (1 Samuel 8:5,20 **“And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations... That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.”**) instead of being separated and unique. This would lead to their downfall.

1. “God says that Israel will not be as the heathen (Eze. 20:32). From Ezekiel’s time to today, many Jews have wanted to and tried to assimilate into Gentile society. We see from Ezekiel’s prophecy that this was already in the mind of the Babylonian exiles. It has been a perpetual issue. A great many Jews have married Gentiles, raised their children as Gentiles, and basically forgotten or denied their Jewishness. The process of assimilation has increased since the 19th century. Before World War II and the Holocaust, large numbers of Jews in Europe were opposed to returning to the land of Israel, wanting to integrate into society, particularly in Germany and France. At the time of the First Zionist Congress in 1897, the majority of Jews were still opposed to the Zionist objective and large numbers were strongly opposed. The Rabbinical Council of Germany accused the Zionists of undermining the obligation to serve one’s fatherland, referring to the lands in which they were scattered. For example, of the 40,000 Jews who lived in Paris then, only about 1,000 were “strictly observant, with the rest seeking to assimilate, in various degrees into French society” (Leslie Stein, *The Hope Fulfilled*). It was not until after Hitler’s Holocaust that a majority of Jews coalesced in favor of a Jewish homeland in “Palestine.” Today a large percentage of Jews are “secular” and have little to nothing to do with religious Judaism. But God said through Ezekiel, “that which cometh into your mind shall not be at all, that ye say, We will be as the heathen...” (Eze. 20:32). This promise has been fulfilled, and God is the only reason that Israel has been preserved as a distinct people. Never in history has another people been scattered among the nations for millennia and retained their national identity and language. It is

one of the greatest miracles of human history and is irrefutable evidence of the divine inspiration of the Bible that prophesied it.”⁸³

2. 20:33 **“I will rule over you”**

- a. Whether Israel wants God to rule over them or not. It seemed they rather would have the Syrians, Greeks or Romans to rule over them than God. See also 1 Samuel 8 when Israel rejected God to rule over them and demanded a king instead.
- b. God will rule over Israel in the Millennium.
- c. God will rule over all nations whether they want Him to or not, and it will not be put up to a vote. God does not abide by “democracy”.

B. 20:34 This promise goes beyond Israel coming back from their exiles. Prophetically, it involves the calling out of Israel today from the countries she dwells in and returning to the land. This has been happening since 1948 and will continue up until the Tribulation. It will be fulfilled in the Millennium.

C. 20:35-37 God will plead with Israel during the tribulation regarding her sins and apostasies. This is one of the purposes of the tribulation period (Ezekiel 20:37).

D. 20:37 **“I will bring you into the bond of the covenant”**

1. The New Covenant, which is millennial and made with Israel.
 - a. Jeremiah 31:31-33 **“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”**
 - b. See Ezekiel 36:26-30.

2. 20:38 Rebellion will be purged out of Israel and will not be allowed to enter the land.

E. 20:38 **“sojourn”** The current and later exiles and scatterings of Israel would be temporary. God would eventually bring Israel into their own land in the Millennium permanently.

F. 20:39 God says to go ahead and keep rebelling and worship idols. They were dedicated to it anyway, so God says for these rebels to keep in their sin since they had no intention of stopping and repenting anyway. God will allow the rebels and idolaters to follow their sins to their doom. But do so openly, without profaning His name. If you are going to sin, do so without trying to do so in a religious manner and without trying to drag God’s name into your sin in order to justify it.⁸⁴

G. 20:40-44 Despite the sins of that current generation and of their fathers, God would welcome the faithful Jews who kept the commandments and who followed God. There would be faithful people in the land who would worship and serve God only.

H. 20:40-44 A prophecy of a new temple, which Ezekiel will describe in Ezekiel 40-48.

1. 20:41 They would serve God there.
2. 20:41 They would offer sacrifices there.
 - a. The Levites will minister to God by sacrifices and offerings in Ezekiel 40:41,42; 44:11; 46:24.
 - b. We don’t know exactly what offerings will be required in the Millennial temple,

⁸³ David Cloud, *Ezekiel*, pages 106-107.

⁸⁴ We see many churches pushing sodomy and transgenderism in the name of Christianity. If you are going to do that, at least do it outside the church and stop trying to justify such perverse positions using Scripture. This is what Israel was doing and God did not want sin being committed “in His name”.

whether the exact Levitical offerings of Leviticus 1-10 or a modified edition thereof. We do read of sin offerings, trespass offerings, meat offerings, burnt offerings, peace offerings (Ezekiel 40:39; 45:15). There will be the sacrifice of lambs, rams, bullocks, and goats (Ezekiel 45:23; 46:4-7). There will be a daily morning burnt offering consisting of a lamb and a meat offering (Ezekiel 46:13). There will be kitchens in the temple for boiling and baking the offerings (Ezekiel 46:20).

3. 20:42 Israel would be regathered from all lands, never to be removed again.
 - a. There are no "lost tribes" of Israel, a teaching so popular with "British Israelism" to justify the transfer of the Jewish kingdom promises to the British Empire. The entire nation will be brought back to the land in the Millennium.
4. 20:41 God will accept their service and sacrifices.
5. 20:43 In that day, Israel will remember their sins and rebellions and mourn for them and abhor them.
6. 20:44 The entire nation of Israel will be converted in the Millennium.

55. Prophecy Towards the South 20:45-49

20:45 ¶ Moreover the word of the LORD came unto me, saying,
20:46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;
20:47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; 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 burned therein.
20:48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.
20:49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

- A. 20:46 "Direct this prophecy toward a specific area or people."
- B. 20:46,47 The "South" would be southern areas of Judah, the Negev desert.
- C. 20:47 God would kindle a fire and devour every green tree, even dry trees, in the South.
 1. 20:47 The flame would not be quenched.
 2. 20:47 All faces will be burned.
 3. 20:48 It will be obvious to everyone that this judgment was of the Lord.
 4. The Babylonians would move through this area like a fast-moving forest fire, consuming everything in its path.
- D. 20:49 **"Doth he not speak parables?"**
 1. When Ezekiel gave this prophecy (and others), it was hard to interpret. People would complain to Ezekiel "Can't you speak plainly?" or "He's crazy! He's a nut!"
 2. The Lord spoke in parables for two reasons:
 - a. To illustrate truth with mental pictures.
 - b. To keep the truth from some people.
 - i. Matthew 13:10-13 **"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he**

hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.”

ii. The Lord may give revelation and information but it is clear that there are some people that God does not want to understand truth because of their rebellious attitude and hard heart. That is why the Bible seems like a hard book to read and understand. God will not reward the unbelieving or lazy reader with any revelation. He will reward those who work at it, study, pray and who really want to know what God is saying.

20:46 AV

ESV

LSV

46 Son of man, set thy face **toward the south**, and drop *thy word* toward the south, and prophesy against the forest of the south field;

46 “Son of man, set your face toward the southland; preach against the south, and prophesy against the forest land in the Negeb.

46 “Son of man, set your face toward Teman and speak, dripping out *words*, against the south and prophesy against the forest land of the Negev

“toward the south” The LSV uses “Teman” while the ESV basically agrees with the Authorized Version. The ESV and LSV also used “Negev” instead of the “south”.

EZEKIEL CHAPTER 21

56. The Sighing Prophecy Against Israel 21:1-7

21:1 And the word of the LORD came unto me, saying,

21:2 Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,

21:3 And say to the land of Israel, Thus saith the LORD; Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

21:4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

21:5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

21:6 Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.

21:7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because 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 shall be brought to pass, saith the Lord GOD.

A. 21:2 This prophecy is directed against Jerusalem, the temple court and the land of Israel.

1. These are the three “targets” of God’s judgment.

B. 21:3 Unfortunately, the righteous would suffer along with the wicked in this judgment but that is often the case in time of war and even in natural disasters. Even in “normal” times, the righteous suffer from the misdeeds of the wicked. Righteous people in any country suffer from the wicked programs of their government, for example. A righteous man has to pay \$5 for a gallon of gas just as the wicked man does because of the stupid and evil energy policies of the government. These policies affect the wicked and the righteous alike.

C. 21:5 Once God pulls His sword, He will not sheath it again until He is finished with His judgment.

1. Police often say “Don’t draw your weapon unless you plan to use it”.

2. The sword represents the violence of the Babylonian invasion. This “sword of the Lord” would be Babylon as the instrument of God’s judgment.

D. 21:6 The “sighing” can be annoying but here, it is an expression of extreme displeasure and God exasperation with Israel.

1. 21:7 Ezekiel’s hearers would ask him “why are you sighing?” Ezekiel would answer because of the weight of these tidings he would bear. They were that bad.

57. The Sword is Furbished 21:8-17

21:8 ¶ Again the word of the LORD came unto me, saying,

21:9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

21:10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every tree.

21:11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

21:12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh.

21:13 Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord GOD.

21:14 Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.

21:15 I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.

21:16 Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set.

21:17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

A. 21:9 The sword again, this time it is sharpened and furbished, indicating that the slaughter was coming. God prepared His instruments of judgment and now, it was time to use them.

B. 21:10 The destruction was at the doorstep, yet it appeared that some people were ignoring, or at least were trying to ignore, the impending slaughter and were making mirth. These people were going on with their "social calendar" and were still going to their football games and were going to the beach on the weekends, instead of spending time preparing for utter destruction and spending time on their knees in repentance and prayer. People **MUST** have their entertainment and vacations, regardless of anything else. If the Super Bowl was ever cancelled for any reason (even if the Chinese paratroopers were landing in Washington), there would be riots in the streets.

1. 21:12 Instead of making mirth, people should be crying and howling.

2. Many preachers spent their pulpit time in jokes and levity rather than in solid Bible exposition and earning.

C. 21:10 **"the rod of my son"**

1. This is an Old Testament revelation that God has a Son.

a. Proverbs 30:4 **"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"**

2. The Bible truth of the Trinity is clearly seen in verses like this.

3. There will be a rod out of the stem of Jesse in Isaiah 11:1 (**"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."**)

4. Rods are used to bring judgments.

a. Rods are used to comfort people, even in Psalm 23:4 **"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."**

b. Moses had a rod to bring judgments upon Egypt. It's called **"the rod of God"** in Exodus 4:20; 17:9; Job 21:9

d. Assyria is called the **"the rod of mine anger"** in Isaiah 10:5,24. They would be struck down with the rod in Isaiah 30:31.

e. There is the **"rod of his mouth"** in Isaiah 11:4.

f. Jeremiah 51:19,20 mentions **"Israel is the rod of his inheritance"**. Whose inheritance? Christ's. Israel is the inheritance of Christ and He will rule over them and over the whole earth with a rod of iron in Psalm 2:9 (**"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."**).

g. Lamentations 3:1 mentions the **"rod of his wrath"**.

D. 21:10 The sword has been polished so that it glitters before it does its terrible work.

E. 21:11 The **"slayer"** would be Babylon, who would be the instruments of God's judgment.

F. 21:10,13 **"contemn"**

1. Archaic form of "condemn". From the Middle English *contempnen*, to slight, from Latin *contemnere*: *com-*, intensive, *com-* + *temnere*, to despise, from the French "contemner". It is the action of treating someone or something in a scornful or contemptuous manner.

G. 21:14 **"let the sword be doubled the third time"**

1. "Some translators interpret the description of the invasion as coming three times and doing double damage the third time. This may be a reference to Nebuchadnezzar's three invasions of Jerusalem in 605, 597, and 586 B.C., the last invasion being twice as bad as the other two. Another preferable translation is that the sword would strike twice or even three times. This suggests that the invasion would come fast from several different angles, that the sword would double or triple itself in its influence. The invasion would be unusually devastating. Even the great among the people would not escape."⁸⁵

2. Warren Wiersbe, in his commentary, simply has it as "The invading soldiers would be so effective that one swordsman would do the work of three."⁸⁶

H. 21:14 **"privy chambers"** private chambers. They thought they could hide and "ride out the storm" of the invasion but the sword came for them, too.

1. **"privy"** comes from a French word "prive" which means something private or having private information.

I. 21:15,16 There was no escape from Jerusalem. The sword was at each gate. The Babylon army cut off all escape routes. It did not matter which a man fled, he would run right into the Babylonian army and would be either killed or taken prisoner.

58. Choosing the Path of the Invasion 21:18-24

21:18 ¶ The word of the LORD came unto me again, saying,

21:19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

21:20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21:21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.

21:22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

⁸⁵ Thomas Constable, *Ezekiel*, page 104.

⁸⁶ Page 1308.

21:23 And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

21:24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

A. 21:19-21 Ezekiel is told to draw a map of the area and to trace two routes for the King of Babylon to follow. One led to Jerusalem and the other to Rabbath, capital of Ammon. Ezekiel pictured the king here at the crossroads. Which city would be destroyed first, the Ammonites or the Jews? Eventually, both would be destroyed, it was just a question of what would Nebuchadnezzar go after first. It would be Jerusalem.

1. Prophetically, it is possible that the Antichrist will make a similar consideration of the best invasion route to take toward the end of the tribulation, eventually deciding to head for Jerusalem instead of southern Israel.

B. 21:21 **“he looked in the liver”** Nebuchadnezzar used divination to determine his next move. This would involve killing an animal and then looking unto the entrails. Depending on what he saw is how he would react.

1. He also **“consulted with images”** in asking counsel from his idols that he took with him in these campaigns,

2. He **“made his arrows bright”** in dropping arrows from a quiver to see how they landed. This may have also involved writing the names of the cities on the arrows or a bright spot was made at different places on arrows to signify different cities. He took two arrows, writing upon one Jerusalem, and upon the other Rabbath. He then put them into a quiver together, he took one out, being blindfolded; upon which seeing Jerusalem written, he divined that he should go with success against Jerusalem.

3. Nebuchadnezzar brought his armies from Babylon northwest along the Euphrates and then south to Rabbath in northern Syria. There he stood at a crossroads. He could attack southwest on the Coastal Highway to Jerusalem. Or he could attack south on the King's Highway east of the Jordan River to Rabbath of the Ammonites. These are two of the cities that had formed an alliance to rebel against Babylon.

4. Rabbath was a crossroads on the international trade routes east-west so it was a major city with strategic importance. Nebuchadnezzar would use the city as a military base.

C. 21:22 Both Judah and Ammon had proved to be disloyal vassal states; they had both rebelled against Babylon in 593 B.C. The lot fell to go against Jerusalem and to besiege it rather than Rabbath. The Lord controlled the heathen means that Nebuchadnezzar used to determine what He should do.

1. Proverbs 16:33 **“The lot is cast into the lap; but the whole disposing thereof is of the LORD.”**

2. Proverbs 21:1 **“The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.”**

3. Jeremiah 27:6 **“And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.”**

D. 21:23 **“And it shall be unto them as a false divination in their sight”**

1. Nebuchadnezzar's advisors probably wanted to attack Ammon first but God overruled all the divinations and directed the attack to go against Jerusalem first.

59. The Fall of the Wicked Prince 21:25-27

21:25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

21:26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

A. 21:25 Historically, this is Zedekiah and his fall. He swore to God before Nebuchadnezzar that he would be true to his trust but he broke his word and sought help from the Egyptians, who turned out to be a major disappointment for Zedekiah. Zedekiah was eventually left "high and dry." There was no one to help him and no hope for him. No one who wanted to help a sure loser.

1. Zedekiah wasn't even referred as the "king" here but only as a "prince", and a wicked one at that.
2. If this applies to the Antichrist, and if he is a "prince of Israel", will be the political head of the state of Israel at some point in the tribulation?
3. Zedekiah was called "profane and wicked". "The prophet may seem here to forget himself in speaking so opprobriously of the prince, which the law forbade, Exod. xxii. 28. Eccl. x. 20, they might neither think nor speak evil of the ruler, nor wish evil to him; and here Ezekiel calls Zedekiah the prince of Israel, profane, and wicked: and in so doing he sinned not; for being a prophet, he was to give out what the Spirit of God gave in, and moved him unto. So dealt Jeremiah by Coniah, calling him "a despised broken idol, a vessel wherein was no pleasure," chap. xxii. 28. They would not flatter princes, by being false to truth. When it is done from a private and depraved spirit, then it is ill."⁸⁷

B. Prophetically, this is clearly the Antichrist.

1. He is profane
 - a. He defiles everything he touches and turns the holy into something unholy.
2. He is wicked
3. He is a prince of Israel in that he is a Jew
4. His day has come in his destruction at Armageddon
5. His iniquity shall come to an end
6. His diadem and crown will be removed at his defeat at the second coming.

C, 21:26 This would be the end of the throne of Israel and Judah until the Millennium. Israel would be either under foreign occupation or scattered to the nations after the exile and would have no functioning monarchy or self-rule.

1. The Antichrist will have a crown, as he will be a "king" but it will be taken from him at Armageddon.

D. 21:26,27 God will "exalt him that is low, and abase him that is high" in that the social structure of Israel will be destroyed. The proud and haughty shall be brought down low where the weak and poor shall be exalted when the Babylonians come.

1. God enjoys nothing better than deflating the pride of the haughty and arrogant.
2. The poor, who had no land, were given the land of the rich, who were either killed or exiled. The rich had their land taken from them and they were reduced to poverty.
3. 21:27 The three "overturns" show the extent of this overturning of Hebrew society in this day. The triple uses indicate:

⁸⁷ William Greenhill, *Ezekiel*, page 531.

1. An intensifier. Hebrew will often repeat something to indicate it as being intensive.
2. There would be three things God would overturn in judgment, which could include the three pillars of any society:
 - a. Church
 - b. State
 - c. Family

E. 21:27 “**until he come whose right it is; and I will give it him**”

1. Millennial, as this refers to Christ. The kingdoms are Christ’s by divine decree (Psalm
- 2) and the Father will give Christ all kingdoms in the millennium.

21:26 AV	ESV	LSV
26 Thus saith the Lord GOD; Remove the diadem , and take off the crown: this <i>shall</i> not <i>be</i> the same: exalt <i>him that is</i> low, and abase <i>him that is</i> high.	26 thus says the Lord GOD: Remove the turban and take off the crown. Things shall not remain as they are. Exalt that which is low, and bring low that which is exalted.	26 thus says Lord Yahweh, ‘Remove the turban and take off the crown; this <i>will</i> no longer <i>be</i> the same. Make high that which is low and make low that which is high.

“**diadem**” The ESV and LSV remove the crown and replace it with “turban”.

21:27 AV	ESV	LSV
27 I will overturn, overturn, overturn , it: and it shall be no <i>more</i> , until he come whose right it is; and I will give it <i>him</i> .	27 A ruin, ruin, ruin I will make it. This also shall not be, until he comes, the one to whom judgment belongs, and I will give it to him.	27 ‘A ruin, a ruin, a ruin, I will make it. This also will be no more until He comes to whom the <i>legal</i> judgment belongs, and I will give it <i>to Him</i> .’

“**overturn**” The ESV and LSV had “ruin”.

60. Prophecy Against the Ammonites 21:28-32

21:28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering:

21:29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.

21:30 Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

21:31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy.

21:32 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 the LORD have spoken it.

A. The Ammonites would also be destroyed by the Babylonians for similar sins that Israel also was guilty of. They also rebelled against Nebuchadnezzar and would suffer the same fate as Judah.

1. The Ammonites were descendants of Lot's younger son (Genesis 19:38). They were bitter enemies of Israel.

B. 21:29 Ammon had her own false prophets that were prophesying the same false hope and lies that the prophets of Judah were doing. The prophets of Ammon would fail just as the false prophets of Judah did.

C. 21:32 They would be fuel for the fire and would be utterly destroyed and remembered no more. Except for Bible students and archeologists, who even knows who the Ammonites were today?

EZEKIEL CHAPTER 22

61. The Sins of Jerusalem 22:1-12

22:1 Moreover the word of the LORD came unto me, saying,

22:2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

22:3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

22:4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself 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 heathen, and a mocking to all countries.

22:5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

22:6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

22:7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

22:8 Thou hast despised mine holy things, and hast profaned my sabbaths.

22:9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

22:10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

22:11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

A. 22:2 Ezekiel was to judge Jerusalem, "that bloody city" by giving a listing of the sins of Jerusalem.

B. 22:4 Even though Israel is a prosperous, high technology state today, she is still despised by most nations and even the "Palestinians" are preferred over her. Israel still does not have the respect of the other nations. She has been despised since the Babylonian exile and will be until the Millennium.

C. The sins and abominations of Jerusalem:

1. 22:2,3,6,9,12 It is a bloody city, a city of violence.

a. Nineveh was also called "the bloody city".

i. Nahum 3:1 **"Woe to the bloody city! it is all full of lies and robbery; the prey departeth not".**

b. How many American cities are bloody with their violence and killings, not to mention the blood that is shed in abortion clinics?

c. The violence in Judah and Jerusalem is mentioned many times in the prophets.

- i. Psalm 106:38 **“And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”**
 - ii. Isaiah 1:21 **“How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.”**
 - iii. Jeremiah 6:7 **“As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.”**
 - iv. Ezekiel 7:23 **“Make a chain: for the land is full of bloody crimes, and the city is full of violence.”**
 - v. Ezekiel 11:6 **“Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.”**
 - vi. Ezekiel 22:27 **“In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.”**
 - vii. Ezekiel 24:6 **“Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.”**
 - viii. Micah 3:10 **“They build up Zion with blood, and Jerusalem with iniquity.”**
- d. There was the murder of prophets in Jeremiah 26:20-23 **“And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah: And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.”**
- 2. 22:3,4 It was a city of idolatry.
 - a. There was the murder of children in sacrifice to Moloch.
 - i. Psalm 106:37,38 **“Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.”**
- 3. 22:4,5 Jerusalem had become a “mocking of all countries.”
 - a. Other nations knew of Jerusalem’s sins and hypocrisy. They knew what Jerusalem was supposed to be and what they professed to be, but also knew what Jerusalem really was, a spiritual sewer instead of the City of the Great King.
 - i. Matthew 5:35 **“Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.”**
 - b. When wicked nations mock you for your wickedness, you know you have a serious problem.
 - c. 22:5 **“infamous”**. Jerusalem had a reputation, but it was not a good reputation of the reputation they should have had.
- 4. 22:6 The princes shed blood.
 - a. The violence started at the top of society and trickled down to the people.

5. 22:7 They set light by their fathers and mothers by showing no respect to their parents. This would speak to the breakdown of the family and of parental authority. The children would be running wild.

a. The problem with this is that if the parents aren't raising their children, someone else is. Either the education system or the media or the State.

b. Today, the public school system is trying to destroy a whole generation of children and young people by continually pushing sodomy and transgenderism, while trying to hide of from their parents. This is done with the blessing and support of the news media, the entertainment industry and the government. Parents who show up at school board meetings to complain are labeled as domestic terrorists and are investigated by the FBI. The public school cartel is trying to undermine and destroy parental authority over their children just like the leaders in Judah were doing.

c. This was the violation of the fifth commandment.

i. Exodus 20:12 **"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."**

6. 22:7 They oppress the stranger, the non-Jew. They were cheated, swindled and discriminated against.

a. God's law forbade oppression of strangers.

i. Exodus 22:21 **"Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt."**

ii. Leviticus 19:33 **"And if a stranger sojourn with thee in your land, ye shall not vex him."**

iii. Leviticus 25:14 **"And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:"**

b. Needy strangers were to be relieved without thought of reward.

i. Leviticus 25:35,36 **"And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee."**

7. 22:7 They vex the fatherless and the widow, or the poor and powerless. They had no defense against the rich and powerful who devoured their houses and lands.

a. God had commanded, **"Ye shall not afflict any widow, or fatherless child"** (Exodus 22:22). He also said **"Cursed be he that perverteth the judgment of the stranger, fatherless, and widow"** (Deuteronomy 27:19).

b. Think of the widow in 2 Kings 4, whose husband died and left her with debts. Instead of having compassion on her, the cruel creditor was ready and eager to take her sons as slaves and leave her in utter destitution.

c. This practiced continued even to the Lord's day, where Jesus condemned the Pharisees who devoured widows' houses in Matthew 23:14 (**"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."**).

8. 22:8 They despise the things of God.

a. They attack the church, the Bible, Christians, Christian schools, preachers...

9. 22:8 They profane the sabbath.

a. God called them "my sabbaths".

b. Since the sabbath is a covenant sign between God and Israel (Ezekiel 20:12), Israel was profaning the covenant with God and was rejecting it. They treated

- the sabbath as any other day, this despising that special covenant relation they had with God.
- c. They dirtied the sabbath, soiled it, counted it as an unclean thing by their continual violations of it.
10. 22:9 They “eat upon the mountains”.
- a. This involved various practices of idol worship.
11. 22:9 They carried tales to shed blood.
- a. This involved bringing false charges against people to have them killed or punished. This was a violation of the sixth and ninth commandments.
- i. Exodus 20:13 **“Thou shalt not kill.”**
- ii. Exodus 23:1 **“Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.”**
- iii. Leviticus 19:16 **“Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.”**
- c. Ahab and Jezebel and the men of Jezreel committed this sin against Naboth (1 Kings 21).
- d. The chief priests and scribes committed this sin against Jesus,
- i. Matthew 26:59 **“Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death.”**
- e. Jews of various synagogues committed this sin against Stephen (Acts 6:8-12).
12. 22:9 They commit lewdness.
13. 22:10,11 They commit incest (“discovering nakedness”).
- a. The guilty parties were not just defiling her, but doing so in a lewd manner, which went above and beyond the currently sexual deviancy that was the norm during these days. We can only imagine (if we must) what this would have involved.
- b. 22:10 The **“setting apart for pollution”** would be a woman who was unclean after childbirth or who was having her period. Sex with a woman was unlawful during these periods but no one cared. It was being done by the men and by the women involved, either willing or unwilling. If unwillingly, then these women were being raped.
- c. 22:11 Immorality and adultery were rampant and commonplace.
14. 22:12 They pay and take bribes, which many times led to violence. Corruption was the norm and “money talked”.
- a. It sounds like they hire “hitmen” to kill people and they pay people to commit violence. We say this in 2025 with people paying and support groups like Antifa (a fascist organization) and “Black Lives Matter” (a violent, fascist, racist organization) to destroy the inner cities of many American cities.
15. 22:12 They take and charge usury, in charging interest on loans to their brethren.
- a. This was forbidden.
- i. Exodus 22:25 **“If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.”**
- ii. Leviticus 25:35,36 **“And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.”**

iii. Deuteronomy 23:19 **"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury."**

b. excessive interest rates were probably charged, which bankrupt the needy who may have been forced to take out such loans because of their dire economic conditions. When they could repay the loans, their lands and even their children could be seized.

i. 2 Kings 4:1 **"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen."**

c. They were guilty of financial mis-dealings and extortion.

16. 22:12 They forgot God. This is seen by the constant violations and ignoring of God's law. And it was deliberate. They knew God and His law but chose to ignore it and set it aside.

D. 22:6 It was the princes who were guilty of these sins. The government was totally corrupt and so was every politician and government official. This would eventually trickle down to the people.

1. These sins will probably also reflect the moral condition of Israel just before the Tribulation period.

62. God's Judgment Upon Jerusalem 22:13-16

22:13 ¶ Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

22:14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.

22:15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

22:16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

A. 22:14 **"Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?"** What a question!

1. There were probably some who were daring God to bring judgment. They were bragging they could take anything that God could throw at them. They could handle it! God wasn't going to break them or humble them!

2. Amos 5:18 shows that some people were actually desiring the Day of the Lord (**"Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light."**)

3. Today, we have some "shortwave radio Christians" (Christians who get their theology from wacko preachers on the shortwave radio) who believe the same way. They scoff at the rapture, mocking those who hold to the rapture as waiting for the "Holy Ghost Helicopter" to take us up. Or they believe that we are too weak to endure the tribulation. These boys are ready to the tribulation. They have their mountain fortress (which is off the grid) with their solar panels and gardens and stocked food and thousands of rounds of ammo and buried guns. They are waiting for the "United Nation troops" to try to drag them off to the government concentration camps. They are almost eager for these events to start. But they have no idea what they are waiting for. This is not a game and they are not "G. I. Joe". This is the "read deal".

4. Another example would be the Christian Reconstructionists. Remember “Y2K”? Civilization was supposed to collapse on January 1, 2000 because the computers were all supposed to crash. These people were hoping for the fall of civilization so they could rebuild their version of a theocracy on the ashes. Yet it did not happen, and the Reconstructionist movement and its major mouthpiece, Gary North, were discredited.

a. America is not ready for tribulation. We are not the same people that fought two world wars and went through a depression. Americans are soft, spoiled and entitled. We fall to pieces if the wi-fi is down for 5 minutes and we whine when gas is \$5 a gallon where in some counties, they pay \$15 a gallon. Our heart as a nation is not able to endure the workings of God in judgment against us. We cannot endure prosperity. How do we think we will endure hardship?

5. Can your heart endure in this day? Are you strong enough? Are you spiritual enough? Jerusalem would be destroyed, and the suffering would be incredible. Can you handle it? Or will you fall to pieces when you see that day? Many people will boast and beat themselves on the chest and declare they are ready for anything God throws at us, but they severely underestimate the extent and severity of these judgments, especially these upcoming tribulation judgments.

a. Practically, are you ready for the trials and tribulations that come in the Christian life? If you live godly, you will suffer persecution (2 Timothy 3:12 **“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”**) and man is born unto trouble as the sparks fly upward (Job 5:7 **“Yet man is born unto trouble, as the sparks fly upward.”**). Can your heart endure trial and trouble? Will it deepen your faith, or will you quit on God and will your faith collapse?

b. If Christianity has any practical worth, it is for helping us to deal with times of trouble.

6. The tribulation period is nothing to be desired. It will be the worst seven-year period this world will ever know. The death toll could go into the billions. The world will be decimated. Never mind about so-called “climate change”. The tribulation will be a million times worse in terms of ecological damage to the earth. No one will be able to endure, not even the strong men or the mighty men.

A. Revelation 6:15,16 **“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.”**

B. 22:15 This was literally fulfilled as Israel would wander the nations, especially from A.D. 70-1948.

1. One purpose of the exile was to cleanse Israel of her sins. It did work to a degree as the Babylonian captivity seemed to cure Israel of her idolatry, but she then went into another apostasy, formalism and legalism.

C. 22:16 Any riches Israel would have in her exiles and wanderings, she would have to carry and find in herself, as the nations would not help her or pity her. She kept her heritage, culture, religion and language intact for thousands of years as these things make a culture and a people. The only thing missing was the land, which they got back in 1948.

1. By their sins and rebellions, the inhabitants of Jerusalem had forfeited any spiritual inheritance they may have had. God could cast them off. Their inheritance will be themselves; sin, death, suffering, judgment and hell. They wrote out their own inheritance by their wickedness.

22:13 AV**ESV****LSV**

13 Behold, therefore I have smitten mine hand at thy **dishonest gain** which thou hast made, and at thy blood which hath been in the midst of thee.

13 "Behold, I strike my hand at the dishonest gain that you have made, and at the blood that has been in your midst.

13 "Now behold, I have struck My hand at your greedy gain which you have acquired and at the bloodshed which is among you.

"dishonest gain" The LSV has "greedy".

21:16 AV**ESV****LSV**

16 **And thou shalt take thine inheritance in thyself** in the sight of the heathen, and thou shalt know that I *am* the LORD.

16 And you shall be profaned by your own doing in the sight of the nations, and you shall know that I am the LORD."

16 "You will profane yourself in the sight of the nations, and you will know that I am Yahweh."""

"**And thou shalt take thine inheritance in thyself**" The ESV and LSV has the idea of profaning yourself

63. The Furnace of Judgment 22:17-22

22:17 And the word of the LORD came unto me, saying,

22:18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

22:19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

22:20 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 fury, and I will leave you there, and melt you.

22:21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22:22 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 the LORD have poured out my fury upon you.

A. 22:18-22 Because of their sin, Israel lost her value with God.

1. She had become dross, worthless metals, the slag residue of the furnace.
2. They would experience the heat of the furnace of God's judgment. This will not be the fire of purification; it will be the fire of wrath, which is repeated four times (22:20-22).
3. Lamentations 4:1 "**How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.**"
4. The Jews now were so corrupted, so wicked, so unprofitable, that the Lord was casting them off. Jeremiah 6:30, "**Reprobate silver shall men call them, because the Lord hath rejected them.**"

5. "Dross" is not bettered by the fire: put it into the fire time after time, it abides so still. God had oft put the Jews into the furnace of affliction, and heated the furnace sometimes very hot, but they were the same still: they had been in the Egyptian fire, 2 Kings xxiii. 33; in the Syrian and Chaldean fire, chap. xxiv. 2, and other fires; but none of them did them any good: Jer. v. 3, "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction;" and not only did the prophet complain thus, but the Lord himself; chap. ii. 30, "In vain have I smitten their children; they received no correction:" they were nothing the better for all God's blows and fires, "dross" they were, and "dross" they continued."⁸⁸
6. 22:20 The heat of God's fury would be so intense that it would melt Israel in God's furnace.
7. The blowing of 22:21 had to do with blowing on a fire to heat it up. The Lord would blow on Israel to heat up the furnace of affliction.

64. Condemnation of the Priests 22:23-31

22:23 ¶ And the word of the LORD came unto me, saying,
22:24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.
22:25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.
22:26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.
22:27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.
22:28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.
22:29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.
22:30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.
22:31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

- A. God now goes after the priests and prophets. Today, they would be the preachers and pastors. There was a great failure among the spiritual leadership to stand up to the apostasy and corruption, as many of them were also promoting it.
- B. 22:24 The land was filthy and unwashed by rain.

⁸⁸ William Greenhill, *Ezekiel*, page 545.

1. The Lord kept trying to cleanse the land, but the Jews kept defiling it. They would rather live in spiritual filth than in the glories of holiness.
 2. John 3:19 "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."
- C. 22:24 **"Day of indignation"**
1. A term used to describe the Tribulation period. The land would be seriously profaned by both Israel and the Antichrist in the Tribulation.
 2. The list of sins below will be the same sins being practiced in Israel leading up to the Tribulation period.
- D. Sins of the prophets and priests:
1. 22:25 They were engaged in a conspiracy. What they did, they did deliberately, and they all had agreed together to do the sins they were doing.
 2. 22:25 The devoured souls as a lion would devour its prey (also Ezekiel 22:27 but compared to wolves).
 - a. Sin debases people and turns them into beasts.
 - i. Psalm 32:9 **"Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."**
 - ii. Proverbs 7:21-23 **"With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life."**
 - iii. 2 Peter 2:18-22 **"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."**
 3. 22:25 Greed for money.
 - a. The "filthy lucre" of:
 - i. 1 Timothy 3:3 **"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;"**
 - ii. 1 Timothy 3:8 **"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;"**
 - iii. Titus 1:7 **"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;"**
 - iv. Titus 1:11 **"Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."**

v. 1 Peter 5:2 **"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;"**

- b. Money and gain have caused the corruption of many preachers.
- 4. 22:25 Were they guilty of murder? They were responsible for making many widows.
 - a. They multiplied widows instead of families.
- 5. 22:26 They violated God's law.
 - a. They would break all Ten Commandments and probably most, if not all, of the 613 Torah laws that rabbis listed.
 - b. The priests were supposed to teach, promote and uphold the law, yet they became its worst offenders. Today, we would say all the preachers and ministers have gone rotten and apostate.
- 6. 22:26 They profaned the holy things of God.
- 7. 22:26 They put no difference between the holy and the unholy.
 - a. No idea or practice of separation.
 - b. They were unable to define sin. It's these sorts of "preachers" that would fly a sodomite "pride" flag in front of their churches or who would have drag queens in to teach their Sunday School classes.
 - c. They defiled the holy things and profaned and degraded them so much that they also became unclean. This is involved in the feasts, festivals, worship, home religion, Scriptures.
 - i. Scriptures are corrupted when they are retranslated. We have this today in over 200 translations of the English Bible, in the desperate attempt by the apostate church to profane our Authorized Version.
 - ii. Worship is corrupted by bad preaching, modern music and a lack of standards and respect for the service.
 - d. Politically, we have "Christians" today who invoke the Bible and the name of God in trying to support abortion, sodomy, adultery, transgenderism and other forms of sin and perversion. They use holy things to support and promote unholy things.
- 8. 22:26 They ignored the sabbath.
 - a. This is a continual complaint by God. You could gauge Israel's spiritual condition by their attitude regarding the Sabbath. When they kept it, they were okay. When they went apostate, their attitudes toward the Sabbath followed.
 - b. To profane holy things and the Sabbath was to profane God Himself.
- 9. 22:27 They shed blood.
- 10. 22:27 They destroyed souls.
 - a. They are likened to ravening wolves, which is a way of showing just how cruel and unmerciful they had become.
 - i. Such violence and disregard for life is a sign of a dying culture.
 - b. "So tyrants are wolfish in this respect. Adoni-bezek, was not he such, when he cut off" the thumbs and toes of seventy kings? Judg. i. 7. Was not Herod a ravenous wolf, who sucked the blood of all the children in Bethlehem, and the coasts thereof, under two years old? Matt. ii. 16. What a she-wolf was Athaliah, who murdered all the seed royal! 2 Kings xi. 1. What a cruel, bloody wolf was Menahem, who ripped up all the women with child in Tiphseh! 2 Kings xv. 16. And was not Manasseh a mighty blood-sucking and ravenous wolf, who filled Jerusalem with innocent blood from one end to the other? 2 Kings xxi. 16. Jehoiakim and Jehoiachin were lions and wolves, that caught the prey, and

devoured men, Ezek. xix. 3, 6; and in Zedekiah's days the princes and riders were such, as filled the land with "bloody crimes," Ezek. vii. 23."⁸⁹

11. 22:27 They received dishonest gain.

a. Apostasy and compromise usually pays well in the coin of this world.

12. 22:28 They used untampered mortar.

a. They used weak, flimsy, unreliable material in their building.

b. Preachers today use corrupt Bible versions, sing weak music and attack the Bible in their sermons. You cannot build anything of any lasting value with such inferior materials.

13. 22:28 They saw vanity.

14. 22:28 They divined lies in saying that the Lord had spoken when He had not spoken.

E. Sins of the people of the land (Ezekiel 22:29) ("like people like priest"):

1. They used oppression.

2. They used robbery.

3. They vexed the poor and needy,

4. They oppressed the stranger.

5. The people had no good and positive spiritual role-models and examples to follow from their priests and the priests were as bad as everyone else. Thus, the people sank to the same level as their leaders.

F. 22:30 The spiritual situation was very bad. Was there an honest man? A genuine preacher? A faithful priest who could do the will of God and be faithful in delivering the words of God? If God could find such a man back in Israel (not among the exiles), then God would not have destroyed the land. But there no such men in the land. Every priest, prophet and scribe had surrendered to the spirit and sins of the age.

1. **"Make up the hedge"** The idea is taken from vineyards, gardens, and places enclosed, which use to have fences and hedges about them, to preserve them from every thing that might harm them, both men and beasts.

2. The preachers are to be lifting up their voices against the sins and corruptions of their political and cultural leaders, not condoning them and participating in them. The preachers were as corrupt, if not more so, than the leaders. "Religion" tends to be as corrupt as politics and culture. Today, "preachers" promote the same sodomy, transgenderism and other "liberal" policies as do the politicians. There are preachers who defend abortion and gun control. They are involved in money-grabbing through their ministries. Many strive to get invited to the White House and to get their pictures taken with the President and they will compromise their principles to be recognized and accepted by the world. The God-called preachers is thus to lift up his voice and cry out against the sins of his day, but few do. None were in Ezekiel's day. They were all **"dumb dogs that could not bark"** (Isaiah 56:10). This means that churches need to involve themselves in the issues of the day and in the "culture wars". People complain that churches should just "preach the gospel" and not to get involved in politics or culture, but Satan's churches and preachers certainly involve themselves in the culture and politics.

3. "Jeremiah himself had scoured the city, looking for a godly man (Jer. 5:1-6), but his quest was a failure. The prophet Isaiah failed in a similar search (Isa. 51:18; 59:16). The Lord promised to spare Sodom and Gomorrah if He found ten righteous men in the city (Gen. 18:23-33), and He would have spared Jerusalem for one righteous man."⁹⁰

G. 22:30 These priests were not "standing in the gap". They were making the spiritual situation worse and were causing breaches the line, allowing the enemy to pour through.

⁸⁹ William Greenhill, *Ezekiel*, page 554.

⁹⁰ Warren Wiersbe, *The Wiersbe Bible Commentary*, Old Testament, page 1311.

H. 22:30 What is involved in “**standing in the gap?**”

1. Preaching the gospel.
2. Being a witness.
3. Calling out/identifying sin.
4. Taking a stand against sin.
5. Being a positive role model spiritually.
6. Being faithful above all.
7. Standing between God and man, as a priest or an intercessor would.
 - a. Moses did this in Psalm 106:23 where he stood “**in the breach**”. This probably refers to Exodus 32 with the incident of the Golden Calf. God would have destroyed Israel and would have started over of Moses if Moses had not “stood in the gap”.
 - b. Phinehas did this in Psalm 106:30 (“**Then stood up Phinehas, and executed judgment: and so the plague was stayed**”). and Numbers 25:7,8 (“**And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.**”).
 - c. Aaron did this as well in Numbers 16 when God sent fiery serpents into the camp.
 - d. The example of these three men shows that intercession in prayer is also “standing in the gap”.
8. Standing in a gap usually involves a break in a line, as in a time of warfare and combat. If there is a break in a line, the enemy can pour in at that point. The God-called preacher sees the gap, sees the weak-point in the line, realizes the danger and fill it in hope of re-enforcements or support. He may be the only man filling the gap in that line but he will fill it until death if necessary. The enemy is already pouring into the church and society. It is up to the preacher to:
 - a. Identify the danger
 - b. Identify the location of the break
 - c. Identify the enemy
 - d. To stand against them

I. 22:31 God recompensed them with their own ways, the ways they had chosen would be the instrument of their destruction and judgment.

EZEKIEL CHAPTER 23

65. Aholah and Aholibah 23:1-21

23:1 The word of the LORD came again unto me, saying,

23:2 Son of man, there were two women, the daughters of one mother:

23:3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

23:4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

23:5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,

23:6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

23:7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

23:8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

23:9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

23:10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

23:11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

23:12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

23:13 Then I saw that she was defiled, that they took both one way,

23:14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

23:15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

23:16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

23:17 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 mind was alienated from them.

23:18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

23:19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

23:20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

23:21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

A. 23:2 Who would be the mother, if we are talking about the northern and southern kingdoms?

B. 23:3 God will use very graphic imagery here. Unsavvy people read such language (and maybe even some of the language used in the Song of Solomon) and complain about how “dirty” the Bible is, then they go watch their R-rated TV shows and listen to their pornographic music.

1. After the Jews came into Egypt, the Egyptians prevailed with them by their influences, or threats, to embrace their idolatrous worship, whereby the Jews lost their spiritual purity.

C. 23:4 The parable deals with two immoral sisters.

1. Aholah the elder, representing the northern kingdom (Samaria).

a. The word Aholah means “her tent” and may be a reference that God never approved of the false religion of Samaria (capital of the northern kingdom) as instituted by its first king, Jeroboam (1 Kings 12:25-33). Thus, “her tent” could mean that she had her own religion, which did not include God,

2. Aholibah, representing the southern kingdom (Jerusalem).

a. The word Aholibah means “my tent is in her”; indicating perhaps that God's presence still dwelt in the temple in spite of Judah's sin.

3. The names match and reveal their character.

4. Some English version spell their names as “Oholah” and “Oholibah”.

D. Aholah

1. 23:5 She played the harlot.

2. 23:5-7 She doted on her lovers, primarily the Assyrians.

a. This started under Ahaz when he saw an altar at Damascus that so impressed him that he built a replica of it in Samaria in 1 Kings 16:10-16.

3. 23:7 She defiled herself with Assyrian idolatry.

a. Israel decided to adopt the religion and idols of her new “lover” and to forsake her husband, Jehovah.

4. 23:8 She brought her whoredoms from Egypt. The Lord already dealt with this part of Israel's history in chapter 20.

a. Also see 23:19-21, 27.

5. 23:9 She was delivered into the hands of her lover, the Assyrians, as the northern tribes would go into Assyrian captivity in 721 B.C.

a. “Lovers” (or pimps) like this always turn on their prostitutes. The girls are just “meat” to such users and care nothing for them. Although the northern tribes doted on the Assyrians, they did not return Israel's affections. This is seen in Ezekiel 23:10. The Assyrians treated Israel very badly when they took them into exile.

E. Aholibah

1. 23:11 The southern tribes witnessed everything that the Assyrians did to the northern tribes, yet ignored the warning and the lesson.

a. The southern kingdom should have realized that God disapproved of the idolatry and the fooling around with the Assyrians when the Assyrians took them into captivity, but Judah ignored the obvious warning.

- b. Her love was “inordinate”, meaning it was improper and perverted.
- 2. 23:11,14 Judah’s corruptions got worse than Israel’s.
- 3. 23:12 Judah also doted on the Assyrians.
 - a. Ahaz placed Judah under the protection of Assyria (2 Kings 16:7-9 **“So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin.”**).
- 4. 23:14-16 Judah would later turn her affections to the Babylonians.
 - a. The Babylonians would defeat the Assyrians and they would become the dominant power in the region, so Judah switched her allegiances. Maybe they thought the best way to ensure their security was to reach out to the Babylonians and try to ally themselves with them. But this ignored any promises of God’s protection and provision. Besides, just as what happened with her relationship with the Assyrians, Judah became enamored with Babylonian religion and culture.
 - i. This would have started under Hezekiah in the way he treated a Babylonian delegation that visited Jerusalem in 2 Kings 20:12-19; 2 Chronicles 32:31. Hezekiah and the nation would become seduced by the wealth and culture of Babylon.
 - b. The men of Judah would see images of Babylonian men, done in brilliant colors. This Babylonian advertising and propaganda had the desired effect to make the men of Judah to be fascinated with Babylonian culture and style. We see this constantly in advertising. It is designed to make you dissatisfied with your current lifestyle and to lust for a seemingly better, albeit sinful, one. Look at booze or cigarette ads for young 20-somethings on the beach having a clambake. If you drank this booze or smoked this tobacco, that could be you! You can be young and hip. Perfume, car and clothing ads do the same thing. You can be better and more than you are if you buy this product. But all of it is a lie. Here is the Marlboro Man, the rugged individualist in the mountains of Idaho, but in 30 years, he’ll be breathing through a tube because the cigarettes he advertised gave him lung cancer. And those beautiful people at the beach clambake? Two of them committed suicide and the rest are on their third marriage twenty years later.
- 5. 23:14 **“vermillion”**
 - a. A vivid reddish-orange color.
 - b. The word is from the French vermeil (“vermilion”), from Latin vermiculus (“little worm”), the coccus Indicus, from vermis (“worm”).
- 6. 23:17,18 Judah defiled herself through her associations and harlotry with Babylon. Babylon corrupted Judah. They were teasing with the Babylonians, flirting with them, seducing them. The Babylonians then followed through with Judah’s teasings and the verse sounds like the Babylonians raped Judah. What did both kingdoms expect? The Assyrians did the same thing with the northern kingdom. If a harlot or an impure woman keeps teasing the men with “look but don’t touch” and dresses in provocative manners, it is only a matter of time when a man is going to follow through.
- 7. 23:19-21 Judah learned nothing after being defiled by the Chaldeans Judah just couldn’t shake their history of being corrupted by Egyptian idolatry. Neither could the

northern kingdom. Israel was exposed to idolatry in Egypt and was corrupted by it. They simply could not get the victory over it as a nation. This background made them very susceptible to the idolatry of the other nations they encountered, such as the Assyrian and Babylonian religions and practices.

8. 23:20 **“For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.”**

a. Judah had totally debased herself and had lost any self-esteem or dignity she had. She threw herself at anyone who would look her and debased herself like a whore who would sleep with anyone for \$5. It was like she lowered herself to use the flesh of asses for her food or clothing and even associating herself with the horse manure in the field. Sin causes you to debase yourself. Sin never improves you, but it always lowers you. Paul speaks of this in Romans 1:23 where man, made in the image of God, lowered himself to worship animals, creeping things, and worse, when they could have been worshipping the God of creation.

b. This loss of dignity and self-esteem is seen today by watching how people dress. They will color their hair green spike it. They cover their bodies with tattoos and piercings. They dress like trash. If a person has some dignity, he will take a little pride in his appearance. He will wash his clothes and take a shower. He may be poor but his clothes will reflect an attempt at culture.

c. **“paramour”** A lover, especially a lover of a person who is married to someone else, a lover, of either sex, in a bad sense; one who takes the place of a husband or wife without legal right: the only sense of the word now in use. The word is from the Middle English, from par amour, by way of love, passionately, from Anglo-Norman: par, by (from Latin per; see per in Indo-European roots) + amour, love (from Latin amor, from amāre, to love).]

23:12 AV

ESV

LSV

12 She **doted** upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

12 She lusted after the Assyrians, governors and commanders, warriors clothed in full armor, horsemen riding on horses, all of them desirable young men.

12 “She lusted after the Assyrians, governors and officials, the ones near, magnificently dressed, horsemen riding on horses, all of them desirable choice men.

“doted” Both the ESV and LSV have “lusted”, which is not the same idea. To “dote” is “To show excessive fondness or love.” Lust is involved but “dote” has a deeper idea that the northern kingdom was seducing the Assyrians and the southern kingdom was doing the same with the Chaldeans , being playful with them in a sexual manner, teasing them. Also in Ezekiel 23:16

23:15 AV

ESV

LSV

15 Girded with girdles upon their loins, exceeding in dyed **attire upon their heads**, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

15 wearing belts on their waists, with flowing turbans on their heads, all of them having the appearance of officers, a likeness of Babylonians whose native land was Chaldea.

15 girded with belts on their loins, with flowing turbans on their heads, all of them looking like officers, in the likeness of the Babylonians *in* Chaldea, the land of their birth.

“attire upon their heads” The ESV and LSV again go with “turbans”.

66. Judgment on Aholibah 23:22-35

23:22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23:23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

23:24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

23:25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

23:26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

23:27 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.

23:28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

23:29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

23:30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

23:31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

23:32 Thus saith the Lord GOD; Thou shalt drink of thy sister’s cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

23:33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

23:34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord GOD.

23:35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

A. 23:31,32 If Samaria was judged because of her harlotry with Assyrian, then Judah must be judged for their sins with Babylon.

B. 23:22 God would raise up her former lovers against Judah and turn their minds against her.

C. 23:23 The nations involved in the judgment:

1. The Babylonians, and all the Chaldeans

- a. Babylon and Chaldea are divided into two groups, although they seemed to be basically one and the same in Daniel 1.
- b. **Pekod, Shoa and Koa** “Pekod, Shoa, and Koa were Aramean tribes, small nations east of the Tigris that were now part of the Babylonian Empire and whose populations presumably served in considerable numbers in the Babylonian army.
- c. All the Assyrians
 - i. Even after the fall of the Assyrian Empire, there was still a “rump state” that maintained their national identity, but it would have been under the control of Babylon.

D. 23:25,29 The Babylonian judgment would be furious and based on Babylonian hate against Judah.

1. **“they shall take away thy nose and thine ears”**

- a. If this is literal, the Babylonians would cut off the noses and ears of some of the captives. We already know that Nebuchadnezzar put out Zedekiah’s eyes after killing his sons in 2 Kings 25:7 (**“And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.”**).
- b. Such cruelty was the standard of the day. The Assyrians had this reputation of treating their captives with this kind of cruelty and the Babylonians would surpass them.
- c. This was also an ancient punishment for adulteress practiced in Egypt, Chaldea, and elsewhere in the Orient.

2. God would turn the minds and hearts of the Babylonians against Judah so that they would treat Judah worse than any other of their conquered countries.

E. 23:25 God was very jealous over Israel and Judah as both kingdoms had forsaken Him and had taken up with over lovers.

F. 23:26 The Babylonians would absolutely humiliate Judah.

G. 23:27 Israel still had a fondness for the idolatry she learned in Egypt, but God would purge it from her.

H. 23:32 The cup of judgment. Israel drank it and now Judah would.

- 1. This cup was **“deep and large”**, It would take more than one day to drink it and drain it. The upcoming judgment would not be accomplished in one day but would be a long, drawn-out affair.
- 2. 23:34 Jerusalem would **“suck out”** this cup. They would drink this judgment down to the very last drop and would drink the cup dry, and would be spared none of the judgment.

I. 23:34 **“pluck off thine own breasts”**

- 1. She would come to hate and despise her own instrumentality that brought this judgment down upon her.
- 2. In time of great afflictions many do strange things. They rend their garments, bite their flesh, tear their hair and otherwise mutilate themselves. They do this in their suffering, pain and anguish when they cannot endure their judgment any longer.

J. 23:35 The reason for the judgment was because Judah had forgotten God and cast Him behind their backs. They did not want anything to do with God.

- 1. The church at Ephesus was guilty of something similar in Revelation 2:4 (**“Nevertheless I have somewhat against thee, because thou hast left thy first love.”**).
- 2. This was Israel’s fundamental sin. They had turned from God to idols. The Thessalonians, on the other hand, turned to God from idols.

a. 1 Thessalonians 1:9 ("For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;").

3. Jerusalem turned her back on God so she could follow her lovers.

67. Judgment on Both Sisters 23:26-49

23:36 ¶ The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

23:37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

23:38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

23:39 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 mine house.

23:40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

23:41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

23:42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

23:43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

23:44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

23:45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

23:46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

23:47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

23:48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

23:49 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 GOD.

A. God goes through a list of the sins of the nation to show why they would be judged:

1. 23:36 Ezekiel was to judge both nations.
2. 23:37 They committed adultery.
3. 23:37 Blood is in their hands.

- a. They committed murder and it was a frequent thing. There is little that is worse than murder, attacking God's image, taking a life, murdering future generations yet unborn, creating widows and the fatherless. When punishment for this sin is overlooked or neglected, that nation is in the last stages of their decline.
 - b. When the people committed murder, they made little attempt to hide their sin. It was as if they left the blood of their victims on the top of a rock instead of covering it with dirt. The law required that the blood of innocent victims be removed or covered out of respect for the dead (Leviticus 17:13 **"And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust."**). This lack of concern for covering the blood of innocent victims was a clear indication that the people did not respect the dignity of life. They had become a selfish, cruel, and hard-hearted people.
 - c. We are like this today. We are hardened regarding murder as we watch it acted out a dozen times a day on our television sets. We have many people in our day who murder with no regrets. And what shall we say regarding what goes on in abortion mills, with the full protection and promotion our government and media?
4. 23:37,39 They made their children to pass through the fire.
 - a. They participated in the child sacrifice rituals that the heathen were doing.
 - b. This is one of the tragic fruits of idolatry.
 5. 23:38,39 They defiled God's sanctuary.
 - a. When God's house and worship are neglected and infected with paganism and heathenism, it demonstrates that such a people are ripe for judgment.
 6. 23:38 They profaned God's sabbaths.
 - a. Profaning the sanctuary and profaning the Sabbath are closely connected, as you would not have one without the other. Christians do not keep the Sabbath, but to despise the Lord's Day is similar, for it shows a great spiritual decline in that Christian and/or local church.
 7. 23:39 They were guilty of gross hypocrisy, which was committed when the people entered the sanctuary to worship after committing terrible sin.
 - a. They would sacrifice their children to idols, then they would go to the Temple to worship!
 - b. This reminds us of Roman Catholics who lose at bingo on Saturday night, then go to mass afterwards.
 - c. How many people live like the devil Monday through Saturday but are saints on Sunday. They are very serious for their sin from Monday through Saturday, but then get very serious for the worship on Sunday!
 8. 23:40 They had false trusts, in that they trusted worldly power and prosperity instead of God.
 - a. How many trust the paycheck from their employer or their monthly check from the government more than they trust God!
 9. 23:40-43 They committed spiritual adultery with the heathen around them.
 - a. Judah "put on the dog" by painting her eyes and painting herself as a streetwalker in order to seduce a heathen nation to take her.
 10. 23:41 They lived an extravagant, excessive lifestyle that robbed God. They used wealth that belonged to God for themselves.
 - a. They would never tithe. They simply couldn't afford it. I had an unsaved man tell me once that he couldn't get saved because he couldn't afford to tithe.

11. 23:42 They had evil associations. They sought alliances with carefree, carousing, drunken, and lustful companions.

a. They would practice separation.

B. 23:36 Both kingdoms were to be judged. Where this puts the “judge not” crowd is hard to say as God told Ezekiel to judge them. Weak-kneed Christians always react as cowards when God or a Christian judge sin. Take the current wave of transgenderism. A Christian stands up and condemns it. A “Christian” then criticizes the judgment, saying that we are supposed to love them and not to condemn them. But these people have been witnessed to time after time with no results. They know what is right and have rejected it. They do what they do because they made a deliberate choice, not out of ignorance or deception. You cannot deal with these people. All you can do is judge them.

1. To remain neutral or silent in the face of such sins and sinners is the same as being either tolerant of the sin or supportive of the sin and sinners.

EZEKIEL CHAPTER 24

68. Updates from Jerusalem 24:1,2

24:1 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

24:2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

A. 24:1 This parable was given on the day that Nebuchadnezzar began his final siege of and attack on Jerusalem.

1. Israel would commemorate this day with a fast.

a. Zechariah 8:19 **“Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.”**

B. 24:2 God updates Ezekiel regarding events back in Jerusalem, with regards to Nebuchadnezzar's attack on the city.

1. Ezekiel had his own divine lifeline to events back in Judah.

69. Jerusalem, the Scum of the Pot 24:3-14

24:3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set it on, and also pour water into it:

24:4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

24:5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

24:6 ¶ Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

24:7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

24:8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

24:9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great.

24:10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

24:11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

24:12 She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire.

24:13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

24:14 I the LORD 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 GOD.

A. 24:3 Ezekiel is basically told to make a meat stew. Once it boiled, Ezekiel was supposed to make note of the scum that would naturally rise to the top. This is the residue of the meat that was not desirable to eat, that would rise to the top of the pot.

1. They say that the cream always rises to the top, but so does the scum.

B. 24:6 Jerusalem had become as desirable to God as the scum in the stewpot. The scum would always be ladled out and disposed of. God would do the same to Jerusalem and would remove her for her sins.

C. 24:7 Israel was supposed to drain such blood on the ground and then cover it up according to Leviticus 17:13 ("**And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.**"). But now Jerusalem's sins were laid out for all to see on this rock.

D. 24:9 Jerusalem is again referred to as a "bloody city". She is no longer a "holy city". In judgment, she would be consumed by the fires of God's judgment (Ezekiel 24:10,11).

E. 24:9-13 Now this scummy pot would be cleansed and purified by fire. God kept trying to purge the city of her sin by His dealings with her and by His sending prophets. Jerusalem refused every attempt by God to allow Him to purge her of her sin, so God just gave up and left her to her judgment.

F. 24:14 The judgment was coming. Judah had gone too far and had passed the "point of no return". There would be no mercy, no grace, no intercession, no repentance. It took years for Judah to reach this point, but when they crossed that line, they sealed their own fate.

1. "**neither will I spare**" "Jerusalem might yet say. The Lord is merciful; though he be angry, and in his anger bring the enemy to my gates, he will not keep his anger always; when I shall fast, weep, pray, he will be entreated, he will pardon, spare, and not suffer me to be destroyed. This refuge is here made useless; "Neither will I spare," fasting, prayers, and tears, shall do her no good... Great sinners do not believe judgments threatened, but are apt to shift them off, and flatter themselves with hopes of mercy."⁹¹

24:6 AV

ESV

LSV

6 Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum <i>is</i> therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.	6 "Therefore thus says the Lord GOD: Woe to the bloody city, to the pot whose corrosion is in it, and whose corrosion has not gone out of it! Take out of it piece after piece, without making any choice.	6 'Therefore, thus says Lord Yahweh, "Woe to the city of blood, To the pot in which there is rust And whose rust has not gone out of it! Take out of it piece after piece, Without making a choice.
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"**scum**" The ESV waters this down to "corrosion" and the LSV has "rust". Rust? Also in Ezekiel 24:12,

⁹¹ William Greenhill, *Ezekiel*, page 577.

24:9 AV**ESV****LSV**

9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for **fire** great.

9 Therefore thus says the Lord GOD: Woe to the bloody city! I also will make the pile great.

9 'Therefore, thus says Lord Yahweh, "Woe to the city of blood! I also will make the pile great.

"fire" Both the ESV and LSV omit, although both have "fire" in Ezekiel 24:10.

24:11 AV**ESV****LSV**

11 Then set it empty upon the coals thereof, that the **brass** of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

11 Then set it empty upon the coals, that it may become hot, and its copper may burn, that its uncleanness may be melted in it, its corrosion consumed.

11 "Then stand it empty on its coals So that it may be hot And its bronze may glow And its uncleanness may be melted in it, Its rust brought to a complete end.

"brass" The ESV has "copper" but the LSV has its usual "bronze".

24:12 AV**ESV****LSV**

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

12 She has wearied herself with toil; its abundant corrosion does not go out of it. Into the fire with its corrosion!

12 "She has wearied *Me* with toil, Yet her great rust has not gone from her; *Let* her rust *be* in the fire!

"herself" is in italics but the LSV has "Me" in italics. So who is being wearied? Is Israel wearing herself or God? The ESV agrees with the Authorized Version.

24:13 AV**ESV****LSV**

13 In thy **filthiness** *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy **filthiness** any more, till I have caused my fury to rest upon thee.

13 On account of your unclean lewdness, because I would have cleansed you and you were not cleansed from your uncleanness, you shall not be cleansed anymore till I have satisfied my fury upon you.

13 "In your uncleanness is lewdness. Because I *would* have cleansed you, Yet you are not clean; You will not be cleansed from your uncleanness again Until I have caused My wrath against you to be at rest.

24:13 "filthiness" The ESV and LSV water it down to "uncleanness".

70. The Death of Ezekiel's Wife 24:15-18

24:15 ¶ Also the word of the LORD came unto me, saying,

24:16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

24:17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

24:18 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.

A. This is one of the most emotion-filled passages in the Bible. God ordered him not to mourn over his wife's death to emphasize that the Lord would not mourn over Jerusalem's death. If God would not mourn over the "death" of His wife, then Ezekiel was not to mourn over the death of his wife.

1. People would have noticed this. Public mourning was a part of Hebrew culture, but Ezekiel would forbid it, saying that he would mourn over his wife. "That seems cold, Ezekiel. Didn't you love her?" "Of course I did" Ezekiel would respond, but his lack of any mourning would mirror God's attitude toward His unfaithful wife.

2. 24:16 Did she die of a stroke, or does this mean that she died suddenly? It would not appear that she lingered but died quickly.

B. 24:16 Ezekiel was forbidden to mourn but he was to carry through with the proverbial "stiff upper lip". Orientals were very elaborate in how they mourned for the dead. But as God would not mourn or weep over what He had to do in judging Judah and Jerusalem (His wife), Ezekiel was to likewise not to mourn over his wife.

1. "That mourning for the dead is not unlawful. Ezekiel would have mourned, wept, and used all funeral rites amongst the Jews, not superstitious, if he had not been forbidden by the Lord. He was not stoical, without affection; neither are the people of God now unnatural, they do and may mourn for their dead, so it be neither excessively nor despairingly. David's mourning for Absalom, and Rachel's for her children, were too excessive, and the Thessalonians' too hopeless; 1 Thessalonians iv. 13, Paul allowed them to sorrow and mourn for their dead, but not as others which had no hope. Christianity doth not abolish, but moderate and direct affections. Christ himself wept for Lazarus when he was dead; his weeping was with moderation and hope. Many forget themselves in this kind, and give so much scope to their passions, that they offend God, shame their professions, and hazard their own health."⁹²

C. It was a difficult time in Ezekiel's life but he recovered and continued in his ministry. I have known some preachers who completely fell apart after the death of their wife. Can we take such grief and loss too far? If we react like this at the death of our wife and not like Ezekiel or Jacob after Rachel died, have we carried our love or even our dependance on our wife too far? Did we make her an idol? Did we elevate her to a more important position in our life than God?

D. The Roman Catholic priest is commanded to be celibate, following pagan traditions. But God never made such commands upon His ministers as a whole. Some never married as they wanted to dedicate themselves full-time to the ministry. They may not have wanted to carry a family with them into dangerous areas. Voluntary celibacy is proper.

1. Paul deals with this question in 1 Corinthians 7:7-9 **"For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."**

2. Being a prophet or a preacher can involve God asking much from us or requiring a great sacrifice from us. The calling can be expensive and demanding at times. The price we may be asked to pay can be high. How many missionaries had to bury a wife or a child in a strange land? Yet they didn't quit on God but kept going.

⁹² William Greenhill, *Ezekiel*, page 581.

24:17 AV**ESV****LSV**

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

17 Sigh, but not aloud; make no mourning for the dead. Bind on your turban, and put your shoes on your feet; do not cover your lips, nor eat the bread of men."

17 "Groan silently; make no mourning for the dead. Bind on your headdress and put your shoes on your feet and do not cover *your* mustache and do not eat the bread of men."

The ESV and LSV say that Ezekiel could mourn as long as he did it quietly and that no one saw him. The Authorized Version is stronger in saying that Ezekiel was not to mourn, cry or sigh at all, either inwardly or outwardly.

71. Ezekiel as a Sign 24:19-27

24:19 ¶ And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?

24:20 Then I answered them, The word of the LORD came unto me, saying,

24:21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

24:22 And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

24:23 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 for your iniquities, and mourn one toward another.

24:24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.

24:25 Also, 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 minds, their sons and their daughters,

24:26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

24:27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

A. 24:21 The Jews loved their Temple and the city of Jerusalem as much as Ezekiel loved his wife. God took Ezekiel's wife away and he was not to mourn. God would take away that which the Jews loved and they were not going to be able to mourn.

1. If you have been expecting a great judgment or disaster for years, you are numb to it when it finally hits. It is of no surprise to you, and you have had plenty of time to prepare for it. When my father died in 2014, it was a shock as he was in good health and his death was sudden and unexpected. When my mother died in 2020, we were prepared. Her decline was longer and slower, and we had hospice in as we knew the end was near. We mourned just as much at her death, but it was "easier" as we had more time to prepare for it and that is was not a surprise.

B. 24:22 **“ye shall not cover your lips”**

1. A common practice in mourning.

C. 24:22 **“nor eat the bread of men.”**

1. The Jews would sometimes throw a feast during times of mourning.
2. We often do this. After a funeral, we may retire somewhere for a reception, with food present.

D. 24:23 **“Bind the tire of thine head upon thee.”**

1. It was in practice among the Jews to cover their heads in their season of mourning, as being unworthy to see the light or any creatures, and sometimes to uncover them, as not being worthy of any ornament. In 2 Samuel 15:32, David and those with him had their heads covered, and went weeping. In Leviticus 10:6, when Nadab and Abihu were killed, Aaron and his remaining sons were commanded by Moses not to uncover their heads, or rend their clothes.
2. The “**tire**” was a head covering.

E. 24:23 **“your shoes upon your feet”**

1. Mourners would often walk barefoot in public.
2. In 2 Samuel 15:30, David was barefoot when he went up to mount Olivet.

F. 24:23 **“ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.”**

1. They were to have no outlet for their grief. Times of mourning help up to deal with the grief and loss after the death of a loved one, but the Jews were to have no such luxury after the final destruction of Jerusalem.

G. 24:24 Ezekiel was a visible sign of what God was going to do with Judah. As Ezekiel was forbidden to mourn for his wife, God would not mourn for His wife in her judgments.

1. Ezekiel would no doubt mourn inwardly for it would have been impossible for him to do otherwise. But he was not to express any outward grief or mourning. He was to keep that “stiff upper lip” during one of the saddest times of his life.

H. 24:26,27 Someone at Jerusalem who managed to escape the siege and destruction would come to Ezekiel to confirm that Jerusalem was indeed destroyed, in case there was any doubt.

1. Ezekiel was still under the dumb-unless-God-told-you-to-speak situation from back in Ezekiel 3:26,27. God was going to remove that prohibition.

24:22 AV

ESV

LSV

22 And ye shall do as I have done: ye shall not cover <i>your</i> lips , nor eat the bread of men.	22 And you shall do as I have done; you shall not cover your lips, nor eat the bread of men.	22 ‘And you will do as I have done; you will not cover <i>your</i> mustache, and you will not eat the bread of men.
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“**lips**” The LSV has “mustache.” What a very odd translation. Are the women supposed to not cover their mustache, too?

24:22 AV

ESV

LSV

24 Thus Ezekiel is unto you a sign : according to all that he hath done shall ye do: and when this cometh, ye shall know that I <i>am</i> the Lord GOD.	24 Thus shall Ezekiel be to you a sign; according to all that he has done you shall do. When this comes, then you will know that I am the Lord GOD.’	24 ‘Thus Ezekiel will be a wondrous sign to you; according to all that he has done you will do; when it comes, then you will know that I am Lord Yahweh.’”
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“**sign**” The LSV adds “wonderous” to “sign”, which is unnecessary. Same as in Ezekiel 24:27.

EZEKIEL CHAPTER 25

Major Prophecies Against the Nations (From Thomas Constable, *Notes on Ezekiel*, page 123.)

	Isaiah	Jeremiah	Ezekiel	Amos	Obadiah	Zephaniah
Ammon		49:1-6	25:1-7	1:13-15		2:8-11
Moab	15,16	48	25:8-11	2:1-3		2:8-11
Edom	21:11,12; 34:5-17	49:7-22	25:12-14; 35	1:11,12	Entire book	
Philistia	14:29-32	47	25:15-17	1:6-8		2:4-7
Tyrus and Sidon	23		26:1- 28:24	1:9,10		
Egypt	19	46:1-26	29-32			
Damascus	17	49:23-27		1:3-5		
Babylon	13:1- 14:23	50,51				
Ethiopia						2:12
Assyria						2:13-15

Among the prophets, only Hosea has no prophecies against other nations. It is odd that there were no prophecies against Babylon in Ezekiel. Maybe it would have been too dangerous for Ezekiel to preach against Babylon while a captive in Babylon. But Jeremiah would dedicate two entire chapters against Babylon. Daniel could speak against Babylon because he was a high government official.

72. Prophecy Against the Ammonites 25:1-7

25:1 The word of the LORD came again unto me, saying,

25:2 Son of man, set thy face against the Ammonites, and prophesy against them;

25:3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

25:4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

25:5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I am the LORD.

25:6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

25:7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the LORD.

A. The focus of the book now shifts from prophecies against Judah to prophecies against the nations of the day. These prophecies may have served as a warning against these nations not to rejoice or gloat over Israel's judgments because their turns were coming.

B. Ammon

1. The nation Ammon (occupying that area east of the Jordan and north of Moab) came from the incestuous relationship between Lot and his youngest daughter in Genesis 19:38.

2. 25:3,6 Ammon had often displayed its hostility toward Judah. (2 Samuel 10; Amos 1:13-15 **"Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: And their king shall go into captivity, he and his princes together, saith the LORD."**)

3. They rejoiced over the fall of Jerusalem. It had joined the Babylonians against Judah about 600 B.C.

a. 2 Kings 24:2 **"And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets."**

4. Previous to this, it had seized the territory belonging to the tribe of Gad after the Assyrian captivity.

a. Jeremiah 49:1 **"Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?"**

5. Ammon's chief sin, however, was the glee it openly displayed over the destruction of the Jerusalem Temple and the slaughter and enslavement of Judah's citizens.

a. Lamentations 2:15 **"All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth?"**

6. 25:4 **"Men of the east"** are the Babylonians.

a. The Babylonians would occupy their land and consume their resources.

b. Ezekiel 25:5 Their land would basically be reduced to a stable.

7. Because of this, God would allow various Bedouin desert tribes to overrun her land. Their capital city, Rabbath (present-day Amman, Jordan), would be turned into a pasture for camels.

C. Other various prophecies about Ammon are also found in:

1. Isaiah 11:14 **"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."**

2. Jeremiah 9:25,26 **"Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."**

3. Jeremiah 49:1-6 **"Concerning the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities? Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD. Howl, O Heshbon, for Ai is**

spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together. Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me? Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth. And afterward I will bring again the captivity of the children of Ammon, saith the LORD."

4. Amos 1:13-15 "Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: And their king shall go into captivity, he and his princes together, saith the LORD."

5. Zephaniah 2:8-11 "I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts. The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

D. 25:5 "And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks"

1. A humiliating judgment for a proud city. The city and the land would be degraded by God as nothing more than an area to keep camels and sheep. God would have no problem doing that with any city or nation.

2. Rabbah- an important Ammonite city, known known as Amman, Jordan.

E. 25:6 "Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart"

1. They rejoiced and were glad when they saw the judgments on Jerusalem. The clapping of hands and the stamping of feet denote joy and celebration.

F. 25:7 Israel would go into exile for 70 years but Ammon would be totally wiped out as a nation, to "perish from out of the countries". Ammon would cease to be a nation.

73. Prophecy Against Moab and Seir 25:8-11

25:8 ¶ Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

25:9 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,

25:10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

25:11 And I will execute judgments upon Moab; and they shall know that I am the LORD.

A. Moab

1. They originated from Lot and his oldest daughter (Genesis 19:37).
2. Their main sin was in degrading Jehovah as just another national, tribal god.
 - a. The people who insist on using "Yahweh" as the name of God are guilty of the same error. "Yahweh" was a name used by other nations to refer to Jehovah. These modern groups insist on using Yahweh exclusively. Believers who use "Jehovah" are condemned as being unsaved and deceived. The "Assemblies of Yahweh" in Bethel, Pennsylvania (founded by the late Jacob O. Meyer) is one of the most visible of these sects.
3. The same desert tribes who overran Ammon would also occupy the main Moabite cities.

B. Moab's sins and judgments: (Mark Cambron, *Ezekiel*, page 91):

A. THE INDICTMENT

1. Look at Israel—they are no better than the Gentiles.

B. THE PUNISHMENT

1. I will open (expose) her side (flanks).
 - a. Beginning at their frontier.
 - b. The glory of that land.
2. I will give Moab (along with her sister nation, Ammon)
 - a. To the people of the east.
 - b. As a possession.
3. I will inflict punishment on Moab

C. Other prophecies regarding Moab are in:

1. Isaiah 15-16
2. Isaiah 25:10-12 **"For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust."**
3. Jeremiah 48
4. Amos 2:1-3 **"Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet: And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD."**
5. Zephaniah 2:8-11 **"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts. The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."**

D. 25:9 **"Beth-jeshimoth."**

1. This city was near Jordan, in the plain of Moab, between which and Abel-shittim the Israelites pitched their last tents before they entered into Canaan (Numbers 32:49); it was part of Reuben's inheritance at first.

2. The name signifies "the house of solitariness".
- E. 25:9 **"Baal-meon."**
1. It is mentioned Numbers 32:38.
- F. 25:9 **"Kiriathaim"**
1. It was in the tribe of Reuben.
 2. It was formerly possessed with giants, Genesis 14:5 **"And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim."**
 3. The word signifies "meetings", or "two cities" because two cities met together in it.
- G. 25:10 Israel would go into exile for 70 years but Moab would cease to be a nation.

74. Prophecy Against Edom 25:12-14

25:12 ¶ Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

25:13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

25:14 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 fury; and they shall know my vengeance, saith the Lord GOD.

A. Edom

1. They came from Esau. Jacob's brother (Genesis 25:30).
2. Because of their common ancestry, Israel was not to fight with Edom en route to the Canaan.
 - a. Deuteronomy 23:7 **"Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land."**
3. The Edomites had no such hesitancy to fight with Israel. Edom was Israel's most bitter enemy.
 - a. Obadiah 10 **"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."**
 - b. Malachi 1:2-5 **"I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever. And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel."**
3. The Edomites settled that territory south of Moab from the Dead Sea to the Gulf of Aqaba.
4. Their sins were many:
 - a. They had rejoiced over Judah's fall.

i. Psalm 137:7 **“Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.”**

ii. Lamentations 4:21,22 **“Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.”**

iii. Obadiah 10-14 **“For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.”**

iv. Ezekiel 35:15

b, They butchered helpless Jews during the Babylonian invasion (Ezekiel 35:15).

c. They planned to occupy the entire land and drive the Lord from it (Ezekiel 35:15).

d. God would punish them by allowing nations to fill the land with unburied corpses (Ezekiel 35:5-9)

B. Edom's sins and judgments: (Mark Cambron, *Ezekiel*, page 92):

A. THE INDICTMENT

1. Edom has taken vengeance and greatly offended and revenged himself against the house of Judah.

B. THE SENTENCING

1. I will stretch out my hand upon Edom

2. I will cut off man and beast from it

3. I will make it desolate from Teman.

4. I will slay with the sword them of Dedan.

C. Other prophecies about Edom are also found in:

1. Isaiah 11:14 **“But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.”**

2. Isaiah 63:1-3 **“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”**

3. Jeremiah 9:25,26 **"Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."**
4. Jeremiah 25:21, **Edom, and Moab, and the children of Ammon;**
5. Jeremiah 27:3 **"And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;"**
6. Jeremiah 49:7-22
7. Ezekiel 35:1-15
8. Amos 1:11,12 **"Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever: But I will send a fire upon Teman, which shall devour the palaces of Bozrah."**
9. Amos 9:12 **"That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this."**
10. Obadiah (the entire book)
11. Malachi 1:2-4 **"I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever."**

75. Prophecy Against the Philistines 15:15-17

25:15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; 25:16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

25:17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the LORD, when I shall lay my vengeance upon them.

A. Philistia

1. If Edom was Israel's worst enemy, the Philistines were a close second. Their hostility is mentioned in the Old Testament more than any other nation. They constantly harassed and oppressed Israel until the reign of David.
3. Because of this long-standing hatred and persecution, God would execute terrible vengeance upon them.

25:16 "I will cut off the Cherethims."

1. They were a people dwelling near the sea coast in Palestina, warlike and fierce. They originated in Crete and became part of the Philistine nation, with some serving in David's bodyguard (2 Samuel 8:18; 15:18).
2. They had been subdued by David, and served him (2 Samuel 8:18; 15:18; 20:7).

25:15 AV**ESV****ASV**

15 Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

15 “Thus says the Lord GOD: Because the Philistines acted revengefully and took vengeance with malice of soul to destroy in never-ending enmity,

15 ‘Thus says Lord Yahweh, “Because the Philistines have acted in revenge and have taken vengeance with scorn of soul to bring ruin with everlasting enmity,”

The ESV and LSV add the idea of “never-ending” or “everlasting” enmity that is missing from the Authorized Version.

EZEKIEL CHAPTER 26

76. Prophecy Against Tyrus (26:1-26:21)

26:1 And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

26:2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

26:3 Therefore thus saith the Lord GOD; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

26:4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

26:5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.

26:6 And her daughters which are in the field shall be slain by the sword; and they shall know that I am the LORD.

26:7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

26:8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

26:9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

26:10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

26:11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

26:12 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 water.

26:13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

26:14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD.

26:15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

26:16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

26:17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

26:18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

26:19 For thus saith the Lord GOD; 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 great waters shall cover thee;

26:20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

26:21 I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

Tyrus was renowned in antiquity and her island city seemed impregnable. Ezekiel described Tyrus' destruction as carried out first by Nebuchadnezzar (Sennacherib also tried to capture Tyrus) and then by Alexander the Great, attacked and overthrew Tyrus 254 years after Ezekiel's prophecy.

Tyre and Tyrus are the same city, just a different word and spelling are used.

A. Tyrus

1. History and description

a. Tyrus was the ancient city of the Phoenicians, mentioned for the first time in Joshua 19:29.

b. Tyrus exerted great influence during the reigns of David and Solomon. Hiram, the King of Tyrus, was a devoted friend of David.

i. 2 Samuel 5:11 **"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house."**

ii. He later helped both David and Solomon in their building operations, especially the Temple.

(a). 1 Kings 5:1-12

(b). 1 Chronicles 14:1 **"Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house."**

(c). 2 Chronicles 2:3 **"And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me"**.

c. Tyrus was actually two cities, one on the coastline about sixty miles northwest from Jerusalem and the other on an island, a half-mile out in the Mediterranean Sea.

d. At the time of Ezekiel's prophecy, Tyrus was in open revolt against Babylon.

e. "Tyre (which means rock) is first mentioned in Scripture in Joshua 19:29, which was about 1440 B.C., and it was already "the strong city." Tyre was composed of two parts, a city and satellite towns on the coast and a fortress city on an island about a half mile off the coast. Originally there were two islands, but King Hiram (c. 1050 B.C.) filled up the channel between them, creating one island with a circumference of about two and a half miles. The city had two harbors. The main harbor was to the north, and Ethbaal, grandson of Hiram, added another harbor called "the Egyptian harbor" since it faced south toward Egypt. A ship canal was built between the two harbors. The city on the coast was called Old Tyre by the Greek historians. The coastal area supplied water, wood, and food for the island. The coast was also where the murex harvesters lived and worked to produce the famous purple dye. The island Tyre was one of the most beautiful cities in the ancient world. She was "the crowning city" (Isa. 23:8), "the renowned city" (Eze. 26:17). Ezekiel described it like this: "Thy borders are in the midst of the seas, thy builders have perfected thy beauty ... thou wast replenished, and made very glorious in the midst of the seas" (Eze. 27:4, 25). "Tyre, from the descriptions of it which have come down to us, must have been a striking and noble city. The outer walls on the side of the mainland were a hundred and fifty feet in height, and were surmounted with battlements and towers. Beyond lay the 'pleasant houses' (Eze. 26:12). These rose, in story over story, to a height unusual in antiquity, and sometimes stood in the midst of gardens and orchards shielded by vines and olive trees. Towards the southwestern extremity of the island was the Royal Castle, or palace; beyond, toward the centre of the city, were the great temples, built with huge blocks of stone and roofed in with cedar; in the eastern suburb was the grand square, or place known as 'the Eurychorus.' The natural slope of the ground towards the west showed the buildings in tier over tier to one who viewed the town from the continent, and greatly increased the grand effect of the coup d'oeil [view]" (George Rawlinson, *Phoenicia*, 1889)." Tyre and Sidon occupied land that God gave to Abraham, which extended from the river of Egypt to the Euphrates (Ge. 15:18). According to the division of the land by Joshua, Tyre belonged to the tribe of Asher (Jos. 19:29)."⁹³

f. Also see Isaiah 23 for another prophecy against Tyre.

2. 26:2 Tyrus thought that she would benefit economically from Judah's downfall. The reason was that this meant free passage for her trade caravans going from north to Egypt in the south. With Judah's demise, she needed no longer pay a toll or duty.

a. It was the greatest commercial city in Old Testament times. It was the center of the Mediterranean world.

b. The Babylonian destruction of Judah had eliminated a major business rival.

3. 26:3 **"I am against thee"**

a. This was sad news for Tyrus; to have God declare himself against her,

4. 26:3 God would send "many nations" against Tyrus.

a. Sennacherib, in 701-696 B.C., had taken part of the city on the mainland, but did not capture the island fortress.

b. Nebuchadnezzar also tried to take both cities for thirteen years (585-573 B.C.), but like Sennacherib, failed to take the island.

⁹³ David Cloud, *Ezekiel*, pages 152-153.

5. 26:4,5,14 In spite of this strong watery protection, Ezekiel predicted her walls would be torn down, her very soil would be scraped, making her as bare as a rock, and both cities would become a place for the spreading of fishing nets.

a. Over 225 years later, Alexander the Great built a land bridge leading from the coastline to the island and managed to capture the island. In doing this, he literally scraped the coastline clean. After a seven-month siege, Alexander took the island city and destroyed it. From this point on, the surrounding coastal area has been used by local fishermen to spread and dry their nets.

b. The great commercial center would be reduced to a mere fishing village.

6. 26:7-12 Nebuchadnezzar's attack described.

a. 26:7 He is called a "**king of kings**" meaning he was the greatest king of the day. He was king over other kings.

b. 26:7 He would attack from the north.

c. 26:7 He would attack with "horses, and with chariots, and with horsemen, and companies, and much people."

d. 26:8 There would be a great slaughter.

e. 26:8,9 He would besiege the city.

f. 26:9 The towers would be broken down.

g. 26:10,11 Tyrus would be overwhelmed.

i. A great number of horses were used. The numbers were so great that they threw up great clouds of dust.

h. 26:12 Tyrus would be spoiled.

i. 26:12 "**destroy thy pleasant houses**" Tyrus had many impressive houses since it was a very wealthy city. But God would scour the city and not spare any of the houses of these rich men.

i. "This undertaking of Nebuchadnezzar was very difficult. Tyrus was so situated and fortified, that it was thought impregnable, and had not Nebuchadnezzar been a man exceeding resolute and obstinate in his designs, he had fainted in this business, for the siege lasted thirteen years...Hence Ezekiel, chap. xxix. 18, saith, that Nebuchadnezzar caused his army to serve a great service against Tyre: for an army to lie thirteen years before a city on a rock in the sea, was a "great service," which he and his army endured, and went through (William Greenhill, *Ezekiel*, page 598)."

7. 26:13 The pronouns now shift from "he" (Nebuchadnezzar) to "they" (Alexander the Great and his army). What Nebuchadnezzar could not accomplish (the taking of the island city of Tyrus) Alexander would complete.

a. The music and entertainment would cease.

i. Can you imagine if the Lord did this to the United States? If He shut down every radio station, television station, record store, music streaming service, nightclub and concert venue?

ii. The entertainment industry is a major outlet and promoter of the sins and rebellions of any culture and it will be the first target of judgment when the axe falls.

b. "In 332 B.C., Alexander asked the Tyrians for permission to worship at the temple of Melqart, which he identified with the Greek god Hercules. They refused, believing that it was a ploy to gain entrance into the city. They felt secure, situated, as they were, a half mile off the coast, protected by their great walls and their mercenary army, supplied by their renowned navy. When Alexander made one final demand that they surrender, they killed his ambassadors and threw their bodies into the sea. That was a very big mistake.

In an amazing feat of engineering and persistence, Alexander constructed a massive causeway one kilometer long and 200 feet wide. In the process of building it, Alexander used the material from the ruins of the coastal city and literally swept the stones, timber, and dust into the sea, as Ezekiel had prophesied. They used timber from the nearby mountains of Lebanon. Alexander led from the front as usual, spending much of his time on the causeway, encouraging and rewarding the workers. As the causeway got nearer to the city, the Tyrians killed many soldiers and laborers with arrows and spears fired from the city walls and ships. To counteract this, Alexander built the highest siege towers ever used in the history of war. Each one was 20 stories tall. They had wheels on which to travel across the causeway where they were used as artillery platforms with catapults and ballista to hurl missiles and large stones at the Tyrians. The towers were covered with rawhide and kept soaked with water to protect them from flaming arrows. They were also connected with a large rawhide screen to protect the causeway workers. As a counter measure, the Tyrians made a fire ship from a horse transport filled with dried branches, pitch, and sulfur. Cauldrons of oil were hung from the masts. They weighted down the back of the ship to raise up the front and ran it onto the end of the causeway, setting fire to the towers and siege equipment. Alexander ordered the towers to be rebuilt. Alexander was able to gain command of the sea around Tyre when a fleet of 225 ships, including those that defected from the Persians in various places. He mounted siege equipment and battering rams on some of the ships. The Tyrians poured red-hot sand over the walls onto the besieging ships, setting some on fire and burning the soldiers terribly. Alexander finally gained access in the south part of the city and personally led his army into the city. Alexander killed 8,000 Tyrians, including 2,000 that were crucified on the beach. He sold 30,000 into slavery, including women and children. The Greeks, to whom Tyre had sold Jews as slaves, were the ones who ultimately sold her into slavery. See Joe. 3:4-6.”⁹⁴

8. 26:14 The area of “spreading of nets” is to dry them, usually on flat, hard surfaces.

9. 26:14 **“built no more”** Tyre was rebuilt and reconquered several times after Alexander the Great, so the fulfillment of this prophecy did not come immediately. The modern city of Tyre is of modest size and is near the ancient site, though not identical to it. Archaeological photographs of the ancient site show ruins from ancient Tyre scattered over many acres of land. No city has been rebuilt over these ruins, however, in fulfillment of this prophecy.”⁹⁵

10. 26:15-21 sounds much like Revelation 18:1-19. When Tyrus falls, the other nations around her lament and wail, not for Tyrus itself, but for the loss of economic activity and goods Tyrus provided.

a. This makes Tyrus a type of the economic manifestation of Mystery Babylon.

b. 26:16 They would take off their fancy and expensive clothing and put on mourning garments. This wasn’t because they were mourning for Tyrus but were mourning for all the lost money and economic opportunities. The fall of such an influential city would affect all the surrounding nations.

11. 26:19 Tyrus would never again be inhabited or rebuilt.

12. 26:20 Tyrus would descend into the pit.

a. Satan is cast into the bottomless pit in Revelation 20:3 **“And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should**

⁹⁴ David Cloud, *Ezekiel*, pages 156-157.

⁹⁵ *ESV Study Bible* notes.

deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

b. Tyrus was submerged, probably by natural forces but prophetically, the sinking of Tyrus was like descending into the pit.

13. 26:21 God would make Tyrus a terror, which means it would be a terror unto itself.

14. 26:21 Tyrus would be forgotten by history.

a. Tyrus still exists today but it is a town of no consequence or importance

26:6 AV

ESV

LSV

6 And her daughters which *are in the field* shall be slain by the sword; and they shall know that I *am* the LORD.

6 and her daughters on the mainland shall be killed by the sword. Then they will know that I am the LORD.

6 'Also her daughters who are on the mainland will be killed by the sword, and they will know that I am Yahweh.'"

"in the field" The ESV and LSV have "on the mainland".

26:15 AV

ESV

LSV

15 Thus saith the Lord GOD to Tyrus; Shall not the **isles** shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

15 "Thus says the Lord GOD to Tyre: Will not the coastlands shake at the sound of your fall, when the wounded groan, when slaughter is made in your midst?

15 Thus says Lord Yahweh to Tyre, "Shall not the coastlands shake at the sound of your downfall when the wounded groan, when the killing occurs in your midst?

"isles" The LSV copies the ESV with the more difficult "coastlands". Also in Ezekiel 26:18.

EZEKIEL CHAPTER 27

77. The Old Ship of Tyrus (27:1-27:36)

27:1 The word of the LORD came again unto me, saying,

27:2 Now, thou son of man, take up a lamentation for Tyrus;

27:3 And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty.

27:4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

27:5 They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

27:6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

27:7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

27:8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

27:9 The ancients 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 occupy thy merchandise.

27:10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

27:11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

27:12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

27:13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

27:14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

27:15 The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

27:16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

27:17 Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

27:18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

27:19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

27:20 Dedan was thy merchant in precious clothes for chariots.

27:21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

27:22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

27:23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

27:24 These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

27:25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

27:26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27:27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

27:28 The suburbs shall shake at the sound of the cry of thy pilots.

27:29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

27:30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

27:31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

27:32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

27:33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

27:34 In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

27:35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

27:36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

A. 27:1 The lamentation is a dirge of upcoming judgment, maybe spoken at a funeral where the object of the prophecy would have every reason to mourn.

1. The lamentation describes her navy (Ezekiel 27:4-9), her army (Ezekiel 27:10-11), her merchandise (Ezekiel 27:12-25) and her destruction (Ezekiel 27:26-36).

2. Tyre had no history of animosity with Israel. They were friendly to Israel during the reigns of David and Solomon.

B. The lamentation

1. This chapter lists and describes the nations Tyrus had dealings with and the wares they traded.
2. Tyrus was likened to a great merchant ship, of exquisite beauty. It can be thought of as the Old Ship of Tyrus
 - a. 27:1-7 Building the Ship
 - i. 27:3 Tyrus thought very highly of itself, saying “I am of perfect beauty”, so it was very proud.
 - ii. 27:4 Tyrus was a beautiful city, and they knew it.
 - iii. Only the finest and most beautiful materials went into building this ship.
 - b. 27:8-11 Manning the Ship
 - i. This ship had a crew of men from Zidon, Arvad, Gebal, Persia, Lud, Phut and the Gammadims.
 - ii. 27:9 “**caukers**” those who are into ship repair, especially filling in and repairing any cracks in the seams between the boards.
 - iii. 27:10,11 Tyrus’ army was mainly made up of mercenaries.
 - c. 27:12-25 Sailing the Ship
 - i. Ezekiel includes a list of its cargo and ports of call. These are listed in the two tables at the end of this section.
 - ii. 27:13 Slavery was a major activity.
 - iii. 27:14-27 Tyrus worshipped the creature and the creation and not the Creator. This is the common pitfall of materialism.
 - d. 27:26-36 The Sinking of the Ship
 - i. Tyrus’ fall is likened to a great shipwreck, where all the cargo would be lost. This is a very fitting picture of Tyrus.
 - ii. 27:30-36 Tyrus would fall, and fall hard, in much the same way as Babylon would in Revelation 18:15-19.
 - iii. Tyrus would be destroyed but all of her trading partners would be affected as well.
 - iv. 27:36 They would “hiss” at Tyrus, meaning despite all the money these nations made from her, they had no real love for her and would not lament for her when the judgment came. With Tyrus out of the way, these other nations may be able to profit at her expense.
3. 27:12,25 Tarshish was also a trade center, and it was here that Jonah fled to in Jonah 1.
 - a. It is generally located by scholars in southern Spain.
 - b. Tyrus’s economic activity spanned the entire Mediterranean basin.

Mark Cambron, on pages 97 and 98 in his commentary on Ezekiel (*A Study of Ezekiel*), gives a good summary of the chapter.

VERSE	PRODUCTS	COUNTRIES	MATERIALS
5	Ship boards	Senir	Fir trees
5	Cedar	Lebanon	Cedar
6	Oars	Bashon	Oak
6	Benches	Ashurites (of the isle of Chittim)	Ivory
7	Sails which covered thee	Egypt	Fine linen and brodered work
8	Mariners	Zidon and Arvad	Of Tyrus
9	Pilots	Wise men	

9	Caulkers	Ancient of Gebal & wise men	
9	Mariners	Ships of the sea (world)	To trade for your wares
10	In thy army, thy men of war (army)	Persia, Lud, Phut	Hung their shields and helmets on your walls and manifested your beauty.
11	Upon thy walls and in thy tower	Men of Arvad Gammadims	They hung their shields upon your walls, completing your beauty.
12	Traded with you	Tarshish	Because of your wealth they provided silver, iron, tin, and lead.
13	Traded with you	(Greece), (Javan), Tubal, Meshech	Exchanged slaves & articles of brass for your wares (market)
14	Traded in your fair	Beth Togarmah (Turkey)	Horses, horsemen (war), & mules
15	Traded with you	Dedan (Rhodes) & many cities of the isles	They paid you horns of ivory, tusks & ebony
16	Exchanged & traded with you	Syria (Aram)	Turquoise, purple fabric, embroidered work, fine linen, coral & agate (ruby)

Now we'll look at them this way:

VERSE	COUNTRIES	PRODUCTS & MATERIALS
16	Syria	Emeralds, purple (cloth), brodered work, fine linen, coral, agate (rubies)
17	Judah & Israel	Wheat from Minnith, Pannag (confections), honey, oil and balm for your wares
18	Damascus	Wine from Helbon, white wool
19	Dan, Javan (Greeks)	Wrought iron, cassia and calamus
20	Dedan	Saddle blankets
21	Arabia & princes of Kedar	Lambs, rams, goats
22	Sheba, Raamah	Finest spices, precious stones, and gold
23,24	Haran, Canneh, & Eden and merchants of Sheba, Asshur, and Chilmad	Beautiful garments in blue, embroidered work, multi-colored rugs
25	Ships of Tarshish	Carried your wares to all the world

27:6 AV

ESV

LSV

6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy

6 Of oaks of Bashan they made your oars; they made your deck of pines from the

6 "Of oaks from Bashan they have made your oars; With ivory they have inlaid your

benches <i>of</i> ivory, <i>brought</i> out of the isles of Chittim .	coasts of Cyprus, inlaid with ivory.	deck of boxwood from the coastlands of Cyprus.
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“**Chittim**” The ESV and LSV have “Cyprus”.

27:8 AV

ESV

LSV

8 The inhabitants of Zidon and Arvad were thy mariners : thy wise <i>men</i> , O Tyrus, <i>that</i> were in thee, were thy pilots.	8 The inhabitants of Sidon and Arvad were your rowers; your skilled men, O Tyre, were in you; they were your pilots.	8 “The inhabitants of Sidon and Arvad were your rowers; Your wise men, O Tyre, were aboard; they were your pilots.
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“**mariners**” The ESV and LSV have “rowers” but “mariners” is better as one who is familiar with the sea. The AV does use “rowers” in Ezekiel 27:26.

27:11 AV

ESV

LSV

11 The men of Arvad with thine army <i>were</i> upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.	11 Men of Arvad and Helech were on your walls all around, and men of Gamad were in your towers. They hung their shields on your walls all around; they made perfect your beauty.	11 “The sons of Arvad and your military force were on your walls, <i>all</i> around, and the Gammadim were in your towers. They hung their small shields on your walls <i>all</i> around; they perfected your beauty.
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“**army**” The ESV and LSV cannot use a simple word like “army” but have to complicate it with “on your walls” and “military force.” The ESV also adds “Helech”.

27:16 AV

ESV

LSV

16 Syria <i>was</i> thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate .	16 Syria did business with you because of your abundant goods; they exchanged for your wares emeralds, purple, embroidered work, fine linen, coral, and ruby.	16 “Aram was your customer because of the abundance of your goods; they paid for your wares with emeralds, purple, embroidered work, fine linen, coral, and rubies.
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“**Syria**” The LSV has “Aram”.

“**agate**” The ESV and LSV has “ruby/rubies”.

27:17 AV

ESV

LSV

17 Judah, and the land of Israel, they <i>were</i> thy merchants: they traded in thy market wheat of Minnith, and Pannag , and honey, and oil, and balm.	17 Judah and the land of Israel traded with you; they exchanged for your merchandise wheat of Minnith, meal, honey, oil, and balm.	17 “Judah and the land of Israel, they were your traders; with the wheat of Minnith, cakes, honey, oil, and balm they paid for your merchandise.
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“**Pannag**” The ESV and LSV omit “Pannag”.

27:19 AV**ESV****LSV**

19 Dan also and Javan going to and fro occupied in thy fairs: **bright iron**, cassia, and calamus, were in thy market.

19 and casks of wine from Uzal they exchanged for your wares; wrought iron, cassia, and calamus were bartered for your merchandise.

19 “Also Vedan and Javan paid for your wares from Uzal; wrought iron, cassia, and sweet cane were among your merchandise.

“**bright iron**” The ESV and LSV have “wrought iron”.

EZEKIEL CHAPTER 28

Verses 1-10 deal with the Prince of Tyrus and the prophecy against him. Verses 11-19 deal with a lamentation against the King of Tyrus. Both the Prince and King (if they are different people) acted so much like Satan that God would use them as a type of Satan, before and after his fall. Ezekiel 28:1-19, as well as Isaiah 14:4-20 clearly contain revelation about Satan, when he was still Lucifer, before his rebellion and fall.

"Ezekiel, in his rebuke to the king of Tyre (ch. 28), is impressed and led of the Holy Spirit to launch out into the subject of Lucifer, who was inspiring the king of Tyre in his evil. Lucifer, or Satan, is the source of all temptation, and was the most original sinner related to this planet. He is prior to sin and man; he was created prior to the creation of man. Eve presupposes the Serpent; the Serpent presupposes Lucifer, the Devil. It is in this connection that Ezekiel departs from the effect of sin in the king, reaching back to the cause of sin in "the prince of Tyrus." Ezekiel enumerates certain basic characteristics involved in the unfallen state of Lucifer. (1) He was, by this intimation, spoken of as possessing all the wisdom and beauty as regards to the height of creaturely perfection (28:11-12). This could not be said of the king of Tyre at this time, or ever before, since he, himself, was born in sin after the historical fall of Adam. This could only be understood of one, Lucifer, prior to the Fall. (2) He was in Eden. It makes no substantial difference if this is a reference to a primal, incorporeal Eden or the Eden of Adam; Satan has been in both. Whether the incorporeal state or the corporeal state, Satan was present. Whether the creation of an angelic world is represented here, or the creation of an Adamic world, Satan was present. Whether a spiritual world of merely psychical stones or a material world of physical stones, Satan was present. Whether he was like a diadem of praise in that previous angelic condition, or Adam as a diadem of praise in an unfallen condition, Satan was there, present and active. The basic truth is announced again in verse 15 where it is said that he was "perfect" in all his ways from the day in which he was created. But these thoughts of verse 13 mark an Edenic condition with a prior perfection. (3) He was of an order of angels. In fact, as an "anointed cherub" he is related to the very throne of God, and his walking up and down was in a primal glory of the earth, prior to the creation of the material world and man (28:14). (4) He suffered fall (28:15). He had been perfect from the day of his creation until iniquity was found in him through his fall. This fall must have had an effect upon the incorporeal, psychical world over which he shared a certain rule. This fall is furthered by verses 16 through 19, and one can readily see a greatness to his sin reaching down through biblical time, into Adam's time, and on through the king of Tyre.

"Isaiah, in his prophecy against Babylon (ch. 13-14), in similar fashion to that of Ezekiel, picks up the narrative against Lucifer and his fall. Just as Ezekiel reaches back from the sinful effect in the king of Tyre to the sinful cause in Satan so, Isaiah reaches back from the fall of Babylon to the fall of Lucifer. The same Holy Spirit who reaches forward in the Scriptures to release prophecy is able to reach backward into pre-written history also. The message delivered against Babylon projects the question, "How are thou fallen from heaven, O Lucifer, son of the morning?" Babylon is consistently linked with a certain kind of demonic spew from the fall of Lucifer to the final manifestation of

the man of sin, the Antichrist. This is in keeping with the entire harmony of this subject throughout Scripture.

"Isaiah notes five "I will's" unique to Satan and his pride in that fall.

"Thus, Satan begins with the dateless period of the past, prior to the creation and fall of man. We do not view any physical matter into this original, angelic creation. Although we see a "gap" between Genesis 1:1 and 1:3, yet, it is now a "gap" for the evolution of matter. Satan was an incorporeal, psychical, and spiritual creature; his creation and all the elements accompanying those heaven and that kind of incorporeal earth, were consistent with angelic creatures. This too, is somewhat compatible to the future manifestation involved in a glorified body under perfect, spiritual conditions. We mention this here because we should not think it strange in conceiving of spiritual heavens and earth, just like we think of spiritual "light" as well as "sun light" (cf. I Jn. 1:5 & Gen. 1:3 & 1:14) The future glories reserved for redeemed mankind will be most unique, but nevertheless, it is not to be thought of as the present materialistic concepts of matter (cf. I Cor. 15:34-40; Phil. 3:20-21; Rev 21:1-2). There could be a kind of parallel here, but we only mention it for an understanding of the kind of "gap" we intend here."⁹⁶

"The sin of the Tyre's ruler was the sin of autonomy: the belief, as Moses put it, "My power and the might of mine hand hath gotten me this wealth" (Deut. 8:17).² This sin was also the sin of the king of Babylon. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13-14). Daniel told Nebuchadnezzar that he would succumb to this same temptation (Daniel 4:22-27)... But prosperity can lead also to the sin of autonomy. This, Ezekiel announced to the king of Tyre, results in destruction."⁹⁷

78. Prophecy Against The Prince of Tyrus (28:1-10)

28:1 The word of the LORD came again unto me, saying,

28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine 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 a man, and not God, though thou set thine heart as the heart of God:

28:3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

28:4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

28:5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

28:6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

⁹⁶ O. Talmadge Spence, *Foundations Bible Commentary*, The Pentateuch, pages 29-30.

⁹⁷ Gary North, *Restoration and Dominion*, pages 113-114.

28:7 Behold, therefore 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.

28:8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

28:9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

28:10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.

A. 28:2 The "Prince" is identified as Ethbaal III (Ithobaal, Ithobalus), which means "Baal is with him." He reigned from about 591-572 B.C.

1. The Prince is not the same as the King in Ezekiel 28:11-19. The "Prince" as "a man and not God" in Ezekiel 28:2 while the King has direct superhuman attributes of Lucifer. The Prince would be the antitype of Lucifer where the King would be the type.

B. Judgment upon the Prince.

1. 28:2 His heart was lifted up.
 - a. Wealth and power will corrupt even the strongest heart. The king of Tyrus sat on a glorious throne in a fabulous palace in a spectacular city that was located in the midst of the Mediterranean. He had wealth beyond comprehension. He commanded navies. He had thousands of slaves and mercenary armies. He had every comfort and possession known to man.
 - b. Pride is that sin God especially hates (Proverbs 6:16,17 **"These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood,"**).
2. 28:2 **"in the midst of the seas"**
 - a. The Prince thought his island location would offer him protection and that no one would be able to attack and overcome him.
3. 28:2,6,9 He said **"I am a God"**.
 - a. Ancient kings typically thought themselves to be divine or at least to be the favorite of the gods. In Egypt the Pharaoh was worshipped. Alexander the Great thought he was the incarnation of Hercules. The Roman Caesars were worshipped as gods in the Imperial Cult. Even popes are thought to be the Holy Spirit on earth as the "vicar of Christ".
 - b. **"I will be like the Most High"** (Isaiah 14:14). Eve was promised to be **"like gods"** in Genesis 3:5.
 - c. God would demonstrate to all that the Prince was a man and no god.
4. 28:2 He claimed to sit in the seat of God
 - a. 28:2,9 He was no god but was rather a man.
 - i. No matter how great a man is, he is still but a man.
5. 28:3 He was wiser than Daniel.
 - a. Daniel already had a reputation for his wisdom.
 - b. 28:3 There was no knowledge he could not understand.
 - c. 28:4,5 His wisdom made him rich.
 - i. 28:5 His riches only made him prouder.
 - d. This was said by God in sarcasm.
6. 28:7 Judgment and fall
 - a. God would bring armed strangers against the Prince,
 - i. 28:7 They would defile his brightness.
 - ii. 28:7 God would use the "terror of the nations" to judge him, which

would be Nebuchadnezzar.

(a). The Babylonians were well-known for their cruelty.

(b). The “terrible of the nations” is Nebuchadnezzar in the historical context. But in a prophetic context, who? The Antichrist per Ezekiel 30:11; 31:12 and 32:12.

(c). The greater the sin, the greater the judgment.

iii. 28:8 They shall bring him down to the pit.

iv. 28:8,10 He would die and experience death.

(a). 28:10 It would be the death of the uncircumcised, a dishonorable and shameful death.

(b). His status and pride would not protect him from death. Death will make no difference between a prince and a peasant, a lord and a lowly man.

v. 28:9 **“Wilt thou yet say before him that slayeth thee, I am God?”**

(a). The sarcasm is obvious with this. Here is a man come to kill you and you tell him “You can’t kill me! I’m a God!” Good luck with that!

vi. 28:10 **“deaths”**. He will die, but not just a common, ordinary death, but many deaths, dying yet never dying in the lake of fire, in a state of eternal death.

(a). This is the fate of the unsaved man. He will die a physical death, then die the eternal death after his judgment at the Great White Throne.

28:2 AV

ESV

LSV

2 Son of man, say unto the **prince** of Tyrus, Thus saith the Lord GOD; Because thine 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* a man, and not God, though thou set thine heart as the heart of God:

2 “Son of man, say to the prince of Tyre, Thus says the Lord GOD: “Because your heart is proud, and you have said, ‘I am a god, I sit in the seat of the gods, in the heart of the seas,’ yet you are but a man, and no god, though you make your heart like the heart of a god—

2 “Son of man, say to the ruler of Tyre, ‘Thus says Lord Yahweh, “Because your heart is lofty And you have said, ‘I am a god; I sit enthroned in the seat of gods In the heart of the seas’; Yet you are a man and not God, Although you make your heart like the heart of God—

“**prince**” The LSV has “ruler”.

79. A Lamentation Against the King of Tyrus 28:11-19

28:11 ¶ Moreover the word of the LORD came unto me, saying,

28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, 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 prepared in thee in the day that thou wast created.

28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

A. 28:12-19 A lamentation is taken up for the King of Tyrus

1. 28:12 He was full of wisdom.
 - a. Outside of the trinity, there is no one with more knowledge and wisdom than Satan.
2. 28:12, 15 He was perfect.
 - a. 28:12 He was perfect in beauty.
 - b. 28:15 He was "perfect" in all his ways.
 - c. Satan is not ugly, nor does he go around with a pitchfork and red pajamas. He is an exceedingly beautiful being.
3. 28:13 He was in Eden.
 - a. Satan was in the Garden with Adam and Eve, although he did nothing as far as we are told. He may have been watching, observing and learning about Adam and Eve, plotting in how to separate them from God.
4. 28:13 Every precious stone was his covering.
 - a. The ten stones listed:
 - i. Sardius
 - ii. Topaz
 - iii. Diamond
 - iv. Beryl
 - v. Onyx
 - vi. Jasper
 - vii. Sapphire
 - viii. Emerald
 - ix. Carbuncle
 - x. Gold
 - b. The combined color of these stone would make the most beautiful rainbow you have ever seen.
 - c. Lucifer was covered with precious stones. We can't imagine what this means or how it looked, but it is describing something incredibly beautiful, beyond human comprehension.

- d. "Lucifer" means "shining one" and is often referred to as the "Day Star" or "Son of the Morning". He was dazzling in his appearance before his fall.
- 5. 28:13 Music is associated with him.
 - a. The instruments listed:
 - i. Tabrets
 - ii. Pipes
 - b. Music was part of the very fiber of Lucifer.
 - c. He may have been in charge of the musical worship of heaven. He was heaven's choir director.
 - i. It has been said that when Lucifer fell, he fell into the choir loft.
 - d. The corruption of music is caused by Satan, who knows the power of music more than anyone else except God.
- 6. 28:13,15 He was created
 - a. Lucifer is not eternal as he had a day when he was created by God.
 - b. He was the greatest and most beautiful of God's creation.
- 7. 28:14 He is a cherub, not an angel.
 - a. Present tense is used, which means that Satan is still a cherub, even after his fall.
 - b. 28:14,16 He "**covereth**", probably the very throne of God.
 - c. **Cherubims.**
 - i. The word in the Hebrew is "cherub". The -im ending is the plural form in Hebrew, so we should refer to the plural as "cherubim" but that is not proper English grammar.
 - ii. They defended the Garden of Eden and the tree of life from fallen man.
 - (a). Genesis 3:24 "**So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**"
 - iii. Two cherubim, made out of gold, adorned the lid on the ark of the covenant.
 - (a). Exodus 25:18-20 "**And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.**"
 - (b). Exodus 37:7-9 "**And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.**"
 - iv. God would "meet" with Moses from "between the cherubim" on the mercy seat.

- (a). Exodus 25:22 **“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.”**
- (b). Numbers 7:89 **“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.”**
- v. Cherubim appeared on the curtains of the tabernacle.
- (a). Exodus 26:1 **“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.”**
- (b.) Exodus 36:8 **“And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.”**
- (c.) Exodus 36:35 **“And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.”**
- vi. Cherubim were on the vail that covered the holy of holies.
- (a.) Exodus 26:31 **“And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:”**
- (b.) Exodus 36:35 **“And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.”**
- vii. God “dwelt” between the cherubim on the ark.
- (a.) Numbers 7:89 **“And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.”**
- (b.) 1 Samuel 4:4 **“So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.”**
- (c.) 2 Samuel 6:2 **“And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.”**
- (d.) 2 Kings 19:15 **“And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.”**
- (e.) 1 Chronicles 13:6 **“And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, which belonged to Judah, to**

bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it."

(f.) Psalm 80:1 **"Give ear, O Shepherd of Israel, thou that leadeest Joseph like a flock; thou that dwellest between the cherubims, shine forth"**

(g.) Psalm 99:1 **The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.**

(h.) Isaiah 37:16 **"O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth."**

viii. Cherubim were also used in the temple.

(a.) 1 Kings 6:23-35

(b.) 1 Kings 7:29 **"And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work."**

(c.) 1 Kings 7:36 **"For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about."**

(d.) 1 Kings 8:6,7 **"And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."**

ix. There were cherubim in Ezekiel's vision in Ezekiel 10 and 11

x. Cherubim are seen in the vision of the Millennial temple in Ezekiel 41:18-25

xi. The only New Testament reference to cherubim is in Hebrews 9:5 **("And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.")**, where the Old Testament tabernacle is being discussed

xii. God rides on a cherub.

(a.) 2 Samuel 22:11 **"And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind."**

(b.) Psalm 18:10 **"And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind."**

xiii. Lucifer was an "anointed" cherub before his fall.

(a.) Ezekiel 28:11-17.

(b.) After the Trinity, he may have been the most powerful being in heaven.

(c.) This is an important note as Lucifer was not an angel, nor was he ever an angel. This is a common error many people make.

8. 28:14 He was upon the **"holy mountain of God"**.

9. 28:14 He walked up and down in the midst of the stones of fire.

10. 28:15 Lucifer was perfect until the day iniquity was found in him.

11. 28:15,18 Iniquity was found in him.

a. Lucifer began to believe what others said about him and eventually desired to take the throne of God and to rule as God.

- b. Lucifer is the original for the Greek fable of Narcissus, who fell in love with his own reflection in a pool.
 - c. He married his own perfection through his pride and ambition.
- 12. 28:16 He sinned.
 - a. Pride was the sin and it led to all of his other sins.
 - b. He who was full of wisdom became a fool by his pride in thinking he could usurp God.
 - c. We are not told the exact time of his rebellion but it must have happened early in history, maybe between Genesis 1:1 and 1:2. This is the basis for the so-called "Gap Theory".
- 13. 28:16 Violence was associated with his fall.
 - a. Few rebellions are peaceful. Something happened either just after the initial creation or soon after it, some sort of incredible catastrophe. The fall of Lucifer and the resulting chaos from it might have left their marks not only on earth but also through the heavens. Even in our own solar system we see evidence of some sort of great catastrophe. Venus rotates backwards. Mars might have had water at one point of its history, but it is now gone. There are rings around Jupiter, Saturn, Uranus and Neptune. Uranus rotates on its side, as if something large knocked it over. These scars all bear witness that something swept through our solar system and wreaked havoc. Was there a war between the angels of God and the angels of Lucifer, shortly after his fall?
- 14. 28:16,17 He would be cast as profane out of the mountain of God.
 - a. He would be cast from heaven to earth. This had to happen early in Genesis, between 1:1 and 1:2 is the best time to place his fall.
 - b. **"profane"** "Our Eng. word "profane" = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Acts 24:6."⁹⁸ From Middle English prophanen, from Anglo-French prophaner, from Latin profanare, from profanes. We get our word "profanity" from this.
- 15. 28:16 God would destroy him.
 - a. Ultimately when he is cast into the Lake of Fire in Revelation 20:10 ("**And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.**")
- 16. 28:17 His heart was lifted up because of his beauty.
- 17. 28:17 He corrupted his wisdom.
 - a. This was because of the pride he had in his beauty and wisdom.
- 18. 28:17 He would be cast to the ground.
- 19. 28:17 He would be laid before kings so that they might behold him.
- 20. 28:18 He would be devoured.
- 21. 28:18 He would be brought to ashes in front of the earth.
- 22. 28:19 Everyone would be astonished at him at his fall.
 - a. Isaiah 14:10 "**All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?**"
 - b. In the day of his ultimate judgment, the kings and great men of the earth will stare at Satan in astonishment. They will exclaim "Is that him? Is that Satan? Is that the pipsqueak who made nations tremble and who deceived us into following him? Is that really him?" This will be said in mockery, contempt and derision. They will then realize what fools they were for following someone like Satan.
- 23. 28:19 He would be a terror, but no longer.

⁹⁸ Ethelbert Bullinger, *Companion Bible*.

28:13 AV**ESV****LSV**

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, 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 prepared in thee in the day that thou wast created.

13 You were in Eden, the garden of God; every precious stone was your covering, sardius, topaz, and diamond, beryl, onyx, and jasper, sapphire, emerald, and carbuncle; and crafted in gold were your settings and your engravings. On the day that you were created they were prepared.

13 “You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared.

“**sapphire**” Everyone has heard of a sapphire, but the LSV has “lapis lazuli”, which no one knows anything about. The translators are simply showing their rags of learning here by using this term instead of “sapphire” and then saying “Look how smart we are that we found this word!” Of course, the LSV could not go through a list of precious gems without making as many changes as they could get away with.

28:14 AV**ESV****LSV**

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

14 You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked.

14 “You were the anointed cherub who covers, And I placed you *there*. You were on the holy mountain of God; You walked in the midst of the stones of fire.

The ESV adds “guardian” to the “anointed cherub”.

28:15 AV**ESV****LSV**

15 Thou *wast* **perfect** in thy ways from the day that thou wast created, till iniquity was found in thee.

15 You were blameless in your ways from the day you were created, till unrighteousness was found in you.

15 “You were blameless in your ways From the day you were created Until unrighteousness was found in you.

“**perfect**” The ESV and LSV both use “blameless”.

80. Prophecy Against Zidon 28:20-23

28:20 ¶ Again the word of the LORD came unto me, saying,

28:21 Son of man, set thy face against Zidon, and prophesy against it,

28:22 And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

28:23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

A. Zidon (also spelled Sidon):

1. Zidon was twenty miles north of Tyrus and was their sister city.
2. It was founded by Canaan's firstborn.
 - a. Genesis 10:15 **"And Canaan begat Sidon his firstborn, and Heth,"**
3. It was a headquarters of Baalite idolatry. Jezebel was a fanatical Baal-worshiper from Zidon.
 - a. 1 Kings 16:31-33 **"And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him."**
4. Zidon was also the center of Ashtaroth and Tammuz worship.
5. 28:23 God would thus punish Sidon by sending a pestilence and an army to destroy her. This occurred in 351 B.C, when the city was destroyed by the Persians. Yet Israel would be regathered and restored (Ezekiel 28:25,26).

28:22 AV

ESV

LSV

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be **sanctified** in her.

22 and say, Thus says the Lord GOD: "Behold, I am against you, O Sidon, and I will manifest my glory in your midst. And they shall know that I am the LORD when I execute judgments in her and manifest my holiness in her;

22 and say, 'Thus says Lord Yahweh, "Behold, I am against you, O Sidon, And I will be glorified in your midst. Then they will know that I am Yahweh when I execute judgments in her, And I will manifest My holiness in her.

"sanctified" The ESV and LSV both have "manifest my holiness". Same in Ezekiel 28:25.

81. Promise of Restoration on Israel 28:24-26

28:24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD.

28:25 Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

28:26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

1. 28:24 The day was coming when no nation would vex Israel anymore. Many nations had troubled Israel over her history; Egypt, Philistia, Syria, Moab, Edom, Assyria, Babylon, Greece, Rome. But the day is coming in the millennium when no nation will trouble Israel as Israel will be the Queen of the Nations.

2. Israel's restoration. These promises are millennial.

A. 28:24 No nation would vex them.

i. 28:26 God will judge these nations that are against Israel.

B. 28:25 God will regather them.

C. 28:25 God would sanctify them in the sight of the heathen.

D. 28:25 They would live in the land God gave to Jacob.

E. 28:26 They will dwell safely in the land.

i. Israel has never really been secure in their land, with constant threats from the other nations around her. Since 1948, when Israel became a nation again, they still have never been safe with hostile Arab and Islamic nations around them and a hostile United Nations against them.

F. 28:26 Israel will build houses and dwell in the with confidence.

i. The same idea as them dwelling in security.

G. 28:26 Israel will plant vineyards.

H. 28:26 God will do all this as a witness of Himself to all the other nations.

3. "It is important to understand how miraculous these prophecies are. They were given when Israel had been conquered by the Assyrians and the Babylonians, the capital city and temple destroyed, the kingdom dissolved, and the people carried away captive to Mesopotamia. Humanly speaking, there was no future for Israel as a nation. As a people, the Jews should have been dissolved into the nations where she was scattered. This is what has always happened to people who are uprooted from their own land for hundreds (not to speak of thousands) of years."⁹⁹

⁹⁹ David Cloud, *Ezekiel*, page 179.

EZEKIEL CHAPTER 29

“The siege is now on, beginning the ninth year, the 10th month, 10th day of King Zedekiah’s reign, and ending the ninth day, fourth month, and 11th year (2 Kings 25:1-3). This new revelation came to Ezekiel in the tenth year, twelfth day and tenth month—which makes it 5 months and 27 days before the siege would be over. The LORD (Jehovah) rebukes Pharaoh for his pride and reveals his punishment. This is Pharaoh Nechoh, the same pharaoh who engaged Josiah in battle, but had pled with the young inexperienced fighter not to draw up the battle lines; but to no success. The engaged armies fought and King Josiah lost his life. Josiah was a very spiritual king; surely a son of David; a king of righteousness.

“The people of Judah had anointed Jehoahaz as King of Judah, but Pharaoh-Nechoh took him after he had reigned three months and put his brother Eliakim (2 Kings 23) on the throne of Judah and changed his name to Jehoiakim. This Pharaoh is the object of this 29th chapter.”¹⁰⁰

82. Prophecy Against Egypt 29:1-7

29:1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

29:2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

29:3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

29:4 But 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, and all the fish of thy rivers shall stick unto thy scales.

29:5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

29:6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

29:7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

A. 29:1 This prophecy was delivered in the “tenth year, in the tenth month, in the twelfth day of the month.”

1. This is a series of seven prophecies of Egypt that were combined in chapters 29-32. Each prophecy begins with “the word of the LORD came unto me.” All but one of the prophecies are dated.

2. The prophecies show the importance of Egypt in connection with Israel.

a. Egypt is mentioned more than 600 times in Scripture.

B. 29:3 Pharaoh is referred to as “**the great dragon that lieth in the midst of his rivers**”.

¹⁰⁰ Mark Cambron, *A Study of Ezekiel*, page 103.

1. This would include the Nile River, but we have “rivers” plural, so what other rivers are being referred to? Also see Ezekiel 29:10.
2. A “dragon” is a type for the Antichrist.
3. **“dragon”** The “dragon” in Scripture:
 - A. Psalm 91:13 **“Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.”**
 - i. It shall be trampled under foot.
 - B. Isaiah 27:1 **“In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.”**
 - i. Associated with “leviathan”, that “crooked serpent”.
 - ii. The dragon is in the sea.
 - iii. The dragon shall be slain.
 - C. Isaiah 51:9 **“Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?”**
 - i. Associated with Rahab.
 - ii. It will be wounded.
 - D. Ezekiel 29:3 **“Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.”**
 - i. Pharaoh is called “the great dragon”.
 - ii. God was against him.
 - iii. He claimed the Nile River as his own.
 - iv. He claimed he created the Nile River.
 - E. Revelation 12:3 **“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”**
 - i. Tribulation.
 - ii. A great, red dragon.
 - iii. He has seven heads.
 - iv. He has ten horns.
 - F. Revelation 12:4 **“And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.”**
 - i. He drew out a third of the stars out of heaven.
 - a. Probably angels.
 - ii. He attempted to devour the child of the woman,
 - a. Israel, and the child must be Christ.
 - G. Revelation 12:7 **“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,”**
 - i. War in heaven.
 - ii. It was between Michael and his angels and the dragon and his angels.
 - H. Revelation 12:9 **“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.”**
 - i. The dragon lost this battle.
 - ii. He was cast out of heaven.
 - iii. Titles

- a. That old serpent
 - b. The Devil
 - c. Satan
- iv. He deceived the whole world,
- v. He and his angels (followers) were cast out of heaven.
- vi. The dragon is clearly referred to as Satan, something that is missed if “dragon” is translated as “sea monster”, “crocodile” or “whale”. “Dragon” is correct.
- I. Revelation 12:13 **“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.”**
 - i. He persecutes this woman and her child.
- J. Revelation 12:16 **“And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”**
 - i. He cast a flood out of his mouth.
- K. Revelation 12:17 **“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”**
 - i. He made war with the remnant of the seed of the woman.
- L. Revelation 13:2 **“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.”**
 - i. He gave power to the beast.
- M. Revelation 13:4 **“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?”**
 - i. He was worshipped.
- N. Revelation 20:2 **“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,”**
- C. 29:3 Like the Prince and King of Tyrus in Ezekiel 28, Pharaoh had delusions as he claimed to have created “my river (singular) for himself.
 - 1. He refused Jehovah as Creator and usurped this honor and glory for himself.
 - 2. Think of it as God is announcing that the Great Monster of the Nile will be slain.
 - 3. Pharaoh though he had created the Nile River and that was responsible for all of Egypt’s prosperity.
 - a. He would have the same delusions as the Pharaoh whom Moses confronted in the book of Exodus. Both men thought themselves to be gods and thus able to withstand anything Jehovah might throw at them.
- D. 29:4 God would put a hook in his jaw.
 - 1. This shows that Pharaoh would undergo an involuntary judgment that he could not control or escape. Prisoners of war would have a hook put through their jaws to drag them along.
- E. 29:4 God would cause the fish to stick to his scales.
 - 1. God said he would draw Pharaoh out of his river and all the fish of his river with him and cast him by the hooks in his jaw into the wilderness.
- F. 29:5 God would throw him into the wilderness. Pharaoh would be taken out of his element (the Nile River) and thrown upon the dry land.
 - 1. He would then become meat for the beasts, since a water creature would be unable to defend itself on land.
- G. 29:6,7 Egypt would be judged because they were a “staff of reed” to Israel.
 - 1. A reed is weak and bendable. You can’t use it to support your weight.

2. Israel had looked to Egypt at various times in her history for help and support against foreign powers and they were disappointed every time. Egypt would promise support only to be found wanting when they were needed. The world is like this. The world will promise support to a Christian or a church only to fail when they are needed the most. The moral is to NOT trust Egypt, or the world, for anything.

3. "The Jews should never have turned to Egypt for help, but when they did, the Egyptians should at least have kept their word. The Egyptians had a reputation for making promises and not keeping them (2 Kings 18:20–21; Isa. 36:6). It was Egypt who encouraged Judah to break their agreement with Babylon, and this foolish act on King Zedekiah's part is what incited the Babylonian attack against Jerusalem. While Nebuchadnezzar was attacking Jerusalem, the Jews negotiated with Egypt to send their army to deliver Judah, and for a short time, the Babylonians turned away from Jerusalem so they could deal with Egypt. But the scheme didn't work. The people in Jerusalem rejoiced that the siege was ended, but God warned His people that the army would return to Jerusalem to finish the job. (See Jer. 34:21–22; 37:8)¹⁰¹

29:3 AV

ESV

LSV

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great **dragon** that lieth in the midst of his **rivers**, which hath said, My **river** *is* mine own, and I have made *it* for myself.

3 speak, and say, Thus says the Lord GOD: "Behold, I am against you, Pharaoh king of Egypt, the great dragon that lies in the midst of his streams, that says, 'My Nile is my own; I made it for myself.'

3 "Speak and say, 'Thus says Lord Yahweh, "Behold, I am against you, Pharaoh king of Egypt, The great monster that lies in the midst of his canals of the Nile, That has said, 'My Nile is mine, and I myself have made *it*.'

"dragon" The LSV has "monster". The translators are obviously too intelligent to believe in "dragons".

"rivers" The ESV has "streams" and the LSV has "canals".

"river" Both the ESV and LSV insert "Nile".

All this is consistent throughout chapter 29.

83. Judgment Against Egypt 29:8-12

29:8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

29:9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

29:10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

29:12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

¹⁰¹ Warren Wiersbe, *The Wiersbe Bible Commentary*, Old Testament, page 1320.

- A. 29:8 God would bring a sword against Egypt and cut off both man and beast.
- B. 29:9-12 Egypt would become desolate and waste.
 - 1. It is today. Except for the Nile and the seacoast, Egypt is nothing but a waste desert.
 - 2. 29:11,12 Egypt would not be inhabited for 40 years.
- C. 29:10 **“from the tower of Syene even unto the border of Ethiopia.”**
 - 1. This is the same idea as “from Dan to Beersheba” and signifies the whole land, from end to end.”
 - 2. No one would traverse the land of Egypt, all the way down to the border with Ethiopia,
- D. 29:12 The Egyptians would be scattered among the nations and dispersed among the countries.
 - 1. The desolation of Egypt would last 40 years.

29:10 AV	ESV	LSV
10 Behold, therefore I <i>am</i> against thee, and against thy rivers, and I will make the land of Egypt utterly waste <i>and</i> desolate, from the tower of Syene even unto the border of Ethiopia.	10 therefore, behold, I am against you and against your streams, and I will make the land of Egypt an utter waste and desolation, from Migdol to Syene, as far as the border of Cush.	10 therefore, behold, I am against you and against your canals of the Nile, and I will make the land of Egypt an utter waste and desolation, from Migdol <i>to</i> Syene and even to the border of Ethiopia.

The ESV and LSV add “Migdol”.

84. The Restoration of Egypt 29:13-16

29:13 ¶ Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

29:14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

29:15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

29:16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD.

- A. 29:13 After this 40-year period of desolation, the Egyptians would be regathered.
- B. 29:14,15 Although the Egyptians would be regathered, they would still be a “base kingdom”, third-rate and unimportant.
 - 1. The Egyptians would be returned to the “land of Pathros”.
- C. 29:16 Israel would learn their lesson and not look to Egypt anymore but would rather look to the Lord.

85. Egypt Given to Nebuchadnezzaer 29:17-20

29:17 ¶ 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 the LORD came unto me, saying,

29:18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was

peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

29:19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

29:20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

A. 29:17 This was given “in the seven and twentieth year, in the first month, in the first day of the month.”

1. 29:20 Egypt was given to Nebuchadnezzar for his wages in his unknowing service to God. The upkeep of Nebuchadnezzar’s army and the cost of the Tyrus campaign was astronomical; therefore, God said He would give Egypt into the hands of Nebuchadnezzar, and what spoils he gained, he could turn into the wages he owed his army

B. 29:18 Nebuchadnezzar was unable to complete his campaign against Tyrus.

1. “Nebuchadrezzar is spelled differently here than in most other places in Scripture, where it is spelled Nebuchadnezzar (e.g., 2 Ki. 24:1; 25:1; Ezr. 1:7; Ne. 7:6; Jer. 27:6; Da. 1:1). It is the same Hebrew word based on the Babylonian word meaning “Nebo, protect the crown.”¹⁰²

2. Babylon didn’t get much wealth from the attack on Tyre, since most of it had been removed to the island city where Nebuchadnezzar could not get to it. It was basically 13 wasted years of effort for Nebuchadnezzar. God gave him Egypt instead.

C. 29:19 As a consolation prize, God gave Egypt to Nebuchadnezzar.

1. Egypt was defeated at the battle of Carchemish in 605 B.C. This is described in Jeremiah 46:1-12.

29:18 AV

ESV

LSV

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head <i>was</i> made bald, and every shoulder <i>was</i> peeled: yet had he no wages, nor his army , for Tyrus, for the service that he had served against it:	18 “Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head was made bald, and every shoulder was rubbed bare, yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against her.	18 “Son of man, Nebuchadnezzar king of Babylon made his military force labor hard against Tyre; every head was made bald, and every shoulder was rubbed bare. But he and his military force had no wages from Tyre for the labor that he had labored against it.”
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“**army**” The LSV uses “military force labor”. How is that an improvement over “army”? Also in 29:18.

86. The Budding of Israel 29:21

29:21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

¹⁰² David Cloud, *Ezekiel*, page 181.

A. Despite the judgments on the nations round about, Israel would be the only nation that would have a promise of restoration. Israel would “bud” in the land. Once Israel returned from the Babylonian Captivity under Ezra, the Jews began to reclaim a ruined land and city. The walls of Jerusalem and the temple were rebuilt. They were removed from the land again in A. D. 70. under the Romans and did not start returning to the land until around 1917. Israel became a nation again in 1948. But from 70 until 1917, when the Jews were not in the land, the land sat in a state of abandonment and disrepair. The occupying Arab people did nothing with the land. When the Jews returned, they immediately started improving the land. Within a generation or two, the land went from barren to highly developed and productive. The land budded greatly. The budding will find its consummation in the Millennium. This is in contrast to Egypt in verses 14 and 15.

EZEKIEL CHAPTER 30

EZEKIEL CHAPTERS 30, 31, 32: THE ENEMY WITHOUT
EZEKIEL CHAPTERS 34, 35, 36: THE ENEMY WITHIN

87. The Day of the Lord is Near 30:1-19

30:1 The word of the LORD came again unto me, saying,

30:2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

30:4 And the sword shall come upon Egypt, and great pain 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.

30:5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

30:6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

30:7 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.

30:8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

30:10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

30:11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

30:12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

30:13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

30:14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

30:15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

30:16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

30:17 The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.

30:18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

30:19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

A. The Day of the Lord

1. This is a title for the tribulation period.
 - a. Most commentators miss the connection to the tribulation judgments.
 - b. What Ezekiel would describe in this chapter has a future prophetic application to the tribulation period.
2. Concordance study of "The Day of the Lord (LORD or Jehovah)":
 - a. It is among those who are proud and lofty.
 - i. Isaiah 2:12 **"For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:"**
 - b. It comes as a destruction from the Almighty.
 - i. Isaiah 13:6 **"Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty."**
 - ii. Joel 1:15 **"Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come."**
 - c. It is cruel, with wrath and fierce anger.
 - i. Isaiah 13:9 **"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."**
 - ii. Zephaniah 2:2 **"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you."**
 - d. It will lay the land desolate.
 - i. Isaiah 13:9 **"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."**
 - ii. Zephaniah 1:18 **"Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."**
 - e. It is the day of the Lord's vengeance.
 - i. Isaiah 34:8 **"For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion."**
 - ii. Jeremiah 46:10 **"For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates."**
 - iii. Zephaniah 2:3 **"Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger."**
 - f. None will escape it.
 - i. Lamentations 2:22 **"Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped"**

nor remained: those that I have swaddled and brought up hath mine enemy consumed."

ii. Zephaniah 1:18 **"Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."**

g. It is a cloudy day.

i. Ezekiel 30:3 **"For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen."**

h. It is a day of the heathen, when they will be judged.

i. Ezekiel 30:3 **"For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen."**

ii. Obadiah 15 **"For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."**

i. It is **"at hand"**.

i. Joel 2:1 **"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;"**

j. It is great and very terrible.

i. Joel 2:11 **"And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?"**

ii. Zephaniah 1:14 **"The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly."**

k. The sun will be darkened and the moon "turned to blood" before that day.

i. Joel 2:31 **"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come."**

ii. Acts 2:20 **"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."**

l. It is a day of darkness.

i. Amos 5:18 **"Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light."**

ii. Amos 5:20 **"Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?"**

m. Some people were actually looking forward to it and are rebuked.

i. Amos 5:18 **"Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light."**

n. It is associated with a sacrifice.

i. Zephaniah 1:7,8 **"Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."**

o. The strong and mighty men will cry because of it.

i. Zephaniah 1:14 **"The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly."**

- ii. Revelation 6:15-17 **“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”**
 - p. Elijah will return before that day.
 - i. Malachi 4:5 **“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:”**
 - q. It is a great and dreadful day.
 - i. Malachi 4:5 **“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:”**
 - r. It comes as a thief in the night.
 - i. 1 Thessalonians 5:2 **“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.”**
 - ii. 2 Peter 3:10 **“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”**
 - s. The heavens will pass away and the elements will melt in that day.
 - i. 2 Peter 3:10 **“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”**
 - t. It is a solemn day.
 - i. Lamentations 2:22 **“Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD’S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.”**
 - u. It is associated with a battle.
 - i. Ezekiel 13:5 **“Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.”**
 - v. Associated with the Valley of Decision
 - i. Joel 3:14 **“Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.”**
3. Ezekiel’s view of the Day of the Lord:
- a. 30:2 Howl for it.
 - i. It is something to be very concerned about.
 - b. 30:2 It is a day of woe.
 - i. The final tribulation period is an exceptionally severe period in human history.
 - c. 30:3 The day is near.
 - i. These judgments were “near” in Ezekiel’s day.
 - d. 30:3 It is a cloudy day.
 - i. It is a dark and dreary period.
 - e. 30:3 It is a time of the heathen.
 - i. It is a time of judgments upon these Gentile nations.
 - f. 30:4,6,14-19 The sword will come upon Egypt.
 - i. The “sword” is a figurative term for violent judgment.

- h. 30:4 Great pain in Ethiopia.
 - i. Despite their geographic location, Ethiopia would not be spared of these judgments.
- i. 30:5 Ethiopia, Libya, Lydia and Chub will fall by the sword.
 - i. 30:9 The careless Ethiopians will be afraid.
 - ii. These listed nations probably thought they would be safe from the judgment of God for various reasons, but their false sense of security would fail them.
 - a. Could this have an application to Ezekiel 38, where Ethiopia and Libya are allied with Gog against Israel?
 - iii. Egypt hired mercenary soldiers from these nations so they would also share in Egypt's judgments by association.
- j. 30:7,8,12,14 Egypt would be desolated and wasted.
- k. 30:10,11 Egypt would be destroyed by Nebuchadnezzar.
 - i. Babylon would be the instrument of God's judgment against the nations.
 - ii. The "terrible of the nations" is Nebuchadnezzar in the historical context. But in a prophetic context, who? The Antichrist per Ezekiel 28:7; 31:12 and 32:12.
 - iii. Egypt was a land abounding with men, horses, chariots, wealth, cities, and all desirable things; but God would make it all desolate.
- l. 30:12 **"and sell the land into the hand of the wicked"**
 - i. The Lord may as well get some profit from this judgment.
 - ii. The Lord will sell the Egyptians into the "hand of the wicked" (the Babylonians) but how will they pay the Lord for the land?
- m. 30:12 The Nile shall be dried up. This will spell utter disaster for Egypt as the Nile is literally the lifeblood of that area.
- n. 30:13 Egyptian idolatry would be destroyed.
 - i. Idolatry permeated every part of Egyptian society. It was estimated that there were more than 1,200 gods in Egypt at its peak in their idolatry. Egypt may have been the most idolatrous country in the ancient world.
- o. 30:13 Egyptian government would be destroyed.
- 4. 30:13-18 There are specific judgments against named areas in Egypt.
 - a. "The prophecy mentions great destruction upon Noph, Pathros, Zoan, No, Sin, Aven, Pibeseth, Tehaphnehes (Tahpanhes) (Eze. 30:13-18). This refers to Nebuchadnezzar's northern campaign in Lower Egypt, whereas Eze. 29:10-11 describes his campaign in southern or Upper Egypt. Zoan, Sin, Aven, Pibeseth, Tehaphnehes were on the eastern side of the Nile delta and were on the approach to Memphis and Thebes from the northeast, which is the route that would have been taken by Nebuchadnezzar. Memphis and Thebes were south of the delta.
 - i. NOPH (Eze. 30:13) was also known as Memphis, which was situated on the west bank of the Nile a little south of modern Cairo. Noph is Hebrew and Memphis is Greek. Long the residence of the Pharaohs, it was a glorious city stretching for miles along the Nile. It was the home of Apis (bull) worship. Great pyramids were built there as tombs for the Pharaohs.
 - ii. PATHROS (Eze. 30:14) was the name of lower (northern) Egypt (Jer. 44:1) and a synonym for Egypt (Eze. 29:14).
 - iii. ZOAN (Eze. 30:14) (also Tanis and Avaris; today called San) was an ancient fortified city that was built near the same time as Hebron (Nu. 13:22). It was located on the Tanitic branch of the Nile delta, which is the

eastern side facing the Sinai Peninsula. It was the capital city of the Hyksos kings who ruled Egypt for 500 years. Pharaoh dwelt in Zoan in the days of Moses when God judged Egypt (Psa. 78:12, 43). It was famous for flax.

iv. NO (Eze. 30:14) is another name for Thebes, an ancient capital of Egypt. Also called Luxor and Karnak and No-Amon (for the sun god Amon or Amun), it was on the banks of the Nile in Upper Egypt about 800 km from the delta. The city covered 36 square miles and had a population of 75,000 in 1500 B.C., probably the world's largest city at the time. It is the location of the world-famous buildings, shrines, and temples of the Valley of the Kings, the Valley of the Queens, the temples of the Ramesses, and the grand temple of Queen Hatshepsut. These were "unsurpassed for their beauty and splendor." The Malkata palace, was a city in itself. The ruins of the Hypostyle Hall provide a hint of the grandeur of the city in ancient times. No" had great trading and many idols, both which drew multitudes of people; but the Lord would cut them off, some by the sword, some by captivity, and some by other judgments.

v. SIN (Eze. 30:15-16) was a city on the east side of the Nile. It is called "the strength of Egypt," as it was a well-fortified military garrison that guarded the northern approach to Egypt.

vi. AVEN (Eze. 30:17) is another name for Heliopolis or On, an ancient seat of sun worship (the god Ra). It was located six miles NE of Cairo. It was a place of learning, and it is supposed that Moses was educated here. Aven is called Bethshemesh (Hebrew for "house of the sun") in Jer. 43:13, which says that Nebuchadnezzar would break its idols and burn its temples.

vii. PIBESETH (Eze. 30:17) was on the western bank of the Pelusiac branch of the Nile in the eastern delta. It was named for its devotion to the goddess Bast (Bastet, Bahest, Ubastet, Beseth, Pesht), the lion-headed and cat-headed goddess of fire. The cat was associated with Bast and was a sacred animal in Egypt. It was against the law to kill a cat on pain of death. The cat was considered a member of the family and was embalmed when it died. A cemetery containing over 300,000 mummified cats were discovered at Pibeseth. Bast was considered the protector and blessing of the family and of the throne, and every home had an altar to her. The image of Bast in the midst of Pibeseth was "raised on mounds overlooking it on every side." "The annual festival of Bast was very popular and licentious.

viii. TEHAPHNEHES (Eze. 30:18) (spelled Tahpanhes in Jer. 2:16; 43:7; 46:14) was another city on the eastern frontier of the Nile delta. It was called Daphnae by the Greeks. Pharaoh had a palace there (Jer. 43:8-12). It was in Tahpanhes that the remnant of Jews settled with Jeremiah after the murder of Gedaliah (Jer. 43:7). The remnant refused to obey the command of God through Jeremiah to remain in the land of Israel, and God pronounced that they would be judged by the invasion of Nebuchadnezzar in the very place in which they trusted."¹⁰³

B. 30:2 "woe worth"

1. An archaic way to say "woe unto".

¹⁰³ David Cloud, *Ezekiel*, pages 188-190.

30:5 AV**ESV****LSV**

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.	5 Cush, and Put, and Lud, and all Arabia, and Libya, and the people of the land that is in league, shall fall with them by the sword.	5 "Ethiopia, Put, Lud, all Arabia, Libya, and the people of the land that is in covenant will fall with them by the sword."
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As usual, the critical text versions can't get these lists right in 30:5-17. They cannot let the readings in the Authorized Version stand and have to change them wherever possible. The ESV uses "Cush" for "Ethiopia". The ESV and LSV have "Put" for Libya and then uses "Libya" for "Chub". Both translations add "Arabia".

30:6 AV**ESV****LSV**

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.	6 "Thus says the LORD: Those who support Egypt shall fall, and her proud might shall come down; from Migdol to Syene they shall fall within her by the sword, declares the Lord GOD.	6 'Thus says Yahweh, "Indeed, those who support Egypt will fall, And the pride of her strength will come down; From Migdol <i>to</i> Syene They will fall within her by the sword," Declares Lord Yahweh.
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Both the ESV and LSV add "Migdol".

30:9 AV**ESV****LSV**

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.	9 "On that day messengers shall go out from me in ships to terrify the unsuspecting people of Cush, and anguish shall come upon them on the day of Egypt's doom; for, behold, it comes!	9 "On that day messengers will go forth from Me in ships to frighten secure Ethiopia; and anguish will be on them as on the day of Egypt; for behold, it is coming!"
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"**careless**" The ESV has "unsuspecting" and the LSV has "secure".

30:12 AV**ESV****LSV**

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken <i>it</i> .	12 And I will dry up the Nile and will sell the land into the hand of evildoers; I will bring desolation upon the land and everything in it, by the hand of foreigners; I am the LORD; I have spoken.	12 "Moreover, I will make the canals of the Nile dry And sell the land into the hands of evil men. And I will make the land desolate, As well as its fullness, By the hand of strangers; I, Yahweh, have spoken."
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"**rivers**" The ESV has "Nile" while the LSV has "canals of the Nile".

30:13 AV**ESV****LSV**

13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of **Noph**; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

13 “Thus says the Lord GOD: “I will destroy the idols and put an end to the images in Memphis; there shall no longer be a prince from the land of Egypt; so I will put fear in the land of Egypt.

13 ‘Thus says Lord Yahweh, “I will also destroy the idols And make the images cease from Memphis. And there will no longer be a prince in the land of Egypt; And I will put fear in the land of Egypt.

“**Noph**” The ESV and LSV have “Memphis”.

30:14 AV**ESV****LSV**

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in **No**.

14 I will make Pathros a desolation and will set fire to Zoan and will execute judgments on Thebes.

14 “I will make Pathros desolate, Set a fire in Zoan, And execute judgments on Thebes.

“**No**” Both the ESV and LSV have “Thebes”.

30:15 AV**ESV****LSV**

15 And I will pour my fury upon **Sin**, the strength of Egypt; and I will cut off the multitude of **No**.

15 And I will pour out my wrath on Pelusium, the stronghold of Egypt, and cut off the multitude of Thebes.

15 “I will pour out My wrath on Sin, The strong defense of Egypt; I will also cut off the multitude of Thebes.

“**Sin**” The ESV has “Pelusium”.

“**No**” Both the ESV and LSV have “Thebes”.

30:16 AV**ESV****LSV**

16 And I will set fire in Egypt: **Sin** shall have great pain, and **No** shall be rent asunder, and **Noph** *shall have* distresses daily.

16 And I will set fire to Egypt; Pelusium shall be in great agony; Thebes shall be breached, and Memphis shall face enemies by day.

16 “I will set a fire in Egypt; Sin will writhe in anguish; Thebes will be breached, And Memphis *will have* distresses daily.

“**Sin**” The ESV has “Pelusium”.

“**No**” Both the ESV and LSV have “Thebes”.

“**Noph**” Both the ESV and LSV have “Memphis”.

30:17 AV**ESV****LSV**

17 The young men of **Aven** and of Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

17 The young men of On and of Pi-beseth shall fall by the sword, and the women shall go into captivity.

17 “The choice men of On and of Pi-beseth Will fall by the sword, And the women will go into captivity.

“**Aven**” Both the ESV and LSV have “On”.

88. Prophecy Against Pharaoh 30:20-26

30:20 ¶ And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

30:21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

30:22 Therefore thus saith the Lord GOD; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

30:23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

30:24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.

30:25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the LORD, 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.

30:26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

A. 30:20,21 God breaks Pharaoh's arm

1. Not literally but in the sense that Pharaoh would be unable to do anything or to defend himself against Nebuchadnezzar and, by extension, the judgment of God.

2. 30:21 There would be no healing or remedy. God's judgment on him would be total and absolute.

a. The "roller" was used to set a broken bone. It would be like a splint to keep the broken bone immobile.

b. Verse 20 mentions "arm" while verse 21 mentions "arms". God would break both of Pharaoh's arms. To have one arm broken is bad enough but to have both arms broken would render one helpless and crippled.

3. 30:24,25 In contrast, God would strengthen Nebuchadnezzar's arms.

4. "The first "breaking" took place at Carchemish in 605 BC, when Nebuchadnezzar defeated Pharaoh Necho (2 Kings 24:7; Jer. 46:2). It was also at Carchemish that godly King Josiah was slain. The second "breaking" occurred when Pharaoh Hophra tried to help Judah when Nebuchadnezzar attacked Jerusalem (37:5ff.). With both arms "broken," Egypt would not be able to wield a sword, and that would put an end to the battle. Pharaoh Hophra had a second title, "The Strong-Armed," but that title would not apply anymore."¹⁰⁴

B. 30:23,26 The Egyptians would be scattered among all nations.

1. This is a similar judgment that Israel suffered around 586 B.C. and A.D. 70.

¹⁰⁴ Warren Wiersbe, *The Wiersbe Bible Commentary*, Old Testament, page 1321.

30:21 AV**ESV****LSV**

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a **roller** to bind it, to make it strong to hold the sword.

21 “Son of man, I have broken the arm of Pharaoh king of Egypt, and behold, it has not been bound up, to heal it by binding it with a bandage, so that it may become strong to wield the sword.

21 “Son of man, I have broken the arm of Pharaoh king of Egypt; and behold, it has not been bound up to *be* given healing or wrapped with a bandage, that it may be strong to seize the sword.

“roller” The ESV and the LSV both have “bandage”. This is not the same as a roller, which us something like a splint or other device to set a broken limb, something that a bandage does not do.

EZEKIEL CHAPTER 31

89. Pharaoh Cut Down 31:1-18

31:1 And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

31:2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

31:3 ¶ Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

31:4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

31:5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

31:6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

31:7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

31:8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

31:9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

31:10 ¶ Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

31:11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

31:12 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 rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

31:14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, 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.

31:15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods

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.

31:16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

31:17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

31:18 ¶ 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 be slain by the sword. This is Pharaoh and all his multitude, saith the Lord GOD.

A. This prophecy is dated two months after the exiles in Babylon received the news that Jerusalem had fallen (Ezekiel 33:21,22).

B. Pharaoh is likened to a great tree in this chapter.

1. Matthew Henry has a good, and lengthy, summary of this presentation of Pharaoh. "He is here compared to a stately cedar, v. 3. The glory of the house of David is illustrated by the same similitude, ch. xvii. 3. The olive-tree, the fig-tree, and the vine, which were all fruit-trees, had refused to be promoted over the trees because they would not leave their fruitfulness (Judg. ix. 8, &c.), and therefore the choice falls upon the cedar, that is stately and strong, and casts a great shadow, but bears no fruit. 1. The Assyrian monarch was a tall cedar, such as the cedars in Lebanon generally were, of a high stature, and his top among the thick boughs; he was attended by other princes that were tributaries to him, and was surrounded by a life-guard of brave men. He surpassed all the princes in his neighbourhood; they were all shrubs to him (v. 5): His height was exalted above all the trees of the field; they were many of them very high, but he overtopped them all, v. 8. The cedars, even those in the garden of Eden, which we may suppose were the best of the kind, would not hide him, but his top branches outshot theirs. 2. He was a spreading cedar; his branches did not only run up in height, but run out in breadth, denoting that this mighty prince was not only exalted to great dignity and honour, and had a name above the names of the great men of the earth, but that he obtained great dominion and power; his territories were large, and he extended his conquests far and his influences much further. This cedar, like a vine, sent forth his branches to the sea, to the river, Ps. lxxx. 11. His boughs were multiplied; his branches became long (v. 5); so that he had a shadowing shroud, v. 3. This contributed very much to his beauty, that he grew proportionably large as well as high. He was fair in his greatness, in the length of his branches (v. 7), very comely as well as very stately, fair by the multitude of his branches, v. 9. His large dominions were well managed, like a spreading tree that is kept in shape and good order by the skill of the gardener, so as to be very beautiful to the eye. His government was as amiable in the eyes of wise men as it was admirable in the eyes of all men. The fir-trees were not like his boughs, so straight, so green, so regular; nor were the branches of the chestnut-trees like his branches, so thick, so spreading. In short, no tree in the garden of God, in Eden, in Babylon (for that stood where paradise was planted), where there was every tree that was pleasant to the sight (Gen. ii. 9), was like to this cedar in beauty; that is, in all the surrounding nations there was no prince so much admired, so much courted, and whom every body was so much in love with, as the king of Assyria. Many of them did virtuously, but he excelled them all, outshone them all. All the trees of Eden envied him,

v. 9. When they found they could not compare with him they were angry and grieved that he so far outdid them, and secretly grudged him the praise due to him. Note, It is the unhappiness of those who in any thing excel others that thereby they make themselves the objects of envy; and who can stand before envy? 3. He was serviceable, as far as a standing growing cedar could be, and that was only by his shadow (v. 6): All the fowls of heaven, some of all sorts, made their nests in his boughs, where they were sheltered from the injuries of the weather. The beasts of the field put themselves under the protection of his branches. There they were levant—rising up, and couchant—lying down; there they brought forth their young; for they had there a natural covert from the heat and from the storm. The meaning of all is, Under his shadow dwelt all great nations; they all fled to him for safety, and were willing to swear allegiance to him if he would undertake to protect them, as travelers in a shower come under thick trees for shelter. Note, Those who have power ought to use it for the protection and comfort of those whom they have power over; for to that end they are entrusted with power. Even the bramble, if he be anointed king, invites the trees to come and trust in his shadow, Judg. ix. 15. But the utmost security that any creature, even the king of Assyria himself, can give, is but like the shadow of a tree, which is but a scanty and slender protection, and leaves a man many ways exposed.”

2. Trees mentioned in this chapter:

- a. 31:3,8,16 Cedar in Lebanon
- b. 31:8 Fir
- c. 31:8 Chestnut
- d. 31:8,9,16,18 Trees in Eden

3. Pharaoh, at his height, was a great and magnificent tree, superior to all the other kings on earth. His kingdom was prosperous and desirable but it also attracted Satan influence due to its heavy idolatry.

4. 31:4,5 Like Egypt, Assyria received its strength and power from the waters that surrounded it, the Nile in Egypt's case and the Tigris in Assyria's.

C. 31:3 The Assyrian

1. Pharaoh is equated in type to the “Assyrian”

- a. This “Assyrian” historically would be one of the kings of Assyria (but which one?) But prophetically, this is clearly a title of the Antichrist.

2. The “Assyrian” is a type of the Antichrist

- a. Concordance study on the “Assyrian”

i. He is the “rod of God’s anger”.

- a. Isaiah 10:5 **“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.”**

ii. He is the staff of God’s indignation.

- a. Isaiah 10:5 **“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.”**

iii. He will try to instill fear in Israel.

- a. Isaiah 10:24 **“Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.”**

iv. He will smite Israel with a rod.

- a. Isaiah 10:24 **“Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.”**

- b. Isaiah 30:31 **"For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod."**
 - c. Isaiah 31:8 **"Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited."**
- v. He will lift up his staff against Israel.
 - a. Isaiah 10:24 **"Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt."**
- vi. God will defeat him.
 - a. Isaiah 14:25 **"That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders."**
 - b. Isaiah 30:31 **"For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod."**
- vii. He will invade Egypt.
 - a. Isaiah 19:23 **"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians."**
- viii. He founded the land of the Chaldeans, or Babylon.
 - a. Isaiah 23:13 **"Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin."**
- ix. He oppressed Israel when they were in Egypt.
 - a. Isaiah 52:4 **"For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause."**
- x. He was a very prominent person.
 - a. Ezekiel 31:3, 5-9 **"Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs...Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him."**
- xi. Israel tried to make an alliance with him.

a. Hosea 5:13 **"When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound."**

b. Hosea 11:5 **"He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return."**

xii. He shall invade Israel.

a. Micah 5:5 **"And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."**

b. When this happens, Israel shall raise up seven religious leaders and 8 political/military men to oppose him.

D. 31:4 "little rivers"

1. The New King James Version has "rivulets", which is an unnecessary change which is a more difficult reading than the traditional reading. See below for the verse comparison.

E. 31:10-18 The fate of both Pharaoh and the Assyrian would be similar.

1. 31:10 They were both proud.

a. Like Nebuchadnezzar's dream (Daniel 4:10-13 **"Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven;"**), the branches spread out for the fowls to lodge there, and all the beasts of the field brought their young; also the nations of the earth sought for its shade.

b. Pharaoh was, at one time, the tallest tree of all, until he was cut down by Nebuchadnezzar (Ezekiel 3:11)

2. 31:11.12 He would be delivered into the hand of the heathen, strangers and "the terrible of the nations".

a. 31:12 The "terrible of the nations" is Nebuchadnezzar in the historical context. But in a prophetic context, who? The Antichrist per Ezekiel 28:7; 30:11; and 32:12.

3. 31:13 Fowls are associated with him.

a. They usually refer to unclean spirits.

b. This could be a reference to the Battle of Armageddon with the "anti-marriage supper".

i. Revelation 19:17,18 **"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."**

4. 31:15 There would be mourning for him at his fall.

a. God always had a soft spot for Egypt despite her sins and persecutions of Israel.

b. When the Antichrist falls in Revelation 19, there would be mourning for him. What a great personage he was as the Son of Satan, and, by extension, the Son of Lucifer. His fall and ruin were a great tragedy.

i. 31:16,17 He would be cast down to the pit and hell.

ii. It is always sad to see a great and majestic tree cut down in its prime.

5. 31:16 His branches could not be measured and compared to, even Eden's trees in the Garden of God, envied him.

F. 31:16,17 "hell"

1. Just about every modern translation uses "Sheol" which is a bad translation. Everyone knows what "hell" is but few are familiar with "Sheol".

31:4 AV

ESV

LSV

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her **little rivers** unto all the trees of the field.

4 The waters nourished it; the deep made it grow tall, making its rivers flow around the place of its planting, sending forth its streams to all the trees of the field.

4 'The waters made it grow; the deep made it high. With its rivers it was going all around its planting place And sent out its conduits to all the trees of the field.

"**little rivers**" is simple enough but the versions have to complicate matters. The LSV has "conduits" and the New King James Version has "rivulets".

EZEKIEL CHAPTER 32

90. A Lamentation for Pharaoh 32:1-10

32:1 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

32:3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

32:5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

32:6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

32:8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

32:10 Yea, I will make many people 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.

A. 32:2 Yet another lamentation for Pharaoh.

1. When giving a prophecy of doom, the preacher must have the appropriate gravity of his demeanor.

2. We are not to rejoice over the destruction of nations or sinners.

a. Proverbs 24:17 **"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth".**

3. God hates the sin of the nations and judges them for their sin and rebellion, but He also laments their destruction. Though God judges sin and judges it terribly, He has no pleasure in the destruction of the wicked (Ezekiel 18:23). Jesus wept over Jerusalem in the face of its approaching judgment in Matthew 23:37,38 and Luke 19:41 (**"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."**).

4. In a sense, Ezekiel was to conduct a funeral service for Pharaoh.

B. 32:2 He was like a young lion of the nations.

C. 32:2 He was like a whale in the seas.

1. The ESV uses "dragon" and the LSB has "monster in the seas".

D. 32:2 He came forth with his rivers but he polluted them.

E. 32:3 God would take him in his net.

1. A whale is a large creature yet God would easily take him with nothing but a net. This would strike at the pride of Pharaoh that he could be taken so easily by God despite his "glory".

2. Pharaoh troubled others, so he must expect to be troubled by God.
F. 32:4,5 God would cast him on the land, in an open field, where he would become food for the fowls of the air and the beasts of the earth.

1. God would set Pharaoh down in an open field and leave him on dry land, out of his element. Birds and beasts would then devour him.

a. Ezekiel 29:5 **"And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven."**

b. Matthew 24:28 **"For wheresoever the carcase is, there will the eagles be gathered together."**

c. Revelation 19:17,18 **"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."**

2. These animals of prey would carry his flesh and blood to distant mountains and fill the valleys and ravines with pieces of his carcass. This is a picture of the dispersion of the Egyptians from their land.

a. Exodus 7:19 **"And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone."**

b. Revelation 8:8 **"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood."**

3. Verses 3-10 are also a picture of the Battle of Armageddon in the type of this judgment upon Pharaoh.

4. 32:5 **"height"** The Hebrew word is Strong's #7419 רָמוּת *râmûwth*; a heap (of carcasses). It has the idea of a stack of dead bodies. It reminds us of Revelation 14:20 at Armageddon, where **"And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."** For blood to be that deep would require a lot of dead bodies.

G. 32:6 God would use Pharaoh's blood to water the land.

H. 32:7,8 God would darken the heavens when He does this. This looks ahead to the Day of the Lord.

1. Isaiah 13:10,11 **"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."**

2. Joel 3:14,15 **"Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining."**

3. Mark 13:24 **"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,"**

4. Revelation 6:13-17 **“And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?”**

5. Revelation 8:12 **“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.”**

6. God sent darkness upon Egypt before the Exodus (Exodus 10:21-29). God would again humiliate the gods that the Egyptians credited with bringing light and providing life.

I. 32:9 God would vex many people and bring destruction to the nations.

J. 32:10 Pharaoh’s judgment would stun the nations and kings who would witness it.

1. The “thee” has to be a reference to the Antichrist in the person of Pharaoh.

K. “History books cannot describe the greatness and vastness of Egypt, nor her pharaohs who ruled over her. They were feared by all; homage was paid by many. Egypt became the object of God’s fury: destruction and scattering of its people. Yet we find these people finding the grace of God in the latter days of Tribulation and the first years of the Millennium: “for they shall cry unto the LORD (Jehovah) because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver (save) them—whom the LORD of hosts shall bless, saying, “Blessed be Egypt, my people” (Joel 2:32; Isaiah 19:20b, 25b). But until then, Egypt shall pay for her sins.”¹⁰⁵

32:2 AV

ESV

LSV

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, **Thou art like a young lion of the nations**, and thou *art* as a **whale** in the seas: and thou camest forth with thy rivers, and **troubledst** the waters with thy feet, and fouledst their rivers.

2 “Son of man, raise a lamentation over Pharaoh king of Egypt and say to him: “You consider yourself a lion of the nations, but you are like a dragon in the seas; you burst forth in your rivers, trouble the waters with your feet, and foul their rivers.

2 “Son of man, take up a lamentation over Pharaoh king of Egypt and say to him, ‘You liken yourself to a young lion of the nations, Yet you are like the monster in the seas; And you burst forth in your rivers And muddied the waters with your feet And fouled their rivers.”

“Thou art like a young lion of the nations” God said that Pharaoh was like this young lion and whale. The ESV and LSV imply that Pharaoh thought of himself under these types.

“whale” The ESV has “dragon” and the LSV has “monster”.

“troubled” The LSV has “muddied”.

32:6 AV

ESV

LSV

6 I will also water with thy blood the land wherein thou

6 I will drench the land even to the mountains with your

6 “I will also make the land drink the discharge of your

¹⁰⁵ Mark Cambron, *Ezekiel*, page 112.

swimmest , <i>even</i> to the mountains; and the rivers shall be full of thee.	flowing blood, and the ravines will be full of you.	blood As far as the mountains, And the ravines will be full of you.
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“**swimmest**” Both the EAV and LSV ignore this idea.

91. The Fall of Egypt 32:11-16

32:11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

32:12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

32:13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

32:14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

32:15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.

32:16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord GOD.

A. 32:11 Another clear declaration that Egypt would be destroyed by Babylon.

B. 32:12 Another use of the phrase “**the terrible of the nations**” to describe Babylon.

1. The “terrible of the nations” is Nebuchadnezzar in the historical context. But in a prophetic context, who? The Antichrist per:

a. Ezekiel 28:7 “**Behold, therefore 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.**”

b. Ezekiel 30:11,12 “**He and his people with him, the terrible of the nations, shall be brought 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 sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.**”

C. 32:13 Babylon would slay the Egyptians' cattle. The Egyptians regarded many forms of cattle as manifestations of their gods.

D. 32:14 Oil doesn't run very well. If the Nile is going to be struck so that's flow is interrupted or slowed? Maybe it will be clogged or debris, or dead bodies?

E. 32:15 Egypt would be desolated.

F. 32:16 The king of Egypt will be an object of horror and pity, and an occasion of mourning, no longer of fear, envy or respect.

92. Wail For Egypt 32:17-32

32:17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

32:18 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.

32:19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

32:20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

32:21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

32:22 Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

32:23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

32:24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

32:25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

32:26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

32:27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

32:28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

32:29 There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

32:30 There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

32:31 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 GOD.

32:32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD.

A. 32:18,21 Everyone would wail for Egypt, even those that go down into the pit and those in the nether regions.

1. The dead nation is now brought to the grave.

B. 32:19,21,32 At one time, Egypt was very beautiful but now she would be judged as just another uncircumcised nation. The Egyptians practiced circumcision, thus their place with the uncircumcised would be cause for deep humiliation.

1. "The Egyptians took pride in their preparations for death and their burial customs thinking that these assured them safe passage to the nether world and rest there. But

Ezekiel said they would die just like other proud, oppressive peoples, and their rest would be the common rest that all the dead enjoy, circumcised and uncircumcised alike.”¹⁰⁶

C. Other nations mentioned that would be also judged as uncircumcised.

1. 32:22,23 Asshur

a. Asshur was the original builder of Nineveh.

i. Genesis 10:11 **“Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,”**

b. Another name for Assyria.

2. 32:24,25 Elam

a. “Elam was the land located beyond the Tigris and Euphrates rivers of Babylonia. It was a war-made nation. Many kings claimed victories over her without proof of such a conquest. An Elamite conqueror took the Code of Hammurabi to the city of Susa, where it remained, but was recovered (1901-2 A.D.). These people, Elamites, were proselytes of the Hebrew faith, some being present at the day of Pentecost, 30 A.D. (They had found the Code of Hammurabi inadequate, but were satisfied with the LAW OF GOD—and completed when many trusted Christ that day) (Mark Cambron, *Ezekiel*, page 116).”

b. Elam gave rise to the Medo-Persian Empire.

3. 32:26-28 Meshech

4. 32:26-28 Tubal

a. Meshech and Tubal refer to the northern areas of Europe and Asia, to modern Russia.

5. 32:29 Edom

6. 32:30 Zidon

D. **“The wicked shall be turned into hell, and all the nations that forget God”** (Psalm 9:17).

God does judge nations and does cast them down into hell, as in the Judgment of the Nations in Matthew 25.

1. 32:21,27 **“hell”**

a. Just about every modern translation uses “Sheol” which is a bad translation. Everyone knows what “hell” is but few are familiar with “Sheol”.

E. 32:27 “The description of hell here is poetic in parts, but it describes a very real and most frightful reality. Consider some of the lessons:

1. Hell is in the nether parts of the earth (Ezekiel 32:18).

a. Numbers 16:31-33 **“And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.”**

b. Psalm 63:9 **“But those that seek my soul, to destroy it, shall go into the lower parts of the earth.”**

c. Isaiah 14:9 **“Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.”**

2. Hell is a place where the famous and beautiful go (Ezekiel 32:18,19). All of the fame and beauty of this world amounts to nothing before God and secures nothing in the next

¹⁰⁶ Thomas Constable, *Notes on Ezekiel*, page 157.

life. All men are equal in that all are sinners abiding under the judgment of God (Romans 3:9-20).

3. Hell is the place of the uncircumcised (Ezekiel 32:19). The word “uncircumcised” is mentioned 10 times in this prophecy. “Uncircumcised” describes the unsaved, those who die outside of the covenant promises of God. It refers to uncircumcised in heart, the unregenerated. It describes those who die without the Saviour. The uncircumcised are those who are **“without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”** (Ephesians 2:11,12). How terrible to die uncircumcised, for there is no hope of salvation after death!

4. Hell is the place that the unsaved go after death (“them that are slain by the sword,” Ezekiel 32:20). Jesus taught that the wicked lift up their eyes in hell immediately upon death (Luke 16:22,23 **“And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.”**).

5. Hell is a place where iniquities are not removed (Ezekiel 32:27). There is no forgiveness of sin in hell, no salvation, no way out. **“...neither can they pass to us, that would come from thence”** (Luke 16:26).

6. Hell is a place where the great in this world are nothing (Ezekiel 32:27). Those who were “the terror of the mighty in the land of the living” are a terror no more. The ungodly who prosper in this world are brought into desolation, as in a moment (Psalm 73:12, 9).¹⁰⁷

F. 32:31 Pharaoh would see the judgment of God on all of these nations and would be comforted in the fact that at least he was not alone in his judgment.

1. Misery loves company.

2. Egypt would share in the judgment of all these other uncircumcised nations.

32:26 AV

ESV

LSV

26 There *is* **Meshech, Tubal**, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

26 “Meshech-Tubal is there, and all her multitude, her graves all around it, all of them uncircumcised, slain by the sword; for they spread their terror in the land of the living.

26 “Meshech, Tubal, and all their multitude are there; their graves are all around them. All of them were slain by the sword uncircumcised, though they put their terror in the land of the living.

“Meshech, Tubal” The ESV has it as one local, instead of two, with “Meschech-Tubal”.

32:27 AV

ESV

LSV

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to **hell** with their weapons of war: and they have laid their

27 And they do not lie with the mighty, the fallen from among the uncircumcised, who went down to Sheol with their weapons of war, whose swords were laid under their

27 “Nor do they lie beside the fallen mighty ones of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were put under their

¹⁰⁷ David Cloud, *Ezekiel*, pages 196-197.

swords under their heads, but their iniquities shall be upon their bones, though <i>they were</i> the terror of the mighty in the land of the living.	heads, and whose iniquities are upon their bones; for the terror of the mighty men was in the land of the living.	heads; but the <i>punishment for</i> their iniquity rested on their bones, though the terror of <i>these</i> mighty ones <i>was once</i> in the land of the living.
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“hell” Both the ESV and LSV have “Sheol”.

32:31 AV

ESV

LSV

31 Pharaoh shall see them, and shall be comforted over all his multitude, <i>even</i> Pharaoh and all his army slain by the sword, saith the Lord GOD.	31 “When Pharaoh sees them, he will be comforted for all his multitude, Pharaoh and all his army, slain by the sword, declares the Lord GOD.	31 “These Pharaoh will see, and he will be comforted for all his multitude slain by the sword, <i>even</i> Pharaoh and all his military force,” declares Lord Yahweh.
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“army” The LSV has “military force”.

EZEKIEL CHAPTER 33

“Ezekiel now returns to speak of Israel, their shepherds, and their mountains, their restoration, national revival, and re-union, under one head, the Beloved, their Prince forever, when the last enemy before the reign of peace comes to his end, with all his lusts (Chapters 33-39).”¹⁰⁸

93. Words to the Watchmen 33:1-9

33:1 Again the word of the LORD came unto me, saying,

33:2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

33:3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

33:4 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.

33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if 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.

33:7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

33:8 When I say unto the wicked, O wicked man, thou shalt surely die; if 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 thine hand.

33:9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

A. God revisits the burden and the duties of the watchman.

1. This would be a prophet or a priest in Ezekiel's day, and a pastor or an evangelist in our day.

B. 33:2 The Watchman

1. A watchman is one who stands in the watchtower on the wall of a city and warns if he sees the enemy coming or if there is some other danger approaching. He is the first line of defense. He is to speak out if he sees something important and is unfaithful to his task if he fails to warn. He may think “I will be unpopular if I saw this or I will be attacked or slandered or no one will believe me and mock me if I speak up regarding such a danger.” These are the marks of an unfaithful watchman. His duty is to speak up. He is not responsible if his warnings are heeded or not.

2. We are to witness to the lost and warn them of hell and judgment. We cannot worry about how our message is received. Our job as a witness is to make sure the warning is out there.

3. The preacher is also to be a watchman regarding false teachers and the danger of the day facing God's people. He can fear to warn about some issues or to preach on some topics for fear that his message will be rejected or that he will be attacked, but he must warn regardless of the results or the consequences. There is a severe judgment for the pastor-watchman who does deal with the sinner in his sin or the believer in his backslidings. It will go hard in the judgment for such an unfaithful pastor,

¹⁰⁸ William Kelly, Notes on *Ezekiel*.

a. Ezekiel's duty is to faithfully warn but he has no control over the results or the reception. Every man is personally responsible as to how he will react when he hears the truth. If he rejects the truth that was faithfully given by the preacher, he has no one to blame but himself when he ends up in hell.

i. This suggests that a pastor-watchman who does nothing to prevent a backslider will be judged for his neglect. What this involves is not mentioned but it will certainly be a severe judgment.

ii. God does not judge the minister by the size or outward success of his ministry but by his faithfulness as a watchman.

iii. This is the day of the unfaithful pastor-watchman. He is more concerned with church growth, busses, church planting, politics, building his empire, etc., instead of taking the time and effort to deal with souls. They are sleeping dogs that cannot bark (Isaiah 56:10). Your church may not grow much numerically if you concern yourself with the souls under your pastoral care, but it will grow stronger spiritually.

4. This is the nature of the pastoral office, to warn God's people of impending judgment upon the Church and to make His words clear and understandable both in warning and in comfort.

4. Much of this material on the watchman was repeated in Ezekiel 3.

C. 33:5 "delivered his soul"

1. Much as Paul could say that he was "pure from the blood of all men" in Acts 20:26. Paul is saying that he witnessed every time he had the chance and never trimmed or compromised the message at any time to anyone for any reason. Can any of us really say this? I think all of us can think of opportunities missed or wasted and witnesses not given. We will be held accountable to this charge at the bema seat judgment.

D. 33:5,6,8,9 Two responses of the Watchman

1. Faithful

a. The Watchman warns but the hearer does not respond. The hearer then must bear the judgment and the consequences. The Watchman is not responsible for the results of the reaction to his message and will not bear the judgment of the person who rejected the warning.

2. Unfaithful

a. The watchman was not faithful in delivering the message for whatever reason. The wicked man then receives no warning and has no opportunity to respond and repent. He will die in his sin but that unfaithful Watchman will be judged.

E. 33:7 God sets the Watchman

1. Ezekiel was called, commissioned and set to this ministry by God.

2. He is set over the House of Israel.

a. He is not set as a Watchman over any Gentile nations.

F. 33:7 Ezekiel's responsibility

1. Warn them from God.

G. 33:8 "his blood will I require at thy hand"

1. What exactly this involves is not given but certainly cannot be good.

94. How Then Should We Live? 33:10-16

33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

33:11 Say unto them, As I live, saith the Lord GOD, 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?

33:12 Therefore, 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: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

33:13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

33:14 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;

33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

A. 33:10 “how then should we live?”

1. How shall we live in such a way that God would have us live?

2. This question should be asked of all men in all ages, but especially in a bad day of judgment.

a. The Jews were in a 70-year exile in a strange and pagan country, so how should they live in such a situation?

i. Some of the exiles thought that their exile would be short, only a few years. When Jerusalem was finally destroyed, it became apparent that they would be in Babylon for a long time. If that was the case, how do we live in a pagan environment?

ii. No doubt Daniel had to resolve this question in his own mind when he realized that he would have to live for the rest of his life in Babylon.

b. We live in a very bad day so we must ask the same question.

i. How should I live in these last days before the coming of the Lord, in a day of apostasy?

c. Questions to ask: How should we live...

i. In days of the public demise of Christianity?

ii. In the days of the demise of sound thinking.

(a). Look at the insanity of our day, with transgenderism for example.

iii. In the days of the demise of morality.

(a). This is obvious today, especially with abortion.

iv. In the days of the demise of honorable culture.

v. In the days of the demise of Biblical spirituality.

d. The immediate context of Ezekiel's question in 33:10 is at the time when principles of righteousness and truth were at their lowest ebb in the history of Judah. The decline from the Word of God was so steadfast and sin so malignant that it caused a deep-rooted decline among the people. The despairing souls of the Jews were not able to look for deliverance. The despairing cry arose, “How should we then live?” amidst the prophet's more hopeful view following Jerusalem's destruction. The people were saying, “If this is what is happening to us, that our transgressions and sins are upon us, and we are to pine away in them, if all that you have said about our falling away and sin is true, and things

are so bad, then how should we live? What is the hope of even living if things are as bad as this?" Instead of rousing themselves to meet and overcome the danger that was all around them, the exiles began to sink down paralyzed in the darkness of despair.

i. Christians have a right to ask this of their preachers. Christians are concerned about living in this age and dealing with the sins and philosophies of their generation. They look to their spiritual leaders for guidance. Unfortunately, many preachers have no idea how to respond. Many preachers do not study their age and do not understand it. How can you confront that which you do not understand? The preachers fail their congregations. Instead, they get messages of everything else that do not deal with this question: sermons on evangelism (despite the fact that the majority of their congregations make a profession of faith), tithing, social issues, politics, pet doctrines of their denominations or theological system, etc. The people thus are not taught how to live and they fall victim to the age, resulting in apostasy, denial of the faith and destroyed families. God's people become **destroyed for lack of knowledge** (Hosea 4:6).

d. Today, we ask "If there is no hope for our country to return to God, and if the institutional church is as deep in the apostasy, then what is the use of living for God?" "How should we then live in the light of this deep apostasy and carnality?" The times have so radically changed, and the falling away is so deep in Christianity that we cannot approach the ministry the way we did even a few decades ago. The true remnant preacher in this generation finds himself amidst a new breed of apostasy that has taken a contemporary view of Christianity, worship, music, education, and missions. The remnant must now find from God, "How should we then live?" The former biblical Christianity has radically changed since the days of the eighteenth- and nineteenth-century revivals. Even former historic Fundamentalism has died. In addition to all these changes, we find ourselves in an era of new perceptive thinking, of new concepts of God, Christianity, and a form of Fundamentalism. If such a collapse of Christianity is evident, how are we to live now?

3. The answer is given in 33:11:

a. God has no pleasure in the death of the wicked, and even less in the death of His own people.

i. 33:10 God does not want His people to pine away in despair or to be destroyed by the age.

b. Identify our problem, understand our situation, turn from our past sins that have brought this judgment upon us and look to God in faith and hope.

i. You must study the age! You must understand it's sins and philosophies while also keeping a safe distance from it.

ii. Preachers must preach on the age! But few preachers are hitting the age in their preaching. For whatever reason, they do not feel that it is important for them to deal with the sins and philosophies of their generation in their preaching.

iii. We need to turn from our wicked and disobedient ways and to repent.

(a). This is the basic idea of repentance, to turn from our sins and unto God. Do not expect God to do anything for us if we do not repent.

(b). This involves separation from the world and unto God.

- iv. Are we willing to admit that our ways are wrong and that God's ways are better?
- c. We must also live by the Bible in reading it, studying it, praying for God to give us the insight we need, and then to obey what it tells us.
 - i. The Bible is the only safe guide in telling us how to live in any and all ages.
 - ii. No creed, confession or theological system can replace the Bible in this. Calvinism will not protect you, now will being "King James Only" or anything else outside of scripture.
 - iii. Politics is not the answer and no politician or political party will save us or redeem the sins of the age.
- d. You must resolve to serve your generation in walk and in your ministry, for God.
 - i. Acts 13:36, **"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."** This is what every Christian must do. We cannot serve previous generations or even future ones, as we are not products of those generations. But we can serve our present one in which we were born into and which we understand the best. Neither Paul nor David could effectively minister to the early 21st century as neither was born and raised on television, radio, the internet, etc. Noah also served his generation (Genesis 6:9 **"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God."**) by being perfect and by living a righteous life.
 - ii. You serve your generation in much the same way Anna did in Luke 2:36,37, as **she departed not from the temple, but served God with fastings and prayers night and day.**
 - iii. How to serve your generation?
 - (a). Love your spouse and family.
 - (b). Raise your children for God.
 - (c). Be active in your church.
 - (i). Join only the best church you can find. Be sober and serious in your church activities.
 - (d). Excel in your vocation.
 - (e). Be a good citizen.
 - (f). Maintain your walk with God.
 - (g). Improve yourself by reading good books, secular and sacred.
 - (h). Reject your age and stand against it. Be not ashamed of the "old paths".
- 4. The New King James Version has "how can we then live?"
 - a. This is not the same idea. It is not "how are we able to live" but "how should we live? What must we do? How do we meet and confront our generation?"
- B. 33:11,14 The **"turning"** is the idea of conversion and repentance, in turning from sin and going in another direction with the life, from sin to holiness.
 - 1. 33:16 A true and genuine turning by a wicked man will be deliverance from sin.
 - 2. Repentance is necessary for salvation.
 - 3. See notes under Ezekiel 18:31 for a discussion of the Bible teaching on the free will of man.

33:10 AV**ESV****LSV**

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, **how should we then live?**

10 “And you, son of man, say to the house of Israel, Thus have you said: ‘Surely our transgressions and our sins are upon us, and we rot away because of them. How then can we live?’

10 “Now as for you, son of man, say to the house of Israel, ‘Thus you have spoken, saying, “Surely our transgressions and our sins are upon us, and we are rotting away in them; how then can we live?”’

“**how should we then live?**” The ESV and LSV have inferior reading “how can we live?” This reading misses the point of the Authorized Version reading, The people had to live in their generation, but HOW should they live in their day? That is the question, not if they could live.

95. The Equal Ways of God 33:17-20

33:17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

33:18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

33:19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

33:20 ¶ Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

A. Is God fair?

1. The Jews were claiming God wasn't treating Israel fairly.
2. God's ways were “unequal” in that He would treat some people or nations one way but would treat other people and nations in another way.
3. They claimed that God was being a “respector of persons”
4. An unrighteous man usually claims that God is not being fair in His dealings with him. A righteous man realizes that God is treating him better than he deserves.

B. 33:17 God responds that Israel was the one with the unequal way.

C. 33:18,19 If a wicked man turns from his sin, he will live. If he does not turn, he will die.

D. 33:20 God judges every man according to his own ways.

96. The Fall of Jerusalem 33:21-29

33:21 ¶ 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.

33:22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

33:23 Then the word of the LORD came unto me, saying,

33:24 Son of man, they that inhabit those wastes of 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.

33:25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

33:26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

33:27 Say thou thus unto them, Thus saith the Lord GOD; As I live, surely they that are in the wastes 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 be in the forts and in the caves shall die of the pestilence.

33:28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

33:29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

A. 33:21 A refugee from Jerusalem ended up in Babylon among the exiles and announced that Jerusalem had been smitten.

B. 33:22 Ezekiel was still under the limitations of being able to only speak when God had something for him to say. Here, God opens his mouth again.

C. 33:24 The exiles were correct that they were the children of Abraham and were thus entitled to the land of Israel. But they had sinned themselves out of the land and into their exile. Their lineage to Abraham would not prevent that generation from being moved out of the land and losing their inheritance.

1. You cannot count on enjoying the blessing of God if you are living in sin, rebellion and disobedience.

D. 33:25,26 God lists some of the sins of the exiles, asking them how they can expect to possess the land, living the way they do? They expected God to bless them while they were in rebellion against Him?

1. Ye eat with the blood.
2. They practiced idolatry.
3. They shed blood.
4. They "stood upon their sword".
5. They worked abomination.
6. They practiced adultery and other sexual sins.

E. 33:27-29 As a result of their sins, the land that these exiles were claiming as their own would be laid desolate.

96. The People Mock Ezekiel 33:30-33

33:30 ¶ Also, thou son of man, the children of thy people still are talking against 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 the LORD.

33:31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.

33:32 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.

33:33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

A. 33:30 God tells on the exiles and tells Ezekiel something he probably already knew, that his congregation was making fun of him and his preaching.

1. Verses 30-33 is a perfect description of the modern American church.

B. 33:30 They would say in mockery “Come, let’s go hear what crazy old Ezekiel has to say in his message today”.

C. 33:31 They would come to Ezekiel’s services and sit before him and would listen to his messages, but they had absolutely no intention of doing what he said or taking him seriously.

1. Their master sin was covetousness.

D. 33:32 Ezekiel must have had a good speaking voice and some musical ability, so they would go to hear him as a form of entertainment.

1. Many churches are like this. People come to the services because the preacher is a “pulpiteer” and can entertain a crowd.

2. They also will come for the musical program. “Down South” in the so-called and mis-named “Bible Belt”, “all-night sings” are very popular as well as concerts by Southern Gospel groups. If you have an “all-night sing”, you can pack out an auditorium. But call for an all-night preaching service or an all-night prayer service and you will be the loneliest man in town.¹⁰⁹

E. 33:33 God would justify His man and message in fulfilling His word. Then these exiles would realize that a prophet had been among them, even if they didn’t give him the honor and respect he deserved.

1. “**Lo, it will come**” And you can be sure that God will fulfill His word.

33:31 AV

ESV

LSV

31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth **they shew much love**, *but* their heart goeth after their **covetousness**.

31 And they come to you as people come, and they sit before you as my people, and they hear what you say but they will not do it; for with lustful talk in their mouths they act; their heart is set on their gain.

31 “They come to you as people come and sit before you *as* My people and hear your words, but they do not do them, for they do the lustful desires *expressed* by their mouth, *and* their heart goes after their greedy gain.

“**they shew much love**” The ESV and LSV totally miss the idea as they both use “lustful talk/desires”. Ezekiel’s hearers feign to love him, to appreciate him and his message but they really did not. There was nothing lustful about it.

“**covetousness**” Omitted in both the ESV and LSV, instead using “gain”.

33:32 AV

ESV

LSV

32 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.

32 And behold, you are to them like one who sings lustful songs with a beautiful voice and plays well on an instrument, for they hear what you say, but they will not do it.

32 “Behold, you are to them like a lustful song by one who has a beautiful voice and plays well on an instrument; for they hear your words but they do not do them.

¹⁰⁹ A study of “Southern Religion” in America would be very enlightening. I have maintained that Christianity in the southern United States tends to be weak and superficial. If there is a “Bible Belt” in the United States, it is in areas like southern Pennsylvania, like Lancaster County out towards Gettysburg, an area dominated by Baptist peoples like the Mennonites and Brethren groups.

“lovely” The ESV and LSV have “lustful”. I don’t think Ezekiel would have been the kind of man to sing lustful songs.

EZEKIEL CHAPTER 34

God speaks to the shepherds in verses 1-16 and to the sheep in verses 17-31.

97. Against the Unfaithful Shepherds 34:1-10

34:1 And the word of the LORD came unto me, saying,

34:2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

34:3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

34:4 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 again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

34:5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

34:6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

34:7 ¶ Therefore, ye shepherds, hear the word of the LORD;

34:8 As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

34:9 Therefore, O ye shepherds, hear the word of the LORD;

34:10 Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

A. False and unfaithful shepherds

1. These were the spiritual leaders of Israel, the priests and scribes.
2. Much of Israel's apostasy was because their spiritual leaders were grossly corrupt and wicked, thus, they could provide no moral and spiritual guidance or example to the people.
3. These men were hirelings, as in John 10:12,13; **"But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."**
4. Compare this with the "idol shepherd" of Zechariah 11:17.

B. The sins of the shepherds:

1. 34:2,8 They feed themselves and not the flock.
 - a. This was the basis for their sins. They cared more for themselves than they did for the sheep that God had set under them.
2. 34:2,3 They do not feed their flocks.
 - a. General observations about sheep, from William Greenhill's *Exposition of Ezekiel*.¹¹⁰

¹¹⁰ Page 682.

- i. Sheep are foolish, silly creatures, not like foxes, lions, leopards, which are subtle and crafty; so are people for the generality of them.
 - ii. Sheep are apt to go astray.
 - iii. When one sheep goes out of the way, many follow, run after that one; so it is with the multitude.
 - iv. Sheep are exposed to much danger, they are a prey to dogs, lions, wolves, foxes, bears, and such wild beasts; so are the people exposed to spoil, and to be preyed upon by the great ones.
 - v. They are subject to many diseases, and apt to infect one another. It is observed, that of all creatures, a man, a horse, and a sheep are subject unto most diseases; and quickly doth one sheep communicate this infection unto another. So people are subject to many distempers, seditions, insurrections, rebellions, errors, heresies, superstition, idolatry, and what not.
- b. This is why believers need good, strong, spiritual leadership, to prevent these things from happening.
- c. How many preachers do not feed their flocks good things from the Scriptures. The preaching is weak and not practical. The sermons don't teach them how to live in this age and how to deal with the age. They want good, strong meat and they cotton candy. Many sheep starve in the pasture where they should be getting fed. Preacher! Our primary task is to feed sheep, not to chase goats.
- 3. 34:3 They eat the fat.
- 4. 34:3 They clothe themselves with wool
 - a. "By these expressions of eating the fat, and clothing themselves with the wool, the prophet taxeth the covetousness of the princes, priests, and false prophets, who pretended the public good, but were intent upon their own profit and pleasure: they were not content with what stipends were allowed them, but devised ways and means to draw the wealth of the people into their own coffers, which is here called " the fat and the wool."¹¹¹
- 5. 34:4 They have not strengthened the diseased
 - a. The sheep were described as being in the following state:
 - i. They were diseased
 - ii. They were sick
 - iii. They were broken
 - iv. They were driven away and scattered
 - v. They were lost
- 6. 34:4 They have not healed the sick
- 7. 34:4 They did not bind up the broken
 - a. Some sheep had their flesh torn by dogs or bushes, their legs and other bones about them, broken or put out of joint. Others had broken spirits, and none bound them up. They had been beaten and torn by church splits, unfaithful and abusive pastors, the world, the flesh and the devil. They were very discouraged and many were bitter against God and His church.
- 8. 34:4,5 They did not regather them that were driven away or scattered
 - a. Some believers left their churches because they were not being fed (weak preaching). Others got discouraged when their pastor ran off with the church pianist, when news broke that deacons were immoral with young girls on the bus route, when there was financial mismanagement, or when the pastor decided to act as a dictator and micro-manage every element of the lives of their people.

¹¹¹ William Greenhill, *Exposition of Ezekiel*, page 682.

9. 34:4,6,8 They did not seek the lost
 - a. Some Christians got swept away by the cults or by apostasies. Some were like Demas, who defected back to the world system.
 10. 34:4 They ruled with cruelty
 - a. How many Christians have been beaten by dictatorial leadership! Some pastors act like god-kings in their churches, where their word is law and no dissent is tolerated. Don't you dare question anything these pastors say or do. They will cast you out if you don't believe every word they say and if you do not support them 100% on everything. "Leadership is always right" and you must never question "the man of God (or Gawd)."
 - b. Leviticus 25:43, "**Thou shalt not rule over him with rigour.**" These false shepherds would wear out their flocks.
 - c. The shepherds being either negligent or tyrannical. They were not faithful, loving, compassionate.
 11. 34:5 "**there was no shepherd**"
 - a. There were many "pastors" but few genuine shepherds.
 - b. There are many people who run churches today but how many of them really know what it means to be a true pastor?
 12. 34:6 The sheep were scattered.
 - a. As Israel is the Church Age.
 13. 34:6 "**none did search or seek after them.**"
 - a. No one cared for their souls.
 - i. Psalm 142:4 "**I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.**"
 - b. They wandered everywhere, looking for rest, protection, someone who would care for them or feed them. Many of them ended up being devoured by the cults, false religions, world philosophies or the world system in general.
 14. 34:8 The sheep became meat and a prey
 - a. The cults and other false teachers like to hunt for converts in churches with flawed leadership. It beats having to take the extra time and effort to convert sinners. It is easier to capture people who already have some spiritual background.
- C. God was against them
1. 34:10 God would require the welfare of the flock at the hands of these unfaithful shepherds.
 - a. Ministers must watch and work as those that must give account.
 - i. Hebrews 13:17 "**Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.**"
 2. 34:10 God would remove them from their offices
 3. 34:10 The false shepherds shall no longer exploit those under their charge
 - a. False religion is profitable. Look at the millionaires in the electronic church today. But God will cut off their livelihood and will bankrupt their "ministries". They would be forced to go and find a "real job". They had devoured God's flock, now God will devour them.
 - b. Spurgeon said that a man is a fool who looks for wealth in a Baptist ministry.
 - c. Peter confessed "**silver and gold have I none**" in Acts 3:6.
 4. If God is against you, then it matters not who is who is for you. This is the opposite of Romans 8:31ff.

98. Good Seeking His Sheep 34:11-31

34:11 ¶ For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out.

34:12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

34:13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

34:15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

34:16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

34:17 And as for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

34:18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

34:19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

34:20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

34:21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

34:22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

34:23 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.

34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

34:25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

34:28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

34:29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

34:30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

34:31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

A. God, as the Good Shepherd

1. Jesus called Himself the Good Shepherd in John 10:11 **“I am the good shepherd: the good shepherd giveth his life for the sheep.”**

B. Activities of the Good Shepherd. The Good Shepherd will do what the false shepherds would not or could not do. (Most of these prophecies will be fulfilled in the Millennium.)

1. 34:11,12,16 He will seek for His sheep.

2. 34:11,12 He will search out His sheep.

a. The Lord did this at His first coming.

i. Matthew 15:24 **“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”**

ii. Matthew 18:11 **“For the Son of man is come to save that which was lost.”**

3. 34:12 He will deliver His sheep.

4. 34:12 **“the cloudy and dark day”**

a. “It was a day of a cloud, or a cloudy day, when the Chaldean army besieged Jerusalem; then many were scattered and driven into neighbour nations: and it was a day of thick darkness, when the city was broken up, the temple burnt, Zedekiah's eyes put out, the princes and nobles put to death, many carried captive into Babylon, and the rest dispersed into woods, caves, mountains, and other places,”¹¹²

5. 34:13 He will gather His sheep.

6. 34:13 He will bring His sheep into their own land.

a. One of the miracles of the modern age is the regathering of the Jews to the land of Israel after being scattered for 1,900 years. While there are more Jews in New York City than there are in Israel today, there is still a draw and a pull to the Holy Land that no Jew can resist.

b. This is millennial.

7. 34:13-15 He will feed His sheep.

a. 33:14 “The Jews from this verse, as Sanctius reports, conclude that the Messiah is not come, because that when Christ was on earth there was no gathering of the Jews, nor feeding of them with such good pastures as were promised to be in the time of the Messiah: Our Messiah, they say, was rather for the dissipating of the Jews, than the congregating of them; he drove them into lean pastures, and gave them no fat pastures, for after his coming they were scattered into all parts of the world.”¹¹³

b. If I be thirsty, He hath still waters; if my soul droops, He restores it; if I know not the way, He leads me in the paths of righteousness. O happy man, and happy people, who have the Lord for their Shepherd! I need no pope or prelate when I have the genuine shepherd.

c. This is millennial.

8. 34:16 He will bind up the broken.

a. This is millennial. Jews who survived the Tribulation will be broken and will need to be healed and strengthened.

9. 34:16 He will strengthen the sick.

¹¹² William Greenhill, *Exposition of Ezekiel*, page 686.

¹¹³ Ibid.

- a. Foolish shepherds distinguish not between the weak and strong, the sick and sound, they drive, they feed, they govern all alike; but a wise shepherd considers the nature of his flock, what condition every sheep is in, what it is capable of, whether milk or strong meat, oil or wine, and so applies himself accordingly to each.”¹¹⁴
10. 34:16 He will destroy the fat and the strong.
- a. A reference to the false shepherds and their false sheep that follow them and influence the true sheep into error and apostasy.
- b. “Men in place, and abounding in wealth, are in Scripture language said to be fat, Psalm 22:22; Jeremiah 46:21; and when they are fat they grow wanton. Deuteronomy 32:15, “Jeshurun waxed fat and kicked;” then they kicked at God and his ordinances, and at their fellows which are lean; Amos 4, the kine of Bashan oppressed the poor, and crushed the needy. In Genesis 41 the lean kine did eat up the fat; but here the fat did eat up the lean, and because they did so, the Lord would destroy them.”¹¹⁵
11. 34:16,23 He will feed His sheep with judgment.
- a. It should be obvious that Ezekiel’s prophecy had nothing to do with a civil government’s program of providing food stamps or other forms of taxpayer-subsidized food to poor people. Yet some liberals and so-called “Christian” socialists see a mandate for the government to provide free food and food stamps for “the poor”, yet the text says nothing of the kind.
12. 34:18 A judgment against those who tread down the pastures.
- a. A pasture is where the sheep feed. We feed in local congregational gatherings, fellowships and in the Scripture. There are those who would dry up this source of spiritual nourishments. They steal our Bible by substituting it with inferior English translations. They destroy the spirit of the church services by a bad spirit, making it impossible to glean any spiritual nourishments from the services.
13. 34:20,22 “I will judge between the fat cattle and between the lean cattle.”
- a. All cattle are not the same. Some are stronger than others, some are better than others, some are more profitable than others. There be fat ones and lean ones, the one doth wrong and abuse the other; the fat and strong carry it proudly and arrogantly against the lean and weak. Rich men, and those that are great in the world, being wicked, do unjust things, thrust hard at the people of God, keep them under, cut them short, deprive them of their rights and liberties, yea, oft push them so with their horns, that they drive them out of all their enjoyments.
- b. God uses “cattle” instead of “sheep” here, showing this judgment may not involve the true sheep.
14. 34:22 He will save His flock.
15. 34:22,28 His flock will no longer be a prey.
16. 34:23 “**I will set up...**”
- a. This Shepherd did not intrude himself into the office, but was called and sent of God. Self-called men are of no spiritual prophet to anyone.
- b. He shall have his commission from God himself: I will set him up; I will raise him up (Ezekiel 34:29).
17. 34:23 “**one shepherd**”
- a. “He is a universal Shepherd, all flocks are his. God saith, Psalm 50:10, “The cattle upon a thousand hills are mine;” and Christ saith. The flocks in a thousand

¹¹⁴ William Greenhill, *Exposition of Ezekiel*, pages 687-688.

¹¹⁵ Ibid.

countries are mine. The churches in Judea, Galilee, and Samaria, Acts 9:31; the churches of Syria, and Cilicia, Acts 15:41; the churches in Asia, Revelation 1; the churches of Macedonia, 2 Corinthians 8:1; the churches of Galatia, 1 Corinthians 16; the churches of the gentiles, Romans 16:4; are all called the churches of Christ, Romans 16:16. They had their particular pastors, teachers, elders, but Christ was the universal Pastor: Paul was the apostle of the gentiles, Peter of the Jews, but Christ was the Apostle and Shepherd of both; therefore saith, John 10:16, that he hath other sheep which he must bring to his fold, meaning the gentiles."¹¹⁶

i. What a thought. Our local church supports ministers and churches in India, Russia, Spain, Kenya, Zambia, Mexico, the Dominican Republic and in other places. Our churches are different in the programs of worship, yet we are all under the same Great Shepherd.

b. Christ is a Shepherd that feeds His flock with such spiritual meat and drink as other shepherds cannot. God-called human shepherds are a gift from God but the Chief Shepherd outranks them all.

c. Christ is an abiding, an everlasting, unchangeable, unfailing and faithful Shepherd. Other shepherds are inconsistent and often fail, and at last die. Christ does not so. He died for the flock, but was brought again from the dead and lives for ever, making intercession for his flock, Hebrews 7:25; He stands on mount Zion, Revelation 14:1 and walks in the midst of the golden candlesticks.

Revelation 2:1. Who would want another Shepherd?

i. Pity the poor Romanist who looks to some distant, fallible pope. Currently, "Pope Francis" is on the "papal throne" and even many Romanists have no use for him in with his multitude of apostasies and attacks on Roman doctrines and practices like the Latin mass.¹¹⁷ They have no Shepherd! And even if they did, popes die every 10-20 years of so, and then they must seek another. Bible believers have no such problems.

ii. Of course, the Romanist pope has no claim to be any sort of "One Shepherd" who leads the "One Flock". No bachelor pope could pastor a Bible-believing church for three days.

d. "The appointing of offices in the church belongs to God, not to man. God appointed the office and the officer. 1 Cor. 12:28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." In the Romish church are many officers which God never appointed; there are popes, cardinals, patriarchs, archbishops, &c. which places were never appointed by God, and therefore have no blessing go along with them, but serve for secular ends, even pomp and tyrannizing over the consciences of men."¹¹⁸

18. 34:23,24 He will set one shepherd over them, David.

a. This is millennial. David himself will rule Israel in the millennium while Jesus rules the entire earth.

i. This is literal. "David" is not a type or figure of Christ here. It's amazing how many commentaries reject the literal rendering of the text here in rejecting that David will literally rule over Israel in the Millennium.

¹¹⁶ William Greenhill, *Exposition of Ezekiel*, page 690.

¹¹⁷ I left the Church of Rome in 1983. If I had stayed, I'd be an advocate of the Latin Mass (something "Francis" hates) and would probably be sedevacantist, believing that the last true pope was Pius XII or something similar. I certainly would not be "Novo Ordus".

¹¹⁸ William Greenhill, *Exposition of Ezekiel*, page 691.

ii. During the Millennium, Christ rules as King (Jeremiah 33:15-17 **“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;”**; Zechariah 14:16 **“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.”**), and David will rule as a "prince" under Him.

(a). Ezekiel 34:23,24 **“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 the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.”**

(b). Ezekiel 37:24,25 **“And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, 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 have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.”**

iii. In Eternity, Jesus will rule the universe from the throne of the New Jerusalem (Revelation 21:23-22:5), while David reigns over Israel on the new earth, thus fulfilling the covenant God made with David.

(a). 2 Samuel 7:13-16 **“He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”**

(b). 1 Chronicles 17:12-14 **“He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.”**

b. This is repeated in Ezekiel 37:24,25 (see above).

c. David is the “Prince” of Ezekiel 40-48 in the description of the millennial temple. This is because Christ is the greater King over all the earth in the Millennium while David is the lesser king, or prince, over Israel.

d. It is amazing to see that the majority of the commentators refuse to accept the plain, simple reading of “David” here and how many of them spiritualize “David” away or who make this a future descendant of David. Some will try to make David an “ideal spiritual leader” instead of a literal Millennial leader. They try this

with the Millennial temple, saying it is “ideal” and not literal. It is as if these commentators are afraid to go where Scripture is trying to take them.

e. David himself will be the fulfillment of the Davidic Covenant.

i. 2 Samuel 7:12,13 **“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.”**

i. It is fulfilled in Christ, the Son of David, as He will rule over the earth in the millennium, but David himself will rule over Israel in the millennium.

19. 34:25 God will make a covenant of peace with them.

a. This could refer to the New Covenant/Millennial Covenant of Jeremiah 31:31-37 (**“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah...”**).

20. 34:25-29 They will dwell safely in the land and will be free from all threats.

a. During the Babylonian exile, nature reclaimed the land and the wild animals began to spread into what were population centers.

b. There will be no more attacks from Palestinian terror groups and no more United Nation “resolutions” to vex them.

c. The Jews had oft been a prey to the heathen, such as the Egyptians, Amorites, Moabites, Midianites, Philistines, Babylonians, Grecians, Syrians, Romans and others.

21. 34:26-29 God will provide for them in the land.

22. 34:26 **“there shall be showers of blessing”**

a. This is where we get the text for our well-known hymn.

b. This speaks of the increase agricultural output of the earth during the Millennium, Amos 9:13 **“Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.”**

23. 34:29 **“a plant of renown”**

a. Christ.

b. He is planted by God.

i. This could be extended to the incarnation, where Christ is “planted” in this world in a human body.

c. Parallel references where Christ is referenced to a plant:

i. Isaiah 4:2 **“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”**

a. Millennial.

ii. Isaiah 11:1 **“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:”**

a. Christ was of the seed of David.

iii. Isaiah 53:12 **“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”**

a. Christ grew as a man- Luke 2:52 **“And Jesus increased in wisdom and stature, and in favour with God and man.”**

b. This lack of comeliness of Christ was twofold:

- i. At His birth. Besides the fact that Christ was supernaturally born of the virgin, there was nothing special about His birth:
 - a. His family, an unmarried mother engaged to a carpenter.
 - i. There was also the idea that Jesus was illegitimate- John 8:41 "...**We be not born of fornication; we have one Father, even God.**"
 - b. His place of birth
 - i. In a barn
 - ii. In a very small town of Bethlehem
 - c. He was raised in Nazareth, in Galilee, a despised place.
- ii. At His death
 - a. With His physical mutilations
 - b. In the manner of His death, crucifixion, as a criminal
- iv. Isaiah 60:21 **"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."**
 - a. Millennial.
- v. Jeremiah 23:5 **"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."**
 - a. Millennial.
- vi. Jeremiah 33:15 **"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."**
 - a. Probably refers to the references in Ezekiel 34 and 37 about David ruling over Israel in the Millennium.
- vii. Zechariah 3:8 **"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH."**
- viii. Zechariah 6:12 **"And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:"**
 - a. Millennial, especially in referring to the millennial temple in Ezekiel 40-48.
- d. This "plant" will provide and feed Israel in the Millennium so that they will never hunger or suffer want again.
 - i. Plants do several things:
 - a. They provide shade, where you can sit and rest
 - i. Sitting down implies several things:
 - a. Rest, when you are tired
 - i. The Christian pilgrim needs these times of rest
 - b. Fellowship with others
 - b. They provide food
 - i. Like the apple tree of Song 2:3, which is also a picture of

Christ.

a. Song 2:3 **"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."**

24. 34:30 They will know the Lord.

a. All the nations, including Israel, will know the Lord in the Millennium.

25. 34:31 The Lord will know them.

a. This is more important, that the Lord will know and acknowledge Israel in the Millennium.

b. It is one thing to know God, but it is something else that God knows you.

C. Marks of a good pastor:

1. Personal knowledge: no stranger to God or gospel experiences (John 10:5; 2 Cor 5:17; John 3:5; Gal 5:16-26; 1 Cor. 12)

2. Divine call: not from avarice, personal ambition, respect, honor, self-interests, or love of ease (John 10:2; Acts 13:3; 1 Cor 12:28; Eph 4:11; Rom 11:29)

3. Consecrated motives: God's will and glory, salvation of lost souls, and the best interests of the church and all men (John 10:9-13; Luke 19:10; Acts 10:28; 2 Cor 5:14-21; Eph 4:12)

4. Divine anointing: not human education, wisdom, polish, and effort only, but divine leading and help (Luke 11:13; 24:49; John 7:37-39; 14:12-17; 14:26; 15:26; Acts 1:4-8; 5:32; 1 Cor 2:1-10; 12:1-11; 2 Cor. 3)

5. Personal interest: acquaintance with his flock, private and public instruction, and helpfulness in all problems (John 10:3; 10:9; Acts 20:26-35; Eph 1:15-19; 3:13-21; 1 Thes 2:4-13; 2 Tim 4:1-5; Heb 13:7; 13:17)

6. Good example: lead, not drive; feed, not destroy; and live what is preached (John 10:3-4; 1 Cor 4:9-13; 2 Cor 4:8-18; 6:1-10; 1 Tim 3:1-13; 4:11-16; 2 Tim. 2; Titus 1)

7. Divine success: be zealous and fearless to protect, heal, preserve, increase, visit, and sacrifice for the flock (John 10:9-18; Mark 16:17-18; James 5:14-16; Luke 19:10; Jer 23:1-8; Ezek 34:1-9; Ezekiel 34)."¹¹⁹

D. Marks of a true shepherd

1. **The true shepherd saves** (John 10:9). **"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."**

A. It is through the Lord Jesus that we are saved and enter into new freedom and sure enjoyment of life.

2. **The true shepherd secures** (John 10:10a). **"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life."**

A. The thief is a threat to the sheep. The Lord throws the mantle of his protection around them.

B. He protects the sheep.

C. He grants to His sheep eternal life and the security that comes with it.

3. **The true shepherd satisfies** (John 10:10b). **"I am come that they might have life, and that they might have it more abundantly."**

A. A classic Old Testament example is found in the contrast with the descendants of Cain and the descendants of Seth (Genesis 4:1-5:32)."¹²⁰

¹¹⁹ J. F. Dake, *Dake Reference Bible*.

¹²⁰ John Phillips, *Exploring John*.

34:25 AV**ESV****LSV**

25 And I will **make** with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

25 "I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods.

25 "I will cut a covenant of peace with them and cause harmful beasts to cease from the land so that they may live securely in the wilderness and sleep in the woods.

"make...a covenant" The LSV's "cut a covenant" is technically correct, there is no real need to be so literal. "Make a covenant" is still a better rendering.

34:27 AV**ESV****LSV**

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that **served themselves of them**.

27 And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land. And they shall know that I am the LORD, when I break the bars of their yoke, and deliver them from the hand of those who enslaved them.

27 "Also the tree of the field will yield its fruit, and the earth will yield its produce, and they will be secure on their land. Then they will know that I am Yahweh, when I have broken the bars of their yoke and have delivered them from the hand of those who enslaved them.

"served themselves of them" The ESV and LSV make this a slavery context.

34:29 AV**ESV****LSV**

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

29 And I will provide for them renowned plantations so that they shall no more be consumed with hunger in the land, and no longer suffer the reproach of the nations.

29 "I will establish for them a renowned planting place, and they will not again be victims of famine in the land, and they will not bear the dishonor of the nations anymore.

"consumed with hunger" The LSV has "famine" but you do not need to have a famine to go hungry.

"It is absurd on every point of view to interpret these prophecies of the church or of the gospel. Then the very beasts will have their nature changed, and the earth yield its increase: for it will be the day for which creation waits, groaning still and travailing in pain, but then it will be delivered from the bondage of corruption into the liberty of the glory of the children of God."¹²¹ We can make application to present conditions, but the interpretation must be tied to context. God is denouncing the false Jewish priests and scribes in this day who failed to teach the law and to exhort the people to obedience and to shun idolatry.

¹²¹ William Kelly, *Notes on Ezekiel*.

EZEKIEL CHAPTER 35

99. Prophecy Against Mt. Seir 35:1-15

35:1 Moreover the word of the LORD came unto me, saying,

35:2 Son of man, set thy face against mount Seir, and prophesy against it,

35:3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

35:4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

35:5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

35:6 Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

35:7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

35:8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

35:9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

35:10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

35:11 Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

35:12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

35:13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

35:14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

35:15 As thou didst rejoice at 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 Idumea, even all of it: and they shall know that I am the LORD.

A. Mt. Seir is the same as Edom.

1. Much of this information can also be found in the book of Obadiah.

2. Also see Ezekiel 25:12-14.

B. The prophecy

1. 35:3 God is against them.

2. 35:3 God would stretch his hand against them.

3. 35:3,4,7,14 God would make them desolate.

a. 35:14 The whole earth would rejoice at the judgment on Edom.

4. 35:4 God would lay their cities waste

5. 35:4,12,15 They would know that Jehovah was the Lord

6. 35:5,10,11 Their sins:

a. 35:5 They had a perpetual hatred against Israel.

i. There was a long history of enmity between Edom and Israel. The two nations originated out of two brothers, Esau and Jacob. The hostility

began in an argument over the birthright, but during the time of the prophet Obadiah it centered on trade routes. The King's Highway ran all the way from Damascus to Egypt. Whoever controlled the highway controlled the flow of goods and became wealthy. This word against Edom was given at a time when Edom helped the Babylonian army attack Jerusalem. Edom took the opportunity to take over control of part of the Negev.

ii. Amos 1:11 "**Edom did pursue his brother with the sword, and did cast off all pity.**"

iii. God is the enemy of anyone who is an enemy of Israel.

b. 35:5 They shed the blood of the children of Israel.

i. Edom had assisted the Babylonians in their persecution and eventual destruction of Israel.

ii. Bloody men usually come to a bloody end.

c. 35:10,12 They thought that if Babylon would destroy Israel, Edom would get their land.

i. Edom planned to seize Jewish land after the Babylonians destroyed Jerusalem but that intention came to naught. Man proposes but God disposes.

ii. "Edom said, 'These two nations and these two countries shall be mine:' whatever is left of the Jews I will have; if there be nothing but the very land, I will take that for a possession, so shall I enrich myself, enlarge my borders, and become great. Such thoughts and hopes were once in Tyrus, she looked to be made by the sufferings of Jerusalem: Ezek. xxvi. 2, 'Tyrus said against Jerusalem, She is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste.' Tyrus expected that Jerusalem being ruined, all the trading should come to her, that the great concourse of people Jerusalem had, should enter her gates, and tread her streets. Obadiah tells us, that the Edomites laid hands on the Jewish substance 'in the day of their calamity,' ver. 13, They coveted their wealth, thirsted after their land, and sought to advance themselves by their ruins. The desires, hopes, and expectation of the wicked come to nought. The Edomites coveted Canaan, hoped and waited for it but the Lord was there, and disappointed them; they were shortly after the destruction of Jerusalem destroyed by the Babylonians; Jer. xxvii. 3, 6, God had given them into Nebuchadnezzar's hand. David tells you, Psal. cxii. 10, that 'the desire of the wicked shall perish;' and Solomon saith, Prov. x. 28, that 'the expectation of the wicked shall perish:' they desire, and expect the fulfilling of their desires, but themselves, their desires, and expectations, come to nought."¹²²

iii. 35:12 Edom wanted to "**consume**" the land of Israel. They wanted to destroy it and to erase the memory of the Jews from existence. But that usually works the other way around. Edom is gone but Israel remains and will do so for eternity, through the Millennium and beyond.

d. 35:11 They were envious of Israel.

e. 35:15 They rejoiced at the fall of Israel.

7. 35:6 God would return blood for blood upon them.

8. 35:6 God would pursue them.

a. 35:6 "**sith**" is an old English word meaning "since; afterwards; seeing that."

¹²² William Greenhill, *Exposition of Ezekiel*, page 702.

9. 35:8 Their mountains, valleys and rivers would be filled with slain men.
 10. 35:10 These “two nations” and “two countries” are the northern and southern kingdoms, Israel and Judah.
 11. 35:11 They were envious against Israel.
 12. 35:11 They hated Israel.
 13. 35:12 They blasphemed.
 14. 35:13 They boasted against God.
 15. 35:13 They multiplied their words against God.
- C. No one would miss Edom then and no one misses them today.

35:8 AV

ESV

LSV

8 And I will fill his mountains with his slain <i>men</i> : in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.	8 And I will fill its mountains with the slain. On your hills and in your valleys and in all your ravines those slain with the sword shall fall.	8 “I will fill its mountains with its slain; on your hills and in your valleys and in all your ravines those slain by the sword will fall.
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The ESV and LSV omit “rivers”.

EXODUS CHAPTER 36

“God gave the land of Israel to the Jews as a part of the Abrahamic covenant (Gen. 12:1–3; 13:14–18; 15:7–21). That settled their ownership of the land, but their possession and enjoyment of the land depended on their faith and obedience (Lev. 26). The Christian life is similar. We enter God’s family by trusting Jesus Christ (John 3:16; Eph. 2:8–9), but we enjoy God’s family by believing His promises and obeying His will (2 Cor. 6:18—7:1).”¹²³

C. (100) Prophecy Against the Mountains of Israel 36:1-15

36:1 Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

36:2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

36:3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

36:4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

36:5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

36:6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

36:7 Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

36:8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

36:9 For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

36:10 And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

36:11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

36:12 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 men.

36:13 Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

36:14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

36:15 Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

¹²³ Warren Weirsbe, page 1327.

- A. 36:1 This prophesy is unto (not “against”) the “**mountains of Israel**”.
 - 1. This is a prophecy for Israel, not against them (36:9).
- B. 36:2,3 The “enemy” was saying against Israel that Israel’s land was theirs.
 - 1. The “enemy” is not identified here but as we have seen, it could have included any of their enemies, like Edom in chapter 35 and they are mentioned in 36:5.
 - 2. The Arabs and so-called “Palestinians” make this claim today, backed up by the United Nations.
 - 3. 36:3 Actions of “the enemy”:
 - a. They made Israel desolate.
 - b. They swallowed them up on every side.
 - c. They wanted to possess Israel’s land.
 - 4. The mountains of Israel:
 - a. 36:3 The mountains were made desolate. The heathen spent more energy destroying the land of Israel than building it up.
 - b. 36:3 The mountains were an infamy. The land that had been famous for beauty and fruitfulness became infamous for desolation.
 - c. 36:4 The mountains were a prey. The nations who occupied the land took from it but did not develop it.
 - d. 36:4 The mountains were a derision. The nations surrounding Israel rejoiced in the land’s desolation because of their hatred of Israel.
 - e. 36:5 The mountains were a possession of those with spiteful minds. The nations who occupied the land were wicked and possessed the land with an evil intent.
- C. 36:4 God speaks to the entire land, not just the mountains.
- D. 36:5 God spoke in His jealousy against the lands around Israel, especially Idumea, who thought to annex Israel’s land for themselves.
- E. 36:6 God also spoke in His fury.
- F. 36:7ff The heathen would bear their shame while God would extol and magnify Israel.
 - 1. These prophecies are millennial.
- G. 36:9 God is for Israel.
 - 1. God had been against them in judgment for their sins but in the Millennium, He would be “for” them eternally and will never be against them again.
- H. 36:9 God would turn to Israel.
- I. 36:9 God would plant, till and sow Israel in their land.
- J. 36:10-12 God would multiply Israel’s population.
 - 1. This would include filling the cities of Israel.
 - 2. The waste areas of Israel would be built and inhabited.
 - a. This is something Israel did after they returned to the land in 1948. They took all the years of neglect by the “Palestinian” squatters who occupied the land for centuries (and who did nothing to improve it or develop it) and reclaimed and developed the land in less than 50 years. The “Palestinians” may claim the land but they did nothing to improve it when they occupied it.
 - 3. 3:11 The cattle would be multiplied, too, which means an increase in agricultural activity and output.
- K. 36:15 Israel will no more be a reproach among the nations but will be the crown of the nations in the millennium.
 - 1. No nation will lift themselves up against Israel or move their tongue against them in the Millennium.

CI (101). Israel's Sin of Profaning God's Name 36:16-20

36:16 ¶ Moreover the word of the LORD came unto me, saying,

36:17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

36:18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

36:19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

36:20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

A. 36:17 One main sin Israel was guilty of when they were in the land was that they profaned God's name by their sin and rebellion. This is one reason why God removed them from their land. If they were going to profane God's name, they may as well be removed to a Gentile nation that also profaned God's name (Ezekiel 36:19,20).

B. 36:18 Idolatry also profaned God's name. Israel worshipped idols before the exile and this also resulted in profaning God's name. The Babylonian exile cured the Jews of their idolatry.

C. 36:20 Other nations understood why Israel had gone into exile.

D. "When the Jews came amongst the heathen, they profaned his holy name: which is done two ways; either when men's own words or actions are profane, prostituting the name of God to dishonour; or when occasion is given to others by their words and actions, to profane the holy name of God; as David by his sinful action with Bathsheba, gave occasion to the enemies of God to blaspheme, 2 Sam. xii. 14...The Jews being under sad judgments of God, should have learned righteousness; but they being neither affected with the honour of God, care of their salvation, nor with fear of offending the heathens, persevered in their wicked ways and idolatrous practices, Ezek. xx. 32; whereupon the heathens said, "These are the people of the Lord." They boast of their God to be a holy, omnipotent, and faithful God, but you may know what their God is by their unholy practices: had he been omnipotent, as they say, he would have kept them out of our hands; but he could not, which shows our gods are stronger than he; or if he could, he would not: he was not faithful unto his people, as our gods are unto us," they are gone forth out of his land," whereas we abide in ours; had their God been such as ours are, he would have protected them, and prevented their casting out of his land."...It is a grievous, provoking thing, when God's people, who profess his truth and worship, give occasion to the enemies thereof to blaspheme and speak reproachfully. The Jews being among the Babylonians spake and did such things as gave occasion to blaspheme; " When they entered unto the heathen, they profaned my holy name." This was a great grief and provocation of God, that his people being afflicted for their sins, yet should carry it so sinfully as to give them advantage of dishonouring God, his truths, worship, and servants. Isa. lii...Those therefore who profess the true religion, should be exceeding careful, wherever they be come, that they walk answerable to the religion they profess, that they avoid all sin, and do good, that so the name of God may be glorified, and not profaned or blasphemed."¹²⁴

¹²⁴ William Greenhill, *Exposition of Ezekiel*, page 711.

CII (102). God's Millennial Promises of Restoration 36:21-38

36:21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

36:23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

36:25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

36:26 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 an heart of flesh.

36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

36:28 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.

36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

36:32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

36:34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

36:35 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 become fenced, and are inhabited.

36:36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

36:37 Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

36:38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

A. 36:21 God cares about His name and makes sure it is not profaned or blasphemed, either by Israel or the heathen.

1. God's name alone is worthy to be so guarded. Our name is nothing. God's name deserves to be defended.

B. 36:22 Everything God did for Israel He did for His own sake and for the sake of his holy name, not for Israel's sake.

1. We benefit from it.

2. Israel had certainly done nothing to earn God's merit or favor. God would not restore Israel because they were worthy because they certainly were not worthy. God would restore them for His own sake, because He wanted to. That is a good example of grace.
- C. 36:23 God will sanctify His name.
 1. The ESV has "vindicate the holiness" and the LSB has "prove the holiness". Both are unnecessary changes and both weaken the idea of God sanctifying His name (in both uses of "sanctify" in this verse).
- D. 36:23 God's name is "great", greater than all other names combined.
- E. 36:24 God will regather Israel from the heathen lands whither they were dispersed and bring them back into their own land (ultimately in the millennium) for His own name's sake.
 1. The regathering of Israel is described in at least 37 chapters of Scripture, including Deuteronomy 30; Isaiah 11, 35, 49, 51, 66; Jeremiah 23, 31, 32, 33, 50; Ezekiel 20, 34, 37; Amos 9; Micah 2; Zechariah 3, 8, 10.
- F. 36:25 God would cleanse Israel for their sins by sprinkling clean water on them.
- G. 36:26 God's millennial work for Israel:
 1. This is part of the New Covenant of Jeremiah 31:31-34; 32:37-40; Ezekiel 11:17-21; 37:12-14; Micah 7:19; Zechariah 12:10-14; 13:1-3.
 - a. It involves the total conversion of Israel and their eternal restoration to the land.
 2. God will give Israel a new heart and take away their stony heart. He will give them a heart of flesh.
 - a. What is the "stony heart?"
 - i. A heart that is insensitive to all external impressions.
 - a. It has no idea of its state, surroundings, environment or of its need for God.
 - b. You can witness to an unsaved man all day and use all logic and every argument you can think of and he will still not be moved toward the truth.
 - ii. A heart that cannot be changed, humanly-speaking.
 - a. Stones are unyielding but they can be broken.
 - iii. It is a dead heart since a stone is inorganic and not living.
 - iv. It makes no movement but is set in its own ways.
 - v. It has no warmth or feeling. Rocks make lousy blankets.
 - vi. The things of God have no influence upon it.
 - vii. A stone is heavy and its motion is downwards; it is earth hardened, and its whole tendency is to the earth.
 - b. What is a "heart of flesh?"
 - i. The opposite of a stony heart.
 - ii. It is soft and can be dealt with.
 - iii. It can be impressed upon and be changed.
 - iv. It is a living heart.
 - v. It has warmth and vitality.
 - vi. It is teachable and malleable.
 - vii. The tender heart that God gives is a gracious disposition of heart wrought by the Holy Spirit which inclines the heart to receive and obey the things of God.
 - a. Think of the Apostle Paul. Before he came to the Saviour, what was the most important thing to him? It was the opinions of man. Anything that man said (especially if it was in the realm of religion) was important to him. Whatever man said stood. But once Paul came to the Saviour, the first words out of his mouth are recorded

in Acts 9.6. **“Lord, what wilt Thou have me to do?”** God had changed his heart from that of being a persecutor of the Church to becoming a dedicated follower of Jesus. God also gave Paul a new spirit that made him change his affections from the things of the world to focusing on the things of Christ.

b. This is demonstrated by the classic passage of 2 Corinthians 5:17, **“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”** This is how you can tell if a man has truly been saved: there will be a change! There will be clear outward evidences of the new heart and of the new spirit.

i. It is unbiblical to say that if a man makes a profession of faith that he will not change or that there will be no outward evidence. This is the master sin of modern hyper-evangelism. If a man prays a prayer or makes some outward profession of faith, he is immediately declared to be saved. Never mind if that person never comes to church, never shows any outward signs, never has a change in his life. If he said that he was saved, that is sufficient, and you must believe him. This is why some people go out on Saturday morning visitation and claim to have seen 25 salvations in two hours of work. One or two of those twenty-five people may come to church and may show some outward manifestation of a new birth, but all twenty-five professions will be promoted and the “soul winner” involved will brag or be lauded for all the souls he saw “saved”. Yet there may have been no one saved at all.

a. Isaiah 9:3 can play into this, **“Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.”** Evangelism without revival! All these people getting “saved” with no revival!

ii. If a preacher demands a changed life in order to accept that a man got saved, he is cried down as a legalist who believes in “Lordship Salvation”. This Bible preacher will demand signs of repentance and conversion, but if he does that, he is slandered as preaching a “works-based salvation”. After all, they say, salvation is by faith and the word “repentance” never is used in John’s gospel (whatever that is supposed to prove).

iii. James 2:14-26 is also involved. James is not preaching salvation by works but a salvation manifested by works and outward signs.

c. The “heart” is the soul of man, the seat of his will, personality and intellect. It is what a man really is. This will imply a total and radical change in every compartment of a man’s life.

3. 36:27 God will give them a new spirit

- a. The spirit is the part of man that connects him to God. It is his God-consciousness that allows man to seek after God, to think the thoughts of God and to worship God.
 - b. God would put His spirit “within them”. This does not happen in the Old Testament dispensation as there is no permanent indwelling of the Holy Spirit. He also does indwell unsaved people in the New Testament. But in the Millennium, all Israel shall be saved (Romans 11:26 “**And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:**”) so all the Jews will receive this indwelling.
- 4. In a New Testament context, this would be the New Birth, where a man receives a new heart, a new spirit and a new nature from God.
 - a. It is God who does this. It is He who does it for Israel, as Israel cannot give themselves a new heart or spirit. Neither can a man give himself a new heart, spirit or nature. Only God can take away the stony heart and replace it with a heart of flesh.
 - i. Jeremiah 13:23, “**Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.**”
 - ii. It is the Holy Spirit that brings into formation the tender heart. In Scripture, the Holy Spirit portrayed under the tender symbol of the dove; and it is He Who works real spiritual tenderness in the human heart.
- H. 36:28 God would give them the land that He promised to Abraham.
- I. 36:28 Israel shall be their people.
- J. 36:28 God will be their God.
 - 1. The Jews may have thought themselves forever cut off from the land, the temple and the covenants of God but He assures them otherwise, despite the judgment of their current situation.
- K. 36:29 God will save Israel from their uncleanness.
- L. 36:29,30 God will give them agricultural increase.
 - 1. No more famines or shortages in the millennium.
 - 2. Famines were often a sign of God’s judgment, but there will be no need for judgments against Israel in the Millennium.
 - 3. “The heathens took occasion from the famines the Jews met with, to reproach them, and say. What! do you want bread? is your God the chiefest and best of gods, and will he see you want? is he hard-hearted, and will not afford you necessaries to live? Surely our gods are better and more merciful than the God of the Jews; they suffer us not to want any thing, we have no such famines as you Jews have; you are hunger-starved wretches, and beholden to us for bread. These were grievous reproaches, which the Lord promised here to take away by giving unto them plenty of all things for their maintenance. They had upbraided the Jews, ver. 13, that their land was a land which devoured men; God therefore now told them, their land should bring forth com, fruit, and other good things, and so maintain the inhabitants of it.”¹²⁵
- M. 36:31,32 Israel will then “come to themselves” and will repent of their sins and apostasies.
- N. 36:33-35 The land will be renewed.
 - 1. 36:35 The land of Israel will be regenerated to the point that it will resemble the Garden of Eden.
- O. 36:37 God will be “enquired of” by Israel. He will allow them to ask about His Millennial plans and He will respond to them with full revelation.

¹²⁵ William Greenhill, *Exposition of Ezekiel*, page 733.

P. 36:38 Israel will be a “holy flock”.

Q. 36:38 The solemn feasts and festivals will continue into the millennium.

EZEKIEL CHAPTER 37

CIII (103). The Vision of the Dry Bones 37:1-14

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

37:2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

37:6 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 the LORD.

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

37:9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

37:10 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.

37:11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

37:12 Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

37:13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

A. God takes Ezekiel into a valley that is full of dry bones.

1. They represent the nation of Israel. They were alive once, died and their flesh decayed away. All that was left was the bones. They had no moisture or marrow.

a. They would have been “alive” while they were in the land and in fellowship with God but would have “died” under the judgments and ultimate exile by God for their sins. It would appear that they would have rotted away in their exile.

b. At the time of this vision, they were dry bones, with no life at all and that appeared to be beyond redemption.

c. This was not a burying place, else the bones would have been buried. These bones were unburied.

d. 37:2 Ezekiel was caused to pass by them, as to inspect them and carefully note their condition.

i. As a priest, Ezekiel was not to be defiled by the dead, by a carcass or by a bone.

2. Israel was uprooted from their land at the hands of three of history's most powerful kingdoms; Assyria, Babylon, and Rome. They were scattered to the ends of the earth and among all nations. Her cities were destroyed; her land laid desolate. The kingdom ceased to exist. There were no kings to sit on the throne of David and they were under foreign occupation. The temple was reduced to dust. The land was possessed by enemies who had no intention of allowing her to return. Many Jews themselves were opposed to the establishment of a new Jewish state. It appeared that Israel was finished, as dead as a valley of dry bones. To keep Israel as a coherent nation and people through all these centuries and to restore Israel to look as impossible as raising the dead. The bones were dry and brittle, good for nothing. It seemed to be a waste of time to prophesy to a dead nation, but God would resurrect them.

B. 37:3 **"Can these bones live?"**

1. Ezekiel was uncertain but he deferred to God. "O Lord, thou knowest" (37:3)
2. Can Israel be raised from the dead and restored to health again? The world would have said "no", especially after A.D. 70. But God had other plans.

C. 37:4 Ezekiel was to prophesy to the dry bones.

1. This is like evangelistic preaching. The preacher is preaching to dead sinners, bidding them to live through repentance and the new birth.
 - a. Ezekiel preached but the results were of God.
2. What Ezekiel was to preach (37:5.6)
 - a. I will cause breath to enter into you, and ye shall live:
 - b. I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you
 - c. Ye shall live
 - d. Ye shall know that I am the LORD.

D. 37:7,8 The bones responded and joined together to form men, but men with no spirit or life.

1. There is no life in the body until the Spirit of God gives it.
2. Similar to the formation of Adam until God breathed into him the breath of life in Genesis 2:7. Then Adam became a living soul.
3. This would be Israel today. They are a nation and are back in the land, yet they have no relation with God. The nation is spiritually dead today and will be until the Second Coming. The prophetic order for the restoration of Israel is the regathering of the Jews to their land first, then their conversion.
 - a. We also see this in Jeremiah 31:21-23 **"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness."**

E. 37:9,10 Ezekiel was to prophesy to the wind that it would come upon the empty bodies and fill them with life.

1. "God can make the dry tree to flourish, Ezek. xvii. 24, Aaron's rod to bud and blossom, Sarah's dead womb to conceive, rivers in high places, and springs of water in dry lands, Isa. xii. 18. If God speak but the word, these things are done; Rom. iv. 17, he quickens the dead, and calls those things which be not, as though they were: let God only give a

call, and things without life have life, and things without being have a being, Jer. xxxi. 15-17."¹²⁶

F. 37:10 **"An exceeding great army"**

1. A fulfillment of the seed portion of the Abrahamic Covenant in Genesis 15:5 (**"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."**).
2. When Israel is restored and returned to their land, their population will be impressive.

G. 37:11-14 Divine interpretation

1. The bones are the whole house of Israel.
 - a. They say, "Our bones are dried, and our hope is lost: we are cut off for our parts."
 - b. They lost all hope in their exile.
2. God said that He will open their graves, and cause them to come up out of their graves.
3. God would bring them into the land of Israel.
4. Israel would know that God is the LORD after He had done this.
5. God shall put His spirit in them.
6. Israel shall live.
7. God would place Israel in their own land.

H. 37:12 **"Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."**

1. What is going on here? Is this symbolic or is this to be taken literally? It sounds like a physical resurrection of a Jew who died and was buried outside of the land of Israel being resurrected and being brought in the land. We know there will be a physical resurrection of the body. We also know that multitudes of Jews dies and were buried outside of the land. When is this resurrection? Between the Second Coming and the start of the Millennium?
2. William Greenhill will make a more spiritual application. "There is no state of affliction, sin, or death, but God can and will raise his people out of the same. "O my people, I will open your graves, and cause you to come up out of your graves." Though they had lain seventy years in their graves, God would open them. When earth lies long undigged, when graves continue long unopened, it is the harder to remove the earth, and open the graves: what difficulty soever there was in the way, God would step over it, and do the thing. Job lay buried in the grave of affliction a long season, but at length God opened his grave, and led him out; Job xlii. 10, "The Lord turned the captivity of Job." David was in the grave of affliction, but God raised him out of it; Psal. xl. 2, "He brought me up out of an horrible pit, out of the miry clay;" that is, out of the deepest and extremist misery. Mary Magdalene lay in the grave of sin, was in a state of spiritual death, and Christ quickened her, he forgave her sins, Luke vii. 48. The Ephesians did, among other gentiles, lie in their graves of sin, they were shut up under unbelief, that was a weighty grave-stone that kept them under; but God rolled away that stone, opened their graves, and brought them forth; Eph. ii. 1, "You that were dead in sins and trespasses, hath he quickened." Those who are in a literal sense dead, and in their graves, God can open their graves, and bring them forth also. Lazarus had lain four days in his grave, he was corrupted therein and stunk; yet, when Christ said, "Lazarus, come forth," the grave did open, the dead man heard, lived, and came forth, John xi. 43, 44. The keys of life and death are in the hand of Christ; be it a grave of affliction, a grave of sin, or a grave of the

¹²⁶ William Greenhill, *The Book of Ezekiel*, page 741.

body, Christ can turn the key, open the grave, and bring out thereof: at last he will open the graves, and bring forth all the dead bodies.”¹²⁷

I. 37:14 I don’t think this applies to a New Testament-type filling of the Holy Spirit but rather refers to God breathing life into the nation of Israel.

37:10 AV

ESV

LSV

10 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**.

10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

10 So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great military force.

“**army**” For all their scholarship and learning, it is incredible to see that the Legacy Standard Version translators have never heard of the word “army”.

CIV (104). The Two Sticks 37:15-28

37:15 ¶ The word of the LORD came again unto me, saying,

37:16 Moreover, 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:

37:17 And join them one to another into one stick; and they shall become one in thine hand.

37:18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

37:19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine

37:20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

37:21 And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

37:22 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:

37:23 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 dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.

¹²⁷ The Book of Ezekiel, pages 714-715.

37:26 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.

37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

A. 37:16 Ezekiel was to take two sticks and to join them together.

1. On one stick, Ezekiel was to write upon it "For Judah" and "For Joseph" on the other one.

a. The Judah stick would represent the southern tribes while the Joseph stick would represent the northern tribes.

2. There are no "lost tribes of Israel". God dealt with all tribes and knew where they all were, even if man, or even the Jews themselves did not know. The "lost tribes" of the "British Israelism" cult has no Scriptural foundation. This false teaching is used to try to make the British Empire the "new Israel". It is just another form of "Replacement Theology".

3. Who are the "**companions**" mentioned?

B. 37:17 Ezekiel was then to join the two sticks together and they would become one stick.

1. God would heal the breach between the northern and southern tribes and reunite them into one nation and people.

a. This division came after Solomon's death in 1 Kings 12 as a judgment against Solomon's apostasy.

C. God defines the sign in 37:18ff.

1. 37:21 God would retrieve the scattered population of the Jews from all nations and reunite them in the land as one people.

2. 37:22 They will have one king, not two, and not a foreign king.

a. This king will be David- see notes under 34:23,24.

b. Again, this is literally David, not Christ. And David is literal here.

3. 37:23 They will abandon their idolatry.

4. 37:25 They will dwell in the land.

5. 37:25 There will be a population explosion in the land.

6. 37:26 God will make a covenant of peace with them.

a. It will be an everlasting covenant.

7. 37:26 God will multiply them.

8. 37:26,28 God will set His sanctuary among them.

a. This is referred to as "my tabernacle".

i. Odd that this sanctuary is not referred to as a temple but rather as a tabernacle.

a. A tabernacle is small and intimate. A temple is more imposing and impersonal.

ii. We do see in Ezekiel 40-48 that there will be a millennial temple in the midst of the land.

b. This new Millennial Temple would be the centerpiece of Israel in the Millennium and beyond.

9. 37:26 The "**Covenant of Peace**"

a. This was given to Phinehas in Numbers 25:12, "**Wherefore say, Behold, I give unto him my covenant of peace:**"

b. Called the "covenant of my peace" in Isaiah 54:10, "**For the mountains shall depart, and the hills be removed; but my kindness shall not depart from**

thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee."

i. Millennial.

c. Also mentioned in Ezekiel 34:25, **"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."**

i. Millennial.

d. A covenant of life and peace made with Levi jn Malachi 2:5, **"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name."**

10. 37:27 God will be their God and Israel will be His people.

11. 37:28 The heathen shall know that it is God that sanctifies Israel.

EZEKIEL CHAPTER 38

Ezekiel 38 and 39 are some of the most important prophetic passages in the Bible and some of the most difficult to place in the proper prophetic context. In all my studies and commentaries, I found these two chapters to be the most difficult and challenging to understand and apply.

CV (105). 38:1-17 Invasion by Gog

38:1 And the word of the LORD came unto me, saying,
38:2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,
38:3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:
38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:
38:5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:
38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.
38:7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.
38:8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.
38:9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.
38:10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:
38:11 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 safely, all of them dwelling without walls, and having neither bars nor gates,
38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.
38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?
38:14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?
38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:
38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.
38:17 Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?

1. The question of Ezekiel 38 and 39 would be is Ezekiel describing one battle or two?

A. Options:

- i. It takes place before the Tribulation, where a Russian confederacy invades Israel.
 - a. It could take place between the rapture and the start of the Tribulation.
 - b. ISSUE- there is no mention of it anywhere else in Scripture but is mentioned here and that may be enough. This is a strong possibility even though we don't have as many cross-references as we would like.
 - c. This is the most popular position held by the "prophecy ministries" and "prophecy preachers".
- ii. During the Tribulation, probably before the Abomination of Desolation.
 - a. The best time for this would be Revelation 6.
 - b. ISSUE- this is possible but Revelation 6 only tells us there will be a war early in the Tribulation and some of its aftermath. It says nothing about the parties in the war or who started it or why it was fought. We don't really have enough information to match up Ezekiel 38 with Revelation 6.
- iii. It describes the Battle of Armageddon.
 - a. The position of the battle in Ezekiel 38 and 39 before the description of the Millennial Temple in chapters 40-48 place this battle as leading up to the establishment of the Millennium.
 - b. I think this is the best place to put these two chapters prophetically. I admit that not all questions will be answered and other positions may have some good support as well, but I believe this to be the position with the fewest problems.
 - c. This battle is a major prophetic theme in the Old Testament and it's placement here, by context, would lend support that this battle is Armageddon.
- iv. After the Millennium.
 - a. This is intriguing and is held by a number of good expositors but I have some problems with it. But this is my secondary position. If I did change my position on the timing of Ezekiel 38 (which is a blend of points a and b above), I would go to this position.
 - b. PROBLEMS
 - (i). Ezekiel 38 is confined to a few nations while Revelation 20 seems to include more nations, although Gog and Magog are mentioned in both chapters.
 - (ii). Gog and his allies come down from the north while in Revelation 20, they seem to descend upon Jerusalem from all directions.
 - (iii). Israel is the target in Ezekiel 38 and Jerusalem is the target in Revelation 20.
 - (iv). Gog and all his forces are totally destroyed in Revelation 20. They are defeated in Ezekiel 38 but also appear in Ezekiel 39.
- v. It is a prophecy of God's judgment on one of a local, unknown ruler or country that would take place soon after this prophecy. It has no far-distant fulfillment or application near the Tribulation or after.
 - a. A position taken by liberals and those who do not have a spirit of prophecy or those who are too timid to stake out a position.

B. Why I place Ezekiel 38 and 39 at Armageddon

- i. Armageddon is the only war predicted by the prophets that could possibly be referred to in these chapters.

ii. Armageddon is mentioned many times by the prophets. It is a major theme of prophecy.

a. Isaiah 13:3-16 **"I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished."**

b. Isaiah 34:2-15 **"For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."**

But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate."

c. Isaiah 63:1-6 "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

d. Jeremiah 25:30,31,33 "Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD... And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

e. Jeremiah 46:10 "For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates."

f. Ezekiel 30:3 "For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen."

g. Ezekiel 31:13 "Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:"

h. Joel 1:15 "Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come."

i. Joel 2:11 "And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for

the day of the LORD is great and very terrible; and who can abide it?"

j. Joel 2:31 "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come."

k. Joel 3:14 "Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision."

l. Obadiah 15 "For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."

m. Micah 1:3,4 "For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place."

n. Zephaniah 1:7,8 "Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

o. Zechariah 14:2-7 "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light."

p. Zechariah 14:12-15 "And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

- iii. The destruction of Gog and his armies compares with similar statements about Armageddon in Zechariah 14:3,12 (**"Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle... And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."**) and Revelation 19:11-21.
 - a. We will see Gog and Magog again after the Millennium. If they were destroyed at Armageddon, they will have a thousand years to recover.
- iv. Gog will not fall upon the open field until Armageddon.
 - a. Ezekiel 39:3-5
 - b. Revelation 19:11-21.
 - c. The battle is fought on a plain.
- v. The great supper for the fowls and beasts will only be at Armageddon,
 - a. Ezekiel 39:4,17-20
 - b. Matthew 24:28 **"For wheresoever the carcase is, there will the eagles be gathered together."**
 - c. Revelation 19:17-21 **"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."**

2. 38:2. Ezekiel is to set his face against 3 objects:

- A. Gog
 - i. This is a person.
- B. The land of Magog
 - i. Gog may be ruler over Magog.
- C. The chief prince of Meshech and Tubal
 - i. This is a person.
 - ii. Is this one person or two? Is he the chief prince of both Meshech and Tubal or is the chief prince of Meshech different from Tubal?

3. The nations involved

- a. Gog
 - i. He is spoken to as a man.
 - ii. Historical mentions:
 - (a). 1 Chronicles 5:4 **"The sons of Joel; Shemaiah his son, Gog his son, Shimei his son."**
 - (b). Ezekiel 38:2,3,14,16,18, 39:1,11

- (c). Revelation 20:8 **“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”**
- b. The land of Magog
 - i. Genesis 10:2/1 Chronicles 1:5 **“The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.”**
 - (a). Magog is a person in Genesis 10:2 and 1 Chronicles 1:5 but he has a land named after him.
 - ii. Ezekiel 38:2; 39:6
 - iii. Revelation 20:8 **“And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”**
 - i. Magog is referred to as a person in Revelation 20 where Magog is referred to as a land in Ezekiel 38.
- c. Tubal
 - i. Genesis 10:2/1 Chronicles 1:5 **“The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.”**
 - ii. Isaiah 66:19 **“And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.”**
 - iii. Ezekiel 27:13 **“Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.”**
 - iv. Ezekiel 32:26 **“There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.”**
 - v. Ezekiel 38:2,3;
 - vi. Ezekiel 39:1
- d. Persia
 - i. Modern Iran. They are one of the most dangerous enemies of Israel today.
- e. Ethiopia
 - i. Historically, with a few occasional exceptions, they have been an enemy to Israel and allied with Egypt (2 Chronicles 14:9, a million-man army!). Also see Ezekiel 29:10; 30:4,5.
- f. Libya
 - i. They have a history of opposition to Israel.
- g. Gomer
- h. The house of Togarmah
 - i. Turkey?
- 4. 38:3 God is against
 - A. Gog
 - B. The chief prince of Meshech and Tubal
 - C. The land of Magog is not mentioned.
- 5. 38:4 God would **“turn him back”**.
 - A. Gog may have planned to make other attempts to invade Israel but the time and the circumstance was not right so God may have prevented it until the time and circumstances were right.
- 6. 38:4,15 Ezekiel speaks of swords and horsemen, the standard military equipment of his day.

- a. No matter how modern the weapons of war get, you cannot replace the foot soldier, as it is the ground soldier who takes and hold territory, not a navy or air force or some computer geek conducting cyber-warfare.
- b. How would Ezekiel describe airplanes, tanks and missiles? He would use language and objects in trying to describe these future events that he could understand. John has the same problem in trying to describe futuristic things and events in first century language as he wrote the Revelation.
- 7. 38:4,16 God would put hooks in his jaws and bring him forth somewhere with all of his army.
 - a. 38:5,6 Other nations would be “dragged” against their will into the judgment with Gog and Tubal:
 - i. Persia
 - (a). Modern Iran
 - ii. Ethiopia
 - iii. Libya with them; all of them with shield and helmet:
 - iv. Gomer and all his bands
 - v. The house of Togarmah of the north quarters, and all his bands.
 - (a). Ezekiel 27:14 **“They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.”**
 - vi. And many people with him.
 - b. Satan would like nothing better than to destroy Israel and the Jews, as he has tried to do since Genesis 12 when the nation was established. But God will drag him into this through Gog, at the time God chooses and in the circumstances God chooses.
- 8. 38:7 They were all to be prepared.
 - a. Prepared for what? To invade the land when the time was right? Or prepare for judgment and eventual judgment?
- 9. 38:8 **“After many days thou shalt be visited”**
 - a. Many days after what?
 - b. This “visitation” implies judgment. If Gog is Russia, then God has a long-standing controversy with Russia. After France during the French Revolution, Russia (under the Bolsheviks and later the Soviet Union) would be the first official atheistic nation. The damage they did to other nations and the Judeo-Christian faith cannot be measured. God will visit that in judgment.
- 10. 38:8 When this happens, it will happen **“in the latter years”**.
 - a. This phrase only occurs here so we cannot define it by other uses in Scripture.
- 11. 38:8 **“thou shalt be brought into the land”**
 - a. Gog and his allies do not come into the land of Israel on their own volition, but God brings them.
 - b. This land:
 - i. Brought back from the sword
 - ii. Gathered out of many people
 - iii. Against the mountains of Israel, which have always been waste
 - (a). So this land is clearly Israel.
 - iv. Brought forth out of the nations
 - v. They shall dwell safely, all of them
- 12. 38:8,11,14 This will take place as Israel is dwelling securely and securely.
 - A. **“I will go up to the land of unwalled villages. I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,”**
 - i. When does this happen? Not since the days of Solomon. There are only two options:

(a). During the first part of the Tribulation when the Antichrist has made his covenant with Israel.

(i). Daniel 8:25 **“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.”**

(ii). Daniel 9:27 **“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”**

(b). He may be able to give Israel a measure of peace and security, but the surrounding hostile Arab nations are still there, continually threatening Israel. But Israel may put all their faith in the diplomatic protections provided by the Antichrist in the beginning of the Tribulation.

(c). If Ezekiel 38 refers to Armageddon, how can this apply to Israel in the Tribulation? It could apply in the first half before the Abomination of Desolation but certainly not in the second half when the Antichrist turns on Israel and tries to destroy them. This is difficult to match with Israel's troubles in the second half of the Tribulation. If this refers to Armageddon, then there is a possibility that this can be applied to the second half of the Tribulation. After the Abomination of Desolation, Israel is told to flee to the mountains (Matthew 24:16 **“Then let them which be in Judaea flee into the mountains:”**). This could refer to Petra, a natural fortress that is easily defended. Israel could dwell safely from the Antichrist during the last half of the Tribulation at Petra.

(d). This is one of the major problems in dating this to Armageddon. It would have to mean that Israel is dwelling safely in the time leading up to Armageddon. It may be possible in the first part of the Tribulation under the protection of the Antichrist. It may be possible in the second half of the Tribulation if Israel flees to Petra. But it is still difficult. The best application is to Revelation 20, as Israel would have been dwelling in peace and safety for a thousand years under the direct protection of Christ.

13. 38:9 They will come into Israel like a storm.

A. Speed, ferocity and terror, like a tornado heading for you.

14. 38:10-12 Gog shall think an evil thought.

A. He comes into the land to loot and destroy, to take a spoil and a prey.

B. We don't get this indication if applying this to Revelation 20. Revelation gives us the idea that Gog is there to destroy Jerusalem and Israel, not to loot them.

15. 38:11 Walled villages are rather useless with modern warfare.

16. 38:13 Neighboring nations shall inquire of Gog:

A. Sheba

i. Maybe around Ethiopia, if this is the same country as the Queen of Sheba was from.

B. Dedan

i. Jeremiah 25:23 **“Dedan, and Tema, and Buz, and all that are in the utmost corners,”**

- ii. Jeremiah 49:8 **"Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time that I will visit him."**
- iii. Ezekiel 25:13 **"Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword."**
- iv. Ezekiel 27:15 **"The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony."**
- v. Ezekiel 27:20 **"Dedan was thy merchant in precious clothes for chariots."**
- vi. Ezekiel 38:13

C. The merchants of Tarshish, with all the young lions thereof.

- i. Might be located in Spain as in Jonah 1.

D. They will ask Gog **"Art thou come to take a spoil and a prey? Have you come to carry away silver and gold, to take away cattle and goods, to take a great spoil?"**

- i. They do not confront Gog for his actions but simply engage in diplomatic actions. There is not threat by any other nation to engage Gog as he attacks Israel. These nations are probably in fear against Gog if he is Satan or is controlled and empowered by Satan. They will ask, inquire and express some concern, but will do nothing to interfere.

17. 38:15 Gog shall come from the "north parts".

- A. Areas to the north of Israel include Lebanon, Syria, Turkey and countries of the Russian confederation.

18. 38:15 Gog will have "many people" with him, "a great company", and "a mighty army".

- A. At Armageddon, you would have the Armies of God/the Antichrist and the Kings of the East with their 200-million man army. You could have half a **billion** soldiers assembled for this battle!

19. 38:16 They will come against Israel.

- A. God calls Israel "my people".
- B. Their numbers will be so great that they will cover the land like a cloud.

20. 38:16 This takes place in the "latter days".

21. 38:16,23 God will sanctify Himself in the eyes of the heathen by how He will judge Gog and his allies.

38:4 AV

ESV

LSV

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army , horses and horsemen, all of them clothed with all sorts <i>of armour, even</i> a great company <i>with</i> bucklers and shields, all of them handling swords:	4 And I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed in full armor, a great host, all of them with buckler and shield, wielding swords.	4 "I will turn you about and put hooks into your jaws, and I will bring you out, and all your military force, horses and horsemen, all of them magnificently dressed, a great assembly <i>with</i> large shield and shield, all of them wielding swords;
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Where does the LSV get the idea of "magnificently dressed" unless this is a reference to how impressive their army looked. And again, the LSV absolutely refuses to use the word **"army"**.

38:5 AV**ESV****LSV**

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:	5 Persia, Cush, and Put are with them, all of them with shield and helmet;	5 Persia, Ethiopia, and Put with them, all of them <i>with</i> shield and helmet;
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Again, these modern versions cannot get these lists right. The Authorized Version has “**Persia, Ethiopia and Libya**”. The ESV has “Persia, Cush and Put” and the LSV has “Persia, Ethiopia and Put”. The versions can’t even agree with themselves.

38:17 AV**ESV****LSV**

17 Thus saith the Lord GOD; <i>Art</i> thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days <i>many</i> years that I would bring thee against them?	17 “Thus says the Lord GOD: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them?”	17 ‘Thus says Lord Yahweh, “Are you the one of whom I spoke in former days by the hand of My slaves the prophets of Israel, who prophesied in those days for <i>many</i> years that I would bring you against them?”
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“**servants**” The LSV reverts to its well-documented error of always translating “servants” as “slaves”.

CVI (106). 38:18-39:7 Defeat of Gog

38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

38:19 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;

38:20 So that the fishes of the sea, and the fowls of the heaven, 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.

38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother.

38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.

1. 38:18,19 God will come up against Gog with fury and jealousy.

2. 38:19,20 In that day, there will be a great shaking in Israel.

A. This shaking will involve men, animals, fowls, beasts, sea life.

B. They will shake at the presence of God.

C. The mountains will be thrown down.

D. Numerous earthquakes are recorded in the Tribulation (Revelation 11,16).

E. The shaking need not be literal here, as God can shake society, political and financial systems, religions, etc, in His judgments. He is doing that to the United States right now, as our society is being shaken apart but without an earthquake.

3. 38:21 God will call for a sword against Gog.
4. 38:21 Every man's sword shall be against his brother.
 - A. Will there be a munity with the military forces of Gog and his allies? Or between Gog, the forces of the Antichrist and the armies of the kings of the east?
 - B. These armies will panic at these events and will become confused and will turn on each other.
5. 38:22 God will plead with Gog with:
 - A. Pestilence
 - i. Disease usually follows war.
 - ii. Revelation 6:8 **"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."**
 - B. Blood
 - i. The death toll of the war will be very high, but all the fatalities will be on the side of Gog.
 - ii. Revelation 8:7 **"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."**
 - C. An overflowing rain.
 1. Floods can do a lot of damage to an army. Look at Napoleon and Hitler in their invasions of Russia. Both armies were bogged down by mud from heavy rains, that later froze when the temperatures dropped.
 - D. Great hailstones
 - i. Exodus 9:18-34.
 - ii. Revelation 8:7 **"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."**
 - iii. Revelation 11:19 **"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."**
 - iv. Revelation 16:21 **"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."**
 - E. Fire
 - i. Revelation 8:7,8 **"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; "**
 - ii. Revelation 9:18 **"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."**
 - iii. Revelation 11:5 **"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed."**
 - iv. Revelation 16:8 **"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."**
 - F. Brimstone

i. Revelation 9:18 **“By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.”**

G. Seeing these judgments are Tribulational (only the fire is mentioned in Revelation 20:9 **“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”**) gives good support that the time context is the Tribulation and Armageddon.

6. 39:2 God will leave but the sixth part of Gog and his allies.
 - A. Satan/God are destroyed but apparently, not all of his army. Some of his followers and army survive Armageddon and go into the Millennium.
 - B. This causes a problem with dating this in Revelation 20:9, where it is implied that the fire from God devours (all of) them. None survive in Revelation 20:9 but 1/6th survive after Armageddon.
7. 39:3 God will break Gog’s military might.
 - A. “Break” means to weaken, like to break an arm. The arm is still there, just damaged and weakened.
8. 39:4 God will give him unto the ravenous birds of every sort, and to the beasts of the field to be devoured.
 - A. 39:5 Gog will also fall upon the open field.
 - B. This sounds like Revelation 19:17,18 **“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”**
9. 39:5 God will send a fire:
 - A. On Magog
 - i. Not on Gog or any other of the listed nations in this chapter.
 - B. On those who dwell carelessly in the isles
 - C. What is this fire? No fire is mention at Armageddon, unless it has something to do with some nuclear exchange. We do see a fire in Revelation 20:9 (**“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.”**) but it is localized at Jerusalem, not on those “in the isles”.
10. 39:7 God will sanctify Himself before Israel.
 - A. He will not let them pollute His holy name any more.

CVII (107). 39:8-29 Aftermath of Armageddon

39:8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

39:9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

39:10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

39:11 ¶ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the

noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

39:12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

39:13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

39:14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

39:15 And the passengers that pass through the land, 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.

39:16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

39:17 ¶ And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, 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.

39:18 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.

39:19 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.

39:20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

39:21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

39:22 So the house of Israel shall know that I am the LORD their God from that day and forward.

39:23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

39:24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

39:25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

39:26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

39:28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

39:29 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 GOD.

1. 39:9,10 They who dwell in the cities of Israel shall go forth and set on fire and burn all the weapons used.

A. This will take 7 years.

B. This shows the vast number of the armies involved and the immense amount of military equipment used.

C. There is no need for the weapons as we go into the Millennium, so they are destroyed.

2. 39:11 God will give Gog a grave in Israel

3. 39:11 The stench of the dead bodies of all who died will cause a great stink.
 - A. Rotting corpses of millions of dead bodies will do that!
4. 39:11 It shall be called the Valley of Hamon-gog.
 - A. "The Multitude of God".
 - B. Think of it as a giant graveyard.
5. 39:12-15 It will take Israel 7 months to bury the dead.
 - A. Israel will hire men who will dedicate themselves to this job.
 - B. Whenever someone is travelling through the land and see a bone, they shall mark it with a sign until it can be buried in the valley of Hamon-gog.
 - C. There is no indication, or need, to bury any corpses in Revelation 20. Ezekiel 39 is a stronger and clearer presentation of Armageddon than Ezekiel 38 is.
6. 39:16 The name of the city shall be Hamonah.
 - A. "A multitude".
 - B. Will this city be located in the Valley of Hamon-gog?
7. 39:16 Israel shall cleanse the land.
8. 39:17-20 God invites every fowl and beast to come and eat the bodies of the dead
 - A. They will eat until full.
 - B. They will eat the bodies of the mighty, the princes of the earth and men of war with their horses.
 - C. God calls it a sacrifice. Something is being offered and Someone is doing the offering.
9. 39:21 The heathen will see His glory and His judgment
10. 39:22 Israel will know the LORD is their God
11. 39:23,24 After all this, the heathen will then understand why God treated Israel the way He did by their exiles and judgments.
12. 39:25 Israel will be jealous for the Holy name of God.
13. 39:26-29 God will at long last give Israel the rest He has promised them.
14. 39:29 God will never hide His face from Israel again.

Summary of Ezekiel 38:1-39:7 and application to Armageddon or after the Millennium

Ezekiel	Armageddon- Revelation 14,16,19	After the Millennium- Revelation 20
Gog and Magog	Mentioned	Mentioned
The chief prince of Meshech and Tubal, Persia, Ethiopia, Torgamah	All nations- 16:16; 19:15	The nations- 20:8
38:4 God would turn him back	No indication	No indication
38:4,15 A great army	Yes 19:14,18,19	Yes, maybe the largest ever assembled 20:8
38:4,8,16 God would drag them to this battle	They are gathered 16:16	They are gathered 20:8
38:8 "After many days thou shalt be visited"	Armies, Antichrist and False Prophet are judged 19:20	Armies and Satan are judged 20:10
38:8 "latter years" 38:16 "latter days"	Late in history, at the end of the Tribulation	Later in history, after the end of the Millennium
38:8,11,14 This will take place as Israel is dwelling securely and securely.	Hard to see after the Abomination of Desolation	Easier to apply after the peace and safety of the Millennium

38:9 They will come into Israel like a storm.	Would think there would be a lot of buildup to such a large battle	Could happen quicker
38:10-12 Gog shall think an evil thought. There is an economic motive	Possible	Unlikely. The motivation is to destroy Israel and Jerusalem, not to loot them.
38:15 Gog shall come from the "north parts".	No indication in Revelation 19.	Four quarters of the earth- 20:8.
38:19,20 In that day, there will be a great shaking in Israel.	Several such earthquakes recorded during the Tribulation- Revelation 8:5; 11:13,19; 16:18	No earthquake mentioned. We would not expect earthquakes in the Millennium, or even in the "in-between" period between the Millennium and Eternity as such and earthquake might damage Jerusalem. No earthquake is associated with the renovation of the heavens and the earth mentioned by Peter in 1 Peter 3:10.
38:21 Every man's sword shall be against his brother.	A possible munity within the forces of Gog, a definite possibility considering the circumstances.	No indication
38:22 God pleads with God using pestilence, blood, an overflowing rain, great hailstones, fire, brimstone	These are seen in several of the Tribulation judgments Revelation 6:8; 8:7,8; 9:18; 11:5,19; 16:8,21.	Only fire is mentioned- 20:9
39:2 God will leave but the sixth part of Gog and his allies.	We assume some will survive the Battle of Armageddon and will go into the Millennium.	The fire from God consumes the entire army- no indication of survivors, nor would we expect any under the circumstances. 20:9
39:3 God will break Gog's military might.	Defeated at Armageddon but appears again after the Millennium. Break means to hurt or weaken, not necessarily to destroy, like to break an arm.	Totally defeated after this event.
39:4, 17-20 God will give him unto the ravenous birds of every sort, and to the beasts of the field to be devoured.	19:17,18, 21	No mention of such an event.
39:5 God will send a fire on Magog and on that who dwell carelessly in the isles	No fire is mention at Armageddon, unless it has something to do with some nuclear exchange	We do see a fire in 20:9 but it is localized at Jerusalem, not on those "in the isles
39:9,10 They who dwell in the cities of Israel shall go forth and set on fire and burn	Probable	No indication that it will be necessary

all the weapons used. This will take 7 years		
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EZEKIEL CHAPTER 40

We will interpret this vision of the Millennial Temple literally. There is no justification to spiritualize. It is obvious that we should study this temple prophetically, literally and with a view of millennial worship. There is a division among the commentators on interpreting chapters 40-48 literally or spiritually.

Despite all the judgments and problems Israel will have, this promise is their guarantee of a bright and glorious future and destiny for the nation. Ezekiel begins with God's glory departing from the temple (Ezekiel 10:18,19; 11:22,23) and ends with God's glory returning (Ezekiel 43:2-5).

This temple must be Millennial as there has never been a temple like this built in history. It cannot be the Tribulation temple as there is no indication that this temple will be defiled as the Tribulation temple will be in the Abomination of Desolation.

Chapters 40-48 are similar to the description of the Tabernacle in Exodus 25-30. There is not as much detail given to the setting of Solomon's Temple.

Positions on the interpretation of this temple:

1. The Historical Approach. Some see Ezekiel's vision as nothing more than the hopes and dreams that God was giving the Jewish exiles in Babylon, and perhaps to future exiles in succeeding generations.
2. The Symbolical, Allegorical, or Spiritual Approach. Some cannot see how Israel can occupy all the land described in Ezekiel's vision. Since Christ has already died for the sins of the world, they have difficulty accepting that animal sacrifices will be reinstituted in a rebuilt temple. Therefore they seek to apply Ezekiel's prophecy to the church. They conclude that. . .
 - A. The future temple is a picture of the ideal church.
 - B. The worship described by Ezekiel is a picture of the ideal worship for God's people.
 - C. The land distribution is a picture of the inheritance of heaven promised to all believers.
 - D. But this is a position of non-dispensationalists, who do not believe that God will restore Israel, and who make no distinction between Israel and the Church, so this position must be rejected. This prophecy has nothing to do with the Church but is instead exclusive to Israel.
 - E. If the temple is not literal but only "ideal" or symbolic, then why go into such a level of detail as Ezekiel does? There are 318 precise measurements and the use of 37 unique architectural terms
3. The Literal Approach. We take the Scripture literally. There will be a new, literal temple built in Jerusalem in the Millennium.

Other prophets describe the Millennial Temple:

1. Isaiah 2:2,3 **"And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many**

people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”

2. Isaiah 56:6,7 “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

3. Isaiah 60:13 “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.”

4. Jeremiah 33:17,18 “For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.”

5. Ezekiel 37:26-28 “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: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”

6. Haggai 2:7,9 “And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts...The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.”

7. Zechariah 1:16 “Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.”

8. Zechariah 6:12-15 “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.”

a. The LORD builds this temple, not man.

9. Malachi 3:1 “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

Chapters 40-48 could be outlined:

1. A new temple (40:1-42:20)
2. A new worship (43:1-46:24)
3. A new land (47:1-48:35)

Units of measure in this section:

short cubit = 18 inches (this is the general length of a cubit)

long cubit = 21 inches

rod (6 cubits) = 10½ feet

108. Introduction to the Millennial Temple 40:1-5

40:1 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 the LORD was upon me, and brought me thither.

40:2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

40:3 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.

40:4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

40:5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

1. 40:1 This vision of the Millennial came to Ezekiel in the 25th year of their captivity, 14 years after the destruction of Jerusalem.

A. Even in the midst of their captivity, God is giving prophesies about a bright future.

2. 40:2 God set Ezekiel on a very high mountain in Israel, but it is not identified.

A. The temple will be built on a high mountain.

B. There is currently no high mountain around Jerusalem. In the Tribulation, the earth will undergo catastrophic changes. These changes will most likely include geological upheavals. Several Scriptures suggest that Jerusalem will sit on a high mountain when the Messiah establishes His kingdom on earth.

i. Ezekiel 17:22,23 **"Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: 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 fowl of every wing; in the shadow of the branches thereof shall they dwell."**

ii. Ezekiel 20:40 **"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things."**

iii. Isaiah 2:1,2 **"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the**

mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

iv. Micah 4:1-7 **"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever. In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever."**

v. Zechariah 14:4 **"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."**

vi. Zechariah 14:10 **"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses."**

C. Ezekiel would see the rebuilt city of Jerusalem and the new Temple. We are given no timeline as to how long it took to rebuild Jerusalem after the devastations of the Tribulation or how long it took to build this Temple complex, but we know the Lord built it from Zechariah 6:13 **"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."**

i. Does it come out of heaven, much as the New Jerusalem does in Revelation 21:2 (**"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."**)?

3. 40:2 The Temple sits in the midst of the priests' allotment, which is north of the city of Jerusalem (Ezekiel 48:8-22). The priests' allotment is in the north of the 47 square-mile holy oblation between the tribal allotment of Judah and Benjamin. South of the priests' allotment is the Levite's allotment. South of that is the allotment for Jerusalem.

4. 40:3-5 A man with a measuring reed

A. Apparently an angel, as angels always appear as men.

B. His appearance was of brass.

C. He had a line of flax in his hand and a measuring reed.

i. 40:5 The reed was 6 cubits long (9 feet) and the width of a man's hand.

ii. Both the flax line and the reed were used for measurements.

iii. His "line of flax" was for larger measurements, the "rod" for shorter ones

D. He stood in the gate.

i. What gate?

E. 40:4 He tells Ezekiel to tell Israel everything he is about to see.

i. Ezekiel 1-24 refers to Israel's removal from her land. Ezekiel 25-32 refers to the judgments against other nations. Ezekiel 33 is a call to repentance and records the fall of Jerusalem. In Ezekiel 34-39 deals with Israel's literal, future return to the land. Ezekiel 38, 39 describe the Battle of Armageddon, just before the Messiah's return. Ezekiel 40-48 describes the millennial conditions and the Temple. Ezekiel is to write down all the details.

5. 40:5 This wall is not for protection against enemies. The idea is that of separation and the setting of a boundary. This area is sanctified, set apart, to Jehovah.

I am not going to go into much detail of the measurements because without diagrams, they don't mean much. But below are some diagrams of the layouts of the temple.

The temple will reside at the heart of an area 25,000 reeds (about 47 miles) square (48:20). It will sit within a portion 25,000 by 10,000 reeds (47 x 19 miles) reserved for the priests (45:3,4; 48:10-12). An area the same size will belong to the Levites (45:5; 48:13). The rest of the 47-mile square, being 25,000 by 5,000 reeds (47 x 10 miles), will be for the city and its suburbs (48:15). On the sides of this 47 x 47 mile square (to the east and to the west) is a portion for the prince, or David (45:7; 48:21-22).

The topography of the area will be changed to accommodate these things. The prophecies say that Israel will be enlarged (Isaiah 49:18-21 **"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"**). Changing the topography is no problem for God.

The temple will sit on the top of a high mountain and will thus be the prominent feature of the region (40:2; 43:12). It will be visible from long distances.

Surrounding the temple will be an outer court and an inner court, with the temple itself lying within the inner court. There are walls around both courts. The wall around the outer court is 500 reeds square (about one mile) (42:15-20), and it is one reed (10.5 feet) high and one reed thick (40:5).

40:3 AV

ESV

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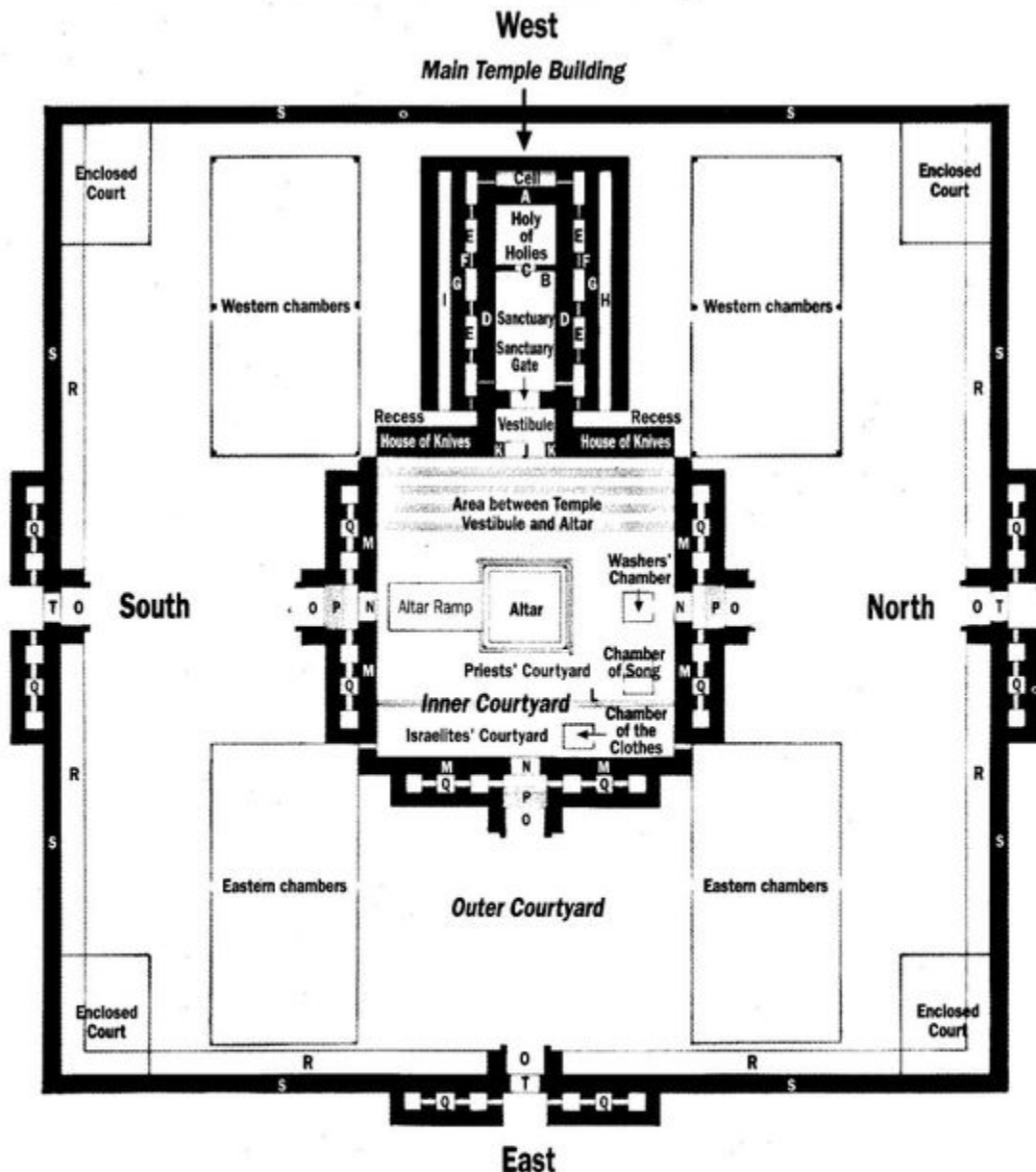
3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of **brass**, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

3 When he brought me there, behold, there was a man whose appearance was like bronze, with a linen cord and a measuring reed in his hand. And he was standing in the gateway.

3 So He brought me there; and behold, there was a man whose appearance was like the appearance of bronze, with a line of flax and a measuring rod in his hand; and he was standing in the gateway.

"brass" The ESV and LSV continue in their error of substituting "bronze" for "brass".

Plan of the Third Temple

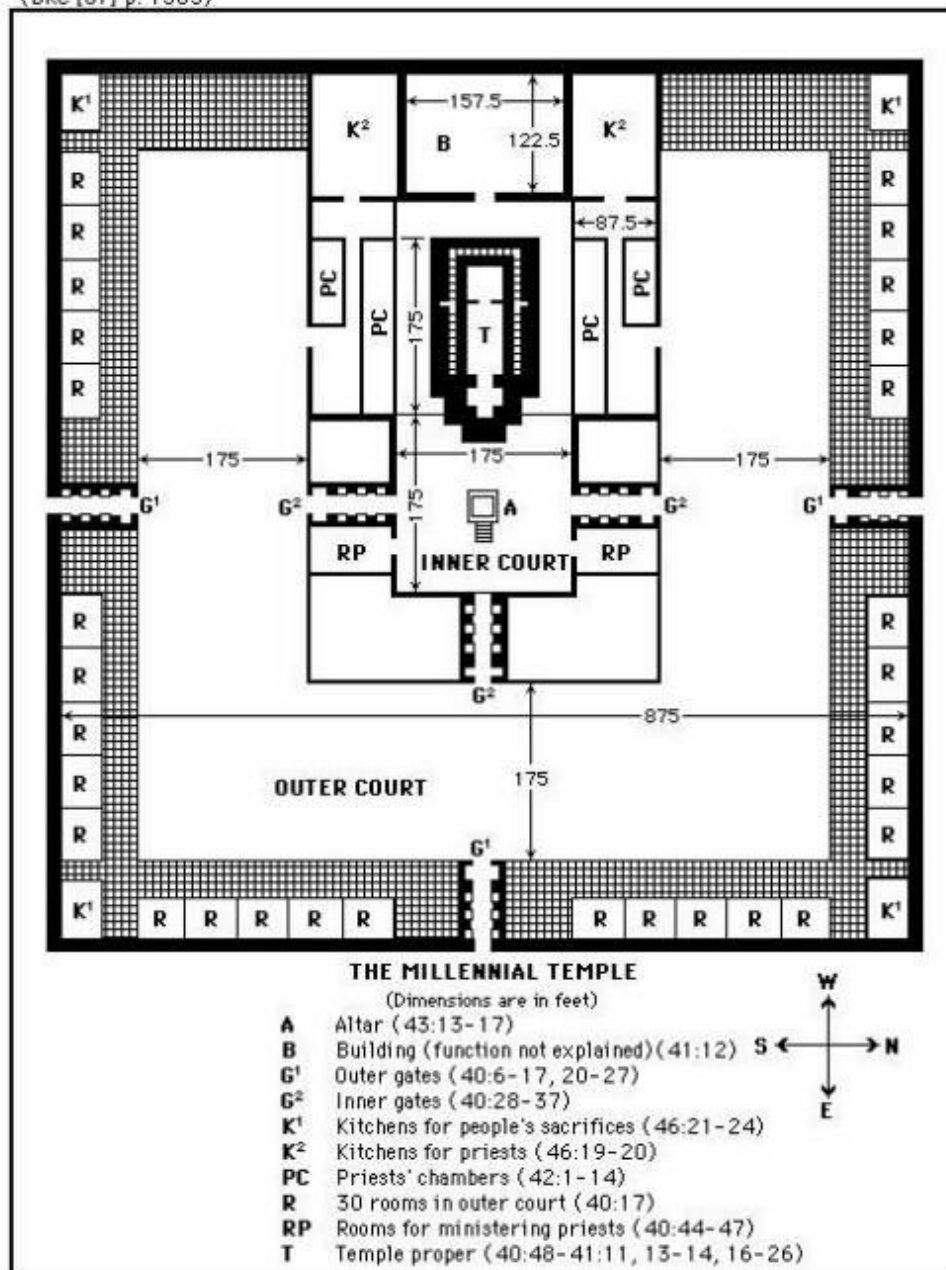


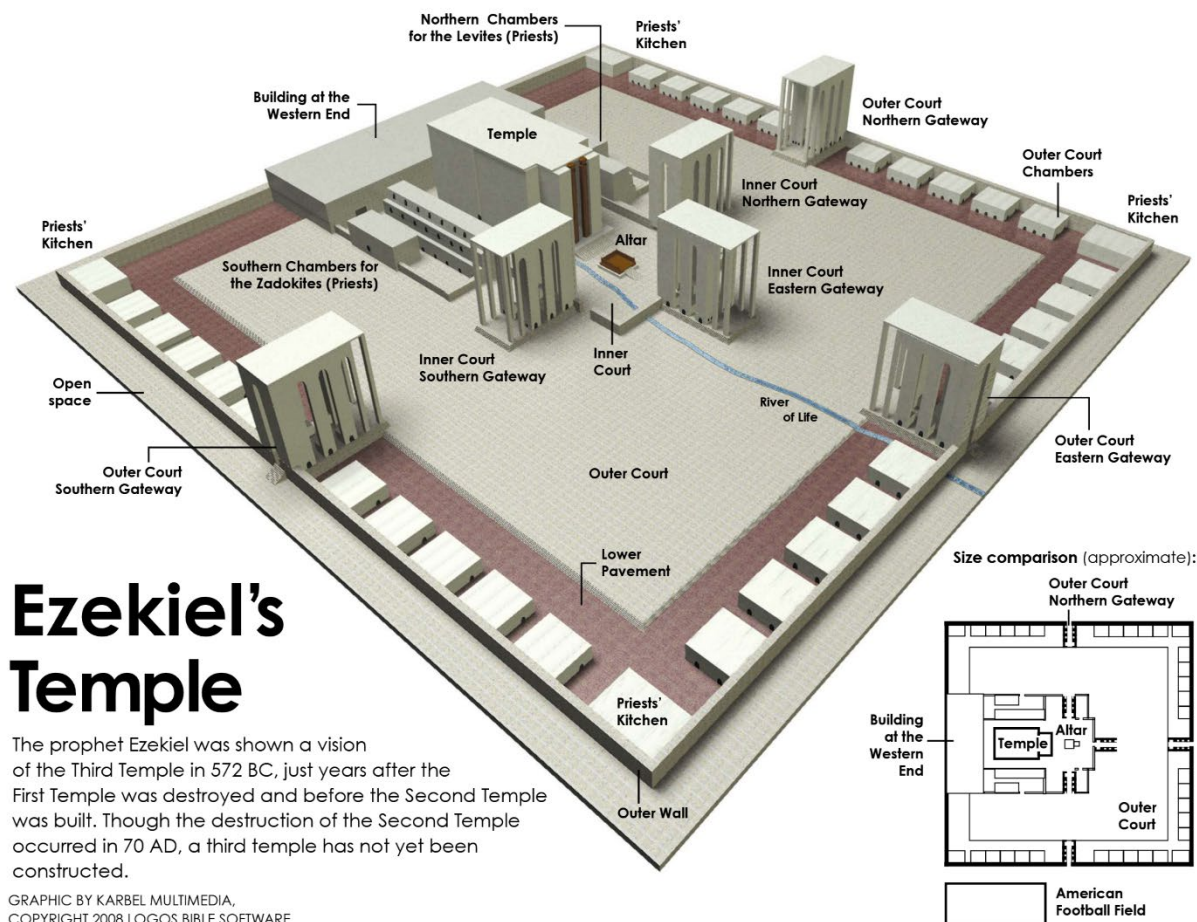
Key:

- | | |
|--|--------------------------------|
| A: Back wall of Holy of Holies | K: Vestibule Wall |
| B: Wall of Holy of Holies | L: Platform and Duchan |
| C: Entrance to Holy of Holie | M: Inner Courtyard Wall |
| D: Sanctuary wall | N: Inner Courtyard Gate |
| E: Cells at the sides of the Sanctuary | O: Vestibule of the Gate |
| F: Cell wall | P: Eight steps |
| G: Exterior wall of cells | Q: Cells by the gate |
| H: Winding staircase | R: Elevated paved gallery |
| I: Rainwater spout | S: Wall of the Outer Courtyard |
| J: Vestibule Entrance | T: Gate of the Outer Courtyard |

Diagram with measurements

(BKC [OT] p. 1303)





Ezekiel's Temple

The prophet Ezekiel was shown a vision of the Third Temple in 572 BC, just years after the First Temple was destroyed and before the Second Temple was built. Though the destruction of the Second Temple occurred in 70 AD, a third temple has not yet been constructed.

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109. Measuring the East Gate 40:6-16, 32-34

40:6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad.

40:7 And every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed.

40:8 He measured also the porch of the gate within, one reed.

40:9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

40:10 And the little chambers 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.

40:11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

40:12 The space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side.

40:13 He measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

40:14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

40:15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

40:16 And there were narrow windows to the little chambers, 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.

A. There were gates facing north, south and east but not west.

B. The temple complex was walled, just like Solomon's Temple and Herod's Temple.

1. The tabernacle was walled by curtains.

2. The walls and the gates control access. You couldn't just wander in and out. You came into the temple complex in an orderly manner and left the same way.

C. Locations mentioned:

1. Gates

2. Stairs/steps

a. Seven steps mentioned in 40:22,26

b. Eight steps mentioned in 40:34,37

3. Chambers

4. Porch

5. Post

6. Roof

7. Door

8. Arches- 40:21,30

9. Windows- 40:22

10. Palm trees- 40:22,26,31,37

a. The palm tree

i. Used for decoration in Solomon's Temple

a. 1 Kings 6:32 **"The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees."**

b. 2 Chronicles 3:5 **"And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains."**

ii. The righteous are likened to a palm tree

a. Psalm 92:12 **"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."**

b. Song 7:7,8 **"This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;"**

iii. Idols likened to palm trees

a. Jeremiah 10:5 **"They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good."**

iv. Used in the Millennial Temple

a. Ezekiel 40:22,26,31,37; 41:18,19

D. The east gate is the entrance for the Messiah (43:1-4) and the Prince, David (44:1-3).

40:12 AV**ESV****LSV**

12 The space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

12 There was a barrier before the side rooms, one cubit on either side. And the side rooms were six cubits on either side.

12 *There was* a barrier *wall* one cubit *wide* in front of the guardrooms on each side; and the guardrooms *were* six cubits *square* on each side.

The ESV and LSV add the idea of a “barrier”.

110. The Outward Court 40:17-19

40:17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

40:18 And the pavement by the side of the gates over against the length of the gates was the lower pavement.

40:19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

1. 40:17 The outer court is paved. Doubtless it will be magnificent.

2. 40:17 The outer court has thirty chambers around the perimeter.

3. 40:23 The distance across the outer court from the outer gates to the inner gates is 100 cubits (175 feet).

4. “The outer court covers nearly 400,000 square feet. It will not have a court of the Gentiles with the all-important separating wall (Eph. 2:14), nor will it have a separate court of the women. In the millennial temple, our Lord’s desire will be fulfilled that His house be a house of prayer for men and women of all nations (Mark 11:17; Isa. 56:7; Jer. 7:11). The size of the outer court and the accessibility of so many rooms suggest that the area will be a place for fellowship, where people can meet and enjoy sacrificial meals together.”¹²⁸

111. Measuring the North Gate 40:20-23, 35-38

40:20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

40:21 And the little chambers 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.

40:22 And their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

40:23 And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.

40:35 ¶ And he brought me to the north gate, and measured it according to these measures;

¹²⁸ Warren Wiersbe, *Wiersbe’s Bible Commentary*, Old Testament, page 1337.

40:36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

40:37 And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

40:38 And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt offering.

1. The “burnt offering” is mentioned, which means it will still be practiced in the Millennium. These rooms would have been used to prepare the offerings.

A. There will be animal sacrifices in the Millennium as the burnt offering requires an animal. We can see the need for the burnt offering as it shows complete dedication and consecration to God, but why do animals still need to be sacrificed in the Millennium? True, the population in the Millennium are still sinners and need to make such sacrifices as were required in the Old Testament and even as was urged by Paul in Romans 12:1,2 (“**I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**”).

B. The sins of the Millennial still need to be dealt with so animal sacrifices would still be required. The Millennium is Peace on Earth but it is not heaven, as it is necessary for Christ to rule with a rod of iron (Psalm 2) over this population as they are still sinners with a fallen nature. Sin has been suppressed in the Millennium, but not eradicated.

C. We wonder about the animals. Animals lost their intelligence In the Fall. We assume they may regain it in the Millennium. If so, can such sentient beings be used for sacrifices? Or do the animals regain their intelligence after the Millennium?

112. Measuring the South Gate 40:24-26

40:24 ¶ After that he brought 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.

40:25 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.

40:26 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.

113. The Inner Court 40:27-34

40:27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

40:28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

40:29 And the little chambers 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.

40:30 And the arches round about were five and twenty cubits long, and five cubits broad.

40:31 And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and the going up to it had eight steps.

40:32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

40:33 And the little chambers thereof, and the posts thereof, and the arches thereof, were 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.

40:34 And the arches thereof were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

40:34 AV

ESV

LSV

34 And the **arches** thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

34 Its vestibule faced the outer court, and it had palm trees on its jambs, on either side, and its stairway had eight steps.

34 Its porches *were* toward the outer court; and palm tree ornaments *were* on its side pillars, on each side, and its stairway *had* eight steps.

“arches” The ESV has “vestibule” and the LSV has “porches”.

114. Tables 40:39-43

40:39 ¶ 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.

40:40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

40:41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

40:42 And the four tables were of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

40:43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

1. 40:43 The hooks could have been used to hang the animals in their preparation.

2. Inside the north gate are chambers for the washing of the burnt offering (40:35-38). Also there are eight hewn stone tables for slaying the sacrifices (40:39-43). Each table is 1.5 cubits (2.6 feet) square on the top and one cubit (1.75 feet) high.

40:43 AV

ESV

LSV

43 And within *were* **hooks**, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

43 And hooks, a handbreadth long, were fastened all around within. And on the tables the flesh of the offering was to be laid.

43 The double hooks, one handbreadth in length, were installed in the house all around; and on the tables *was* the flesh of the offering.

“hooks” The LSV has “double hooks”.

115. Chambers of the Singers 40:44

40:44 ¶ And without the inner gate were the chambers of 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.

1. There are singers used in Millennial worship, just like the worship under David and in the Temple under Solomon. Music will still be used in worship in the Millennium.
 - A. There were no singers involved in the Tabernacle worship. Singers and music were restricted more for Temple worship.

116. Chambers for the Priests 40:45-47

40:45 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.

40:46 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 among the sons of Levi, which come near to the LORD to minister unto him.

40:47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar that was before the house.

1. 40:45 The priesthood will continue in the Millennium.
 - A. Sons of Zadok
 - i. Also see Ezekiel 43:19; 44:15; 48:11.
 - ii. They are prominent in Millennial Temple worship and service.
 - B. Sons of Levi
 - C. Priests are need:
 - i. To offer sacrifices
 - ii. To administrate the worship in the Tabernacle and Temple
 - iii. To intercede between God and man
 - D. The fact that there are still priests in the Millennium shows that there is still sin in the Millennium (although it is suppressed) and sinners. There still must be offerings and ceremonies to allow these sinners who go into the Millennium and who are born in the Millennium to be able to approach and worship God.
2. 40:47 An altar is before "the house" of the Temple proper.
 - A. The court was 100 cubits square.

117. The Porch 40:48,49

40:48 ¶ And 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.

40:49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me 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.

EZEKIEL CHAPTER 41

“So far we do not see any furniture of any kind, but this wooden table mentioned in Ezekiel—no 7-pointed candlestick (Solomon’s Temple had 10); no table of Shewbread (Solomon’s Temple had 10) — only this one wooden altar or table. Why? Wood is used in the Scripture as referring to Christ’s human nature, as gold spoke of His deity—the Ark of the Covenant made of wood and inlaid with gold—the human nature and the divine nature combined in the ark was the picture of Christ’s two natures.

Here, only wood. Why? The only answer I can surmise is that when nations of the world shall come to pay their respect to Him—God manifested in the flesh, and see Him in His splendor and glory and power—there will be this table of wood there to remind the world that He, though being God, is a man! (Zechariah 14:16). In His great splendor and glory, the ones seeking His presence are encouraged to boldly come to him, for God before them is manifested in the flesh, who completely took away our sins (1 John 3:5).

No curtains shall separate the Holy of Holies from the Holy Place, but only double doors with two leaves (verses 23-25). These doors are to be decorated with cherubim and palm trees. There shall be a (plank) canopy over the entry hall.”¹²⁹

118. Various Measurements of the Temple 41:1-26

41:1 Afterward 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.

41:2 And the breadth of the door was ten cubits; and the sides of the door 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.

41:3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

41:4 So 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.

41:5 After 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.

41:6 And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

41:7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

41:8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

41:9 The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within.

41:10 And between the chambers was the wideness of twenty cubits round about the house on every side.

¹²⁹ Mark Cambron, *A Study of Ezekiel*, page 158.

41:11 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.

41:12 Now the building that was before the separate place at the end 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.

41:13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

41:14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

41:15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

41:16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;

41:17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

41:18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

41:19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

41:20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

41:21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

41:22 The altar of wood was 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 the LORD.

41:23 And the temple and the sanctuary had two doors.

41:24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

41:25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

41:26 And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

A. 41:1-4 Measurements of various doors and of the most holy place.

1. In previous temples and tabernacles, this is where the ark was, but no ark is mentioned with this Temple.

2. The Holy of Holies, which the High-Priest entered annually on the Day of Atonement (Leviticus 16). These dimensions are identical to Solomon's (1 Kings 6:20), and twice those of the tabernacle.

B. 41:12 Not sure what this building is for.

C. 41:16 The side chambers may have been three stories

D. 41:18,20,25 The cherubim return, this time as decorations. They were used in the Tabernacle and the other temples.

E. 41:22 Commentators are split as to whether this is the table of shewbread or the golden altar (most probable). This table is not given a name so we cannot be certain.

Summary of measurements (assuming the 18-inch cubit, or 1.5 feet)

	cubits	feet
Temple inside (41:2-4)	20	30
North side wall (41:5)	6	9
South side wall (41:5)	6	9
North rooms (41:5-6)	4	6
South rooms (41:5-6)	4	6
North outside wall (41:9)	5	7.5
South outside wall (41:9)	5	7.5
North walkway (41:11)	5	7.5
South walkway (41:11)	5	7.5
North garden, between walkway and temple	20	30
South garden, between walkway and temple	20	30
West wall of temple (41:5)	6	9
West rooms (41:5)	4	6
East wall to west rooms (41:5)	5	7.5
West walkway (41:11)	5	7.5
West garden, between walkway and temple (41:10)	20	30

41:1 AV

ESV

LSV

1 Afterward 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, <i>which was</i> the breadth of the tabernacle.	1 Then he brought me to the nave and measured the jambs. On each side six cubits was the breadth of the jambs.	1 Then he brought me to the nave and measured the side pillars; six cubits wide on each side <i>was</i> the width of the side pillar.
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“temple” Both the ESV and LSV have the more difficult word “nave”. Also in 41:21,23,25.

41:16 AV

ESV

LSV

16 The door posts , and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows <i>were</i> covered;	16 the thresholds and the narrow windows and the galleries all around the three of them, opposite the threshold, were paneled with wood all around, from the floor up to the windows (now the windows were covered),	16 The thresholds, the latticed windows, and the galleries round about their three stories, opposite the threshold, were paneled with wood all around, and <i>from</i> the ground to the windows (but the windows were covered),
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“door posts” The ESV and LSV both have “thresholds”, a term we sometimes use for a doorpost.

EZEKIEL CHAPTER 42

119. The Priest's Buildings 42:1-20

42:1 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north.

42:2 Before the length of an hundred cubits was the north door, and the breadth was fifty cubits.

42:3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.

42:4 And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

42:5 Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

42:6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.

42:7 And the wall that was without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof was fifty cubits.

42:8 For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits.

42:9 And from under these chambers was the entry on the east side, as one goeth into them from the utter court.

42:10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

42:11 And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors.

42:12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

42:13 ¶ Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy.

42:14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

42:15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

42:16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

42:17 He measured the north side, five hundred reeds, with the measuring reed round about.

42:18 He measured the south side, five hundred reeds, with the measuring reed.

42:19 ¶ He turned about to the west side, and measured five hundred reeds with the measuring reed.

42:20 He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

A. 42:1 This is the same man from 40:3, which was an angel.

B. 42:3 These “galleries” were used by the priests.

1. “**gallery**” definition

a. A roofed promenade, an outdoor balcony, a veranda, a long and narrow passage, apartment, or corridor, a subterranean passageway in a cave or military mining system, a room or building devoted to the exhibition of works of art, a structure projecting from one or more interior walls (as of an auditorium or church) to accommodate additional people, the highest balcony in a theater, a small ornamental barrier or railing (as along the edge of a table or shelf), a photographer's studio

2. Etymology

A. From the Middle English “gallerie”, borrowed from Middle French, borrowed from Medieval Latin “galeria”.

B. 42:13 These chambers were “holy”.

C. 42:13 The priests would eat the “most holy things” here.

D. 42:13 Three offerings are mentioned that are still practiced in the Millennium:

1. Meat offering

a. It was one of the voluntary offerings.

b. There is no animal nor blood involved in this offering, and therefore, it is obvious that it is the life rather than the death of Christ being typified.

2. Sin offering

a. Deals with sins of ignorance.

b. Deals with our sin nature.

i. Involves our salvation in the new birth.

c. Animals will be needed.

3. Trespass offering

a. Deals with our deliberate sins.

b. Deals with our sin practice.

i. Involves our sanctification.

c. Animals will be needed,

4. There are still sins that are being committed in the Millennium and they must be dealt with just as in any other dispensation.

5. “This section describes “chambers” for the priests and raises the question of sacrifices in the millennial kingdom. They will exist as vv. 39–43 indicate but will be no more efficacious than they were in OT times. No sacrifice before or after Christ saves. They only point to Him as the one true Lamb who takes away sin. The Lord's Supper is a memorial that looks back to Calvary and in no way diminishes the cross. Israel rejected their Messiah, but when they have received Him and are in His kingdom, they will have a memorial of sacrifices that point to Him. They will have missed the memorial of the Lord's Supper but will then have their own memorial sacrifices for 1,000 years.”¹³⁰

E. 42:20 What is the “profane place”?

1. It might be a place that is not used for holy purposes. In a church building, it would be anything outside of the sanctuary, such as the pastor's study or a business office. They are necessary for the administration of the ministry and are not necessarily sinful.

¹³⁰ MacArthur Study Bible notes.

2. It is separated from the sanctuary.
 - a. Holy activities, sacrifices and worship will not be conducted in the “profane place.”

EZEKIEL CHAPTER 43

120. The Return of the Glory 43:1-6

43:1 Afterward he brought me to the gate, even the gate that looketh toward the east:

43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

43:3 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.

43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

43:6 And I heard him speaking unto me out of the house; and the man stood by me.

A. 43:2,4 In Ezekiel 10,11, Ezekiel saw the glory of God leave the Temple compound, then the city, and eventually the nation, due to the rebellion of the nation. But here, the glory returns to the Millennium Temple.

1. The glory did not appear in Ezra's Temple or in Herod's reconstruction of that Temple, and it will not appear when the Third Temple is built.

2. As a nation, Israel has never repented and turned to God with her whole heart since the Babylonian captivity. They will not until the Millennium and then the glory will return to the Temple.

B. The glory is personified, which probably points to Christ Himself entering the Temple at the East Gate.

1. This is the same glory that filled the Tabernacle and Solomon's Temple (Exodus 40:34,35; 1 Kings 8:10,11).

2. When Christ was glorified on the Mount of Transfiguration to pre-figure His kingdom glory, He shone "**as the sun**" (Matthew 17:2), "**exceeding white as snow; so as no fuller on earth can white them**" (Mark 9:3).

121. Sanctification of the Nation 43:7-9

43:7 ¶ And he said unto me, Son of man, 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 my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

43:8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

43:9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

A. 43:6-12 There is no relenting from the rigorous demands that God's holiness places on His people,

B. 43:7 Christ will take His throne in the Temple.

1. He would dwell in the midst of the children of Israel forever.

C. 43:7 Israel will have kings in the Millennium.

1. David will be the ruler but it appears that there will be kings (from the line of David) who will rule under David.

D. 43:7,9 The Lord mentions the carcasses of the kings in relation to the defilement of Israel. How did the carcasses of the kings contribute to that defilement? Dead bodies do defile, but the Millennial Temple will not be defiled by any dead bodies, nor will it be used as a crypt for dead kings.

E. A holy nation and a holy people would be established with Israel in the Millennium.

F. 43:8,9 The Millennial Temple will be most holy, protected from:

1. The spiritual harlotry such as the Hebrews had engaged in, as detailed throughout the entire book of Ezekiel and by other prophets.
2. The presence of the defiling tombs of kings that Israel had allowed in the temple area (Ezekiel 21:18).

G. 43:9 It was now time for Israel to sanctify herself and put away their whoredoms with the re-establishment of the Kingdom and Temple Worship.

1. Israel would no longer defile God's name or the things of God with rebellion, disobedience or false worship or idolatry.
2. Israel had been defiling God's name ever since they were in Egyptian slavery, when they were influenced and infected by Egyptian religion (Ezekiel 20).

122. Israel Reminded of her Sin 43:10-12

43:10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

43:11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in 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.

43:12 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.

A. A good way to wean or break a person or nation from their sin is to rehearse it before them and to confront them with their sin and its consequences so they could see their folly, be ashamed of it, and abandon it. This could have been Israel millennia ago, except they wanted nothing to do with the ways of God when they chose their apostasy.

B. 43:10 "The serious point about the architecture of this temple (v. 10) is that no royal palace is adjoined to it, in contrast to Solomon's temple/palace complex (see 1 Kings 7:8) and the wayward royal cult it often harbored (cf. Isa. 42:8). As Ezek. 43:11–12 makes clear, these measurements and regulations are not merely interesting details but communicate something of the character of God."¹³¹

C. 43:12 A holy Temple needs a holy people, and if Israel was going to be such a holy people, they must abandon their millennia of sin and rebellion against God and sanctify themselves to be a people fit for service to such a God.

D. 43:12 "**law of the house**" "Instructions concerning the "prince" are interspersed but come to the fore at 45:7–8 and 46:16–18. There is no other body of legislation for the community like this outside the Pentateuch (thus its introduction by God as the law of the house, 43:12b). It has the effect of placing Ezekiel in the role of a second Moses, meeting with God not at the mountain in Sinai (Ex. 19:1–5; 31:18, etc.) but on the mount of the new temple (Ezek. 43:12)."¹³²

¹³¹ *ESV Study Bible* notes.

¹³² *Ibid.*

123. The Measurement of the Altar 43:13-17

43:13 ¶ And these are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

43:14 And from the bottom upon the ground even to the lower settle shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

43:15 So the altar shall be four cubits; and from the altar and upward shall be four horns.

43:16 And the altar shall be twelve cubits long, twelve broad, square in the four squares thereof.

43:17 And the settle shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.

A. Measurements of this altar

1. 43:13 The cubit defined
2. It is composed of four square layers, decreasing in size from bottom to top.
3. It is set on a square base 31.5 feet by 31.5 feet and 1.75 feet high.
4. The altar extends upward in three sections, each slightly smaller than the one beneath it.
5. The entire height of the altar is a bit over nineteen feet.
6. Stairs lead to the top of the altar hearth from the east. The altar hearth has four horns, one on each corner.

B. This altar is used for burnt offering sacrifices (43:18) so it must correspond to the brazen altar of the Tabernacle and the earlier Temples.

124. The Purging and Purification of the Altar 43:18-27

43:18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; 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.

43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

43:20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

43:21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

43:22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

43:23 When 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.

43:24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.

43:25 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.

43:26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

43:27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

A. These offerings were to be for “the day when they should make it”. All of this was used to dedicate this altar.

B. 43:18 This altar was used for burnt offerings.

1. 43:20 It has 4 horns.
2. 43:20 Blood of a bullock is applied to these horns.
3. The burnt offering was for the first day of the dedication.

C. 43:19 The priests of this altar would be sons of Zadok.

1. Zadok’s family will be given this important privilege because of their faithfulness to the Lord down through the centuries. When most priests forsook the Lord and His followers, Zadok and his sons continued to faithfully follow and serve the Lord.

2. Zadok’s descendants stood against tide of wickedness and idolatry.

a. 2 Samuel 15:24-29 **“And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.”**

b. 1 Kings 1:26,27 **“But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?”**

c. 1 Kings 1:39 **“And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.”**

D. 43:19,21 The sin offering is also mentioned.

1. 43:19,21 A bullock was used.

E. 43:22 A kid of the goats was to be offered on the second day.

1. It was used to cleanse the altar.

F. 43:23 After the altar was cleansed by the goat, two other offerings were to be made:

1. A young bullock without blemish.
2. A ram without blemish.
3. 43:24 They were offered with salt.
4. 43:24 They were offered as a burnt offering.

G. 43:25 Every day for the next seven days, a goat, a young bullock and a ram were offered for a sin offering.

1. 43:26 The altar was to be purged and purified by these offerings during these seven days.

H. 43:26 When these offerings are completed on the 8th day, God would receive and accept Israel and her worship.

1. Peace offerings are also involved.

I. Regular sacrifices will be offered on the altar daily as well as special sacrifices during the sabbaths and feasts (43:18-27; 45:17; 46:13-15).

1. There will be sin offerings, trespass offerings, meat offerings, burnt offerings, and peace offerings in the Millennium.

2. There will be the sacrifice of lambs, rams, bullocks, and goats (45:23; 46:4-7).

3. There will be a daily morning burnt offering consisting of a lamb and a meat offering (46:13).

J. These offerings and the passages in which Ezekiel refers to them are:

1. The burnt offering 40:38,39,42; 44:11; 45:15,17,23,25; 46:2,4,12,13,15

2. The meal, offering 42:13; 44:29; 45:15,18,24,25; 46:5,7,11,14,15,20

3. The peace, offering 43:27; 45:15,17; 46:2,12

4. The sin offering 40:39; 42:13; 43:19,21,22,25; 44:27,29; 45:17,19,22,23,25; 46:20

5. The trespass, offering 40:39; 42:13; 44:29; 46:20

6. The drink offering 45:17

K. A short summary of the offerings:

1. The Trespass Offering - a type of Christ and His provision on the Cross for the Christian's sins.

a. 1 John 2:1-3

2. The Sin Offering - Christ and His provision for the sin principle in the life.

a. Romans 6

b. 2 Corinthians 5:21

3. The Peace Offering - Christ's death not only provided peace for the sinner being reconciled to God but also peace restored to the backslider in his return to God.

a. Colossians 3:15

4. The Meal Offering-Christ's death to procure for us communion with Him through the fellowship of His sufferings

a. Philippians 3:10

5. The Burnt Offering - Christ providing for us the way to live a consecrated life

a. Romans 12:1, 2."¹³³

43:20 AV

ESV

LSV

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

20 And you shall take some of its blood and put it on the four horns of the altar and on the four corners of the ledge and upon the rim all around. Thus you shall purify the altar and make atonement for it.

20 'You shall also take some of its blood and put it on its four horns and on the four corners of the ledge and on the border round about; thus you shall purify it and make atonement for it.

“cleanse and purge” The ESV and LSV have “make atonement”.

¹³³ H. T. Spence, *The Canon of Scripture*, page 48.

EZEKIEL CHAPTER 44

An Outline of Ezekiel 44:1-46:24. A Picture of the Pure Worship God Demands

1. The restrictions governing access to the Messiah's Temple: a reminder of the importance of church discipline (44:1-31).
2. The sacred district of the promised land: a reminder that the church is holy ground (45:1-7).
3. The establishment of a righteous and just society (45:8-12).
4. The future offerings: a reminder of the duty to give (45:13-17).
5. The feasts: a reminder that Christ died to save us from sin and death and to give us eternal life (45: 18-25).
6. The future worship procedures: a reminder that we must worship exactly as God prescribes (46: 1-15).
7. The inheritance of property: a reminder of the believer's inheritance (46:16-18).
8. The temple's kitchens: a reminder of the need for Christ-centered fellowship (46:19-24).¹³⁴

125. The Gate For The Prince 44:1-3

44:1 Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

44:2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

44:3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

A. The Prince is David.

B. This Eastern Gate is for the Prince. It will only be opened for him. No one else may pass through it.

1. The east gate is to remain closed. It will never be opened, and no one will use it to enter the temple. The glory of the Lord will return to the Temple through the east gate after having departed through the east gate. Keeping the gate permanently closed will reassure God's people that He will never again leave them. His presence and glory will remain with them forever.
2. Although no one will be allowed to enter the east gate, the Prince will be allowed to use the passageway of the east gate (44:3). When the prince eats, he may use the rooms off the passageway to the gate. But he must enter from the outer portico and go out the same way. He is never to go into the inner court (44:3).

126. The Segregation of the Temple 44:4-14

44:4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

44:5 And the LORD 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 the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

¹³⁴ Preacher's Outline and Sermon Bible.

44:6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

44:7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

44:8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

44:9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

44:10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

44:11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

44:12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

44:13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

44:14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

A. God again reminds Israel how they neglected, despised and profaned the Temples in the past. Seeing what Israel did throughout the book of Ezekiel in their apostasy and rebellion, God was determined that the Jews would not profane the Millennial Temple in the same manner.

B. 44:5 The glory of God was back in the Temple after departing in Ezekiel 10 and 11 and God was determined that it would never leave again.

C. 44:5 **“mark well the entering in of the house, with every going forth of the sanctuary.”**

1. “Pay attention and take heed to yourself when you enter into the sanctuary, being mindful of where you are”.

2. 1 Timothy 3:15, **“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”**

3. Not everyone will be allowed in the Millennial Temple. Restrictions will govern who can and cannot enter the Temple. Even some of the Levites will be forbidden to serve as priests in the inner sanctuary.

D. 44:6-14 The rebuke

1. Israel’s rebellion and sins were extremely important and severe and God wanted to make sure Israel understood how serious they were and why He judged them so severely.

2. 44:6 **“let it suffice you of all your abominations”** or “Enough you’re your abominations!”

3. 44:7 They brought strangers into His sanctuary.

a. They were uncircumcised in heart and flesh.

4. 44:7 Their sacrifices were polluted.

5. 44:8 They did not keep the charge of the holy things

a. This would be the fault of the priests.

6. 44:9-14 Judgments on the unfaithful priests

- a. 44:10,12 They were guilty of idolatry.
 - b. 44:10 They went astray from God and abandoned their ministry.
- 7. 44:11 The priests would have a limited ministry in the Millennial Temple but because of their historical unfaithfulness, they would lose out on the privileges of a full, future Millennial ministry.
 - a. 44:13,14 They will not come near the holy things but would keep the things of the house.
 - b. The Levites will suffer from the iniquity and unfaithfulness of their fathers.
 - c. Some sins and acts of unfaithfulness have eternal consequences.
- E. 44:9 Three groups of people are barred from the sanctuary:
 - 1. The stranger
 - a. Non-Jew, the Gentile.
 - 2. The uncircumcised in heart
 - a. Unsaved man. There will be unbelievers in Christ in the Millennium.
 - 3. The uncircumcised in flesh
 - a. Again, the non-Jew but this would also include the disobedient Jew, who refused circumcision. Simply because someone calls himself a Jew does not mean that he is a Jew.

127. The Ministry of the Sons of Zadok 44:15-31

44:15 ¶ 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 GOD:

44:16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

44:17 ¶ And it shall come to pass, 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, whiles they minister in the gates of the inner court, and within.

44:18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.

44:19 And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

44:20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

44:21 Neither shall any priest drink wine, when they enter into the inner court.

44:22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

44:23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

44:24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

44:25 And they shall come at 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.

44:26 And after he is cleansed, they shall reckon unto him seven days.

44:27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

44:28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

44:29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

44:30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

44:31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

A. Zadok's family will be given this important privilege because of their faithfulness to the Lord down through the centuries. When most priests forsook the Lord and His true followers, Zadok and his descendants continued to faithfully follow and serve the Lord.

1. 44:15 They are the priestly family that will "come near" the Lord in their service.

B. 44:17,18 Their clothing

1. 44:17 They shall be clothed with linen garments.

2. 44:17 They shall not wear wool

3. 44:18 They shall have linen bonnets upon their heads

4. 44:18 They shall have linen breeches upon their loins

5. 44:18 They shall not gird themselves with any thing that causeth sweat.

6. "In Ezekiel 44:17,18, in the glorious picture of the coming Kingdom Age, the prophet gives a, wonderful portrait of an exclusive "linen" life of the priests serving the Temple. It is the principle of the more excellent way - the choice between good and best. Linen was cooler than wool; "they shall not gird themselves with any thing that causeth sweat." It was not merely a choice between "wool" and "linen" (Deut. 22: 11), but the choice of "linen" alone (Ezek. 44:18). "They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat."¹³⁵

C. 44:19 They will put on other garments when they minister.

1. The priests must change clothes after they complete their service in the sanctuary and before they go out among the people. They are to leave their holy clothing in the sacred rooms of the priests' quarters. To make a clear distinction between the holy and profane, the priests are to wear their holy clothing only while ministering in the Temple.

2. Also see Exodus 28.

3. The clothing is important, and God does care about attire of His priests while they minister. Christian ministers should dress the part when they stand before the people. The style in megachurches and contemporary churches is to dress in a slob-culture, with a shirt hanging out, sneakers and jeans.

D. 44:20 They shall not shave their heads, nor suffer their locks to grow long.

1. Some pagan priests did these things, and God's ministers are not to be identified with false religions and their practices.

E. 44:21 They shall not drink wine, when they enter into the inner court.

F. 44:22 They can marry but they shall not marry a widow, nor her that is put away.

a. They shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

G. 44:25 There apparently will be "dead bodies" in the Millennium for the priests to avoid, but we would think this would be the exception rather than the rule as it is today. There will be death in

¹³⁵ O. Talmadge Spence, *Foundations Bible Commentary on Exodus*, page 324.

the Millennium, but it will be a rare thing as lifespans will be extended, approaching the lifespans that are recorded in Genesis before the Flood,

44:29 AV

ESV

LSV

29 They shall eat the **meat offering**, and the sin offering, and the **trespass offering**; and every dedicated thing in Israel shall be theirs.

29 They shall eat the grain offering, the sin offering, and the guilt offering, and every devoted thing in Israel shall be theirs.

29 “They shall eat the grain offering, the sin offering, and the guilt offering; and every devoted thing in Israel shall be theirs.

“**meat offering**” The ESV and LSV have “grain offering”. Also in 46:11, 20.

“**trespass offering**” The ESV and LSV have “guilt offering”.

44:30 AV

ESV

LSV

30 And the first of all the firstfruits of all *things*, and every **oblation** of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

30 And the first of all the firstfruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. You shall also give to the priests the first of your dough, that a blessing may rest on your house.

30 “And the first of all the first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests; you shall also give to the priest the first of your dough to cause a blessing to rest on your house.

“**oblation**” The LSV has “contribution”.

EZEKIEL CHAPTER 45

128. The Holy District 45:1-8

45:1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

45:2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

45:3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

45:4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

45:5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

45:6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

45:7 ¶ And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

45:8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

A. These are the portions of the priests, the sons of Zadok and the Levites.

B. Instead of being scattered throughout the land as in former times (so they could be accessible by the population anywhere in the country), they will live near the Temple where they minister.

C. These portions lie within a holy district that is a square of 25,000 reeds (47 miles) between the territory of Judah to the north and Benjamin to the south. On the north side of this holy district is the portion of the sons of Zadok. It is 25,000 x 10,000 reeds (47 x 19 miles).

D. 45:2,3 Within the priests' portion is the Temple area. It is 500 x 500 reeds (1 mile square). It is enclosed by the outer wall.

E. 45:5 To the south of the priests' portion is the portion of the Levites. It is 25,000 x 10,000 reeds (47 x 19 miles).

F. 45:6 To the south of this is the portion for the city of Jerusalem with its suburbs. It is 25,000 x 5,000 reeds (47 miles x 9.5 miles).

G. **"oppression"** 45:8 Compare with 46:18. God reminds the princes about their history of oppression and corruption of the people. That will not be tolerated in the Millennium.

45:1 AV

ESV

LSB

1 Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an

1 "When you allot the land as an inheritance, you shall set apart for the LORD a portion

1 "And when you divide by lot the land for inheritance, you shall offer a contribution to

oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

of the land as a holy district, 25,000 cubits long and 20,000 cubits broad. It shall be holy throughout its whole extent.

Yahweh, a holy portion of the land; the length shall be the length of 25,000 *cubits*, and the width shall be 20,000. It shall be holy within all its boundary round about.

“the breadth shall be ten thousand.” The ESV and LSB omit “and the breadth shall be ten thousand.” Also see Ezekiel 48:9 for the same thing. Bible translations that follow the Hebrew reading of 10,000 in both Ezekiel 45:1 and 48:9 are the Latin Vulgate of 405 A.D., Wycliffe 1395, Coverdale 1535, the Bishops’ Bible 1568, the Geneva Bible 1587, the Douay-Rheims 1610, Youngs, Darby, the Revised Version 1881, ASV 1901, Jewish Publication Society 1917, Lamsa’s translation of the Syriac Peshitta, Judaica Press Tanach 2004, Douay 1950, the NKJV 1982, Third Millennium Bible 1998 and the NASB’s 1972, 73 and 1977 editions.

129. A Just Economy 45:9-14

45:9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

45:10 Ye shall have just balances, and a just ephah, and a just bath.

45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

45:12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

45:13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

45:14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

A. 45:9-12 The princes of Israel will execute judgment and justice.

1. 45:9 The rulers will not commit any violence upon the innocent and will not rob or cheat.

2. 45:9 They will not burden the people with oppressive taxes.

a. 45:9 **“exactions”** An excessive or unjust demand; extortion.

i. A perfect description of taxation! I do not know what the tax rates were in Israel, but around the time of the American Revolution, the colonists revolted over tax rates less than 5%. Today in American some people can pay as much as 70% tax rates and we are used to it and do not rebel!

3. 45:10,11 They will have just balances and just weights. Measures will be determined by the Lord, and merchants will not change the measures for the purpose of cheating. The wet measure (the bath) and the dry measure (the ephah) will be the same.

4. 45:12 They will have a just currency.

a. The weight of the shekel will be set at 20 gerahs. This will be a return to the standard of the law of Moses.

i. Exodus 30:13 **“This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the**

sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD."

ii. Leviticus. 27:25 **"And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel."**

b. The gerah is a measure of weight that is measured by the seed of the carob plant. Twenty gerahs was 40% of an ounce.

i. The carat, which is used today as a measure of the weight of diamonds, originally derived from the carob seed.

ii. The English word carat came from the Greek "keration", which refers to the carob seed.

c. There will be economic justice in the sense that there will be no fraud. The Jews were engaged in all manner of fraud and other dishonest economic practices but there shall be none of that in the Millennium.

B. Units of measure mentioned:

1. 45:10 balance

a. A pair of scales to make accurate weights and to measure money.

b. The value of coins was determined by their weight and purity of their composition.

2. 45:10 ephah

a. A unit of dry measure for grain.

3. 45:10 bath

a. A liquid measure.

4. 45:11 homer

5. 45:12 maneh

a. 60 shekels and 1/50 talent (of silver), 1/60 talent in early Babylonian standard, 100 shekels and 1/100 talent (of gold)

6. 45:12 gereah

a. Equal to the weight of 16 barley grains or 4 to 5 carob beans

7. 45:12 shekel

a. This would later become the unit of currency for Israel.

b. Also used as a unit of weight.

8. 45:14 cor

a. A deep, round vessel used for dry measures, usually equal to 10 ephahs or baths, 6.25 bushels (220 liters), a liquid measure of 58 gallons (263 liters)

130. The Portion For The Prince 45:15-25

45:15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

45:16 All the people of the land shall give this oblation for the prince in Israel.

45:17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

45:18 Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

45:19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

45:20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

45:21 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.

45:22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.

45:23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.

45:24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

45:25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

A. 45:13-17 The people will give an offering to the prince that he will use for the temple service.

B. The offerings mentioned in association with the Prince:

1. 45:15,17,24,25 Meat offering
2. 45:15,17,23,25 Burnt offering
3. 45:15 Peace offering
4. 45:17 Drink offering
5. 45:17,19,22,23,25 Sin offering

C. 45:18-25 Three annual feasts will be observed

1. 45:18 New year, first day of the first month
 - a. There will still be a calendar in the Millennium, probably very similar to what we use today, but it may be the Jewish calendar.
 - b. 45:18 A young bullock (without blemish) will be prepared to cleanse the sanctuary.
 - c. 45:19 A sin offering is made and the blood applied
 - i. Upon the posts of the house
 - ii. Upon the four corners of the settle of the altar
 - a. **"Settle"** of the altar is a ledge or a pedestal.
 - iii. Upon the posts of the gate of the inner court.
 - d. 45:20 This is done on the seventh day of the month:
 - i. For every one that erreth (sinneth), both deliberately and in ignorance.
 - ii. For him that is simple, who doesn't know any better.
 - iii. It is done for accidental sins and for sins of ignorance.
 - e. 45:20 This is done to reconcile the house.
 - f. "The day of atonement is never mentioned, but God institutes a never-before-celebrated festival to start the "new year" with an emphasis on holiness in the temple. The first month, Abib, would be in Mar./Apr. The feast appears to last 7 days (v. 20). It indicates that there will be sin in the kingdom, committed by those who entered alive and their offspring."¹³⁶
2. 45:21 First month, fourteenth day of the month
 - a. It is the Passover
 - i. It will be observed forever.
 - b. Unleavened bread is eaten.
 - c. 45:22 The prince prepares for himself and for all the people of the land a bullock for a sin offering.

¹³⁶ MacArthur Study Bible.

- d. 45:23 And seven days of the feast, the Prince shall prepare a burnt offering, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.
- e. 45:24 The Prince shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah
- 3. 45:25 In the seventh month, in the fifteenth day of the month
 - a. The Prince shall do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.
 - b. The Feast of Tabernacles continues on into the Millennium as confirmed by Zechariah 14:16-21 (**“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”**) . This would be a remembrance of God’s sustaining provision in the wilderness wanderings.

D. Some of the Old Testament feasts are omitted:

- 1. The Feast of Firstfruits (Leviticus 23:9-14)
 - a. This depicted the resurrection of Christ as the firstfruits from the dead (1 Corinthians 15:20, 23).
- 2. The Feast of Weeks or Pentecost (Leviticus 23:15-22).
 - a. This depicted the coming of the Holy Spirit on the day of Pentecost to start the New Testament Church and the Church Age (Acts 2).
- 3. The Feast of Trumpets (Leviticus 23:23-25).
 - a. This depicted the second coming of Christ and the regathering of Israel.
- 4. The Day of Atonement (Leviticus 23:26-32).
 - a. This depicted the regeneration of Israel at Christ’s return (Zechariah 13:1).

EZEKIEL CHAPTER 46

131. The Worship of the Prince 46:1-15

46:1 Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

46:2 And the prince shall enter by the way of the porch of that 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.

46:3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

46:4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

46:5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

46:6 And in 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.

46:7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

46:8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

46:9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out 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 over against it.

46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

46:11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

46:12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.

46:13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

46:14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

46:15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

A. Verses on worship in the Millennium

1. Psalm 66:4 **"All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah".**

2. Psalm 86:9 **"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."**

3. Isaiah 27:13 **"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem."**

4. Isaiah 49:7 **"Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee."**

5. Isaiah 66:23 **"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."**

6. Ezekiel 46:2,3 **"And the prince shall enter by the way of the porch of that 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. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons."**

7. Ezekiel 46:9 **"But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out 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 over against it."**

8. Zephaniah 2:11 **"The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."**

9. Zechariah 14:16,17 **"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."**

10. John 4:21 **"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."**

11. Revelation 15:4 **"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."**

B. 46:1 The sabbath is mentioned three times in this section (verses 1, 4, 12). It was given to the nation Israel as an everlasting sign.

1. Exodus 31:13 **"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you."**

2. Ezekiel 20:12 **"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them."**

3. Sabbath observance will continue in the Millennium.

C. 46:1 David will enter the east gate of the inner court and will stand by the post of the gate during the worship. He will leave by the same way (46:1,2,8).

D. 46:3 The people will also worship at the door of the east gate during the sabbath and new moon.

1. People from around the world will come to Jerusalem to worship the King.

a. Isaiah 2:3 **"And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will**

teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.”

b. Zechariah 14:16 **“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.”**

c. Will these people be religious pilgrims?

E. 46:5,6 The priests of Zadok will prepare and offer the burnt offerings, peace offerings, and meal offerings.

1. On the sabbath the offering will be six lambs, a ram, and the meal offering (46:4,5).

2. On the new moon the offering will consist of a bullock, six lambs, and a ram, plus the meal offering (46:6,7).

a. There will still be the markings of time in the Millennium, weekly sabbaths, yearly festivals, new moons.

b. The Millennium will be set to a lunar calendar.

F. 46:10 The Prince will accompany the people and he will lead the worship.

1. David was not a Levite nor a priest but he is leading worship and the various offerings. He did wear the linen ephod at times and did lead worship.

a. 2 Samuel 6:14,15 **“And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.”**

b. 1 Chronicles 15:27 **“And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.”**

G. 46:12 The Prince will offer voluntary offerings.

1. The east gate will be opened for him. Normally, it will be closed except for the sabbath, the new moon, and the feasts (Ezekiel 46:1).

2. The gate will be closed when the prince finishes his voluntary offering.

H. 46:13-15 The Prince will offer daily morning offerings.

132. The Prince and His Sons 46:16-18

46:16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

46:17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

46:18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

A. The prince can give inheritances to his sons.

1. David will have sons in the Millennium.

B. 46:17 The **“year of liberty”** probably refers to the Year of Jubilee (Leviticus 25:8-34). During this year, debts are forgiven, and bondservants are released. The land will rest and reverts to its original owner.

C. 46:18 The Prince must not take any of the people's property. He is not to confiscate or steal the property of other citizens as so many leaders and governments have down through the centuries and still do today.

D. “Encroachment by the prince on the land of the rest of the community has already been forbidden (45:7–9), and now the prince’s territories are protected from slipping into other hands. These stipulations do not limit the prince’s capacity for generosity—servants can still receive gifts (46:17)—but such property reverts to the prince in the year of liberty (v. 17, Hb. *shenat deror*). This recalls the Jubilee of Lev. 25:10, although Ezekiel does not indicate how frequent the “liberty” (Hb. *deror*) is to be; cf. Zedekiah’s futile attempt to proclaim “liberty” in Jer. 34:8–22.”¹³⁷

133. The Place of Preparation of the Sacrifices 46:19-24

46:19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

46:20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

46:21 Then he brought me forth into the utter 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.

46:22 In the four corners of the court there were courts joined of forty cubits long and thirty broad: these four corners were of one measure.

46:23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

46:24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

A. Ezekiel describes the preparation areas that are used by the priests in preparing the portions of the sacrifices to be eaten. They are located in the inner court at the extreme rear toward the west. This suggests that they are situated near the western border of the Temple complex, on the north and south of the building of separation.

B. These offerings are boiled, not “flamed” on the altar.

1. Some offerings were boiled in the Old Testament.

a. Leviticus 8:31 **“And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.”**

b. We saw boiling in Ezekiel 24:5 but that was the “parable” of the scum in the pot, not the same this as this.

¹³⁷ *ESV Study Bible* notes.

EZEKIEL CHAPTER 47

134. Rivers of Life 47:1-12

47:1 Afterward he brought me again 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 stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

47:2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

47:3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles.

47:4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

47:5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

47:6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

47:7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

47:8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

47:9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

47:10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eghlaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

47:11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

A. 47:1 Waters issued from the Temple.

1. Zechariah 14:8, **“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be”.**

B. 47:3-5 The depth of the waters was to the ankles, and then got progressively deeper, until they got to the point where the waters were too deep for a man to cross.

1. The water flows toward the east. After 500 yards (1,000 cubits, 0.28 mile), the water is ankle deep; after 1,000 yards (0.56 mile) it is to the knees; after 1,500 yards (0.85 mile), it is to the loin; by 2,000 yards (1.13 miles) it is deeper than a man's height.

2. This is how God deals with man dispensationally. As in dealing with a child, you introduce simple concepts first, and then deeper truth as his understanding and maturity increase.

- C. 47:7,12 There were many trees on both banks of the river.
1. The fruit is for meat and shall not be consumed, which means that it will not wither and rot on the vine.
 2. Their leaves will not fade.
 3. New fruit shall be brought forth monthly.
 4. The fruit shall be for meat. It will be edible but won't be consumed.
 5. The leaves are for medicine.
- D. 47:8 The waters issue toward the east country.
- E. 47:8 The waters flow into the desert and then into the sea.
- F. 47:8,9 The waters shall be healed.
1. It is not that the waters themselves need to be healed but they shall heal the land over which they flow.
 2. The Tribulation judgments had done much damage to the earth. These waters are used to heal the land as well as the Dead Sea.
- G. 47:9 The waters shall bring life.
1. These waters will rejuvenate the Dead Sea, so that it can sustain marine life, Right now, it is so salty that nothing can live in its waters. But it will be vibrant in the Millennium.
 - a. When did the Dead Sea die? At one time, it must have had an outlet to the Red Sea but somewhere, that outlet was cut off and it had no outlet. Thus, it died. Maybe around Genesis 19, at the destruction of the cities of the plain? Or did it go back all the way to the days after the Flood?
 - b. The reason the Dead Sea was "dead" was because it had no outlet. This is a good spiritual lesson for us. We can study, study, study and take in all the good things of God in our spiritual inflow, but unless we have a way to release this spiritual inflow in some sort of ministry, we will end up as dead as the Dead Sea.
 2. This river from the sanctuary will divide at some point south of Jerusalem and become two great rivers. One river will flow into the Dead Sea and the other will flow into the Mediterranean. Fish from the Mediterranean could migrate through these waters into the Dead Sea. Fishermen will cast nets into it and dry their gear on the shore as if there had always been fish in that sea.
- H. 47:9,10 There shall be fishing and fishermen, especially in the Dead Sea area.
- I. 47:10 The "Great Sea" would be the Mediterranean. Will this river connect the Mediterranean Sea to the Dead Sea?
- J. 47:11 There shall be miry places that shall not be healed by the waters.
1. Salt
 - a. Salt is a mineral that is composed primarily of sodium chloride although there are other compounds of salt. Chloride and sodium are needed by all known living creatures in small quantities.
 - i. This is a miracle of chemistry. Salt is made up of sodium, necessary for life and chlorine, which is poisonous. But combine them and they form an essential ingredient for life.
 - b. Salt flavor is one of the basic tastes, making salt one of the oldest, most ubiquitous food seasonings.
 - c. Salting is an important method of food preservation.
 - d. Salt was included among funereal offerings found in ancient Egyptian tombs from the third Millennium B.C., as were salted birds and salt fish. From about 2800 B.C., the Egyptians began exporting salt fish to the Phoenicians in return for Lebanon cedar, glass, and the dye Tyrian purple; the Phoenicians traded Egyptian salt fish and salt from North Africa throughout their Mediterranean trade empire.

e. In the Old Testament, 35 verses mention salt, the earliest being the story of Lot's wife. When King Abimelech destroyed the city of Shechem, he is said to have "sown salt on it," probably as a curse on anyone who would re-inhabit it.

i. Judges 9:45 **"And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt."**

f. In the New Testament, 6 verses mention salt. In the Sermon on the Mount, Jesus referred to his followers as the "salt of the earth". Paul also encouraged Christians to **"let your conversation be always full of grace, seasoned with salt"** (Colossians 4:6).

g. In Judaism, it is recommended to have either a salty bread or to add salt to the bread if this bread is unsalted when doing Kidush for Shabat. It is customary to spread some salt over the bread or to dip the bread in a little salt when passing the bread around the table after the Kidush. To preserve the covenant between their people and God, Jews dip the Sabbath bread in salt.

h. Leviticus 2:13 (**"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."**) commands offering with every sacrifice as it was the symbol of a binding covenant.

i. Numbers 18:19 speaks of a **"covenant of salt."**

j. Job 6:6 says that God cannot "swallow" some things without salt, any more than a man can.

k. Salt is an antiseptic. It cleanses and kills the germs of corruption.

l. The Romans saw salt as the purest thing on earth because it came from the purest of things, the sun and the sea.

2. Some areas are not renewed in the Millennium as those are areas under some sort of judgment, or "perpetual desolation".

i. Zephaniah 2:9, **Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.**

K. This is not said to be the tree of life, though the description of it is similar to the tree of life in the New Jerusalem.

1. Revelation 22:1-3 **"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:"**

47:8 AV

ESV

LSV

8 Then said he unto me, These waters issue out toward the east country, and go down into the **desert**, and go into the sea: *which being brought*

8 And he said to me, "This water flows toward the eastern region and goes down into the Arabah, and enters the sea; when the

8 Then he said to me, "These waters go out toward the eastern region and go down into the Arabah; then they go toward the sea, being made to flow out to the sea, and the

forth into the sea, the waters shall be healed.

water flows into the sea, the water will become fresh.

waters *of the sea* will be healed.

“desert” Both the ESV and LSV have “the Arabah”, whatever or wherever that is. It is no improvement on “desert”.

135. The Borders of the Land 47:13-23

47:13 ¶ Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

47:14 And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

47:15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

47:16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

47:17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

47:18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

47:19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

47:20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

47:21 So shall ye divide this land unto you according to the tribes of Israel.

47:22 ¶ 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, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

47:23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.

A. 47:13 Joseph shall have two portions.

1. This is in keeping with the promise of Genesis 48:22 **“Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.”**

B. 47:13 The picture is that of an enlarged Canaan for all to inhabit. The boundaries are larger than those given to Moses.

C. 47:15-17 The northern border will run from the Mediterranean in a line across modern Syria.

D. 47:18 The eastern border will extend from Damascus through Gilead east of the Sea of Galilee and along the Jordan River.

E. 47:19 The southern border will extend through Kadesh Barnea to the Mediterranean.

F. 47:20 The western border is the Mediterranean.

G. 47:22 There will be a population explosion in the Millennium, with the increased lifespans and renewed environment.

H. 47:22 There is a provision of land for strangers and sojourners. The notion that they shall be to you as native-born goes back to Leviticus 19:34 (**“But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.”**) and Numbers 9:14 (**“And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according**

to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.”).

I. 47:23 The provision for the stranger is in accordance with Leviticus 19:34 (“But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God”).

47:14 AV

ESV

LSV

<p>14 And ye shall inherit it, one as well as another: <i>concerning</i> the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.</p>	<p>14 And you shall divide equally what I swore to give to your fathers. This land shall fall to you as your inheritance.</p>	<p>14 “You shall then apportion it for an inheritance, each one equally with the other; for I swore to give it to your fathers, and this land shall fall to you as an inheritance.</p>
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The Authorized Version never has God commanding Israel to divide the land among the tribes. It is implied that God will do that. But both the ESV and LSV have God commanding Israel to divide the land among the tribes. Ezekiel 47:21 has the command for Israel to divide the land, but since we already are told what the borders are going to be, the divisions and the borders may already be set by God

EZEKIEL CHAPTER 48

136. The Tribal Divisions of the Land 48:1-7, 23-29

48:1 Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan.

48:2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

48:3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

48:4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

48:5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

48:6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

48:7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

A. Just as when Israel entered the land of Canaan, the land will be allocated among the tribes.

1. Unlike the allocations in the Old Testament, the Millennial allocations will be more uniform in the shape of the borders and in the size of the allotments.

2. There is no asking of permission from the United Nations or the "Palestinians". The land is Israel's and there will be no opposition to that simple fact.

B. The land will be divided from north to south among the 12 tribes. The tribal lands will run from east to west. The northernmost tribe will be Dan, then moving south will be Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulun, Gad. Joseph's sons Manasseh and Ephraim also will receive an inheritance (47:13).

C. 48:1,2 Dan was omitted from the tribal lists in Revelation as the Antichrist may have come out of Dan, but the tribe is mentioned first in the Millennial lists.

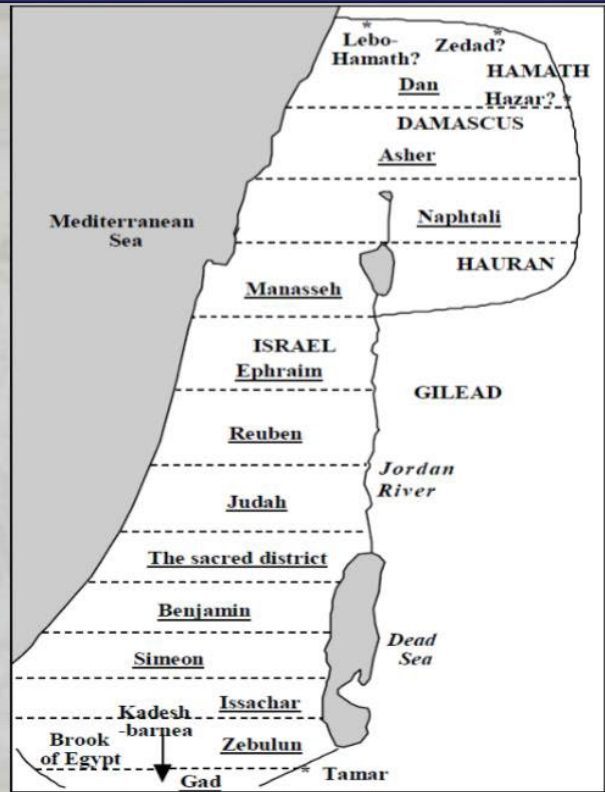
D. 48:28 The "great sea" is no doubt a reference to the Mediterranean Sea.

E. The land division may look something like this:

Ezekiel 48:29-30

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 And these *are* the goings out of the city on the north side, four thousand and five hundred measures.



137. The Holy Oblation 48:8-22

48:8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

48:9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

48:10 And for them, even for the priests, shall be this 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 the LORD shall be in the midst thereof.

48:11 It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

48:12 And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

48:13 And over against 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.

48:14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD.

48:15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

48:16 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.

48:17 And the suburbs of the city shall be 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.

48:18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

48:19 And they that serve the city shall serve it out of all the tribes of Israel.

48:20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

48:21 ¶ 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, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

48:22 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, shall be for the prince.

A. Between Judah and Benjamin is the allotment for the priests, the Prince, and the city of Jerusalem

1. This will be divided into three horizontal strips,
 - a. The northernmost one belonging to the priests and having the Millennial Temple in its center.
 - i. 48:10-12 The portion for the priests is 25,000 x 10,000 reeds (47 x 19 miles).
 - b. The middle strip will be for the Levites.
 - i. 48:13 The portion for the Levites is also 25,000 x 10,000 reeds (47 x 19 miles).
 - c. The southern strip for the common people, with Jerusalem in its center.
 - i. 48:15 The portion for the city and its suburbs is 25,000 x 5,000 reeds (47 x 9.5 miles).

2. 48:20 The area for the priests, Levites, and city is 25,000 reeds square (about 47 miles).

B. 48:9,10 These allocations are called "holy oblations".

1. Strong's # 8641 terûmâh, a contribution, offering
2. It is used mainly to describe offerings. The Gesenius' Hebrew-Chaldee Lexicon includes references to fertile fields.
3. Ezekiel 45:1 **"Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about."**

a. The land is set aside by Israel as an offering to the Lord for use by the priests.

C. 48:14 The priests cannot sell any of the land they are given since it belongs to the Lord.

D. 48:15 “**profane**” simply means a common place, not set apart for any holy use. It will be a profane (common) place for all Israel, the place for the city of Jerusalem which, with its suburbs, will be 5,000 square reeds, or about 10 square miles in measurement. Houses will be built here for anyone desiring to live near Jerusalem.

E. 48:18,19 Two strips of land 10,000 reeds long (20 miles) on the west and east of the city will serve as farmland to supply the city with food.

1. Representatives of all of the tribes shall operate the farmland. They shall “serve” the city.

F. 48:19,28 Where are the “waters of strife” in Kadesh?

1. A possible reference to the strife in Numbers 27:14? “**For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.**”

2. Also Deuteronomy 32:51 “**Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.**”

136. The Tribal Divisions of the Land 48:1-7, 23-29- Part 2

48:23 As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion.

48:24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

48:25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

48:26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

48:27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

48:28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

48:29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord GOD.

A. 48:29 Although God appoints and divides the land, it is still divided by lot, maybe for portions of families of those tribes.

138. The Gates 48:30-34

48:30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures.

48:31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

48:32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

48:33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

48:34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

A. Each gate is named after a tribe.

1. The names of the tribes on the gates differ from the names of the tribes allotted land. Joseph and Levi have gates named for them but are not allotted tribal land.
- B. There are 12 gates along the wall of Jerusalem, three on each side.
 1. The measure of each side is 4,500 measures.

139. The Name of the City 48:35

48:35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

- A. The city measures 18,000 measures around, probably referring to the circumference.
- B. The name is "**The LORD is There**". This is God's city, where He will put His presence through the Millennium, and maybe into eternity. He will also never leave Jerusalem again.
 1. Jehovah Shammah is the Hebrew term.

Appendix 1: List of Archaic Words

“adamant” utterly unyielding in attitude or opinion in spite of all appeals, urgings, too hard to cut, break, or pierce, any impenetrably or unyieldingly hard substance, a legendary stone of impenetrable hardness, formerly sometimes identified with the diamond. From Middle English, from Old French adamaunt, from Latin adamās, adamant-, from Greek, unconquerable, hard steel, diamond.

“astonied” “The word first appeared around 1350, Middle English ‘astony’, ‘astone’ from the Old French ‘estoner’ (to stun), from the Latin ‘extonare’, (to be thunder-struck). ‘Astonied’ means ‘having received a severe personal devastation, and not being able to protect from it or even correct it’. All 10 occurrences of the word in the Bible deal with some negative event (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, pages 124-125).” This shows that “astonied” is not just an archaic form of “astonished” as “astonied” has a stronger meaning.

“bereave” be deprived of a loved one through a profound absence, esp. due to the loved one's death. From the Old English bereafian, deprive.

“contemn” Archaic form of “condemn”. From the Middle English contempnen, to slight, from Latin contemnere: com-, intensive, com- + temnere, to despise, from the French “contemner”. It is the action of treating someone or something in a scornful or contemptuous manner.

“doted” To “dote” is “To show excessive fondness or love

“espied”, archaic form of “spy”. “From the Old French ‘espier’ (‘to watch from a distance’ or ‘to observe narrowly’) akin to English “spy” (to make secret observations) and Latin “specere” (to look at). Thus “espy” means “the action of observing from a distance and making secret observations.” (Steven J. White, *White’s Dictionary of the King James Language*, volume 2, page 396).”

“estrangle” cause (someone) to be no longer close or affectionate to someone; alienate. From a Latin word “extraneus”, “stranger, external”, not of one’s household”. It has the idea of becoming a stranger or a foreigner (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 397).”

“exactions” An excessive or unjust demand; extortion.

“hallow” Comes from the Old English “halgian”, from “halig” “holy”. To “hallow” is to make holy, consecrate, sanctify, devote, purify, or set apart (Laurence Vance, *Archaic Words and the Authorized Version*, page 173).

When someone or something was ‘hallowed’, it was made holy by sacrificial blood and/or anointing oil, and uniquely set apart for God's honor, glory and service. To profane it was a terrible sin, incurring the judgment of God (eg. Lev.19:8). Things that were hallowed included: the Sabbath (Eze.20:20); the Fiftieth year, (Lev.25: 10); the Priests (Ex.29:1); the Tabernacle and the vessels (Ex.40:9); the Altar of sacrifice (Lev.16:19); the Middle Court (1 Ki.8:64); all the Firstborn of Israel (Num.3:13); and God's Name (Mt.6:9) (Steven J. White, *White’s Dictionary of the King James Language*, volume 2, pages 243-244).

“harken” From the Old English. hercnen, hercnien, Anglo-Saxon. hercnian, heorcnian, from hiéran, hyran, to hear, to listen; to lend the ear; to attend to what is uttered; to give heed; to hear, in order to obey or comply.

“firmament” The English is from the Latin “firmamentum”, meaning “strong, reliable” + “mentum= “chin”. It meant in classical Latin, “firmamentim” (literally “a strong chin”) was used in reference to the strong point of one’s argument. It pictures someone jutting out their chin as they speak forceful, convincing words. Only later was it used in reference to a “mainstay” or a “support-prop”. The Bible uses it in reference to the sky and heavens above that separated and held up waters far above in the atmosphere. It would include earth’s atmosphere and into space. It refers to the atmosphere that extends into space that holds back the harmful radiation from the surface of the earth (Steven J. White, *White’s Dictionary of the King James Language*, volume 2, pages 121-122).

“forbear” To keep oneself from doing something; hold back; refrain: forbear from making a comment, to be tolerant or patient in the face of provocation. From the Middle English forberen, from Old English forberan, to endure. The original senses were 'endure, bear with', hence 'endure the absence of something, do without', also 'bear up against, control oneself', hence 'refrain from'.

“iniquity” is from the Middle English “iniquite”, from Old French, from Latin “inīquitās”, from “inīquus, unjust, harmful”. It means something that is unequal, a lack of righteousness or justice, wickedness.

“paramour” A lover, especially a lover of a person who is married to someone else, a lover, of either sex, in a bad sense; one who takes the place of a husband or wife without legal right: the only sense of the word now in use. The word is from the Middle English, from par amour, by way of love, passionately, from Anglo-Norman : par, by (from Latin per; see per in Indo-European roots) + amour, love (from Latin amor, from amāre, to love).

“privy” comes from a French word “prive” which means something private or having private information.

“profane” “Our Eng. word “profane” = far from the temple. The Greek word here = to trample down and thus treat as common. Cp. Act 24:6 (Ethelbert Bullinger, *Companion Bible*).” From Middle English prophanen, from Anglo-French prophaner, from Latin profanare, from profanes. We get our word “profanity” from this.

“pourtray” Archaic spelling of “portray” or “to act out, demonstrate”.

Appendix 2: A Summary of Armageddon

1. Howl because of it
 - A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
 - B. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
2. It is referred to as the day of the LORD
 - A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
 - B. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
 - C. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.
 - D. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.
 - E. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
 - F. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
 - G. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
 - H. Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.
 - I. Obadiah 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
 - J. Zephaniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
 - K. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
3. It is "at hand"
 - A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
 - B. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.
 - C. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
4. It is cruel
 - A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
5. It is a day of wrath
 - A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
 - B. Ezekiel 38:19 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;
 - C. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

- D. Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
6. It is a day of fierce anger
- A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
- B. Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
7. It will lay the land desolate
- A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
8. Sinners shall be destroyed
- A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
- B. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
9. It is a day of indignation
- A. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
10. It involves all nations
- A. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
- B. Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.
- C. Nations named
- i. Persia- Ezekiel 38:5
 - ii. Ethiopia- Ezekiel 38:5
 - iii. Libya- Ezekiel 38:5
 - iv. Gog- Ezekiel 38:14,16,18
 - a. Gog will think to take a spoil and a prey
 - i. Ezekiel 38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.
 - b. He will be challenged
 - i. Ezekiel 38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?
 - c. He will go up against the land of unwallled villages, against those who are dwelling safely
 - i. Ezekiel 38:11 And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
 - d. Gog shall come out of the north parts
 - i. Ezekiel 38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

- e. Gog will come with a mighty army
 - i. Ezekiel 38:15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:
- f. He will come up against Israel
 - i. Ezekiel 38:16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.
 - ii. Ezekiel 38:18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.
- g. God will turn him back
 - i. Ezekiel 39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:
- h. God will destroy 5/6th of his army
 - i. Ezekiel 39:2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:
- i. He will fall upon the mountains of Israel
 - i. Ezekiel 39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.
- j. He will fall in an open field
 - i. Ezekiel 39:5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.
- k. God will give him a grave in Israel
 - i. Ezekiel 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.
- v. Magog
 - a. God will send a fire upon Magog
 - i. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.
- vi. Gomer and all his bands- Ezekiel 38:6
- vii. House of Togarmah- Ezekiel 38:6
- viii. Those that dwell carelessly in the isles
 - a. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.
- D. Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
- E. God will fight these nations
 - i. Zechariah 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.
- F. God shall smite the nations

- i. Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- 11. The armies are delivered to the slaughter
 - A. Isaiah 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
- 12. It takes place in an open field
 - A. Ezekiel 32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.
- 13. Birds and beasts shall feast on the victims
 - A. Ezekiel 32:4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.
 - B. Ezekiel 31:13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:
 - C. Ezekiel 39:4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.
 - D. Ezekiel 39:17-20 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, 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. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.
 - E. Revelation 19:17,18 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.
 - F. Revelation 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.
- 14. There will be signs in the heavens
 - A. Stars are dark
 - i. Ezekiel 32:7,8 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.
 - B. The sun is covered/darkened
 - i. Ezekiel 32:7,8 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.
 - ii. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
 - iii. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come

- C. The moon is darkened/turned into blood
 - i. Ezekiel 32:7,8 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.
 - ii. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
 - iii. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
- D. The host of heaven are dissolved
 - i. Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.
- E. The heavens are rolled together as a scroll
 - i. Isaiah 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.
- G. Zechariah 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:
- 15. God will vex the hearts of many people
 - A. Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.
- 16. It is a day of destruction
 - A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
 - B. Ezekiel 32:9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.
 - C. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
- 17. People will be amazed
 - A. Ezekiel 32:10 Yea, I will make many people 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.
- 18. Kings shall be afraid
 - A. Ezekiel 32:10 Yea, I will make many people 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.
- 19. Every man will tremble
 - A. Ezekiel 32:10 Yea, I will make many people 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.
- 20. The slain shall be cast out
 - A. Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.
- 21. A stink shall come up from their carcasses
 - A. Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.
 - B. Ezekiel 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

22. Blood

A. Isaiah 34:3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

B. Isaiah 34:6,7 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

C. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

D. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

E. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

23. Idumea shall be judged

A. Isaiah 34:5,6 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

B. Isaiah 34:9-15 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

24. A sacrifice

A. It involves a sacrifice in Bozrah

i. Isaiah 34:6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

B. In the north country by the Euphrates River

i. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

C. Ezekiel 39:17-20 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, 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. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

D. Zephaniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

25. Unicorns shall come down with them

A. Isaiah 34:7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

26. It is the day of the LORD's vengeance

A. Isaiah 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

B. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

27. It is the year of recompences for the controversy of Zion.

A. Isaiah 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.

28. Pitch

A. Isaiah 34:9,10 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

29. Brimstone

A. Isaiah 34:9,10 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

B. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

30. It is a cloudy day

A. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

31. It is a day of the heathen

A. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

B. Obadiah 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

32. God will bring the nations involved to the battle against their will

A. Ezekiel 38:4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

33. Many people involved

A. Ezekiel 38:6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

34. Gog shall think an evil thought

A. Ezekiel 38:10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

35. Gog will go into the land of unwallled villages, to them that are at rest and dwell safely, with no bars or gates
A. Ezekiel 38:11 And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
36. God will think to take a spoil and a prey
A. Ezekiel 38:12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.
B. He will be challenged
i. Ezekiel 38:13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?
37. Israel shall be dwelling safely
A. Ezekiel 38:11 And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
B. Ezekiel 38:14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?
38. There shall be a great shaking in Israel
A. Ezekiel 38:19,20 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 fowls of the heaven, 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.
i. Mountains will be thrown down
39. The invading army against Israel will turn on one another
A. Ezekiel 38:21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.
40. Pestilence
A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
41. Rain
A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
42. Hailstones
A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
43. Fire
A. Ezekiel 38:22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.
B. Ezekiel 39:6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

- C. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
44. After the battle
- A. Israel will burn the weapons, which will take 7 years
 - i. Ezekiel 39:9,10 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.
 - B. Israel will take 7 months to bury the dead
 - i. Ezekiel 39:12-15 And seven months shall the house of Israel be burying of 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 the day that I shall be glorified, saith the Lord GOD. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, 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.
45. The Valley of Haman-gog
- A. Ezekiel 39:11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.
 - B. Ezekiel 39:15 And the passengers that pass through the land, 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.
46. The city of Hamonah
- A. Ezekiel 39:16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.
47. It is great
- A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
 - B. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
 - C. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
48. It is very terrible
- A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
 - B. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
49. None can abide it
- A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
50. The Valley of Decision

- A. Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.
51. No deliverance
- A. Zephaniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
52. All nations will be gathered against Jerusalem
- A. Zechariah 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
- B. Judah will fight at Jerusalem
1. Zechariah 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.
- C. Israel will take a great spoil at the battle
1. Zechariah 14:14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.
53. Jerusalem will be split in half
- A. Zechariah 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
54. Plague
- A. Zechariah 14:12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.
- B. Zechariah 14:15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.
55. It is a notable day
- A. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
56. Armageddon
- A. Revelation 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
- B. Revelation 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

BIBLIOGRAPHY

Barnes, Albert, *Commentary on the Whole Bible*. Tends to be amillennial but still can be useful.

Baxter, J. Sidlow, *Explore the Book*. Recommended Bible survey.

Bullinger, Ethelbert, *The Companion Bible*. Hyper-dispensational but the brief notes have some value. The appendixes have most of the information.

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Cambron, Mark, *Ezekiel Made Plain*. Brief but useful notes.

Constable, Thomas, *Notes on Ezekiel*. New Evangelical and somewhat mainline material but does have some value.

Dake, J. Finis, *Dake Reference Bible*. Dake is useful but must be used with a lot of discernment as he does promote a number of errors.

Gaebelein, A. C., *The Prophet Ezekiel*. Not recommended although I made a few references to his work on this commentary. He freely corrects the Authorized Version.

Grant, Frederick, *The Numerical Bible*. Plymouth Brethren. Useful notes if you can work through the difficult format.

Greenhill, William, *Exposition of Ezekiel*. Typical dense, exhaustive Puritan format. I quoted from Greenhill more than any other commentary. Greenhill admits he did not what to do with chapters 40-48. The Puritans were not strong on prophecy.

Henry, Matthew, *An Exposition of the Old and New Testaments*. Good devotional material. Henry's commentary is not noted for its doctrinal applications.

Hoffman, David, *The Common Man's Reference Bible*. Sparse notes, mainly a rehash of the Ruckman Reference Bible but Ruckman has a lot more material.

Kelly, William, *Notes on Ezekiel*. I'm not really a fan of Kelly, especially with his corrections of the Authorized Version, but there is good material here, if you are willing to take the time to look for it.

Kinney, Will, <https://brandplucked.webs.com> Bro. Kinney has good material in dealing with the so-called "problem texts" in the Authorized Version.

Knox, James, *The Christ Honoring Commentary on The Book of Revelation*. Knox has good material and is recommended.

MacArthur, John, *The MacArthur Study Bible*. Safe notes, not too much that is interesting here. MacArthur absolutely refuses to put any of his material into the Authorized Version, so if you must use this, you'll have to pick which modern version is the least objectionable to you. The same applies to his commentaries. MacArthur has a cult of personality of neo-Fundamentalists around him and I still cannot figure out his attraction.

North, Gary, *Restoration and Dominion*. North is Reconstructionist, Calvinist, post-millennial, anti-dispensational and North will correct the Authorized Version. He demonstrates a

misunderstanding of premillennialism and dispensationalism, as demonstrated by his constant misrepresentations of each system. If you have *the discernment, the book can be useful and* engaging.

Ruckman, Peter, *Ruckman's Bible References*. Brief notes on what he refers to as the "salient verses" in Scripture.

Ruckman, Peter, *The Ruckman Reference Bible*. An uneven work, meaty in some areas, sparse in others. Many notes that are digressions and are distracting. His appendixes are useful but there are a few oddballs there.

Ruckman, Peter, *Why I Am Not a Calvinist*

Scroggie, W. Graham, *The Unfolding Drama of Redemption*. A recommended Bible survey.

Spence, H. T. *The Canon of Scripture*. A very good Bible survey.

Spence, O. T., *Foundations Bible Commentary, The Pentateuch*. Not technical or critical, nor is it exactly verse-by-verse but topic-by-topic. Spence was a rare modern Fundamentalist scholar and divine and I am thankful I was one of his seminary students. He had a very profound influence on my life and ministry.

Wiersbe, Warren, *The Bible Exposition Commentary*. Pretty good notes but is New Evangelical and not based on the Authorized Version.

White, Steven J, *White's Dictionary of the King James Language*. Only two volumes are completed, covering English words A-H. I wish we had the entire set finished as White gives good, meaty definitions.

-----, *ESV Study Bible*. Some pretty good notes. I just wish these were in an Authorized Version format instead of the greatly flawed ESV.

-----, Ezekiel, in the *Preacher's Outline and Sermon Bible*. I wish I knew who was really behind these works. I want names! Generally useful but pricy. They can get wordy at times.

About the Author

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 after being raised in the Roman Catholic church. He was saved after listening to a preaching program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in October, 1985. In 1986, he transferred from the University of Maryland to Maryland Baptist Bible College, earning the first doctor's degree awarded by the school in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994.

Dr. Cereghin's ministry background includes working at Maranatha Baptist Church in Elkton, Maryland on the pastoral staff from 1990-1998, at radio station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present). He is married to Teresa (Pigott) Cereghin (since 1996) and they have 4 children and 3 grandchildren.

BOOKLIST ON EZEKIEL

@ Barber, Cyril, *The Minister's Library*
Custer, Stewart, *Tools For Preaching & Teaching the Bible*
\$ Spurgeon, Charles, *Commenting and Commentaries*
% Dr. John Cereghin, the author of this commentary.
* Jay Greene, *Through Green Eyes*
+ Keith Mathison, Top 5 Commentaries on the Book of Ezekiel at <https://www.ligonier.org/learn/articles/top-5-commentaries-ezekiel>
= *Biblical Viewpoint*, Bob Jones University
? Tremper Longman, *Old Testament Commentary Survey*
& James Rosscup,¹³⁸ *Commentaries for Biblical Expositors*
< David Bauer, *Essential Bible Study Tools*

Multi-volume commentaries are not listed, only volumes dedicated to Ezekiel. As always, a listing here does not constitute an endorsement but is simply a survey of available materials. Discernment is always required.

@ Alexander, Ralph. Ezekiel, *Everyman's Bible Commentary*, 1976. Designed for laypeople, this able work admirably combines learning and devotion. Alexander sheds light on the scope of the prophet's message and does so in a way that brings into focus the purpose of God for His people.

? A concise and often-insightful commentary. Occasionally the author reveals his dispensationalist interpretive stance.¹³⁹

\$ Alleine, William, *The nine last chapters of Ezekiel unfolded*, Very rare; will interest interpreters of prophecy.

? Allen, Leslie C. *Ezekiel 1–19*. Word Bible Commentary, 1994. *Ezekiel 20–48*. Word Bible Commentary, 1990. 342 pp. and 301 pp. Brownlee's death interrupted the completion of his commentary on Ezekiel. Allen now has completed his work. Brownlee's approach was somewhat eccentric, and Allen departs from it and goes his own way. While this divergence is unfortunate, it may be the best for the series. Allen is concerned with both the final form of the book as well as its composition. In this regard, he sees himself mediating the positions represented by Greenberg and Zimmerli.

& One finds the expected WBC fulness of exegetical inquiry (technical notes, verse comments, general summary explanation) and a phenomenal bibliography most pertinent to scholars, as well as numerous opinions of a redactor arranging material. Passages about future blessing for Israel regathered to its land are discussed in details, yet shrouded in haze with no commitment to a clear perspective that conveys light. One is left without help on when all the aspects could convincingly be fulfilled to make good sense of prophecy (cf. 36:24ff.; 37:1-14). In the latter passage, a tiny ray of light appears in a brief reference to the Apostle Paul's belief in an eschatological

¹³⁸ I find it odd that Rosscup does not review the books by Greenhill or Gaebelien despite his theological positions. The Scholar's Union tends to ignore Puritan, dispensational and Fundamentalist commentaries.

¹³⁹ And there is nothing wrong with that!

consummation for the Israelite people, yet this is vaguely seen as an incorporation into the community of faith, "life from the dead" (Rom. 11:15) (II, 188). Seeing Ezekiel 40-48 realized in a future time strikes the author as "a desperate expedient that sincerely attempts to preserve belief in an inerrant prophecy" (II, 214). The WBC writer has no light on how the section can have meaningful fulfillment, and is tossed at sea, seeing the details as never implemented and yet not to be realized. In such a view, what does an expositor have to say that can allow Scripture to have a meaningful purpose, if it runs into this kind of frustration? Does God not know how to lead a prophet to make sense?

< He adopts a moderating position that affirms an authentic Ezekiel tradition in the book, but gives full weight to the redactional process that led to the production of the final form of the book. Insists that Ezekiel himself initiated the literary production of the book soon after the conclusion of his ministry, and that his disciples, who knew Ezekiel well and shared his aims, completed the editorial process. Allen focuses on the final canonical text, but explores how the redactional process as he reconstructs it illumines the final form. He attends to the theological meaning for the original exilic audience and relates passages to other biblical texts (including NT ones), but gives no direct attention to contemporary appropriation. A significant contribution is the original and detailed discussion of text-critical matters.

& Blackwood, Andrew. *Ezekiel: Prophecy of Hope*, 1965. This is a good broad sweep of the message and is well written. But it does not involve itself enough with contextual problems to satisfy serious students. Chapters 40-48 are interpreted in a general, even vague and confused fashion involving spiritualization, rather than in a literal way including an earthly temple in the future Messianic Kingdom.

? Blenkinsopp, J. *Ezekiel*, 1990, 242 pp. This series, written from a moderately critical perspective, is a delight to read. It is rich in theological insight and very accessible. Blenkinsopp's commentary is no exception. In the introduction, he clearly explains his view of how a prophetic book grows and applies it to Ezekiel. He focuses on religious and theological issues, with a special concentration on the presence/absence of God.

< Lucid and engaging interpretation of this difficult book according to a twofold focus: (1) meaning of the ministry and oracles of the prophet Ezekiel in relation to his original audience; and (2) meaning intended by the later compilers of this book to the generation of Jews they wished to address. As such, Blenkinsopp interprets Ezekiel by examining both the historical background of Ezekiel's ministry and the literary structure and method of composition of the book itself. In the course of commenting on original meaning, Blenkinsopp deftly weaves in suggestions pertaining to continuing relevance.

= Block, Daniel, *The Book of Ezekiel*, The New International Commentary on the Old Testament, 1997-98. 887 and 826 pages. Originally planned as one volume. Block's master commentary expanded over a period of fourteen years to fill two huge volumes. Block has included many helpful tables, figures, a few maps, and five indexes. The introduction takes up 74 pages, including 14 pages on "The Enduring Theology of Ezekiel" (1:47-60).

His methodology involves asking Ezekiel four questions: (1) "What are you saying?" (2) "Why do you say it like that?" (3) "What do you mean?" (4) "What is the significance of this message for me?" The arrangement of the commentary generally starts with his translation of a passage, including detailed footnotes about matters of textual criticism. Then Block provides a literary analysis of the structure of each passage in a section called "Nature and Design," followed by detailed verse-by-verse explanation (sometimes commenting on slightly longer selections). Next, he usually explores the "Theological Implications of the whole passage. The commentary includes some very helpful excursions. for example, 'The Offense of Ezekiel's Gospel' (1:467-70).

For teaching and preaching purposes, pastors will find Block's commentary extremely valuable because of his literary analysis of sections and his theological analyses. His literary discussions provide the basis for outlining and for discovering themes. His theological summaries furnish practical applications that can build up the saints. Concentration on this type of material does not commonly occur in other commentaries on Ezekiel.

+ It is difficult to decide between the commentaries by Block and Duguid, but because of its comprehensiveness, I have to consider Block's commentary the most helpful overall. His massive commentary deals with every individual text in detail, but also steps back to discuss the theological implications of each major passage. There are also a number of helpful excursions on a variety of important topics. Very highly recommended.

? Every serious student of Ezekiel needs to own this commentary. Block writes very clearly and expositis this very difficult prophecy in an accessible manner. It is long, but he uses the pages to good purpose. He interacts with other commentaries without making it too tedious.

& Block's all-around attempt proc the best detailed study by an evangelical on chapters 1-24, nearly 900 pp. on the first vol. that give masterful attention to phrases, grammar, background, views, etc. In vol. 2 the expertise continues to give much light, again with great detail on some issues and only brief comment on others. Premillennialists will be disappointed, even dismayed by what they feel is a departure from natural hermeneutics on some prophecies. Block keeps asserting a restoration of Israel to its own land (that should be Palestine), as in 36:24, 28; 37:14, 21, yet leaves readers without explanation of when in the prophetic picture. Then his comments on Ezek. 40-48 seem at times lost in a maze when he says what Ezekiel expects "lays the foundation for the Pauline spiritualization of the temple" fitting with the New Covenant, where Gentile communities may be transformed into the living temple of God (I Cor. 3:16-17) (II, 506). He sees fulfillment of Ezekiel's river of 47:1-12 in Rev. 22:1, and in distinction to a natural hermeneutic justifies a non-literal view on the inadequate reasoning that Ezekiel saw this in a vision. He sees details as unrealistic for a natural situation, such as a stream flowing from a temple (II, 700-01). Did literal water then not flow out of a literal rock in Israel's wilderness journey? So he sees vague generalized significance such as renewing people's relationship with God (701), as in the river in Rev. 22:1. Somehow he sees Rev. 22 as "in perfect keeping with the historical interpretation of the text," with no more curse (701), rather than recognizing a distinction between a future millennial temple with details fulfilled to Israel distinctively, and a later,

eternal estate along some similar lines but then with ultimate realities. Though Block rejects such a perspective, one will find hermeneutics that is more natural and realistic in R. Alexander, Cooper, Enns, Feinberg (his commentary, plus his chapter on the temple in *Prophecy in the Making*, ed. Carl F. H. Henry, Carol Stream, IL., Creation House, 1982), and Ezekiel notes in *The MacArthur Study Bible*.

? Brownlee, W. H. *Ezekiel 1–19*. Word Bible Commentary, 1986, 320 pp. Brownlee had a high view of Scripture, but this did not prevent him from seeing considerable editorial activity and redaction over a long period of time, resulting in the book that we have before us. Yet “despite all this editorial activity, the major contents of the book of Ezekiel are genuine, and whatever editing they later received serves to emphasize the prophet’s greatness” (xl).

& Brownlee prepared notes on Chapters 1-19, then died. Allen and Gerald Keown took the material, finished it, and Allen did the second volume covering the rest of the book. One will, in Chapters 1-19, find strange opinions in place of a sane explanation of the text (cf. on 1:3; 2:9-3:2; 4:4, etc.). Generally he does not manipulate texts but sometimes he does. More often he is careful and reliable on detail of the text, philology, etc. But he strains to contend for his error that Ezekiel is in Gilgal, Jordan Valley, not in Babylonia. Seeing Ezekiel 26 fulfilled by Alexander the Great, Brownlee construes matters to have references to Alexander taken as glosses, redacted later, so the passage is not miraculous prophecy (p. xxxvii). The introduction overall reveals a scholar given to radical critical theory. Allen seeks a line between older, higher critical treatment and a newer literary method. He sees most of the book as from Ezekiel but feels that others redacted the text later. At many points he shows a good amount of light on passages. He sees the King of Tyre and not Satan in 28:11-19. The dispensational approach to prophecies is untenable to him. The two sticks passage is realized in the church, he says, and he is vague about Chapters 40-48, not helpful, viewing a dispensational, futurist explanation as “desperate.” The work is, overall, a disappointment.

% Cambron, Mark, *Ezekiel Made Plain*, 1992, 249 pages. Ringbound. Brief remarks. Good, solid, Biblical applications.

& Carley, Keith W. *The Book of the Prophet Ezekiel*. Carley, lecturer in Old Testament at Rarongo Theological College, Papua, New Guinea, says some material is from followers or editors, not Ezekiel. His argumentation for this is subjectively weak. The battle of Ezekiel 38, 39 is not to be at the end of the present age but Gog and Magog are only representative of nations in chapters 34-37. Discussion of the temple (40-48) is very vague and generalized, with no effort to consider if it can be a material temple to be realized in a future day. Ezekiel, in Carley’s mind, is only stressing the urgency to be vigilant against corrupting holy things (p. 321). The commentary is of small help to those looking for an awareness of issues in dealing with interpretive problems and taking a perspective that responsibly explains prophecies according to their natural, meaningful import.

& Clements, Ronald E. *Ezekiel*, Westminster Bible Companion, 1996. Even if brief (211 pp.) the book has profitable reflections for scholars while being fairly readable for others. Clements shows pastoral encouragement by God's relevance also today. He is positive about many details of introduction, such as Ezekiel authoring the work, unity, and reliability, as on the notations about dates. On prophecy, of which Ezekiel has much, statements tend to be nebulous about fulfillment, or Clements sees predictions as already realized in Ezekiel's time, for example on the temple and offerings of Chaps. 40-48. Many will be right to wonder, how so in any realistic way? One finds very different perspectives on prophecy than in books by premillennialists (R. Alexander, Cooper, Enns, Feinberg, etc.), but learns how some others look at biblical matters.

% Cloud, David, *Ezekiel*, Way of Life Commentary Series, 2018, 305 pages. Based on the Authorized Version, conservative and stable, but doesn't make too many interesting or challenging applications but still fills a gap for a commentary on this book. Not very useful in Ezekiel 38 and 39.

@ Cooke, George Albert, *A Critical and Exegetical Commentary on the Book of Ezekiel*, 1936. Designed for advanced students of Hebrew. Contains a serious discussion of grammar and syntax.

= Cooper, Lamar Eugene, *Ezekiel*, in volume 17 of The New American Commentary, 1994, 440 pages. Lamar Cooper, who was formerly an Old Testament professor at Criswell College, a conservative Southern Baptist school, has written a genuinely conservative commentary on Ezekiel. Cooper's commentary reflects a viewpoint that is dispensationally premillennial (p. 49): for example, see his premillennial handling of numerous passages (pp. 144, 209, 303, 317-18, 327-28, 347, 349). He follows a literal approach to Ezekiel 40-48 (pp. 352-53), repeatedly appealing to Revelation for understanding and even presenting the pre-tribulation rapture position (p. 381). He recognizes also the principle of immediate and long-range fulfillment of a prophecy (p. 327). Cooper challenges standard critical views: he argues against denials of Ezekiel's authorship for certain portions of the book (p. 129, n. 36; p. 278, n. 102); he refutes the claim that Ezekiel mentions a Ugaritic "Dane!" (pp. 163-64, 262). He even attacks New Age ideas (p. 125). It would be most helpful to his readers, however, if Cooper would do more to distinguish between critics and conservatives, as he did on p. 84, n. 105.

The commentary's format involves five main elements. (1) Broadman has printed the complete NIV text for each sub-section, some-times taking up more room for the translation than for the comments (see for example, pp. 258-59, 260-61, 285-87, 338, 361-62). (2) Cooper usually presents an overview in which he analyzes chapters, breaking them up into sections. For example, he proposes five divisions for Ezekiel 4-7 (p. 92). In fact, Cooper seems to delight in producing lists, many of them valuable like the "ten negative characteristics" of false prophets (pp. 157-58) and the "eight character traits" of Messiah (pp. 304f.). (3) Cooper has provided also valuable practical applications based on principles found in Ezekiel. For instance, he lists "three significant truths about God that are summarized in" 1:28 (p. 72) (see also p. 105 for a NT application and pp. 158 and 223 for modern applications). He includes also many cross-references (see for example, pp. 275-76). (4) Although this is not a detailed exegetical

commentary, the author has discussed numerous interpretation problems, such as the identity of the King of Tyre (pp. 265ff.) and Mosaic sacrifices (pp. 400ff.). Sometimes, however, he is too brief ("the pit" on p. 288), mentioning differing interpretations without deciding which one is correct (p. 78), or presenting many views without sufficient documentation ("Gog" on p. 335). There are a few strange interpretations, such as God having a "form" (p. 65, n. 34) and his tying Ezekiel 48 to Revelation 21 (p. 421). (5) A strong point of this commentary is Cooper's citing in his footnotes many references to other commentators: numerous references to Alexander, Brownlee, Cooke, Craigie, Davidson, Eichrodt, Ellison, Enns, Fisch, Greenberg, Hals, Howie, Stalker, Taylor, Wevers, and especially Zimmerli. But one could complain that Cooper does not interact at all with some of the older conservative commentators like Calvin, Gaebelein, Hengstenberg, Plumptre (in Pulpit) and Schroder (in Lange); his index of persons has only two references to Feinberg and one for Fairbairn.

An interesting aspect of this commentary is the author's interest in certain archeological details: official seals found at Jerusalem (p. 139), Ebla discoveries (p. 363), and the author's personal involvement with a discovery of an altar (p. 384).

It is rather disconcerting that this volume contains so many typographical errors, since we live in a time of spell-checkers. There are also mistakes on pp. 87, 220 (a Hebrew word), and 392 (n. 101). I found also that the person index contains many wrong page numbers.

& A premillennial, dispensational conviction orientates Cooper's view of prophecy here, and guides in his attempt to show how it fits with the rest of Scripture best (49). A good chart of dates in the book and chronology of key dates in exile and restoration appear (54-55). These precede the well-organized, lucid commentary. Views of some texts are quite sketchy, or details bypassed (cf. lying on the sides, 4:4-8; those spared in relation to both righteous and wicked dying in 21:3-4; God finding no man in 22:30; generalizing the "king" in 28:11-19). Cooper deals concisely with several texts where he sees fulfillment in a future kingdom (Ezek. 36, 37). Seeing "Gog" as a symbol of a future Babylon will be odd even to many dispensationalists. Cooper gives a good, brief survey of main views on chaps. 40-48, and seeks to reason why he favors a description of future literal millennial worship in an Israel-centered situation. Yet one can wonder amid such contention for literality in details why a literal flow of a river and a symbolical flow are mingled confusingly in Ezek. 47 (409-11), and why Cooper says that Ezekiel and John (Rey. 22) describe "the same area" (410). Despite these misleading words, he later apparently sees these as different areas—Ezekiel's on earth during the millennium, and John's in the heavenly city after the millennium (413-14).

\$ Cowles, Henry, *Ezekiel and Daniel; with Notes, Critical, Explanatory, and Practical*, 1867. In his own way this author is one of the most instructive of American writers; he is clear and definite, and leaves his meaning impressed upon the mind. His scholarship is respectable.

? Craigie, P. C. *Ezekiel*. Daily Study Bible, 1983, 321 pp. Craigie's brief yet helpful commentary is extremely readable. It opens up this difficult book for the interested lay reader. It takes an evangelical approach to the book.

+ Duguid, Iain M, *Ezekiel*. NIV Application Commentary, 1999. Duguid's commentary runs a very close second to Block in my estimation. For those who do not need the detail of Block, Duguid is the place to go. His is a very careful reading of the book from a Reformed perspective. Very helpful and highly recommended.

& An associate professor of OT, Westminster Theological Seminary (Calif.), did these 568 pp. combining explanation with application. He is amillennial on long-range prophecy. Some remarks cause more problems than they resolve, an example being in the forty days/years lying down (Ezek. 4) somehow representing the exile which was 70 years (90). Death for the disobedient in Chap. 18 seems to be "death" in exile (237), but the righteous being spared is not reconciled with the righteous marked for safety in Chap. 9, yet righteous along with wicked going down before the invader in 21:3, 4. One is left unsure how certain descriptions in Chap. 28 can reasonably fit Tyre's king, i.e. being in "Eden" and being an "anointed cherub." Seeming outright acknowledgment of "future" restoration for Israel (it sounds literal, 414-15) poses a question not answered about when/how. The commentary elsewhere puts it not in a future millennium but in the new heavens and new earth (409). What of 36:38? Duguid sees no literal future of the details in Chaps. 40-48 but symbolic ideas, "a view of heaven from halfway there" (479), Christ Himself as the new temple, the many details of sacrifice speaking only of His sacrifice (481-83). Some will herald this, but others will feel that the commentator makes claims he could not reasonably justify with a natural hermeneutic.

& Dyer, Charles, *Ezekiel in Bible Knowledge Commentary*, 1983. Dyer surveys well, mixing synopsis with detail, hitting problem areas competently and offering considerable help on much in the book from a conservative, dispensational stance. He is often quite worthwhile in passages about a future for Israel, on history, background, and theology. Even some dispensationalists will disagree with his case for the northern invader of Ezekiel 38 coming within the tribulation period, and his reasoning which is not always well-informed about other views and how they can answer him (cf. Alexander on Ezekiel, for example). Much in Chapters 40ff. is helpful, and he has some well-done charts of the temple, altar, division of the land to portions of Israel, etc.

@ Eichrodt, Walther, *Ezekiel: A Commentary*, Old Testament Library, 1970. Frequently tampers with the text, passes over many verses with a paucity of exposition, introduction lengthy critical introductions. Often relates incidents which took place in the history of Israel to heathen origin. Scholarly but not for the casual reader.

& Mildly liberal, this recent work has the results of a lifetime of study finished in Eichrodt's old age. In many places his discussions are very full and helpful, as in the lengthy introduction and on a verse by verse basis involving background, word meanings, and the like. Though the work does not have a system of understanding prophecy consistently with the premillennial view, it does have an excellent diagram sketch visualizing the lay-out of the temple the Lord shows Ezekiel (chapters 40-46).

< Maintains that Ezekiel himself was the basic compiler of the book, though it was revised by editors who expanded or modified his message. The introduction, treating the "Prophet Ezekiel and His Book," is the most authoritative, lucid, and succinct description of Ezekiel to be found anywhere. The commentary attempts to capture the perspective of the prophet, employing careful exegesis based on language

and literary and historical context to probe the thinking, emotions, and experience of Ezekiel. In the process, Eichrodt deftly shows how theological insights pertaining to NT faith arise out of this close, prophet-oriented reading of the text.

& Ellison, H. L. *Ezekiel: The Man and His Message*, 1956. This is a brief work of only 144 pages, but it is thought provoking. Ellison views 28:11-19 (and Isaiah 14:4-23) as not speaking of the fall of Satan as many believe. He interprets the revolt of Gog in chapters 38-39 as occurring at the end of the millennium in Revelation 20:7-11, as does Erich Sauer in *From Eternity to Eternity* (p. 134). He also takes chapters 40-48 as allegory and rejects the view of a re-establishing of a literal temple and sacrifices during the millennium. Yet he devotes only eight pages to these nine chapters.

& Enns, Paul. *Ezekiel*, Bible Study Commentary, 1986. 199 pp. As in his books in this series on Joshua, Judges and Ruth, Enns provides an excellent survey as a conservative, here developing a dispensational stance for a future for Israel in the land of Palestine. He explains many details well, provides good synopses of sections, and often supplies reasons for his views. He believes the invader in Ezekiel 38 comes in the middle of the tribulation period, as J. Dwight Pentecost argues in *Things to Come*. Good argumentation is used for seeing the temple in Ezekiel 40ff. as literal in Palestine after the Second Advent. He handles verses in an attempt to answer criticism on a dispensational view, gives good charts on temple, altar, land area, etc. and distinguishes the river in Chapter 47 from that in the New Jerusalem (p. 194).

@ Fairbairn, Patrick. *An Exposition of Ezekiel*, 1979. Makes judicious use of the Hebrew text but not at the expense of the English reader. Provides a timely exposition that is devotional as well as historical and practical. Amillennial.

* Spurgeon said that Fairbairn got more meaning out of Ezekiel's wheels than anyone else. He is an honest, perceptive and constantly trustworthy guide through a book which has its difficulties. He will even help you with the last 8 chapters though he admits he does not know much about their heavenly meaning.

@ Feinberg, Charles Lee, *The Prophecy of Ezekiel*, 1969. Emphasizing the glory of the Lord, these premillennial studies explain Ezekiel's visions, elaborate upon his symbolic acts, and harmonize his predictions with other prophecies. The best work on the subject!

286 pages. Feinberg stresses the unity of the biblical message of redemption through Jesus Christ (p. 98), teaches the judgment and restoration of Israel to the land (p. 114ff), holds that the language of chapter 28 refers to Satan (pp. 161-62), teaches a literal conversion of the Jews (p. 205), places the invasion of Gog and Magog at the end of the tribulation (pp. 218-219), argues for a literal millennial fulfillment of chapters 40-48 (pp. 234-239) and includes a helpful bibliography (pp. 280ff).

& Fisch, S. *Ezekiel*, Soncino Books of the Bible, 1950. This is a verse by verse study based on the Hebrew which is printed at the top of each page. It shows how a Jewish scholar handles the text, and is one of the better volumes in this series.

@ Gaebelein, Arno Clemen, *The Prophet Ezekiel*, 1918. A concise exposition for those limited to the English text.¹⁴⁰ Premillennial.

% He freely corrects the Authorized Version, thus diminishing its value. We cannot recommend this work. In 21:21, he complained "The authorized version is faulty in its translation; it is not, "he made his arrows bright," but "he shook his arrows to and fro." In 21:26, "Again, we must correct the faulty translation of the authorized version: "Remove the mitre and take off the crown"; the word "diadem" is mitre, the head-dress of the high-priest (Exod. xxviii:4)." In Ezekiel 38:2, "The leader is the Prince of Rosh (not as the authorized version has it "the chief prince"), of Meshech and Tubal." In chapter 7, he claims "The seventh chapter which contains the second judgment message, closes the first prophecy of Ezekiel. All the different elements and phases of judgment which had just been foretold by the Prophet are now gathered up in this final great utterance. As the chapter is written in a certain rhythm and contains in the authorized version many incorrect renderings, we give a corrected metrical translation." We quoted from him a few times in this commentary but his work was a disappointment.

% Grant, Frederick, Ezekiel in *The Numerical Bible*, 340 pages. A stand-alone volume in the set. Plymouth Brethren, so will be dispensational and premillennial. "...first published the late 1800s. It is dispensational and fundamentalist, and we have found many of the comments to be thoughtful and helpful. Grant was a Brethren preacher who was born in England but ministered in Canada and the United States beginning at age 21. Like the Brethren in general and John Darby in particular, Grant accepted the critical Greek text and corrected the King James Bible. Not long before his death he pointed to the Bible and exclaimed to a friend: "Oh, the Book, the Book, the BOOK!" (David Cloud)."

? Greenberg, Moshe, *Ezekiel 1–20*. Anchor Yale Bible Commentary, 1983. *Ezekiel 21–37*, 1997, 388 pp. and 371 pp. This is a very interesting commentary on the book of Ezekiel. Greenberg is well aware of what he is trying to accomplish as a commentator (see Ezekiel 1–20, 18–27). He advocates what he calls a holistic approach, which basically treats the MT as it stands and as a whole. Very stimulating.

& A Jewish scholar's translation and detailed exegesis done in the belief that we have Ezekiel's material. Greenberg has invested much labor to explain the text, not frequently offer his own arbitrary and unconvincing speculations of what is in view in place of the text, as Brownlee does (cf. above). The work can be quite user unfriendly in its sequence, giving bits and pieces of verses, then comments later in broader detail, not explaining the significance of a phrase in verse by verse details, then asking readers to "See Structure and Themes for a discussion," and not seeming to get to a discussion there (as on 21:8). Greenberg gives much meticulously on scraps of information, but in this mass can leave a reader groping for things put together in a broad picture. One must ransack to find clues. Greenberg takes the prince and king in Ezek. 28 to be the ruler of Tyre, and sees a future permanent restoration of Israel to the literal land in Chap. 36 based on God's honor (II, 735, 737-38), but never dispels fuzziness of when and how this realistically will come to pass. Most help, coming only now and then, is primarily for scholars and will be in delving into verses for certain details.

¹⁴⁰ What is wrong with that?

\$ Greenhill, William, *An Exposition of Ezekiel*, 1645-1667. We always get something out of Greenhill whenever we refer to him. He had not, of course, the critical skill of the present day, but his spiritual insight was keen. He rather commented on a passage than expounded it.

%Typical Puritan exposition, massive, exhaustive but weak on prophecy. Greenhill admits he has no idea on how to expound chapters 40-48. He also errs in denying that David will literally rule in the Millennium (Ezekiel 34,36. John Gill makes the same mistake.) He has a topical index at the back of his commentary that is invaluable, as he indexes all the topics he dealt with. Greenhill makes the standard Puritan/Protestant error of Covenant Theology in confounding Israel with the Church. The dispensational system of interpretation had not been developed in Greenhill's day. We now know that it is absolutely vital to a proper interpretation and application of Scripture to keep Israel and the Church separate. Ezekiel may get an occasional glimpse of the New Testament church in his prophecies but his primary burden is to Israel. He constantly corrects the Authorized Version readings with "the original Hebrew". He quotes "the Hebrew" even when the Hebrew reading and the English Authorized Version reading are identical. He quotes the unreliable Septuagint far too often. The commentary is just too long. It takes me almost an hour just to skim the average chapter.

\$ Guthrie, Thomas, *The Gospel in Ezekiel*, 1864. Very little of Ezekiel, and a great many of those flowers of eloquence which rendered *Dr. Guthrie* so famous. We can hardly regard it as an exposition. It only dwells upon the latter part of the 36th chapter.

? Hals, R. M. *Ezekiel*. Forms of Old Testament Literature, 1989, 363 pp. Well researched and well written, but definitely, like the series as a whole, geared to scholars. If ministers or students delve into this book, the most helpful sections will be those concerning bibliography, structure, and intention.

\$ Henderson, Ebenezer, *Ezekiel. With Commentary*, 1855. Valuable condensed notes.

@ Hengstenberg, Ernst Wilhelm. *The Prophecies of the Prophet Ezekiel*, 1976. A capable exposition by an evangelical Lutheran of a generation past. Reprinted from the 1879 edition. Amillennial.

\$ We have frequently characterized this author's writings. They are clear, cold. and dry, like a fine moonlight night in the middle of winter. A man needs a peculiar mind to enjoy Hengstenberg; but all educated students can profit by him.

@ Ironside, Henry Allan, *Expository Notes on Ezekiel the Prophet*, 1949. Clear and concise premillennial notes of expository value.

? Jenson, R. W. *Ezekiel*, Brazos Theological Commentary on the Bible, 2009. 367 pp. A systematic theologian, Jenson offers a christological, Trinitarian, ecclesial reading of the prophet from the perspective of the Nicene Creed. He well recognizes the historical context of the prophet but sometimes blurs the distinctive voice of the prophet in that

setting with a New Testament/theological reflection on his message. Still very interesting and profitable though perhaps should be used in tandem with a more historical-grammatical/critical commentary.

% Kelly, William, *Notes on Ezekiel*. Plymouth Brethren, so would be premillennial and dispensational.. The read more like lectures and exposition. Kelly will occasionally revert to other English translations (or his own) and cite the unreliable Septuagint. Some useful remarks but the remarks are too brief.

& Keil, C. F., *The Prophecies of Ezekiel*, 2 volumes, 1950. Valuable from the standpoint of the Hebrew text. Deals with problems verse-by-verse. Usually very helpful from an amillennial viewpoint.

\$ Newcome, William, D.D., *Improved version, metrical arrangement, and explanation*, 1836, Dr. Fairbairn says: "The notes are of a very brief description, chiefly explanatory of the meanings given in the translation; and both the translation and the notes proceed to a large extent on the vicious principle, very prevalent at the time, of getting rid of difficulties in the sense by proposed emendations of the text." Yet Newcome showed both learning and diligence in this improved version.

& Price, Randall, *The Coming Last Days Temple*, 1999. One meets with a 732-pp. pb by a Ph. D in mid-East studies, University of Texas in relation to Ezekiel 40-48 (cf. also Huling). Price refers to sentiments to rebuild a temple, and argues for a future literal rebuilt structure in the tribulation period before Christ's Second Advent, also one in the millennium connected with an Israelite regathering to Palestine. Part of the argument focuses on the motif for such a temple, the history of the interest, problems that need to be overcome, and how animal sacrifices as in Ezek. 40-46 can be meaningful. Price does not favor the more usual dispensational view that the sacrifices are "memorial" in retrospection to Christ's cross, rather he argues that the literal offerings make an atonement related to cleansing ritual uncleanness so that sinful worshippers can approach the present, holy God (554-55). He never seems to show convincingly why Christ's sacrifice would not suffice, or prove persuasively that his theory has to be necessary under the New Covenant in which believers are freed from all things (Acts 13:38-39). His logic is that Christ's literal presence among His people requires animal sacrifices; one wonders, if so, why God's intimate presence would be approachable in the eternal state (Rev. 22:3-5) on the basis of Christ's one sacrifice, not needing animal offerings. Much of the rationale will not prove enough of what needs proving even to normal dispensationalists, as well as to others (cf. 554-57). Price also teamed with Thomas Ice to write another book, *Ready to Rebuild: The Imminent Plan to Rebuild the Last Days Temple* (Harvest House, 1992). A further work is by J. W. Schmitt and J. C. Laney, *Messiah's Coming Temple. Ezekiel's Prophetic Vision of the Future Temple* (Grand Rapids: Kregel, 1997). This latter book argues for a literal realization of details in Ezek. 40-48 in relation to a literal regathering of Israel, and defends the view in comparison with other views (a mere ideal, allegorical fulfillment today or in the New Jerusalem, etc.). Schmitt and Laney answer objections to such a view, and reason its plausibility (as do Alexander, Cooper, Enns, Feinberg, etc.).

+ Stuart, Douglas, *Ezekiel*, The Preacher's Commentary, 2002. Douglas Stuart has written what I consider to be perhaps the most helpful commentary on Exodus and definitely the best commentary on the first five minor prophets. Both of those commentaries are more technical in nature than this commentary on Ezekiel, but the commentary on Ezekiel is still outstanding. Stuart always has helpful insight into whatever text he is discussing, and when dealing with a book as difficult as Ezekiel, such insight is invaluable.

& Tatford, Frederick, *Dead Bones Live: An Exposition of the Prophecy of Ezekiel*. Eastbourne, Sussex: Prophetic Witness Publishing House, 1977. Tatford was a prolific writer (ca. 50 titles) on a lay-person's level, who has specialized in prophetic books, authored this premillennial study. He argues for connecting the Palestinian invader of chapters 38, 39 with the Gog-Magog battle (Revelation 20) at the climax of the millennium, a thousand years after the Second Advent. He sees a physical return of Jews to Palestine, and sees Ezekiel 37 as predicting both this and a spiritual revitalizing of the nation. The temple of chapters 40-46 is, to him, a literal structure of the future millennium with animal sacrifices literally offered as "visible reminders" of Christ's death for atonement (p. 258). The work is 275 pp.

@ Taylor, John Bernard, *Ezekiel*, Tyndale Old Testament Commentary, 1969. A handy volume, but one which must be read with discernment.

& This evangelical, amillennial viewpoint is often quite excellent in chapters 1-24 in explaining verses. Especially helpful are the introduction, comments on some problem verses, and sketches such as those of the altar of burnt offering and the temple lay-out (chapters 40-46). On prophecy in Ezekiel 34-48, one finds far less meaningful understanding.

+ Thomas, Derek, *God Strengthens: Ezekiel Simply Explained*. Welwyn Commentary Series, 1993. For those seeking an introductory-level commentary on the book of Ezekiel, the best place to turn is this commentary by Derek Thomas. Thomas is a Reformed scholar with a heart for God, for His Word, and for His people that comes through on every page.

@ Wevers, John W. *Ezekiel*. *New Century Bible Commentary*, 1982. Based on the text of the RSV, this work reveals how often the translators amended the Majority Text. Disappointing.

& A liberal lecturer on Old Testament and Near Eastern Studies at Princeton and the University of Toronto looks at Ezekiel from the perspective of Form Criticism and Tradition-History analysis. The English text is the RSV. Works listed at the outset are by liberal writers and rather heavy on the German side. Wevers accepts a 593-71 and following dating for the prophecies and the traditional belief that originally Ezekiel wrote near Babylon, despite much attack on this. To him, however, Pelatiah's death (11:13) is not a historical occurrence but only part of a vision (p. 25). Wevers very frequently picks and chooses what in his opinion are additions to the book by later readers on subjective, arbitrary reasoning that these are somehow at variance with some statement

in the original book (cf. pp. 27, 37). The smaller type in the commentary is not easy on the eyes. His continual theorizing about different layers of tradition at different dates is a feature of the work, and the subjectivism is strong, giving more his opinion than responsible commentary on the prophetic message. The lack of clarity in many places as well as the high degree of arbitrary personal theories often work against the usefulness of this book.

? Zimmerli, W. *Ezekiel*. 2 vols. Hermeneia, 1979, 1982, 509 pp. and 606 pp. The German original was published in 1969. An English translation was long anticipated because of Zimmerli's breadth of knowledge and incredible insight. Zimmerli represents the best of critical thought on the book of Ezekiel.

& A monumental critical study of Ezekiel showing a very broad acquaintance with scholarly works ancient and modern along critical lines. The work appeared in the German in 1969. The bibliography is 27 pp. He offers many good insights into the Hebrew, and cites other scholars in support of his own convictions or for other views. Penetrating evangelical students, though perceptive of Zimmerli's naturalistic bent which shows up at many a point, can glean much that they can turn to profit (more so in chs. 1-24) in explaining the book with precision more attuned to the Hebrew. Volume I on Chapters 1-24 (1979) was followed by Volume II completing the book (1983) in the Hermeneia series. The two total to 1,115 pp. Zimmerli's is a form-critical work that takes the place of G. A. Cooke's ICC book in exhaustive probing of facets thought to be of critical and textual relevance. The student dealing with the Hebrew in detail will not want to bypass such a work on the text, exegesis, philology, problems of a technical nature and views on them. On many matters he can expect to meet with liberal thinking, but he will mine out much that is of high value if he is patient and discerning.

< Highly technical, detailed, and authoritative. Maintains that the present book was not produced by Ezekiel, but by a "school" that edited the prophet's oracles, with some additions and modifications. Commentary emphasizes text-critical considerations, form-critical analysis (probing how the form of the passage points to original setting, function, and significance), and tradition-critical analysis (evaluating the historicity of passages and their relationship to other OT traditions). Interacts extensively with other interpreters. Contains brief, but profound reflection on theological significance, with some suggestions as to how the theological message of Ezekiel bears witness to Jesus Christ.

%-----, "Ezekiel", *The Preacher's Outline and Sermon Bible*, Leadership Ministries Worldwide, 1991, 428 pages. We would like to know more about the people behind this commentary set. It seems to be orthodox. Very thorough and detailed, with useful charts, tables and topical index in the back. Uses the Authorized Version.

There is not really a stand-out commentary on Ezekiel that I can recommend. Gaebelein attacks the Authorized Version. Greenhill admits he does not know how to handle Ezekiel 4 although he is good through the rest of the book. The best treatments are Grant in his *Numerical Bible* and the *The Preacher's Outline and Sermon Bible*.

