

# **CLASS NOTES - EZEKIEL**

**Taught By Robert Stapleton**



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## **EZEKIEL CLASS INSTRUCTIONS**

### **Robert Stapleton**

#### **CLASS DESCRIPTION:**

1. This class seeks to conduct a detailed verse-by-verse study of the Book of Ezekiel.
  - A. Emphasis will be placed on its historical background with an additional study on the subject of Premillennialism.

#### **EZEKIEL COURSE ASSIGNMENTS:**

1. Students are to read the Book of Ezekiel one time during the quarter and keep a log.
  - A. Instructions concerning log.
    1. Keep a typewritten log of your reading, with dates and chapters read.
    2. Your log should be turned in to instructor no later than the beginning of class day during the finals week.
  - B. Your log will count for **10%** of you total course grade.
2. Two tests will be given.
  - A. Tests will be over Daniel, Ezekiel and Premillennialism.
  - B. Each test will account for **35%** of you total grade.
  - C. Any additional credit will be at the instructor's discretion.
3. Each student is to write a term paper on the Book of Daniel, the Book of Ezekiel, or the person of Daniel or Ezekiel.
  - A. Your term paper should be between five and ten double-spaced typed pages.
  - B. Watch for misspelled words and check your grammar.
  - C. Term paper should be turned in to instructor no later than the beginning of class day during the finals week.
  - D. Term paper will account for **20%** of your total course grade.
4. Recommended Reading:
  - A. Ezekiel, Ye Shall Know I AM The Lord, Robert Harkrider
  - B. The Book of Ezekiel, Jim McGuigan.

## **EZEKIEL CLASS NOTES**

### **Robert Stapleton**

#### **AUTHORSHIP:**

1. Little doubt but that it was written by Ezekiel.
  - A. Internal evidence.
    1. Written in the first person – Ezek. 1:1; 8:1; 20:1; 24:1.
    2. Words such as “I,” “me,” “my” are found in nearly every chapter.
    3. There is uniformity of language, message, style and theme that suggests a single author.
    4. The chronology suggests a structural unity that would best be seen by one author – Ezek. 1:2; 8:1; 20:1; 24:1; 29:1; 31:1; 32:1; 40:1.
  - B. External evidence:
    1. Until 1924 the book was considered by all to have been written by Ezekiel.
      - A. S.R. Driver wrote in 1913, “No critical question arises in connexion (sic) with the authorship or the book, the whole from beginning to end bearing unmistakably the stamp of a single mind.” – as quoted in *Old Testament Survey*, by Ls Sor, Hubbard and Bush, p. 464.
    2. However, in that year the German critic Gustav Hoelscher, in his book *Hezekiel, Der Dichter und Das Buch* (The Poet and the Book), raised a question concerning the authorship of Ezekiel.
      - A. He suggested that of the 1,273 verses, 1,103 were additions to the original work.
      - B. Thus, his conclusion was that only 170 verses should be attributed to Ezekiel.
    3. Yet, in the face of his criticism evidence from both internal and external sources unanimously support the view that Ezekiel was the author.

#### **EZEKIEL THE MAN:**

1. Ezekiel – “God will strengthen” or “God strengthens.”
2. He was a priest the son of Buzi (Ezekiel ben Buzi – Ezekiel 1:3), probably of the family of Zadok – Ezek. 40:46; 44:15.
  - A. Was born in 622 B.C. during the reign of Josiah and grew up in Palestine, probably Jerusalem.
3. He was married, but his wife died – Ezek. 24:16-18.
4. His home was at Tel-abib on the banks of the Chebar (found only in Ezekiel) River – Ezek. 1:1; 3:15.
  - A. Tel-abib means “*hill of corn ears*” which probably indicated the fertility of the area.
  - B. Chebar is thought to have been a canal that flowed into the Euphrates down river from Babylon to Nippur.
5. He was a contemporary with Daniel and Jeremiah, although Jeremiah was probably twenty or more years older than Ezekiel, while Daniel was probably about the same age.
6. His prophetic call came in the fifth year of exile, which would have been 593 B.C.
  - A. His last recorded date is year of exile twenty-seven (571/570 B.C.), which would indicate that a period of twenty-seven years passed.

7. Besides this, we know nothing else about him in so far as his family life is concerned.
  - A. Apocryphal tradition claims that he was murdered by fellow-exiles.

#### **DATE:**

1. Nearly every commentary suggests something a little different.
2. Ezekiel was taken into Babylonian captivity by Nebuchadnezzar in 597 B.C. at the age of twenty-five – 2 Kings 24:12-14.
  - A. This was during the fifth year of King Jehoiachin's exile.
  - B. Therefore, it is seen that Ezekiel began his prophesies in or around 593 B.C. at the approximate age of thirty – Ezek. 1:1.
    1. Note Ezekiel 33:21 in respect to the fall of Jerusalem in 586 B.C. and the fact that Ezekiel had been in captivity twelve years.
      - A. The exile is normally seen to have been between 597 and 538 B.C.
  - C. Note that thirteen of Ezekiel's message can be dated:

<b>VISION</b>	<b>SCRIPTURE</b>	<b>YEAR</b>	<b>POSSIBLE MONTH</b>
1. Chariot vision	1:1-3	593 B.C.	June/July
2. Call to be a Watchman	3:16	593 B.C.	June
3. Temple Vision	8:1	592 B.C.	August/September
4. Discourse with Elders	20:1	591 B.C.	August
5. Second Siege of Jerusalem	24:1	588 B.C.	January
6. Judgment on Tyre	26:1	587/586 B.C.	March/April
7. Judgment on Egypt	29:1	587 B.C.	January *
8. Judgment on Egypt	29:17	571 B.C.	April *
9. Judgment on Egypt	30:20	587 B.C.	April
10. Judgment on Egypt	31:1	587 B.C.	June
11. Lament over Pharaoh	32:1	585 B.C.	March *
12. Lament over Egypt	32:17	586 B.C.	April
13. Fall of Jerusalem	33:21	586 B.C.	December/January
14. New Temple Vision	40:1	573 B.C.	April

- A. Dates followed by \* are more or less estimates for the date.
  - D. Ezekiel's final discourse was dated in the twenty-seventh year of Jehoiachin's exile – Ezek. 29:17.
    1. Normally accepted to be 571/570 B.C.
  - E. Ezekiel never mentions Jehoiachin's release in 560 B.C.
  - F. Therefore, the conclusion that the book covers the period from 593 to 571/570 B.C.
    1. It is further believed that the book was written in its present form from that time until approximately 562 B.C.

#### **PURPOSE OR MESSAGE OF THE BOOK:**

1. Deals with the attitude of the Jewish people who continue to listen to false prophets and practice idolatry.
2. Outlines the blessings that follow judgment.
3. Emphasizes the sovereignty of God, which brings about judgment.
4. Warns Israel as a "watchman" of pending judgment.

5. Stresses the need for individual responsibility and national accountability before God.
6. Points to the fact that Jerusalem must fall – chapters 1-24.
7. Also points out that the Gentile nations will fall – chapters 25-32.
8. Finally, a message of hope is given in that a restored nation results in a new order – chapters 33-48.

### **THEME OF THE BOOK:**

1. The holiness of God.
  - A. This prevents Him from dwelling in a temple that is the center of iniquity.
2. The transcendent power of God.
  - A. Although most often spoken of as “God,” He is also referred to as “Lord God.”
3. The concern of God for the individual - Ezek. 9:4-6, 8; 18; 20:38; 22:30.
4. The sovereignty of God.
  - A. Phrase “ye (they) shall know that I am the Lord” used forty-six times – K.J.V.
  - B. This sovereignty is seen in mercy and judgment – Ezek. 20:33, 38; 34:29, 30.
5. The almightiness of God as opposed to the humanness of man.
  - A. Seen in the phrase “son of man,” used ninety-three times.
  - B. Harkrider suggested that this phrase is the “focal idea of the book of Ezekiel.” – Ezekiel, Ye Shall Know I AM The Lord, Robert Harkrider, p. 5.

### **PROPHECY DIVISION:**

1. Judgment on Israel – Ezekiel chapters 1-24.
  - A. The call of the prophet – Ezekiel 1:1-3:21.
  - B. The idolatry of the people – Ezekiel 3:22-7:27.
  - C. Warning visions – Ezekiel chapters 8-11.
  - D. Allegories and parables of judgment – Ezekiel chapters 12-19.
2. Judgment on the Gentile Nations – Ezekiel chapters 25-32.
  - A. Ammon, Edom, Egypt, Moab, Philistia and Tyre.
3. The restoration of Israel – Ezekiel chapters 33-48.
  - A. Restoration of the true shepherd – Ezekiel chapters 33, 34.
  - B. Restoration of the land – Ezekiel chapters 35, 36.
  - C. Restoration of the people – Ezekiel chapters 37-39.
  - D. Restoration of the temple – Ezekiel chapters 40-43.
  - E. Restoration of the worship – Ezekiel chapters 44-46.
  - F. Restoration of the river of life, holy city, holy land – Ezekiel chapters 47, 48.

### **TIME FRAME:**

<b>DATE</b>	<b>EVENT</b>	<b>SCRIPTURE</b>
732 BC	Hoshea becomes King of Israel.	2 Kings 17:1
722 BC	Shalmaneser of Assyria invades Israel.	2 Kings 17:6
720 BC	Sargon of Assyria defeats Egypt at Raphia.	2 Kings 17:4,5
686 BC	King Hezekiah dies and Manasseh becomes King of Judah.	2 Kings 20:21
642 BC	Amon becomes King of Judah.	2 Kings 21:19

640 BC	Amon is assassinated and Josiah becomes King of Judah.	2 Kings 22:1
627 BC	Jeremiah begins his ministry.	Jeremiah 1:1-3
626 BC	Assyrian king Ashurbanipal dies.	
626 BC	Neo-Babylonian empire established by Nabopolassar.	
622 BC	Ezekiel is born. (?)	Ezekiel 1:1
622 BC	A copy of the Law is discovered by Hilkiah the priest.	2 Kings 22:8
612 BC	Nebuchadnezzar defeats Assyria.	Zephaniah 2:13
612 BC	Assyrian capital of Nineveh falls to Babylonians and Medes.	Nahum 3:1
612 BC	Remnant of Assyrian army retreats to Haran.	
609 BC	Pharaoh Necho marches to aid of Assyrians.	2 Kings 23:29
609 BC	Josiah is killed by Pharaoh Necho.	2 Kings 23:29
609 BC	Babylon defeats Assyria and Egypt at Battle of Megiddo.	
609 BC	Jehoahaz becomes King of Judah.	2 Kings 23:31
609 BC	Jehoahaz is deposed by Necho after reigning only three months.	2 Kings 23:33
609 BC	Necho makes Jehoiakim a vassal king in Judah.	2 Kings 23:34
605 BC	Nabopolassar dies and Nebuchadnezzar becomes King of Babylon.	
605 BC	Nebuchadnezzar defeats Assyria and Egypt at Battle of Carchemish.	Jeremiah 46:2
605 BC	Nebuchadnezzar invades Judah.	Daniel 1:1
605 BC	The first deportation to Babylon occurs (including Daniel).	Daniel 1:3
601 BC	Jehoiakim revolts against Babylon in favor of Egypt.	2 Kings 24:1
598	BC Nebuchadnezzar retaliates against Judah	2 Kings 24:2
598 BC	Jehoiakim dies, apparently assassinated.	2 Kings 24:5
597 BC	Jehoiachin becomes King of Judah.	2 Kings 24:5
597 BC	Jehoiachin surrenders Jerusalem to Nebuchadnezzar 3 months later.	2 Kings 24:8
597 BC	The second deportation to Babylon occurs (including Ezekiel).	2 Kings 24:14
597 BC	Zedekiah becomes regent in Judah.	2 Kings 24:11
593 BC	Ezekiel is called to be a prophet.	Ezekiel 1:1-2
589 BC	Zedekiah revolts against Babylon in favor of Egypt.	2 Kings 24:20
588 BC	Babylon lays siege to Jerusalem.	2 Kings 25:1

586 BC	Jerusalem is destroyed by the Babylonians.	2 Kings 25:9
586 BC	The third deportation to Babylon occurs.	2 Kings 25:11
582 BC	The fourth deportation to Babylon occurs.	Jeremiah 52:30
539 BC	Babylon falls to the Medo-Persians.	Daniel 5:30

## **HISTORICAL BACKGROUND:**

1. Josiah brought about the final spiritual revival for Judah when he came to the throne in 622 B.C.
2. The Assyrian Empire Fell.
  - A. The Assyrian power rose with Ashurnasirpal II (884-859 B.C.) and Shalmaneser II (859-824 B.C.).
  - B. Tiglath-pileser III (Pul in the Scriptures) began a group of conquerors that took Syria and Palestine including Shalmaneser V (727-722 B.C. who began the deportation of Samaria), Sargon II (722-705 B.C. who completed the deportation of Samaria), Sennacherib (704-581 B.C. who attacked king of Judah, Hezekiah [Josiah's father]), and Esarhaddon (681-669 B.C. who led campaigns against Egypt).
  - C. Esarhaddon's son, Ashurbanipal (669-631) ruled much of the upper Egyptian city of Thebes, but his decline and that of Assyria's soon followed.
  - D. Nineveh, the capital, was destroyed in 612 B.C.
  - E. Assyria's army was defeated in 609 B.C. at Haran
  - F. What was left of Assyria's army went to Carchemish (just west of the Euphrates River and north of Aram).
3. The Neo-Babylonian Empire Arose.
  - A. Merodach Baladan was a Chaldean and father of Nabopolassar and grandfather of Nebuchadnezzar. Merodach Baladan sent ambassadors to Hezekiah - Isa. 39; 2 Kings 20:12-19.
  - B. In October 626 B.C. Nabopolassar defeated the Assyrians outside of Babylon.
  - C. In 616 B.C. Nabopolassar expanded his kingdom, and in 612 B.C. he joined with the Medes and destroyed Nineveh.
4. A Realignment of Power in 609 B.C. and later.
  - A. Judah:
    1. When Assyria fell and Babylon arose Judah, under Josiah, removed itself from Assyria's control and existed as an autonomous state until 609 B.C. when it lost a battle with Egypt on the plain of Megiddo.
  - B. Egypt:
    1. Attempted to expand its presence into Palestine with Assyria's troubles
    2. Egypt joined with Assyria to fight the Babylonians at Haran
      - A. Judah tried to stop Egypt's (Pharaoh Neco II) alliance but was defeated on the plain of Megiddo with the loss of their king, Josiah - 2 Chron. 35:20-24.
      - B. The Assyrians lost their battle with Babylon (even with the help of Egypt) and disappeared as a power in the world, and Egypt retreated to Carchemish as the dividing line between Egypt and Babylonian.
    - C. Egypt ruled Judah.
      1. Egypt (Necho) replaced Josiah's son, Jehoahaz, after three months



- with Jehoiakim (who was another son of Josiah) as a vassal king - 2 Kings 23:34, 35.
2. Egypt (Necho) plundered Judah's treasures.
  3. Egypt (Necho) took Jehoahaz into captivity in Egypt.
5. In 605 B.C. other changes of power occurred:
    - A. Nebuchadnezzar defeated the Egyptians at Carchemish.
    - B. Judah's king, Jehoiakim, changed his loyalty to the Babylonians rather than the Egyptians and became Nebuchadnezzar's vassal king - 2 Kings 24:1.
    - C. Nebuchadnezzar had to return to Babylon with the death of his father, Nebopolassar.
    - D. Nebuchadnezzar solidified his rule by appointing vassal kings and taking hostages; Daniel was taken as a part of this deportation - Dan 1:1-6.
  6. In 601 Egypt defeated the Babylonians.
    - A. Judah's king, Jehoiakim, switched loyalty from Babylonia to the Egyptians - 2 Kings 24:1.
    - B. In December of 598 Babylonia made an attack on Jerusalem leading to Jehoiakim's death and the surrender of the city by his successor, Jehoiachin, in March of 597 B.C.
    - C. Nebuchadnezzar, replaced Jehoiachin after only three months of reign, deported him and 10,000 other leaders from the city, looted the city, and placed Zedekiah Judah's vassal king - 2 Kings 24:12-16.
  7. Ezekiel was one of those deported during this second deportation in 597 B.C.
    - A. He would begin his prophetic ministry five years later – Ezek. 1:2; 8:1, etc.
      1. He lived in Tel Aviv beside the Chebar River (Grand Canal) in Babylon – Ezek. 3:15.
    - B. "During these final years Ezekiel was ministering in Babylon, predicting the coming collapse of Jerusalem. His message fell on deaf ears till word of the city's destruction was received in Babylon. The fall of the city prompted a change in Ezekiel's prophetic message. Before Jerusalem fell, Ezekiel's message focused on Judah's forthcoming destruction because of her sin. After Jerusalem's fall, Ezekiel's message centered on Judah's future restoration." – Dyer, Charles H., Ezekiel, The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament, p. 1226.

### **CANONICAL PLACEMENT:**

1. Ezekiel is located following Isaiah and Jeremiah in the Hebrew Old Testament.
2. In the Greek canon, it is located after Lamentations.

### **CANONICAL FORM:**

1. The prophesies of Ezekiel are messages given at the command of God.
2. Thirteen dates are provided and are connected with the revelations.

3.	Scripture	Event	Day	Month	Year of Exile	Estimated Date
A.	1:2	Opening vision	5	4	5	June/July 593
B.	8:1	Vision in the temple	5	6	6	17 September 592
C.	20:1	Message to the elders	10	5	7	14 August 591
D.	24:1	Report of the siege of				

	Jerusalem	10	10	9	15 January	588
E. 26:1	Prophecy against Tyre	1	(1)	11	(23 Apr.)	587
F. 29:1	Prophecy against Pharaoh	12	10	10	7 January	587
G. 29:17	Prophecy to Babylon about Egypt	1	1	27	26 April	571
H. 30:20	Prophecy against Pharaoh	7	1	11	29 April	587
I. 31:1	Prophecy to Pharaoh	1	3	11	21 June	587
J. 32:1	Lamentation over Pharaoh	1	12	12	3 March	585
K. 32:17	Lamentation over Egypt	15	1	12	27 April	586
L. 33:21	Report of Jerusalem's fall	5	10	12	8 January	586
M. 40:1	Vision of restored temple	10	1	25	28 April	573

## EZEKIEL CHAPTER ONE:

Verse 1

1. Now it came to pass...
  - A. Form used to introduce Joshua, Judges, Ruth, Samuel, Esther and Jonah.
  - B. Focus is on the date and circumstances surrounding the call of Ezekiel.
2. ...thirtieth year...
  - A. Meaning is unclear.
  - B. Suggested meanings.
    1. The thirtieth year following the reforms of Josiah.
    2. The thirtieth year of the current jubilee period – rabbinic interpretation.
    3. The thirtieth year of the neo-Babylonian empire.
    4. The thirtieth year of the reign of Manasseh.
    5. The thirtieth year of Artaxerxes III.
    6. The thirtieth year since the discovery of the law by Hilkiah.
    7. The thirtieth year of Ezekiel's life.
      - A. This view often rejected due to it not being the normal way of dating prophetic writing.
      - B. However, I tend to view it that way, although it is difficult to know for sure exactly how old he would have been at this time.
        1. Thirty was the age when Israelite men began to serve as priests – Num. 4:23, 30, 39, 43.
        2. This view goes back to Origen.
    - C. The year thirty seems to relate to the time of full maturity.
      1. Jesus – Luke 3:23.
      2. John the Baptist.
3. ...fifth day of the month...
  - A. Probably the month Nisan, which corresponds with April.
4. ...captives...
  - A. The 10,000 mighty men of Jerusalem – 2 Kings 24:10-16.
5. ...river Chebar...
  - A. Man made canal used for the purpose of bringing water from the Euphrates for irrigation.
6. ...the heavens were opened, I saw visions of God.

- A. Only to Ezekiel was it said that the heavens opened in the O.T.
  - 1. Common in the N.T.
    - A. Jesus – Mt. 3:16.
    - B. Stephen – Acts 7:56.
    - C. Peter – Acts 10:11.
    - D. John – Rev. 4:1.
    - E. Told to Nathaniel – John 1:51.
- B. Some suggest a reference to theophanies – Isa. 6:1; Jere. 1:9; Zech. 1:8-14.
  - 1. A theophany is the manifestation of Deity in bodily form, but not the essence of Deity, as no person can see such and live – Ex. 33:20; Jhn. 1:18.

#### Verses 2, 3

- 1. ....fifth year of king Jehoiachin's captivity. (verse 2)
  - A. June/July 593 B.C.
- 2. The word of the Lord... (verse 3)
  - A. Here is the call of Ezekiel.
  - B. Note the transition from first person to third person.
- 3. ...the hand of the Lord was there upon him. (verse 3)
  - A. I.e. the power of the Lord had come upon Ezekiel.
  - B. Points to the fact of inspiration – 2 Pet. 1:20, 21.

#### Verses 4-14

- 1. ...whirlwind... (verse 4)
  - A. The captives had lost their awe and majesty of God.
  - B. So He presents Himself in power and majesty as fire and wind are symbols of God's glory – Psalms 18:8-13.
- 2. ...fire. (verse 4)
  - A. Fire represented the presence of God – Ex. 3:1-5; 13:17-22; 19:16-18.
  - B. Fire indicated God's consuming power – Deut. 4:24; Heb. 12:28, 29.
  - C. Fire is also a symbol of the elements of judgment – Mal. 3:1-6.
- 3. ...four living creatures... (verse 5)
  - A. They will be identified in Ezekiel 10:15, 20 as "cherubim."
    - 1. Cherubim were responsible to guard the holiness of God.
    - 2. They were to prevent anything unholy from coming into the presence of God.
    - 3. Served as guardians to keep man from reentering Eden – Gen. 3:22-24.
    - 4. High order of angels who watch, serve and protect – Ex. 25:18-22; 36:35; 1 Kings 9:15.
  - B. In the O.T. God revealed Himself in various ways.
    - 1. Visions – Ezekiel 1.
    - 2. Dreams – Daniel 1.
    - 3. Theophanies – Genesis 18.
    - 4. Audible spoken word – Exodus 19.
  - C. With the coming of Christ, God was revealed in a superior way – through His Son.
- 4. ...likeness of a man. (verse 5)
  - A. First characteristic.
  - B. Possibly in contrast to the Assyrian and Babylonian sculptures.

5. ...had four faces... (verse 6)
  - A. Each face represented the highest form of life in a general category.
6. ...four wings. (verse 6)
  - A. See verse 11.
7. ...feet were straight... (verse 7)
  - A. Literally, legs not bent.
8. ...sole of their feet... (verse 7)
  - A. Rounded for easy turning, possibly to present a front on each side, or stability in carrying out the Lord's will.
9. ...burnished brass. (verse 7)
  - A. Indicative of the power to destroy – Deut. 25:4; Micah 4:13.
10. ...hands of a man... (verse 8)
  - A. Indicative of strength.
11. ...wings joined one to another... (verse 9)
  - A. Two wings were extended upward to either support the throne and or to praise God.
  - B. The remaining two served to cover the body, indicative of humility and modesty.
  - C. See Isaiah 6:2 and Revelation 4:1-11.
12. ...turned not... (verse 9)
  - A. Purpose is expressed here.
13. ...face of a man... (verse 10)
  - A. Intelligence.
  - B. Made after the image of God.
14. ...face of a lion... (verse 10)
  - A. Strength.
15. ...face of an ox... (verse 10)
  - A. Service.
  - B. Destructive power.
16. ...face of an eagle. (verse 10)
  - A. Swift.
17. ...straight forward... (verse 12)
  - A. Purpose.
18. ...whither the spirit was to go, they went... (verse 12)
  - A. They followed the Spirit.
    1. I.e. the Spirit of the One who sat on the throne.
19. ...burning coals of fire... (verse 13)
  - A. Indicated the consuming justice of God.
20. ...of a flash of lightning. (verse 14)
  - A. Indicative of speed – Mt. 24:26-28; Lk. 17:23, 24.
  - B. Also, indicative of instantaneous action relative to the implementation of the will of God.

#### Verses 15-25

1. ...one wheel... (verse 15)
  - A. Before us has been the picture of a chariot-throne.
  - B. Compare this to the “wheels” of fire in the theophany in Daniel 7:9.
2. ...a wheel in the middle of a wheel. (verse 16)

- A. Each wheel consisted of two wheels, one inserted within the other.
  - 1. This allowed them to go in every direction without changing the frontal view.
- 3. ...went upon their four sides:...turned not... (verse 17)
  - A. Here, again, indicative of their ability to move in all directions.
- 4. ...their rings...full of eyes... (verse 18)
  - A. Symbolic of the omniscience of the Lord.
  - B. Expressed the fulfillment of the will of the Lord.
- 5. ...went by them... (verse 19)
  - A. Indicative of the omni-presence of the Lord.
  - B. The eyes indicative of the omniscience of the Lord.
  - C. The elevated position reference to the omnipotence of the Lord.
- 6. ...the spirit was to go... (verse 20)
  - A. Points to the fact that they were lead by the spirit.
- 7. ...living creature. (verse 20)
  - A. Here we see the living creatures pictured as a single living creature.
    - 1. This points to the fact that they formed a whole, one in motion and will.
- 8. When those went... (verse 21)
  - A. Ezekiel puts it all together here.
    - 1. Whatever happened, it was due to the spirit.
- 9. ...firmament... (verse 22)
  - A. Same word as used in Genesis 1:6.
  - B. This was the area between their heads and the throne and, possibly, supported the throne.
- 10. ...living creature... (verse 22)
  - A. Reference to God.
- 11. ...colour of the terrible crystal... (verse 22)
  - A. The brilliance of these precious stones (vrs. 16, 22, 26) reveals the brilliant Shekinah glory of God – Rev. 4:6.
- 12. ...their wings straight... (verse 23)
  - A. Possibly indicative of the idea of adoration or worship.
    - 1. See notes on verse 11.
- 13. ...noise of their wings... (verses 24)
  - A. Noise of great waters – identified with thunder – indicative of power.
  - B. Voice of the Almighty - points to the almightiness of the Lord.
    - 1. Voice similar to that seen in Exodus 24:10.
  - C. Voice of speech – literally, a voice of tumult.
  - D. Noise of a host – reference to an army camp.
- 14. ...voice from the firmament... (verse 25)
  - A. Before the voice was, perhaps, unintelligible while here we see articulate sounds, which declared the glory of the Lord.

#### Verses 26-28

- 1. ...likeness of a throne...(verse 26)
  - A. Word “likeness” used nine times in this chapter, which shows a vision.
- 2. ...likeness as the appearance of man... (verse 26)
  - A. Here the appearance of One who appeared as a man, but clearly was not.

1. Note Exodus 3:2-15; 24:17; Daniel 7:13; Revelation 4:1-4 relative to theophanies.
3. ...appearance of fire... (verse 27)
  - A. Indicative of the holiness, justice, and power of the one on the throne.
  - B. These characteristics had been forgotten.
4. ...bow...day of rain... (verse 28)
  - A. Points to the majesty and power of the Lord – Gen. 9:12-17.
5. ...fell on my face...(verse 28)
  - A. Due to Ezekiel seeing the majesty and power of the Lord he fell in awe before the throne – Isa. 6:1-5; Rev. 4:1-11.
    1. By the way, who does one bow before – angels or the Lord?
  - B. What Ezekiel describes here is not the “Spaceships of Ezekiel.” by Josef F. Blumrich.
    1. See also - Chariots of the Gods? and God’s From Outer Space by Erich Von Daniken

## **EZEKIEL CHAPTER TWO:**

Verses 1-6

1. ...Son of man... (verse 1)
  - A. Contrast to deity, who possesses absolute power.
  - B. Having the characteristics of man.
  - C. When said of Christ, this phrase took on a different meaning.
2. ...stand upon thy feet... (verse 1)
  - A. Possibly an indication of the Lord’s acceptance of Ezekiel and desire to use him.
3. ...I will speak unto thee. (verse 1)
  - A. Two things seen here.
    1. The condescension of Deity – Job 14:1-3; Psa. 8.
    2. Man can receive and understand revelation from Deity.
4. And the spirit entered into me... (verse 2)
  - A. This enabled him to speak the message with authority, confidence and courage.
  - B. This is not an affirmation of the N.T. concept of the indwelling of the Holy Spirit.
5. ...heard him that spake... (verse 2)
  - A. Points to the fact that Ezekiel was aware of what was being said.
6. ...a rebellious nation... (verse 3)
  - A. Here those to whom Ezekiel was to go were described:
    1. They were rebellious, transgressors, obstinate, and stubborn.
    2. Undoubtedly, they had no shame and were unable to blush – Jere. 6:15; 8:12.
  - C. The word nation was probably in reference to the two houses of Israel.
7. ...Thus saith the Lord God. (verse 4)
  - A. Ezekiel was going with the power (authority) of God.
    1. This made clear that the message of Ezekiel was of divine origin, along with the commission of Ezekiel.
  - B. The phrase “Lord God” is Lord Jehovah.
    1. Found in 210 verses in Ezekiel.
8. ...yet shall know that there hath been a prophet... (verse 5)
  - A. Ezekiel is seen here to be like Isaiah and Jeremiah – Isa. 6:9,20; Jere. 1:17-19.
  - B. All were shown that there might well be a degree of failure related to their work.

#### Verses 6-10

1. ...be not afraid of them... (verse 6)  
A. Ezekiel was encouraged to not fear what would come.
2. ...though briars and thorns...scorpions... (verse 6)  
A. Here a description of the hostility and hardness of his hearers.
3. ...Be not thou rebellious... (verse 8)  
A. God encouraged Ezekiel to face the problems head on and not be discouraged.
4. ...eat that I give thee. (verse 8)  
A. To “eat” was to consume it by reading and digesting its contents.
5. ...a roll of a book was therein. (verse 9)  
A. Representative of God’s Word.  
B. Ezekiel was to speak only what he received from the Lord Jehovah.
6. ...written within and without...(verse 10)  
A. Possibly suggests that there was no room for Ezekiel to make additions.
7. ...lamentations, and mourning, and woe. (verse 10)  
A. No message of joy.

#### **EZEKIEL CHAPTER THREE:**

##### Verses 1-3

1. ...eat that thou findest...(verse 1)  
A. Indicates Ezekiel’s reception of the message given him.
2. ...speak unto the house of Israel. (verse 1)  
A. Literally, speak to.  
B. This indicated a warning was to be given that the Babylonians would destroy Jerusalem.
3. So I opened my mouth...(verse 2)  
A. Indicated his willingness to accept the message.  
B. We see initiative from God, but self surrender also.
4. ...cause thy belly... (verse 3)  
A. Points to the fact that Ezekiel was to assimilate the message into his heart.  
B. He was to understand and be committed to the message.
2. as honey... (verse 3)  
A. Sweetness in his mouth – Psa. 19:10; 119:103; Jere. 15:16.
  1. Compare to Revelation 10:9, 10.
    - A. Note there that although there was sweetness to the message there was also bitterness and sorrow in delivering it due to the woes.

##### Verses 4–8

1. ...art not sent to a people of a strange speech... (verse 5)  
A. Ezekiel was to take the words of God to the people.  
B. Literally, an obscure speech.
  1. Therefore, Ezekiel was not presented with the problem of learning a new language.
  2. The problem was not going to be language, but attitudes.
2. ...will not hearken unto thee... (verse 7)  
A. It appears that Israel was more hardened than the heathens – Zech. 7:11, 12.
3. ...for they will not hearken unto me... (verse 7)

- A. All of this is a rejection of God.
- 4. ...thy face strong against their faces... (verse 8)
  - A. Ezekiel was going to be persistent.
  - B. Remember, the name Ezekiel means God strengthens.

#### Verses 9-11

- 1. As an adamant harder than flint... (verse 9)
  - A. Adamant is diamond.
  - B. As the diamond would cut the flint so would Ezekiel cut through the hardheartedness of Israel.
  - C. The whole point is that Ezekiel was to take the message and proclaim it to Israel whether they wanted to hear it or not.

#### Verses 12-14

- 1. Then the spirit took me... (verse 12)
  - A. Here he experiences the feeling of being transported from God's throne back to reality.
- 2. ...heard behind me a voice... (verse 12)
  - A. Here we see the glory of God and that it was no longer in the temple at Jerusalem.
- 3. ...the noise of the wheels... (verse 13)
  - A. This is movement of the chariot throne and the conclusion of the vision.
- 4. ...went in bitterness... (verse 14)
  - A. Ezekiel was filled with indignation toward the sin of Israel.

#### Verses 15-21

- 1. ...of the captivity at Tel-abib... (verse 15)
  - A. Conveyed to Tel-abib.
    - 1. Some have suggested modern Tel Aviv, although others disagree.
- 2. ...remained there astonished among them seven days. (verse 15)
  - A. Ezekiel was simply overwhelmed by the terror of the vision, along with the largeness of the mission before him.
  - B. Such seven-day periods were common in Israel.
    - 1. Seven days of mourning – Gen. 50:10; Num. 19:11.
    - 2. Time of consecration for a priest – Lev. 8:1-33.
- 3. ...the word of the Lord came... (verse 16)
  - A. Found in forty-one verses in Ezekiel.
    - 1. Found elsewhere only eleven times, nine in Jeremiah and twice in Zechariah.
- 4. ...I have made thee a watchman... (verse 17)
  - A. The watchman's primary responsibility was to warn – 2 Sam. 18:24-27.
    - 1. Although seen in other places (Isa. 21:6; 52:8; 62:6; Jere. 6:17; Hab. 2:1) this is the only location where the duties are defined.
- 5. When I say unto the wicked...and thou givest him not warning... (verse 18)
  - A. God does not hold Ezekiel responsible for turning Israel around.
    - 1. However, He does hold him responsible for taking the message.
  - B. If the watchman saw an invading army approaching he was to sound the warning trumpet – 2 Sam. 18:25; 2 Kings 9:17, 18; Psa. 127:1; Isa. 62:6.
    - 1. If he failed, he forfeited his own life – Hab. 2:1.
- 6. ...righteous *man*... (verse 20)



- A. Calvinism falls here!
- B. A righteous man can fall from grace – 1 Cor. 10:12; Gal. 5:4; Heb. 3:12-14; 4:1, 11.
- 7. ...stumblingblock... (verse 20)
  - A. Here the stumblingblock was unaccepted truth.

#### Verses 22-27

- 1. ...go forth into the plain... (verse 22)
  - A. Compare this to Paul in Galatians 1:16, 17.
  - B. Ezekiel was given three restrictions.
    - 1. Shut himself in a house – verse 24.
      - A. He would learn the feeling of limitation there.
    - 2. He would be bound with ropes – verse 25.
      - A. Indicated his being restricted.
      - B. He was not allowed to go out among the people to take the message.
    - 3. Would be unable to speak – verse 25.
      - A. He was to remain quiet until God said it was time to speak.
      - B. There is a time to speak and a time not to – Eccl. 3:7.
- 2. ...thy tongue to cleave to the roof of thy mouth that thou be dumb... (verses 26)
  - A. Nothing to suggest that he was literally unable to speak.
  - B. The idea is that God was not giving him authority to speak.
- 3. ...he that heareth, let him hear... (verse 27)
  - A. Sounds familiar, doesn't it?
    - 1. See Matthew 13:10-17.

### **EZEKIEL CHAPTER FOUR:**

#### Verses 1-8

- 1. ...take thee a tile... (verse 1)
  - A. Ezekiel was told to make a model of the city of Jerusalem.
    - 1. In doing so he prepares a visual that will relate to the message that he will preach for the following several years.
      - A. It is a message that foretells of the captivity of Israel.
- 2. ...lay siege against it... (verse 2)
  - A. Due to their alliance with Egypt it was thought that the Babylonians would be prevented from invading.
    - 1. It was further believed that the Lord would not allow Jerusalem to be destroyed.
- 3. ...build a fort against it... (verse 2)
  - A. All of these served to show what was going to happen.
- 4. ...an iron pan... (verse 3)
  - A. Possibly suggests the impenetrable wall of the Babylonian army, the determination of God toward Jerusalem, or the sin that stood between the people and God.
  - B. With it being a “sign to the house of Israel” it seems best to think in view of it relating to the Babylonian army.
  - C. This model was probably left in view as Ezekiel carried out the following signs.
- 5. Lie thou also upon thy left side... (verse 4)
  - A. God's intention was to show Israel and Judah the duration of the punishment that was to

- come upon them.
- B. Ezekiel had first assumed the role of the attacker, now he assumes the role of apostate Israel.
6. ...and lay the iniquity of the house of Israel upon it... (verse 4)
- A. Here Ezekiel represents the punished people.
- B. The message of punishment was to Judah and Israel.
1. Israel's suffering was already apparent since Samaria, the capitol, had been destroyed in 722 with it being depopulated and the people scattered though out the Assyrian empire.
7. ...three hundred and ninety days... (verse 5)
- A. The question that has to be answered here is what does this imply?
- B. Some suggest that each day represents a year taken from Numbers 14:34.
1. They imply that all prophetic days should take on this meaning.
    - A. However, it seems better to say when God says so, okay, if not, then lets look at the text a little more carefully.
8. ...lie again on thy right side, forty days... (verse 6)
- A. Should this be taken literally?
1. If it is taken literally, then you are faced with the problem of how to apply the years.
- B. Lets add the 390 years to the forty years under consideration here.
1. We end up with 430 years, which speaks to the duration of the punishment.
- C. Recall from Exodus 12:40, 41 that the Israelites were held in Egyptian captivity for 430 years.
1. This captivity was a complete one in that it involved the entire nation.
- D. So what Ezekiel is telling the people here is that their captivity is that it is going to be complete.
1. The Judeans who were still in their land would not be there long.
- E. The 430 years is symbolic of national captivity.
1. Note Hosea 8:13 where the captivity of Israel is referred to as a "return to Egypt."
    - A. In chapter 9:3 Hosea points out that when he says Egypt he means Assyria.
- F. So why break it down into two periods?
1. The 40-year period tells Judah why she is going into captivity.
    - A. It was equal to the period of time Israel spent in the wilderness and therefore indicated the time (390 years) and reason (40 years – i.e. unbelief and disobedience) Judah would be punished – Num. 14:33, 34.
- G. Suppose we try to apply a literal understanding to these years.
1. How do we know when to begin or end?
  2. Do we look for a period of 430 years, or a period of 390 with the additional 40 years running concurrently?
  3. If we begin with the Assyrian captivity of Israel in 722 and move ahead either 390 or 430 years, we end up at times in history of no significance.
  4. If we end with the decree of Cyrus in 539 B.C. and go backward either of these number of years, we end up starting at times in history of no significance.
- H. So, it seems the best approach here is a symbolical one.
9. ...thine arm *shall be* uncovered... (verse 7)

- A. It seems that God is ready for drastic action.
- B. One commentator said, “Watch out when God rolls up His sleeve!”
- 9. ...I will lay bands upon thee... (verse 8)
  - A. God is “binding” Ezekiel in the sense of His placing him under the responsibility of finishing his work.

#### Verses 9-17

- 1. Take thou also unto thee wheat... (verse 9)
  - A. Some suggest that to the Jew this would constitute the eating of unclean bread – Lev. 19:19; Deut. 22:9.
    - 1. However, this may be questionable.
  - B. It does, though, clearly point to the fact that things are going to get scarce.
- 2. ...twenty shekels... (verses 10)
  - A. About 8–10 ounces.
- 3. ...sixth part of an hin... (verse 11)
  - A. More than a pint but less than a quart.
- 4. ...dung that cometh out of man... (verse 12)
  - A. Yuk!!!
  - B. Here we see the horrors of the siege and exile.
- 5. ...my soul hath not been polluted... (verse 14)
  - A. Ezekiel was not happy with this idea.
  - B. As the son of a priest, and being a righteous man, he had not polluted himself.
    - 1. Because of this God gave unto him cow’s dung, which was commonly used for fuel in Palestine.
- 6. ...I will break the staff of bread in Jerusalem... (verse 16)
  - A. Food and water are going to be rationed during the famine conditions.
- 7. ...consume away... (verse 17)
  - A. They would perish due to their iniquities – Lev. 26:39.

### **EZEKIEL CHAPTER FIVE:**

#### Verses 1-4

- 1. ...a sharp knife... (verse 1)
  - A. Not a razor, but a sword.
    - 1. A symbol of devastation – Isa. 7:20.
    - 2. Was forbidden to be used for the beard and head of the priest – Lev. 19:27; 21:5.
      - 1. To shave in this manner was a mark of disgrace, humiliation or mourning – 2 Sam. 10:4; Isa. 3:24; 15:2; Jere. 7:29; 48:37.
  - B. Possibly a symbol of Israel’s broken covenant with God.
- 2. ...balances... (verses 1)
  - A. Possibly a symbol of justice.
  - B. Or, pointing to the deliberate nature of the judgment coming from God.
- 3. ...burn with fire a third part... (verse 2)
  - A. Death by famine and pestilence – verse 12.
- 4. ...take a third part and smite about it with a knife... (verse 2)
  - A. Points to one third of the people being killed by the invasion of Babylon.

5. ...a third part thou shalt scatter in the wind... (verse 2)
  - A. Scattered as they fled the devastation in the city of Jerusalem.
6. ...take a few in number, and bind them in thy skirts. (verse 3)
  - A. A faithful remnant is seen here.
  - B. A limited protection is seen in the binding of them in his skirt.
7. ...and cast them into the midst of the fire... (verse 4)
  - A. May represent the remnant left in Jerusalem, which later fell into additional trials – Jere. 40 – 44.

#### Verses 5-8

1. ...This is Jerusalem... (verse 5)
  - A. Reminds one of Matthew 23:37.
2. ...set it in the midst of the nations... (verse 5)
  - A. Here we see the reason for the judgment.
  - B. Judah was set in the midst of the nations to serve as an example, but rebelled instead.
    1. Rabbinical writings referred to Jerusalem as “the navel of the earth.”
3. ...she hath changed my judgments into wickedness more than the nations... (verse 6)
  - A. Instead of being the beacon of truth Israel/Judah rebelled against God and His ordinances.
    1. Israel had been chosen by God to preserve the knowledge of the true God.
    2. She failed miserably!
  - B. Judah’s rebellion was seen by God as being worse than that of the heathen nations around about her.
4. ...ye multiplied more than the nations... (verse 7)
  - A. Judah exceeded the surrounding nations in wickedness.
  - B. She did not even come up to the ordinances of the nations around about her.
5. ...Behold, I, even I, am against thee... (verse 8)
  - A. As Judah made alliances with the world she was making an enemy – GOD!
6. ...and will execute judgments in the midst of thee... (verse 8)
  - A. As their abominations were unprecedented, so would be their punishment.
  - B. As Judah rebelled before the nations, so she would be punished before them.
7. And I will do in thee that which I have not done... (verse 9)
  - A. The degree of sin demanded a similar degree of punishment.
  - B. This verse should be seen as proverbial instead of literal.
    1. This is so due to what we see in Matthew 24:21 concerning the fall of Jerusalem in AD 70 while the events seen here happened in 586 B.C.
    2. Both statements cannot be true and since we know what happened in AD 70 this settles which is literal and which is symbolical.
8. ...the fathers shall eat the sons in the midst of thee... (verse 10)
  - A. The cannibalism is described as a judgment by God – 2 Kings 6:28, 29; Jere. 19:9; Lam. 2:20; 4:10.
9. ...as I live... (verse 11)
  - A. A solemn oath.
    1. Appears fourteen times in Ezekiel, which is more than any other book of prophecy.
10. A third part... (verse 12)
  - A. Explanation of verse two - 2 Kings 25:1-21; 2 Chron. 36:17-21; Jere. 39:1-18.

11. ...shall mine anger be accomplished... (verse 13)
  - A. God's righteous anger is quieted when His work is done.
12. ...they shall know that I the Lord have spoken... (verse 13)
  - A. Judah had not been listening.
    1. Now He gets their attention – Heb. 10:31; 12:29.
13. ...an instruction... (verse 15)
  - A. Judah and Jerusalem will serve as a warning to the nations that are near.
  - B. The lesson is, if this is how God deals with His people and their sin, how much more severely will He deal with the sin of other nations?
    1. Take a look at Lamentations 2:15, 16 to see the fulfillment of these verses.
14. ...I the Lord have spoken *it*. (verse 15)
  - A. Reminded the people that the coming judgment was of divine origin.
15. ...evil arrows of famine... (verse 16)
  - A. Punishment – 1 Kings 9:6-9.
16. ...evil beasts... (verse 17)
  - A. See Jeremiah 15:2 and Isaiah 13:20-22.
  - B. Also, recall that when Assyria deported Northern Israel, it was necessary to send a priest to the people as a protection against the wild beasts – 2 Kings 17:27.

## **EZEKIEL CHAPTER SIX:**

Verses 1-7

1. ...set thy face toward the mountains and prophesy against them... (verse 2)
  - A. Being in Babylon Ezekiel was instructed to turn to the west and prophesy.
  - B. This was a way of dramatizing the end of false worship.
    1. The setting the face against something was a gesture symbolic of judgment – Ezek. 13:17; 21:2, 7; 25:2; 28:21; 29:2; 35:2; 38:2.
  - C. The phrase “mountains of Israel” is found sixteen times in Ezekiel and once in the singular form in Joshua 11:16.
  - D. Here the mountains were to receive the message of judgment while later they would be the recipients of a message of blessing – Ezek. 36:1-5.
  - E. The reason for this statement is seen in the fact that the mountains were centers of idolatrous worship – Ezek. 6:13; 18:6, 11, 12; 22:9.
    1. In the hills and groves one easily found shrines that had been dedicated to the Canaanite deities.
  - F. It appears that Judah had tried to put together a combination of the elements of Canaanite worship and the worship to the Lord.
2. ...high places. (verse 3)
  - A. The usual designation of idolatrous centers of worship – Lev. 26:30-33; Num. 22:41; Isa. 65:7; Jere. 3:6.
    1. These places were the common places where the worship of Baal was conducted – Jere. 2:3.
    2. Also, they were the common places where child-sacrifices were conducted – Isa. 57:5.
  - B. The high places consisted of four elements:

1. An altar for offering sacrifices.
  2. A wooden pole to represent the female goddess of fertility Asherah.
  3. At least one stone pillar to represent the male deity Baal.
  4. A smaller incense altar with a tent used for the purpose of eating sacrificial meals practicing “sacred” prostitution, and storage – 1 Kings 14:24; 2 Kings 21:3; Isa. 57:3-12.
- C. Note chapter 36:4 where the words of verse three are used to describe the devastation of Israel’s pagan shrines.
3. ...your slain *men* before your idols. (verse 4)
    - A. Those who were slain were not even buried – Micah 6:2; Jere. 8:1-3.
    - B. The presence of the dead bodies was for two purposes.
      1. The idols were defiled.
      2. It clearly showed the helplessness of the idols against the Lord.
  4. ...before their idols... (verse 5)
    - A. God was going to lay a “carpet” of dead worshippers around the idols they worshipped.
    - B. By the way, the word “idols” used here was a derogatory term and meant something like “dung heaps.”
  5. ...*ye* shall know that I *am* the Lord. (verse 7)
    - A. This phrase is found in twenty-two verses in Ezekiel.
    - B. They were going to learn that Jehovah is God and the He is not going to accept adulterated worship.
      1. From this we learn that Josiah’s reform measures that he initiated in 622 BC failed.
      2. After the death of Josiah the people simply reverted to their previous practice of idol worship.
  - C. All of these events reaffirmed the sovereignty of God.
    1. This seems to not be an easy task.
      - A. Pharaoh – ten plagues.
      - B. Israel had many more lessons than Egypt, but did not learn.

#### Verses 8-14

1. Yet will I leave a remnant... (verse 8)
  - A. Since this message came prior to the destruction of Jerusalem in 586 B.C., it was a message of hope.
2. ...remember me... (verse 9)
  - A. How could they forget?
  - B. But more than just remembrance.
    1. There is a new openness to God seen here.
3. ...broken with their whorish heart... (verse 9)
  - A. Their spiritual adulteries brought about a heaviness of heart for God.
4. And they shall know... (verse 10)
  - A. A prediction that the remnant would at some time in the future turn from their idolatry and return to the Lord.
5. ...Smite with thy hand and stamp with they foot... (verse 11)
  - A. Here an announcement of the coming famine, pestilence and sword.
7. ...and say, Alas... (verse 11)

- A. Two ideas here.
  - 1. An expression of joy that the evils will be wiped away.
  - 2. Sorrow and heartache brought on by the pending judgment.
- 8. ...thus will I accomplish my fury... (verse 12)
  - A. Justice is being meted out here.
- 9. ...Diblah... (verse 14)
  - A. This has not been identified.
    - 1. May refer to Riblah where Nebuchadnezzar captured Zedekiah and blinded his eyes - 2 Kings 25:5, 7; Jere. 39:6, 7; 52:8-11, 26, 27.
  - B. The point of this statement is more important than the location of Diblah.
    - 1. God is saying, "I will destroy Israel from one end of the country to the other."

## **EZEKIEL CHAPTER SEVEN:**

Verses 1-15

- 1. ....An end, the end... (verse 2)
  - A. Ezekiel announced that the end has come.
    - 1. An example of prophetic past tense, which proclaimed the absolute certainty of the end.
    - 2. Although it had not happened, so far as the prophecy was concerned it was as if it had.
  - B. This spoke of the pending judgment that came when Nebuchadnezzar destroyed Jerusalem in 586 B.C.
  - C. If Ezekiel received this vision in 593 B.C., then the fall of Jerusalem was only a few years away.
- 2. ...four corners of the land. (verse 2)
  - A. Some see this in reference to the final judgment upon the entire earth.
    - 1. However, it seems better to view this from the perspective that no city was going to be spared.
    - 2. Could either be speaking of the siege of Jerusalem or the nation of Israel.
    - 3. Seems that the end of Jerusalem was expanded to encompass the end of Judah.
- 3. ...recompense upon thee... (verse 3)
  - A. What was going to come upon them was due to their actions.
- 4. ...An evil, an only evil... (verse 5)
  - A. This is an unprecedented disaster.
  - B. This judgment of God was going to be sufficient.
    - 1. They had already seen a deportation in 606 BC and another in 597 BC.
    - 2. However, the name of Nebuchadnezzar would be remembered forever.
    - 3. The year 586 B.C. would be not soon forgotten.
- 5. ...the Lord that smitteth. (verse 9)
  - A. Jehovah-makkeh – Jehovah will destroy.
- 6. ...the rod is gone forth... (verse 10)
  - A. The judgment is imminent.
  - B. Babylonia is going to be used by God to bring this judgment as the rod of His anger.
- 7. ...pride hath budded. (verse 11)

- A. Either speaking of Babylon or Israel.
- 8. ...let not the buyer rejoice... (verse 12)
  - A. Material things were going to be of no value.
  - B. Remember that Jeremiah bought land as a token of his faith that God would restore them to the land – Jere. 32:6-12.
- 9. They have blown the trumpet... (verse 14)
  - A. The announcement of destruction.
- 10. ...but none goeth to the battle... (verse 14)
  - A. The populace was paralyzed due to the terror they felt.
- 11. The sword *is* without... (verse 15)
  - A. On the outside waited the sword.
  - B. On the inside was the pestilence and famine.
  - C. The end was the same – death.

#### Verses 16-22

- 1. ...like doves... (verse 16)
  - A. The few who managed to escape to the mountains would mourn, but they would not have the power to fight.
- 2. ...gird *themselves* with sackcloth... (verse 18)
  - A. Sackcloth was a rough, itchy cloth made of goat hair.
  - B. Wearing it was a symbol of grief and sorrow – Gen. 37:34; 1 Kings 20:32; Isa. 37:1.
  - C. However, these signs were not necessarily signs of true repentance.
    - 1. Rather, it seems they mourned over the destruction, famine and plague.
    - 2. Their sorrow was related to having to cope with the events they were facing rather than for what they had done to bring on this judgment.
- 3. They shall cast their silver in the streets... (verse 19)
  - A. Their finances were of no value.
    - 1. Clearly a sobering reality for such a materialistic people.
- 4. ...stumblingblock of their iniquity. (verse 19)
  - A. Go back to chapter 3:20.
  - B. The gold and silver that they used to make images for their idol worship is here connected to their sin and its consequences.
- 5. ...beauty of his ornament... (verse 20)
  - A. The temple in Jerusalem.
- 6. ...but they made the images of their abominations... (verse 20)
  - A. Ezekiel was pointing out the elements of the sins of the people to prove to them that they deserved what was coming upon them.
  - B. The use of their silver for idols now comes back to haunt them.
- 7. And I will give it into the hands of the strangers... (verse 21)
  - A. The temple was destroyed by Nebuchadnezzar and the gold and silver vessels were taken to Babylon where they were profaned in the temple of pagan gods.
  - B. The same objects were used by Belshazzar as objects of pagan worship and to ridicule them and God.
- 8. My face will I turn also from them... (verse 22)
  - A. Rejection.



#### Verses 23-27

1. Make a chain... (verse 23)
  - A. The chain was ready to take them into captivity – 1 Kings 6:21; Isa. 40:19.
2. ...I will bring the worst of the heathen... (verse 24)
  - A. Because Babylon made no effort to know God it was pictured this way.
3. ...they shall seek peace... (verse 25)
  - A. Probably in reference to Israel's attempt to seek favorable terms of surrender to Nebuchadnezzar.
    1. However, he sought total ruin and destruction of the city.
4. ...then shall they seek a vision... (verse 26)
  - A. It seems that all avenues of spiritual help were closed.
5. The king shall mourn... (verse 27)
  - A. Even the "royal family" would mourn, as they had no one to turn to for help.

#### **EZEKIEL CHAPTER EIGHT:**

##### Verses 1-4

1. ...in the sixth year, in the sixth month... (verse 1)
  - A. This vision occurs some fourteen months after the vision of chapter one.
    1. This is approximately 420 days.
    2. The date would be August to September 592 B.C.
      - A. Which would have been four and a half years before the siege was to begin.
2. ...the elders of Judah sat before me... (verse 1)
  - A. The exiled Judean elders had come to Ezekiel's house for consultation or to receive another message from the Lord.
3. ...and lo a likeness as the appearance of fire... (verse 2)
  - A. A human figure.
    1. Some say a theophany.
  - B. In this we also see an appearance of the glory of God, thus the Shekinah of God.
4. ...and the spirit lifted me up... (verse 3)
  - A. Ezekiel remained bodily in Chaldea – Ezek. 11:24.
5. ...door of the inner gate... (verse 3)
  - A. Brought to the temple and placed before the gateway into the inner court.
6. ...toward the north... (verse 3)
  - A. There seems to be stress put on this point and it may be pointing to the fact that the problems that were present in Jerusalem had come from the countries north of the city.
  - B. Also, the Babylonian army would attack from the north.
7. ...where was the seat of the image of jealousy... (verse 3)
  - A. Although the description is not clear concerning this image, it is easy to see that whatever is in mind here had clearly provoked God to jealousy.
    1. Some commentators claim this was Asherah, the Canaanite goddess set up by Manasseh – 2 Kings 21:3-7.
      - A. But this can't be proven.
    2. It is not necessary to know exactly what image is seen here, as any image that took away Judah's worship from God would have caused Him to react – Ex. 20:3-5; 34:14;

Deut. 4:24; 5:9.

8. ...the glory of the God of Israel was there... (verse 4)
  - A. God was still allowing the image of His glory to appear even in the face of all that was going on.
    1. This may be indicating that God is staying with His people until they totally reject Him.

Verses 5-12

1. ...gate of the altar... (verse 5)
  - A. Called this because the sacrificial animals were slaughtered there – Lev. 1:11.
2. ...even the great abominations... (verse 6)
  - A. It seems that whatever this image was it blocked the way into the temple.
    1. Manasseh had put a wooden image of Asherah in the house of the Lord.
      - A. At a later date he removed it – 2 Chron. 33:15.
      - B. But, it seems, it reappeared since Josiah had it removed and burned – 2 Kings 23:6.
    2. It may well have been that one of the successors of Josiah had another made and set it at the opening of the northern gate.
3. ...that I should go far off from my sanctuary... (verse 6)
  - A. God's response was that the actions of the people were driving Him from the temple.
4. ...a hole in the wall... (verse 7)
  - A. A hole that allowed Ezekiel to view what was happening inside.
5. ...dig now in the wall... (verse 8)
  - A. It looks as if the way into the temple had been blocked and Ezekiel was being instructed to remove the blockage.
  - B. Some have suggested that the blockage was purposely placed there to keep the Babylonians from seeing the Israelites as they worshipped the Egyptians gods.
    1. If this is true, then they were doing so in hopes that these gods would protect them from the Babylonians.
      - A. It is known that Judah sought alliances with Egypt.
6. ...and behold every form of creeping things... (verse 10)
  - A. Here were pictures of Babylonian, Canaanite and Egyptian deities.
7. ...seventy men... (verse 11)
  - A. Not the Sanhedrin as it was not around yet.
  - B. More than likely a representative number indicating the entirety of Judah – Ex. 24:1; Num. 11:16.
    1. Remember – the number seven is the representative of perfection while the number ten is the number of completeness.
  - C. Points out that the majority of those left behind were now worshipping false gods.
8. ...Jaazaniah the son of Shaphan... (verse 11)
  - A. He illustrates the depth to which they had fallen.
    1. Jaazaniah was the son of Shaphan who read the book of the law to Josiah – 2 Kings 22:8-11.
    2. Shaphan was more than likely Josiah's secretary-of-state – 2 Kings 22:3.
    3. Another of Shaphan's sons was Ahikam, who was a supporter of Jeremiah – Jere.

26:24.

2. This clearly indicates the extent of the decline.
9. ...every man with his censer in his hand... (verse 11)
  - A. This was a part of the work of the high priests, not the elders.
10. ...hast thou seen what the ancients of the house of Israel do in the dark... (verse 12)
  - A. Literally, hidden in the secret places.
    1. Whoops, they forgot, there are no secret places hidden from God – Jere. 23:24.

Verses 13-18

1. ...shall see greater abominations... (verse 13)
  - A. If things were not bad enough, they were going to get worse.
2. ...women weeping for Tammuz. (verse 14)
  - A. Tammuz was the Babylonian deity of vegetation and new life who, according to mythology, was slain by a wild boar (the symbol of winter) during the month of June, and became god of the underworld where he descended following his death.
    1. This resulted in the vegetation to die during the summer and winter months.
    2. Following his death his wife Ishtar descended into the underworld to deliver him from death.
      - A. Ishtar is also identified with Achtar, Aphrodite, Astarte, Inanna, and Innin, among many other mythological names.
        1. Certain mythological stories claim he was also her son and brother.
      - B. There is conflict on when she went into the underworld as to whether she was able to retrieve him or not.
        1. Cultic mythology claims she found him and brought him back to life.
        2. Others claim, though, that her efforts failed and she returned to live in the world alone.
          - A. This view is the basis for the mourning in the text under consideration.
      - B. The mourning here was a desire to return to the time of earthly abundance.
        1. When spring returned it was viewed as the return of Tammuz.
      - C. Associated with the cultic actions were the mourning rituals and licentious sexual fertility acts.
      - D. Following the exile, the fourth month of the Hebrew calendar was called Tammuz.
  3. ...greater abominations than these. (verse 15)
    - A. Before we have seen immorality associated with idolatry, but it is going to get worse.
  4. ...about five and twenty men... (verse 16)
    - A. It can be assumed that these were priests as only priests were allowed in the area of the inner court – 2 Chron. 24:7-18; Isa. 43:28.
      1. Add to them the high priest and you have twenty-five.
  5. ...with their backs toward the temple of the LORD... (verse 16)
    - A. If the above assumption is correct then you have the reason for why this was a greater abomination.
      1. The priests were facing east toward the rising sun.
        - A. The point here is that the temple was set in such an east-western direction that it lended itself to solar worship.
          1. This is seen when Josiah had to destroy horses and chariots dedicated to the

sun – 2 Kings 23:5, 11.

2. Hezekiah also faced a similar problem – 2 Chron. 29:6, 7.

2. Their turning their backs against God was in violation of the law – Deut. 4:19; Jere. 32:33.

2. What we end up seeing is that the temple was being used for pagan worship, which God saw as being a greater abomination.

B. There is also seen in this the sense that these men were turning their backs to God.

6. ...put the branch to their nose. (verse 17)

A. Obscure, perhaps relative to some sort of a pagan ritual.

1. Some have suggested it may be relative to an Assyrian act of reverence and worship.

2. Others relate it to the Persian ritual of Avesta, where the men, while they prayed, held a bouquet in their left hand while the priest held a veil against their mouth.

A. This was done to prevent the rays of the sun being polluted by human breath.

B. Whatever it was, the point is, they had gone too far!

## **EZEKIEL CHAPTER NINE:**

Verses 1-7

1. ...every man with his destroying weapon in his hand. (verse 1)

A. Nearly the same word in the Hebrew as the one translated “war-club” in Jeremiah 51:20.

1. These are weapons of slaughter.

2. ...six men came from the way of the higher gate... (verse 2)

A. Angels coming to assist in the execution of judgment – Gen. 19:1

B. They are coming from the north, the same way that Babylon would come.

3. ...one man among them was clothed with linen... (verse 2)

A. This is an additional “man.”

1. Most believe this to be another pre-incarnate appearance of Jesus.

2. We can compare “Him” to the Angel of Jehovah.

B. Being clothed in linen suggests several things:

1. The purity and holiness of God.

2. Priestly garment, indicating a priest.

4. ...writer’s inkhorn... (verse 2)

A. A writing case complete with a pen, inkhorn, and a wax-writing tablet.

5. ...brazen altar. (verse 2)

A. This was the altar of burnt offerings – Ex. 27:1-8.

6. ...the glory of the God of Israel was gone up from the cherub... (verse 3)

A. The cherubim were in the holy of holies.

B. This movement seems to be the preliminary movement before the final departure of the Lord from the temple, as will be seen in Ezekiel 11:23.

1. This was the glory that Ezekiel saw in Ezekiel 8:4, but it was now departing.

7. ...to the threshold of the house... (verse 3)

A. To the door, on the way out.

8. And the Lord said... (verse 4)

A. If we had any questions on who this was they are answered here, aren’t they?

9. ...set a mark... (verse 4)

- A. These were the righteous remnant who grieved over the condition of Jerusalem.
    - 1. This shows that not everyone apostatized.
  - B. This “mark” was the Hebrew letter “tau,” which is the last letter in the Hebrew alphabet.
  - C. It is good to note what the mark signified.
    - 1. It was not a guarantee of freedom from death.
      - A. We see later that the righteous was imprisoned and many faced death – Ezek. 21:3, 4.
    - 2. The purpose of the mark was to deliver the righteous from judgment.
      - A. At the time of the flood of Noah God sent judgment on the “world of the ungodly” (2 Pet. 2:5); yet infants and children perished.
      - B. When the final judgment comes, won’t there be infants living who will perish?
    - 3. We must understand that not all suffering is punishment.
  - 10. ...begin at the ancient men... (verse 6)
    - A. These are the elders who had become sun-worshipping priests.
  - 11. ...Defile the house.... (verse 7)
    - A. Note – the house, not My house.
    - B. When the people were slaughtered in the temple it would result in the defilement of the holy place with the dead bodies.
- Verses 8-11
- 1. ...wilt thou destroy all the residue of Israel... (verse 8)
    - A. Ezekiel clearly had no pleasure in the death of the wicked.
      - 1. Later, God expresses His lack of pleasure in the death of the wicked - Ezek. 18:23.
    - B. Because of this he issues a desperate plea.
  - 2. ...The Lord hath forsaken the earth... (verse 9)
    - A. Judah was blaming their plight on God.
  - 3. ...I have done as thou had commanded me. (verse 11)
    - A. Regardless of the fierceness of the judgment of the Lord there is always mercy.

## **EZEKIEL CHAPTER TEN:**

Verses 1-7

- 1. ...firmament that was above the head of the cherubims... (verse 1)
  - A. We are, for the first time, told that the “living creatures” of chapter 1:5-14; 10:8-15 are cherubims.
  - B. The chariot-throne that we have seen before.
- 2. ...sapphire stone... (verse 1)
  - A. The color blue is often used to express royalty or heavenly purity.
- 3. ...the likeness of a man. (verse 1)
  - A. Another appearance of a theophany.
- 4. ...fill thine hand with coals of fire...and scatter *them* over the city... (verse 2)
  - A. Symbol pointing to the idea that Jerusalem might be burned.
- 5. ...the cherubims stood... (verse 3)
  - A. They are watching due to their interest in the vindication of the glory of the Lord.
- 6. ...the cloud filled the inner court. (verse 3)
  - A. God often appears in the clouds.

- B. In this we see the glory of God.
- 7. Then the glory of the Lord went up from the cherub... (verse 4)
  - A. God moves as He waits the entering of the One dressed in linen.
- 8. And the sound of the cherubims wings... (verse 5)
  - A. This emphasizes the awesomeness of the cherubim who will be the executors of judgment.
- 9. ...as the voice of the Almighty God... (verse 5)
  - A. El Shaddai – Ex. 6:3.
    - 1. This is the name of God who is ruling over all, while Jehovah expresses His covenant relationship.
  - B. Here the power of God is seen as He prepares to depart the Temple.
- 10. ...and put *it* into the hands of *him that was* clothed with linen... (verse 7)
  - A. He receives the coals and departs to begin the execution of judgment.
  - B. Although there is no indication of the actual use of fire that means nothing.

#### Verses 8-14

- 1. ...the form of a man's hand... (verse 8)
  - A. Points to the involvement of human agency in judgment.
    - 1. Here are the fires that destroyed Jerusalem when Nebuchadnezzar and the Babylonian army burned the city in 586 B.C. – 2 Kings 25:8-10.
- 2. ...behold the four wheels... (verse 9)
  - A. A return to the description of the chariot-throne already seen in chapter 1:15-18.
  - B. The movement here is a part of the judgment of God.
  - C. Probably the purpose of the repetition is for emphasis.
- 3. ...full of eyes... (verse 12)
  - A. Reference to the all knowing and all seeing God.
- 4. ...O wheel. (verse 13)
  - A. Better seen as chariot from the Hebrew “gilgal.”
- 5. ...four faces... (verse 14)
  - A. Here we see a substitution of one of the faces.
    - 1. Why the change?
      - A. Nothing is said to give any good exact reason.
    - 2. However, note verse 22 where Ezekiel says that the faces were the same as the ones he saw by the river Chebar.
      - 1. It could be that Ezekiel is now realizing that what he is actually looking at was cherubims.

#### Verses 15-22

- 1. This is the living creature that I saw... (verse 15)
  - A. God.
- 2. Then the glory of the Lord departed... (verse 18)
  - A. God mounted the chariot-throne for His departure from Jerusalem.
  - B. Although God's presence had departed the temple, it was not departing the area until later – Ezek. 11:22, 23.
- 3. ...cherubims... (verse 18)
  - A. The cherubim lead the way out of the temple.

- B. This shows that the cherubim are the chariot of God.
  - 1. See also 1 Chron. 28:18; Psa. 18:10.
- 4. ...east gate... (verse 19)
  - A. This gate was the departure gate that lead to the Mount Olives.
    - 1. This shows that not only was God removing His glory from the temple, but also from the city.
  - B. Later, we will see the glory of the Lord return through the east gate.
- 5. ...that I saw under the God of Israel... (verse 20)
  - A. Ezekiel now understands what he had seen in chapter one when God withdraws Himself from His house.
    - 1. The glory of God had left the Holy of Holies.
      - A. It appeared in the court.
      - B. Was enthroned in the living creatures.
      - C. And now leaves with the living creatures.
  - B. We see clearly that the living creatures are indeed the cherubim in the midst of whom the Lord dwelled.

## **EZEKIEL CHAPTER ELEVEN:**

Verses 1-12

- 1. ...five and twenty men... (verse 1)
  - A. Perhaps the same as in chapter 8:16, but perhaps not.
    - 1. There they were representatives of the priests while here they are representatives of the princes.
  - B. They appear to be civil and government leaders who are clearly rebellious.
- 2. ...whom I saw Jaazaniah... (verse 1)
  - A. Not the same Jaazaniah of chapter 8:11 as their fathers were different.
  - B. The name Jaazaniah meant – “God hearkens.”
- 3. ...Azur... (verse 1)
  - A. His name meant “Helper” or “The Helper.”
- 4. ...Pelatiah... (verse 1)
  - A. His name meant “God rescues, Jehovah delivers, Jehovah sets free.”
- 5. ...Benaiah... (verse 1)
  - A. His name meant “God builds” or “Is intelligent.”
  - B. Note the contrast between the meanings of these names and the wickedness of their advice.
  - C. Later archeological finds in Jerusalem have unearthed over 250 clay seals which had been used on official documents from the period of time prior to the destruction of Jerusalem.
    - 1. The names of Jaazaniah and Pelatiah both appeared, along with the name of Jeremiah and Baruch, his scribe.
- 6. ...*It is not near; let us build houses...* (verse 3)
  - A. Their advice was to encourage the people to disregard what Jeremiah and others were speaking in regard to submission to the Babylonians - Jere. 29:4-7.
    - 1. Later, in chapter 17, we see where Zedekiah was condemned for failing to remain

submissive to Nebuchadnezzar.

- B. They, in essence, were saying that good times were ahead and that they would not be taken captive.
  - 1. Also, it seems they were suggesting that those already in captivity would be returned – Jere. 14:14, 15; 28:1-11.
- 7. ...this *city is* the caldron, and we *be* the flesh. (verse 3)
  - A. This was a popular proverb, which suggested that they would be protected from any calamity.
    - 1. The advice was we are the meat, which is protected from the fire by the pot.
  - B. Those Jews who remained perceived themselves to be the true and only Israel.
    - 1. This, of course, is just the opposite of what was true as we are about to see.
- 8. ...your slain...are the flesh... (verse 7)
  - A. The victims of the false leaders are the true elite of the city.
- 9. ...into the hands of strangers... (verse 9)
  - A. They would be evicted from Jerusalem by the Babylonians who would then drive them to the borders of Israel where they would fall by the sword.
    - 1. This is exactly what happened at Riblah – Jere. 52:24-27.
- 10. Ye shall fall by the sword... (verse 10)
  - A. We see over seventy of the ones captured with the fall of Zedekiah who were judged and executed on the northern border of Israel, by Nebuchadnezzar – 2 Kings 25:18-21; Jere. 52:24-27.
- 11. ...after the manners of the heathen...(verse 12)
  - A. In chapter 5:7 we see where it says that they did not do the things of the nations round about them.
    - 1. This apparent conflict is settled with a consideration of Ezekiel 16:47, where we see they had actually done more corrupt things than their neighboring nations.

#### Verses 13-25

- 1. ...Pelatiah...died... (verse 13)
  - A. It seems that as Ezekiel made this statement Pelatiah dropped over dead.
  - B. What we see in his death is a foretaste of what was about to come upon those who scoffed at God and His word.
- 2. ...Then fell I down upon my face... (verse 13)
  - A. Even though Ezekiel knew what was coming, he was caught up in the emotion of it actually beginning to happen.
- 3. ...Get you far from the Lord: unto us is this land given... (verse 15)
  - A. Those who were left behind had an attitude of disdain and pride.
    - 1. It appears that they believed that those who were in Babylonian captivity deserved what happened to them, but, on the other hand, were too good for anything bad to happen to them.
- 4. ...be to them as a little sanctuary... (verse 16)
  - A. Here is God's response to the claims above.
    - 1. God says He intends to watch over the remnant.
  - B. We see two messages here from Ezekiel.
    - 1. A message of judgment.



2. A message of encouragement to the remnant in captivity.
  - A. This message was a message to both those held captive in Babylon along with those from the Northern Kingdom where Israel had been taken into Assyrian captivity in 722 B.C.
5. ...I will give you the land of Israel. (verse 17)
  - A. This is the first mention of a restoration mentioned in the book.
  - B. The premillennialist sees gold here.
    1. But it is false gold!
  - C. Later, there is a restoration under Zerubbabel in 538 B.C., under Ezra in 458 B.C., and Nehemiah in 444 B.C.
    1. We will see more on this in chapter 34:25-36:38 along with chapters 40-48.
      - A. So let's not get in a hurry.
  - D. One thing to note, though, is that there is the fulfillment clearly seen in the church – Gal. 6:16.
6. And they shall come thither... (verse 18)
  - A. This is not speaking of all the people, only those who have the heart to put away the “detestable things.”
7. ...one heart, and I will put a new spirit within you... (verse 19)
  - A. Take a look at Jeremiah 24:7; 29:13, 14; 31:33, 34.
  - B. Human involvement is clearly seen here – Ezek. 18:30-32.
    1. God is going to take their “stony” heart and make it receptive to His Word.
      - A. This attitude is seen in their return under Zerubbabel – Jere. 31:31-34.
8. And the glory of the Lord went up from the midst of the city... (verse 23)
  - A. The glory of the Lord departs the city and went to Mount Olives, east of the city.
  - B. There is a Jewish tradition that claims that the glory of the Lord remained there for a period of three years pleading for Israel to repent.
    1. Once it was clear it was not going to happen it left.
9. ...took me up, and brought me in a vision...into Chaldea... (verse 24)
  - A. The vision which had begun in chapter 8:1 concludes.
    1. Ezekiel is returned to the captives in Babylon.
    2. He then begins to tell what all had happened.
  - B. There is nothing that suggests that the glory of the Lord went to Babylon, only Ezekiel.

## **EZEKIEL CHAPTER TWELVE:**

Note: Starting in this chapter Ezekiel must deal with the objections that have been raised against his message.

1. Objection # 1 - What he was prophesying was not going to come to pass – chapter twelve.
2. Objection # 2 - It was coming but it was not going to be in their lifetime – chapter twelve.
3. Objection # 3 – Ezekiel was only one prophet with many others prophesying peace and prosperity – chapter thirteen.
4. Objection # 4 – The judgment would only be upon the leaders since they were responsible – chapter fourteen.
5. Objection # 5 – Perhaps judgment was coming so they needed to become “righteous” in

order to cause God to change His plans – chapter fourteen.

6. Objection # 6 – Ezekiel was wrong in believing that God would judge His own people – chapters 15, 16.
7. Objection # 7 – It was really the forefathers who were in the wrong so, therefore, it would be wrong for God to punish them – chapter seventeen.
8. Objection # 8 – There is no reason to repent if judgment is coming – chapter eighteen.
9. Objection # 9 – Zedekiah would defeat Babylon, so there was no problem – chapter nineteen.

Verses 1-9

1. ...which have eyes to see and see not... (verse 2)
  - A. Even though they could see what was going on they willfully refused to do so – Isa. 6:9, 10.
2. ...prepare thee stuff for removing... (verse 3)
  - A. Ezekiel was to get things ready as if for a big trip.
    1. He is getting ready for exile – Jere. 46:19.
  - B. In getting ready he was to do it in such a way to attract as much attention as possible.
3. ...in their sight... (verse 3)
  - A. This was actually done and not just part of the vision.
4. ...go forth at even... (verse 4)
  - A. Points to Zedekiah, who tried to flee during the night – 2 Kings 25:4-7.
5. Dig thou through the wall... (verse 5)
  - A. Representative of an attempt to escape.
  - B. This wall was one of the walls of the house, and not the wall of the city.
    1. More than likely they were living in typical Babylonian style houses built of sun-dried bricks which could be removed with a little effort – verse 7.
  - C. Probably in reference to Zedekiah's attempt to escape Jerusalem – 2 Kings 25:4; Jere. 39:4.
6. ...cover thy face... (verse 6)
  - A. A symbol of the sorrow expressed by the people.
  - B. Also, possibly, a symbol of the blinding of Zedekiah – 2 Kings 25:7.

Verses 10-16

1. ...This burden... (verse 10)
  - A. A heavy oracle in reference to a woeful event.
2. ...the prince in Jerusalem... (verse 10)
  - A. Zedekiah, who is sometimes referred to as the “puppet” king of Nebuchadnezzar.
    1. He sat on the throne in Judah as King - 597-586 B.C.
    2. Note that Ezekiel refers to him as “the prince” instead of the “King.”
      - A. This was because Jehoiachin was the real king and Zedekiah was just the “puppet king.”
  - B. He made an attempt to leave the city at night.
3. ...he shall cover his face... (verse 12)
  - A. Couple ideas here.
    1. May refer to Zedekiah wearing some sort of a disguise, which is the view of the Septuagint.
    2. May refer to the blinding of Zedekiah by those who took him captive at Riblah – 2

King 25:7.

- B. History confirms that Zedekiah knew of this prophecy prior to its actual fulfillment.
  - 1. See Josephus, Antiquities of The Jews, Book Ten, Chapter VII, Kregel Publications, p. 218.
- C. The apparent contradiction between this passage and Jeremiah 24:8, 9 is easily removed.
  - 1. He was taken into Babylon, but due to his blindness he did not “see” it.
  - 2. Zedekiah did see Nebuchadnezzar in Riblah, but he was blinded before they went to Babylon.
- 4. My net also will I spread upon him... (verse 13)
  - A. We see God pictured here as a hunter – Hosea 7:12.
    - 1. This shows that the judgment, even though it would come through Babylon, was of divine origin.
  - B. We could easily say that God was the hunter while Babylon was the net.
- 5. And I will scatter... (verse 14)
  - A. See Josephus, p. 220 where he states “But those friends and captains of Zedekiah who had fled out of the city with him, when they saw their enemies near them, they left him and dispersed themselves, some one way, and some another and everyone resolved to save himself; so the enemies took Zedekiah alive, when he was deserted by all but a few; with his children and his wives, they brought him to the king.”
- 6. But I will leave a few men... (verse 16)
  - A. A few are going to be allowed to escape for the purpose of telling what had happened.
    - 1. This would show that Jerusalem fell as a punishment from God rather than the idea that He was unable to prevent the Babylonian overrun.
  - A. The idea that when catastrophe came it was due to the inability of their god to protect them from it was a common belief among the countries at that time.

Verses 17-20

- 1. ...eat thy bread with quaking, and drink thy water with trembling and carefulness. (verse 18)
  - A. A show of anxiety, fearfulness, and terror illustrating the violence that was about to come upon them.

Verses 21-28

- 1. ...The days are prolonged... (verse 22)
  - A. A proverb mocking the prophecies of Ezekiel and Jeremiah, claiming that their prophecies failed – see Jeremiah 28 and the struggle between him and Hananiah.
- 2. ...there shall be no more any vain vision nor flattering divination... (verse 24)
  - A. There won't be any more delusions.
- 3. ...The vision that he seeth *is* for many days to *come*... (verse 27)
  - A. Here they were suggesting that the time of fulfillment was a ways off.

### **EZEKIEL CHAPTER THIRTEEN:**

Verses 1, 2

- 1. ...the word of the Lord came unto me... (verse 1)
  - A. A familiar statement that takes on a special significance as it shows that Ezekiel is indeed a true prophet of God surrounded by numerous false prophets.

2. ...prophesy against the prophets... (verse 2)
  - A. What is coming relates specifically to the false prophets.
    1. Ezekiel had spoken against the cities of Judah, the priest, and the King.
    2. Now he aims his comments toward the false prophets who have caused so much trouble.
3. ...out of their own hearts... (verse 2)
  - A. The false prophets were not speaking as the oracles of God, but were speaking as their hearts directed them.
    1. Of course we know the problem there – Jere. 17:9; 23:16-22.

#### Verses 3-6

4. ...Woe unto the foolish prophets... (verse 3)
  - A. The idea of judgment because “they follow their own spirit.”
  - B. They are “foolish.”
    1. This is a strong word that covers more than just being stupid.
      - A. Such a one is morally and spiritually bankrupt.
      - B. Often arrogant like Nabal – 1 Samuel 25:3-5, 9, 10, 14, 19, 25, 26, 34-39.
      - C. Often caught up in gross immorality – 2 Sam. 13:13.
      - D. They lean toward atheism – Psa. 14:1.
      - E. They are blasphemous – Psa. 74:18.
5. ...thy prophets are like the foxes... (verse 4)
  - A. Note “thy prophets,” not “My prophets.”
  - B. They undermined the truth and left the people destitute.
6. Ye have not gone up into the gaps... (verse 5)
  - A. True prophets would stand in the gap, these failed to do so – Ezek. 22:30.
7. ...neither made up the hedge... (verse 5)
  - A. In time of war the leaders would either stand in the gap or throw up things that would slow the enemy down.
    1. The “leaders” failed miserably.
8. ...vanity and lying divination... (verse 6)
  - A. The “visions” that came from the false prophets were nothing but lies.
  - B. These “prophets” sought to use superstitious means to obtain the visions.
9. ...they have made others to hope that they would confirm the word. (verse 6)
  - A. They were, in essence, hoping that what they were prophesying would come true.
  - B. In these verses Ezekiel levies six charges against the false prophets.
    1. By their own minds they produced “prophecies.”
    2. Rather than follow the spirit of God they followed their own.
    3. They had seen nothing.
    4. In so far as the people were concerned these “prophets” had done nothing to help them.
    5. They deliberately lied v. 7.
    6. They also mislead the people of God – v. 10.

#### Verses 7-16

1. ...have ye not spoken a lying divination... (verse 7)
  - A. God inquires of them if they had lied in claiming that the “visions” that they saw were

from Him?

- B. Notice that there is no answer.
- 2. ...they shall not be in the assembly of my people... (verse 9)
  - A. The word “assembly” is in reference to a secret council.
  - B. Three punishments here.
    - 1. They would not be in the council of His people.
    - 2. They would not be written in the writing of the house of Israel.
      - A. Possibly a reference to the book of life.
    - 3. They would not enter into the land of Israel.
      - A. They would not be a part of the returning remnant.
- 3. ...they have seduced my people, saying Peace... (verse 10)
  - A. The false prophets had erected a wall around the people of God with false promises of peace.
    - 1. Clearly the root evil of the false prophet – Micah 3:5; Jere. 6:14; 23:17; Zech. 10:2.
  - B. This resulted in the people being lulled into a false sense of security.
- 4. ...untempered *morter*. (verse 10)
  - A. Phrase found only here and in Ezekiel 22:28.
  - B. Refers to a plaster that is no better or stronger than whitewash.
  - C. Their “thus saith the Lord” was nothing more than a whitewashed scheme.
- 5. ...it shall fall...overflowing shower...great hailstones... (verse 11)
  - A. The false prophecies would not hold up under pressure.
- 6. ...so that the foundation thereof shall be discovered... (verse 14)
  - A. God is going to lay bare the false prophecies of the false prophets.
  - B. In this text we end up with the wrong walls, the wrong builders, and the wrong foundation.
    - 1. With that is mind; you can’t expect things to turn out any other way than a disaster!

#### Verses 17-23

- 1. ...the daughters of thy people... (verse 17)
  - A. When one looks at that O.T. they see very few passages which are critical of women – Isa. 3:16-4:1; 32:9-13; Amos 4:1-3.
- 2. ...that sew pillows...make kerchiefs... (verse 18)
  - A. Under consideration would be sorceresses and the things they used for their trade.
  - B. The point to see, though, is that they were giving advice drawn from their evil practices.
    - 1. When they attached the Lord’s name to these actions it resulted in the profaning of His name.
- 3. ...hunt souls... (verse 18)
  - A. A better translation is seen in the ASV – “Will ye hunt the souls of my people...?”
  - B. In carrying out their “profession” they captured the souls of those who heeded their advice or gave into their ways.
- 4. ...will ye pollute me among my people for handfuls of barley and pieces of bread... (verse 19)
  - A. They sold God out for these things.
  - B. They had destroyed the souls of many with their lies – Jere. 6:13-15.
- 5. ...hunt the souls to make *them* fly... (verse 20)

- A. The women ensnared the people but they were about to pay the price for their actions.
- 6. ...I will tear them from your arms... (verse 20)
  - A. Those who had given in to the wiles of these women were going to be set free by God.

## **EZEKIEL CHAPTER FOURTEEN:**

### Verses 1-5

- 1. ...certain of the elders... (verse 1)
  - A. "Elders" of the nation of Israel who were also in exile.
    - 1. The statement seems to refer not just to this group of men but to all of Israel.
- 2. ...sat down before me. (verse 1)
  - A. They sat down as if to seek God's way.
- 3. ...these men have set up their idols in their heart... (verse 2)
  - A. Others had set up literal idols before them; these put them in their hearts.
    - 1. Regardless of how pious these looked, they were still idolaters.
- 4. ...put the stumblingblock... (verse 3)
  - A. Here is their idol – go back and see chapter 3:20.
- 5. ...should I be enquired of at all by them? (verse 3)
  - A. They had no right to ask of God anything due to their having idols in their hearts.
- 6. ...according to the multitude of his idols. (verse 4)
  - A. The judges needed to be judged.
  - B. God's answer to them would be as delusive as the idols they served.

### Verses 6-11

- 1. ...Repent... (verse 6)
  - A. The Hebrew word "shub," meaning "to turn," or "to return"
    - 1. See ASV – "Return ye..."
    - 2. They were to turn away from the evil of idolatry and any other sin they may have been involved in.
- 2. ...I the Lord will answer him by myself: (verse 7)
  - A. The answer that would come, i.e. judgment, would come from God, not some false prophet or even through the words of a false prophet.
- 3. ...I will set my face against them... (verse 8)
  - A. God is going to be against them.
- 4. ...a sign and a proverb... (verse 8)
  - A. People would talk about the disaster that had overtaken him – Ezek. 23:10; Job 17:6; 30:9; Psa. 44:14; Jere. 24:9.
- 5. ...I will cut him off... (verse 8)
  - A. Literally, he will be killed.
  - B. The penalty for their sin is clearly seen in this text.
    - 1. There would be spiritual death.
    - 2. There would be calamity.
    - 3. There would be physical death.
- 6. ...if a prophet be deceived when he hath spoken a thing... (verse 9)
  - A. A prophet may get the "big head" and be deceived into believing that he has special powers due to the number of people who come to him for advice – Mt. 15:14.

7. ...I the Lord have deceived that prophet... (verse 9)
  - A. God has allowed that prophet to be deceived.
    1. We see the judicial deception of these wicked men.
  - B. Compare this to the hardening of the heart of Pharaoh – Ex. 7:13–14:8.
    1. Note also - 1 Samuel 6:6.
  - C. See 1 Kings 22:20-23 concerning God sending a “lying spirit.”

#### Verses 12-14

1. ...trespassing... (verse 13)
  - A. A much stronger word is found in the Hebrew than trespass.
    1. The root of the word used concerns acting treacherously or high treason.
    2. What is under consideration is no “ordinary” sin.
      - A. See Joshua 7:1 in relation to Achan and the devoted thing.
      - B. Also Numbers 5:12 in relation to a wife’s adultery.
        1. Each of these point to the breaking of a solemn contract.
  - B. An “ordinary” sin would not have brought the degree of destruction that was to come upon Jerusalem.
2. Though these three men, Noah, Daniel, and Job were in it... (verse 14)
  - A. It is seen here that the righteous would only be able to save themselves.
    1. Even if men like Noah, Daniel, and Job were in the midst of all of this, Israel would not be spared.
    2. Individual righteousness is important, but at this point it was of no avail.
  - B. It is important to note that Daniel is living during the time of Ezekiel.
    1. Skeptics have attempted to make this Daniel to be the one mentioned in the Ras Shamra tablets, and who lived around 1,400 B.C.
    2. However, there is sufficient evidence to the contrary.

#### Verses 15-23

1. ...noisome beasts to pass through the land... (verse 15)
  - A. A fourfold judgment is mentioned in this overall context.
    1. Famine – v. 13.
    2. Wild beasts – v. 15.
    3. Sword – military invasion – v. 17.
    4. Pestilence – v. 19.
      - A. Jeremiah assembled this list first – Jere. 15:2, 3.
  - B. It was common for such beasts to infest the land – 2 Kings 17:24-26; Jere. 12:5.
2. Though these three men were in it... (verses 16, 17)
  - A. Once again, the need for the nation to repent.
    1. Even the ones considered to be righteous by Israel could not save them.
3. ...they shall deliver neither sons nor daughters... (verses 16, 18, 20)
  - A. Job fits the picture of being unable to deliver sons or daughters.
    1. Daniel did not fit, as he was a eunuch.
    2. Noah did fit, as he saved his family.
4. ...when I send my four sore judgments upon Jerusalem... (verse 21)
  - A. The righteousness of Noah, Daniel, and Job could not save them.
    1. Therefore, the problem is even greater when one sees the real spiritual condition of

Judah.

2. Their spiritual condition demands judgment.
5. ...behold, there shall be left a remnant... (verse 22)
  - A. Not in reference to the righteous remnant.
  - B. Rather, of those to whom judgment was to come there would be allowed a remnant to survive.
    1. This is known by the phrase “and ye shall see their way and their doings.”
  - C. They are being preserved as witnesses to those in exile of how corrupt Israel had become and the need for God’s judgment to come upon them.
6. ...ye shall know that I have not done without cause... (verse 23)
  - A. This showed the righteousness of God in doing what He did.

## **EZEKIEL CHAPTER FIFTEEN:**

Verses 1-8

1. ...What is the vine tree more than any tree... (verse 2)
  - A. The purpose of a good vine was to produce and bear grapes.
    1. There is evidence, though, that this vine is the wild type of no value but for burning.
  - B. The vine was a symbol of Israel – Deut. 32:32, 33; Psa. 80:8-13; Isa. 5:1-7; Jer. 2:21; Hosea 10:1.
    1. A good vine would symbolize blessings, happiness, and prosperity.
    2. If the good vine is under consideration here then Israel, as the vine, was to bear the fruit of righteousness.
      - A. Note - the emphasis is not on the fruit, but the vine.
        1. Perhaps pointing to the idea that Israel wasn’t really any good for producing anything.
    - C. As the tree version (i.e. wild) of the vine its purpose is very limited.
      1. The point is God intended for Israel to bear the fruit of righteousness before the nations, but she failed miserably – Gen. 12:1-3.
  2. ...the fire devoureth both the ends of it... (verse 4)
    - A. Israel had previously been “burned at both ends,” through the Babylonian invasions and deportations of 605 BC and 597 B.C.
      - A. The middle would refer to what was to happen under Zedekiah.
        1. With this in mind they may have reasoned that since they had already been through the wringer before they would not face another invasion.
      - B. In 597 BC the city of Jerusalem was left charred in the days of Jehoiachin.
    3. ...they shall go out from *one* fire, and *another* fire shall devour them... (verse 7)
      - A. Literally, they had gone from one invasion to another.
      - B. At this point in time, so far as God was concerned, she was of no value at all but to be burned.
        1. This happened in 586 B.C. when Jerusalem was burned to the ground.

## **CHAPTER SIXTEEN:**

Verses 1-5

1. ...cause Jerusalem to know her abominations. (verse 2)



- A. It seems that Israel was unconvinced of the parable given in chapter fifteen.
- 2. ...Thy birth and they nativity *is* of the land of Canaan... (verse 3)
  - A. A repudiation of an Abrahamic relationship.
- 3. ...thy father was an Amorite, and thy mother an Hittite. (verse 3)
  - A. Refers to those that dwelled in Canaan before Israel dwelt there – Jos. 1:4; Amos 2:10.
    - 1. The Amorites were nomadic western Semitic people who lived east of the Jordan River and south of the Dead Sea.
      - A. They were a very immoral people, who worshipped Baal and Asherah – the male and female gods of fertility.
      - B. They were referred to as beasts by other nations.
    - 2. The Hittites were a kingdom of Asia Minor, which spread from modern Turkey to Iraq.
      - A. They had a pantheon dedicated to a thousand gods.
        - 1. Pantheon - from Latin Pantheon, from Greek pantheon temple of all the gods, from neuter of pantheios of all gods, from pan- + theos god.
          - A. A temple dedicated to all the gods.
    - B. Reference to the idea that they were spiritual descendants of the Amorites and Hittites.
      - 1. The wives of Esau were Hittites – Gen. 26:34, 35.
      - 2. Remember, Israel was of Aramean decent so this could not refer to their actual heritage– Deut. 26:5.
    - C This is clearly a taunt inferring the nation's depravity, picturing them as though they were of heathen heritage.
      - 1. This was due to their idolatrous actions – Deut. 20:17.
- 4. ...thy navel was not cut..." (verse 4)
  - A. A symbol suggesting that Israel was an unwanted child at birth.
- 5. ...cast out in the open field... (verse 5)
  - A. When God decided to take Israel as His Chosen people they were as a neglected child left to die.
    - 1. Had God not have taken her she would have vanished off the earth.
    - 2. Reference to Israel's time in Egyptian bondage – Exodus 1-12.

#### Verses 6-14

- 1. ...Live... (verse 6)
  - A. When Israel would have vanished God took her in and provided for her.
- 2. ...thou are come to excellent ornaments... (verse 7)
  - A. Reference to the external beauty of Israel – Lam. 2:15.
- 3. ...thy breasts are fashioned, and thine hair is grown... (verse 7)
  - A. The words used here are quite graphic.
  - B. Descriptive of the growth of Israel.
    - 1. Israel had grown from childhood to being a young woman.
    - 2. When God began to bless Israel she grew – Ex. 1:7, 12.
      - A. She came into Egypt with seventy- five people, and 430 years later she had grown to over two million people – Acts 7:14; Ex. 12:37, 38.
- 4. ...whereas thou *wast* naked... (verse 7)
  - A. Again, reference to the sojourn of Israel in Egypt.

5. ...I spread my skirt over thee... (verse 8)
  - A. A symbol of marriage – Ruth 3:8.
    1. Refers to the covenant made between God and Israel – Ex. 19:5.
  - B. Israel became the “wife” of God – Jere. 2:2; 3:1; Hosea 2:2-23.
6. ...washed away thy blood... (verse 9)
  - A. Part of the ceremonial activities in preparation for marriage – Ruth 3:3; Est. 2:12.
7. ...brodered work...badgers shoes (verse 10)
  - A. Israel was blessed by God.
    1. The brodered work refers to the attire of a queen while the badger shoes refer to such shoes worn during festival occasion by the Jews.
  - B. All of this could refer to the time of David and Solomon.

#### Verse 15-22

1. ...thou didst trust in thine own beauty... (verse 15)
  - A. Here is where the problems begin.
    1. Instead of trusting in God they trusted in themselves, which they had been warned against – Deut. 6:10-12.
2. ...playest the harlot... (verse 15)
  - A. Reference to their having sought alliance with the foreign nations, along with practicing the customs and religion of these nations.
    1. Solomon’s seven hundred wives and three hundred concubines all represented such alliances – 1 Kings 11:1-3.
    2. Israel sought an alliance with Egypt – verse 26; 2 Kings 17:4.
    3. Later, she entered into alliance with Assyria – verse 28; 2 Kings 15:19, 20; 16:7-9.
    4. Finally, she entered into alliance with Babylon – verse 29; Ezek. 23:14-17; 2 Kings 24.
3. ...high places... (verse 16)
  - A. Canaanite centers of worship.
    1. A tree or pole in the ground was called Asherah, and represented the female goddess of fertility – Isa. 17:8; 27:9; Micah 5:14.
    2. The area also had pillars made of stone called “messeba,” depicting a male deity – 2 Kings 3:2.
  - B. These locations were centers of immorality since the worship involved temple prostitution similar to that of Baal and Asherah – 1 Kings 14:24; 2 Kings 21:3; Isa. 57:3-12; Jere. 2:20, 23; 7:31, 32; Hosea 4:13.
4. ...thou hast taken thy sons and thy daughters... (verse 20)
  - A. Human sacrifice (infanticide) of children to Molech – Lev. 18:21; Jere. 32:35.
5. ...in all thy abominations... (verse 22)
  - A. We see the depth of the perversion of Israel.
    1. This chapter was reserved for study only by the most mature Jewish student.
6. ...made thee an high place in every street... (verse 24)
  - A. Israel became very militant in her actions.
    1. She did not wait for the abominations to come to her.
      - A. Instead, she went out as a prostitute seeking customers – Jere. 3:2.
  - B. Such places of prostitution were common in the “high places” of Judah.

7. ...hast opened they feet to every one that passed by... (verse 25)
  - A. See Jeremiah 27:1-4 where Zedekiah attempted to form alliances with Ammon, Edom, Moab, Sidon, and Tyre.
8. ...which are ashamed of thy lewd way. (verse 27)
  - A. This clearly shows how bad they had become.
    1. Although they were not ashamed, others about them were – Jere. 6:15.
9. ...with the Assyrians... (verse 28)
  - A. Ahaz sought such - 2 Kings 15:19, 20.
10. ...unto Chaldea... (verse 29)
  - A. Hezekiah sought such – 2 Kings 20:12-19.
11. But as a wife that committeth adultery... (verse 32)
  - A. Not only an unfaithful wife, but also a disgrace to prostitutes.
12. ...but thou givest they gifts... (verse 33)
  - A. She was paying her “lovers,” instead of them paying her.

#### Verses 35-43

1. ...gather them round about against thee... (verse 37)
  - A. The nations that Israel committed spiritual adultery with would judge her.
2. ...I will give thee blood in fury and jealousy. (verse 38)
  - A. These nations would bring death against the unfaithful wife as a husband would bring such to his unfaithful spouse – Lev. 20:2,10; Deut. 21:21; 22:21.
3. They shall also bring up a company against thee... (verse 40)
  - A. Proper punishment against an adulteress was brought about by the congregation or the men of the city – Num. 15:36; Lev. 20:2.
  - B. Stoning was common, but other means such as the burning and sword was done also – Lev. 20:14; 21:9; Deut. 13:10.
4. So I will make my fury toward thee to rest... (verse 42)
  - A. God’s “anger” will be satisfied.

#### Verses 44-59

1. ...As *is* the mother, so *is* her daughter. (verse 44)
  - A. We now begin to see a comparison of Judah, Samaria, and Sodom.
    1. All three were daughters of their Hittite mother and Amorite father.
    2. They followed the perverse religious practices of the Hittites.
2. ...*art* the sister of thy sisters... (verse 45)
  - A. Judah was sister to Samaria to her north and Sodom to her south.
3. ...thou wast corrupted more than they... (verse 47)
  - A. Judah was worse than Samaria and Sodom.
    1. The picture here is that Samaria and Sodom looked righteous in comparison to Judah v. 52.
    - B. Samaria had taken over as the most unrighteous, but now Judah has taken over.
4. ...pride... (verse 49)
  - A. Pride had lead to the downfall of Sodom – Gen. 13:10; 18:21.
    1. When we preach on the sin of Sodom, what do we preach on?
5. When I will bring again their captivity... (verse 53)
  - A. Some would have us to believe that this is predictive of Judah and Sodom rising again.

1. However, see Jude 7 and Ezek. 37:22.
- B. Keep in mind Sodom was never in physical captivity.
  1. The point here is they would be rescued from their captivity to sin.
- C. Also, bear in mind that this is an allegory.
  1. We could say that God is simply saying that if Judah is given hope, so must Sodom be given such.
  2. It is kind of like saying, “When the cow jumps over the moon, such and such will happen.”

#### Verses 60-63

1. Nevertheless I will remember my covenant... (verse 60)
  - A. Reference to the Abrahamic covenant – Gen. 12:1-3; Gal. 3:16.
2. ...and I will establish unto thee an everlasting covenant. (verse 60)
  - A. Reference to the new covenant as seen in Jeremiah 31:31-35.

### **EZEKIEL CHAPTER SEVENTEEN:**

#### Verses 1-10

1. ...put forth a riddle... (verse 2)
  - A. Why a riddle?
    1. Why not?
  - B. McGuiggan suggested, “Riddles can often reach a heart to convict it before it realizes what has happened (Cf. the case of David and Nathan). Riddles make **vivid** the truth presented. Riddles, of this sort are easier remembered than a bare abstract truth.” The Book of Ezekiel, Jim McGuiggan, p. 55.
  - C. You may want to look at 2 Kings 24:6-20; 2 Chron. 36:8-16; Jere. 37; 52:1-7 for the historical background of the riddle.
2. ...A great eagle... (verse 3)
  - A. Nebuchadnezzar – verse 12.
    1. By the way, this parable or riddle is stated in verses 1-10; interpreted in verses 11-18; and applied in verses 19-21.
  - B. The word “eagle” is from the Hebrew word “neser,” which meant the griffon vulture.
    1. Several have commented that the vulture better fits Nebuchadnezzar than an eagle.
3. ...came unto Lebanon... (verse 3)
  - A. Represents Israel – Jere. 22:23.
    1. Speaks specifically of Jerusalem – verse 12; Jere. 22:23.
4. ...the highest branch... (verse 3)
  - A. All that was left of Israel, i.e., Judah.
5. ...of the cedar... (verse 3)
  - A. The most prominent family or the royal family.
6. He cropped off the top of his young twigs... (verse 4)
  - A. Represents king Jehoiachin, who was taken captive in 597 B.C. – 2 Kings 24:8-16.
7. ...carried into a land of traffick... (verse 4)
  - A. Babylon – verse 12.
8. ...seed of the land... (verse 5)
  - A. Reference to Zedekiah – verse 13; 2 Kings 24:7.

1. Zedekiah was placed in a position that could result in him prospering.
9. ...set it as a willow tree. (verse 5)
  - A. This became a low spreading vine - verse 6.
  - B. Zedekiah was to rule, but he was not to cause Nebuchadnezzar any problems.
10. ...another great eagle... (verse 7)
  - A. Reference to Egypt under Pharaoh Hophra (588-569 B.C.) – Jere. 44:30.
    1. You might also look at Jeremiah chapters 21, 37, 39, and 52.
11. ...did bend her roots toward him... (verse 7)
  - A. Zedekiah turned to Pharaoh Hophra for help – verse 15; Jere. 37:5-10; 44:30.
12. It was planted in good soil... (verse 8)
  - A. Judah was in good condition and there was no reason for Zedekiah to turn to Egypt for help.
13. ...shall it prosper... (verse 9)
  - A. Zedekiah failed to listen to Jeremiah and turned to Egypt anyway.
    1. Therefore, the willow/vine would pay the price.

#### Verses 11-18

1. ...Know ye not what these *things mean*?... (verse 12)
  - A. Here is the explanation of the riddle.
    1. Nebuchadnezzar would come and take Jehoiachin away with his princes and nobles.
      - A. This would leave Judah with no one to lead them in a rebellion.
2. ...king's seed... (verse 13)
  - A. Zedekiah, uncle of Jehoiachin and youngest son of Josiah.
3. ...made a covenant... (verse 13)
  - A. Reference to the covenant made between Nebuchadnezzar and Zedekiah where Zedekiah swore by the name of Jehovah – 2 Chron. 36:13.
4. But he rebelled... (verse 15)
  - A. Zedekiah rebels against Nebuchadnezzar – 2 Kings 24:20; 2 Chron. 36:13.
    1. In turning to Egypt Zedekiah seals the downfall of Judah.
  - B. When he broke his covenant with Nebuchadnezzar, Zedekiah also broke his oath with God – verse 19.
    1. All of this began early in the fourth year of his reign.

#### Verses 19-24

1. ...spread my net... (verse 20)
  - A. Go back and see Ezekiel 12:13.
2. ...I will take of the highest branch of the high cedar... (verse 22)
  - A. This is messianic – Jere. 23:5-8.
    1. God is going to take a tender twig and plant it on Mt. Zion – Isa. 53:2.
3. ...it shall bring forth boughs, and bear fruit... (verse 23)
  - A. King David's success – Isa. 9:6, 7.
4. ...have exalted the low tree... (verse 24)
  - A. God would bring down the kingdoms of the earth while exalting His kingdom.

### **EZEKIEL CHAPTER EIGHTEEN:**

#### Verses 1-4

1. ...The Fathers have eaten sour grapes, and the children's teeth are set on edge. (verse 2)
  - A. This was a popular proverb among the Israelites.
    1. The idea behind it was that the children were being punished for the sins of the fathers.
      - A. This, of course, contradicts Exodus 20:5, 6.
  - B. It was true that Judah was reaping the effects of the deeds of Manasseh – 2 Kings 24:3; 21:10-16.
    1. On the other hand, individuals needed to understand that their spiritual status is determined by their own deeds – Jere. 31:29, 30.
  - C. As we have pointed out before, it is one thing to suffer due to the misdeeds of another and to be punished due to those misdeeds.
2. ...ye shall not have occasion any more to use this proverb... (verse 3)
  - A. Take a look at Deuteronomy 24:16.
    1. Israel knew this principle; they just chose to not believe it.
3. ...all souls are mine... (verse 4)
  - A. Indicates the sovereignty of God.
4. ...the soul that sinneth, it shall die. (verse 4)
  - A. Here is God's "argument" against the proverb.
    1. We see in this a separation of the life-source of the soul – Deut. 30:25; Jere. 21:8; Prov. 11:19.

#### Verses 5-9

1. But if a man be just... (verse 5)
  - A. God uses three illustrations to prove His point.
    1. The first is here in verses 5-9.
  - B. The one that God considers "just" is the man who does the following.
    1. Has refrained from participation in idolatry or immorality – Ex. 20:3, 4; Lev. 18:18-20.
    2. Has properly treated his neighbor, shown benevolence to the needy, and was honest with his dealings with others – Deut. 15:7-11; Lev. 19:13, 35; Deut. 23:20.
2. ...he shall surely live... (verse 9)
  - A. Reference to physical life.

#### Verses 10-13

1. If he beget a son *that is* a robber... (verse 10)
  - A. Here the second generation is taken into consideration.
    1. The son does all that he can that is contrary to the ways of the father.
  - B. The word robber refers to one who steals by the use of violence or death.
2. ...his blood shall be upon him. (verse 13)
  - A. Personal responsibility.
    1. The righteousness of the father does not protect the son.
  - B. A misunderstood passage – Proverbs 22:6.
    1. It is possible for godly parents to have ungodly, wicked children.
      - A. Look at the kings of Israel.

#### Verses 14-18

1. ...*if* he beget a son... (verse 14)

- A. The third generation is under consideration here.
    - 1. The grandfather was “just,” while the father is wicked.
  - B. You may want to look at the A.S.V. on this passage – “...that seeth all his father’s sins, which he hath done, and feareth...”
    - 1. The words “feareth” and “seeth” are from the same Hebrew word.
      - A. Recall Ecclesiastes 12:13.
  - 2. ...hath taken off his hand from the poor... (verse 17)
    - A. Literally, he has kept his hand from oppressing the poor.
- Verses 19-23
- 1. The soul that sinneth... (verse 20)
    - A. You need to remember where this scripture is found.
    - B. In this section we find a summary of what has just been said.
  - 2. But if the wicked will turn from all his sins... (verse 21)
    - A. Regardless of how wicked one may be, he can turn from that wickedness.
  - 3. ...keep all my statutes... (verse 21)
    - A. You need to underscore the word “all.”
    - B. Possibly refers to Manasseh, who turned from his sin and returned to God.
  - 4. ...they shall not be mentioned unto him... (verse 22)
    - A. Wouldn’t hurt to underscore this one too.
      - 1. This passage really gets to the heart of the “forgetfulness” of God when it comes to sin.
      - 2. How many times have you heard someone say we must “forgive and forget like God does.”
        - A. And I agree.
          - 1. But what is meant “like God does?”
    - B. Take a look at Hebrews 8:12 and 10:17.
      - 1. See also the A.S.V. on this – “...shall be remembered against him...”
        - A. What does God mean when He says He will “remember no more.”
          - 1. Does He forget, or does He just not hold them against you any more?
        - B. If He totally forgets, how do we read of the sins of the O.T. worthies?
          - 1. What about the sins of the apostles?
  - 5. Have I any pleasure at all that the wicked should die?... (verse 23)
    - A. If Calvinism is true He does.
- Verse 24
- 1. All his righteousness that he hath done shall not be mentioned...(verse 24)
    - A. These passages take away the view of judgment that so many have of a set of scales, don’t they?!
    - B. What of Calvinism here?
      - 1. “Once saved, always saved.”
        - A. Really?
          - 1. Doesn’t look like God knows that!
      - 2. The Calvinist would say, “Well, if he fell away he wasn’t righteous to start with.”
        - A. Really?
          - 1. Doesn’t look like God knows that!

- C. In view of this scripture, doesn't it make God a lying hypocrite if He has predestined people to destruction?
  - 1. If not, why not?

#### Verses 25-30

- 1. Yet ye say, The way of the Lord is not equal... (verse 25)
  - A. God addresses Israel's question.
    - 1. Rather than their accepting their responsibility, they wish to accuse God of being unfair.
  - B. The Lord is telling them to change their ways and quite trying to find a way around their problem.

#### Verses 31, 32

- 1. ...you a new heart and a new spirit... (verse 31)
  - A. Some say man cannot contribute "one whit" to their salvation.
    - 1. Seems God doesn't know that!

### **EZEKIEL CHAPTER NINETEEN:**

#### Verses 1-4

- 1. ...take thou up a lamentation... (verse 1)
  - A. This chapter consists of two funeral lamentations.
    - 1. One for the kings and another of the people of Judah.
- 2. ...what is thy mother? A lioness... (verse 2 )
  - A. Probably in reference to the royal family of David.
- 3. ...she brought up one of her whelps... (verse 3)
  - A. Jehoahaz II (Shallum), was taken into captivity by Pharaoh Necho in 609 B.C. to Egypt after only three months as king.
    - 1. He died in Egypt.
      - A. Jehoahaz was the first king of Judah to die in exile.
  - B. Recall that Jehoahaz was a son of King Josiah and became king, instead of the older brother Jehoiakim, when Josiah was killed at Megiddo.
    - 1. Following the death of Jehoahaz Pharaoh Necho put Jehoiakim in as a vassal king.
      - A. A vassal king was one set up by Egypt and who was in a subservient or subordinate position.
- 4. The nations also heard of him... (verse 4)
  - A. Egypt and her allies had heard of Jehoahaz and the aggressiveness associated with his reign.
- 5. ...brought him with chains unto the land of Egypt. (verse 4)
  - A. Reference to Jehoahaz being taken into Egyptian captivity - 2 Kings 23:31-34; Jere. 22:11.

#### Verses 5-9

- 1. ...she took another of her whelps, and made him a young lion. (verse 5)
  - A. This one has been identified as Zedekiah, who was the youngest son of Josiah.
    - 1. He reigned as the last king of Judah from 597 to 586 B.C.
    - 2. His mother was also the mother of Jehoahaz – 2 Kings 23:31.
  - B. Others have suggested Jehoiakim.



1. During a Babylonian siege Jehoiakim was killed by his own people.
    - A. In Jeremiah 22:18, 19 it was said that they should not lament for him.
      1. The lack of lamentation for Jehoiakim was due to the fact that he was not liked.
    - B. In verse 9 we see where the king under consideration would undergo exile.
      1. This never happened to Jehoiakim.
    - C. It is not known for sure that Jehoiakim ever made it to Babylon.
  - C. More than likely this is in reference to Jehoiachin.
    1. Jehoiachin was the son of Jehoiakim and nephew of Zedekiah.
    2. It is known that he was carried to Babylon – 2 Chron. 36:10.
      - A. From 2 Kings 25:27-30 we see that late in his life he was taken out of prison by Evil-Merodach.
        1. This was after approximately thirty-seven years in prison.
  2. And put him in ward in chains... (verse 9)
    - A. Following a three month reign Jehoiachin was taken captive to Babylon by Nebuchadnezzar in 597 B.C. – 2 Kings 24:8-16.
- Verses 10-14
1. Thy mother is like a vine... (verse 10)
    - A. The vine metaphor has already been seen in chapter 15:1-8 and 17:5-10.
  2. ...in thy blood... (verse 10)
    - A. Difficult to know for sure.
      1. The best thought is that it speaks of a likeness.
  3. ...by reason of many waters. (verse 10)
    - A. Takes us back to chapter 17:5.
      1. Speaks of the growth of Judah.
  4. And she had strong rods... (verse 11)
    - A. Reference to the succession of kings such as David, Solomon and others.
  5. ...she was plucked up in fury... (verse 12)
    - A. Judah's kings had been taken away into captivity.
    - B. Jerusalem faced destruction by the Babylonian king.
  6. ...she is planted in the wilderness... (verse 13)
    - A. The deportation of Jehoiachin and the other chief men of Judah.
  7. ...no strong rod *to be* a scepter to rule... (verse 14)
    - A. Although men like David, Solomon and others came from this vine, there are not any longer any strong branches left.
      1. Zedekiah was all that Judah had left and he was not really a legal king.

## **EZEKIEL CHAPTER TWENTY:**

### **Verses 1-9**

1. ...in the seventh year, in the fifth month... (verse 1)
  - A. August of 591 B.C.
    1. Eleven months and five days had past since chapter 8:1.
    2. Twenty-five months and five days after Ezekiel's call.
    3. Twenty-nine months following the blockading of Jerusalem by Babylon – Ezek. 24:1.

2. ...certain of the elders of Israel came to inquire of the Lord... (verse 1)
  - A. They have come to hear what was to be said about Judah and a possible return from Babylonian exile.
3. ...I will not be inquired of by you. (verse 3)
  - A. They would not receive any message of hope from the Lord.
4. ...cause them to know the abominations of their fathers. (verse 4)
  - A. God instructs Ezekiel to speak a two-fold message to them.
    1. He was to remind them of the sins of their fathers – vrs. 4, 8, 13, 21.
    2. He was to review how God had been patient with them – vrs. 9, 14, 21.
5. ...In the day when I chose Israel... (verse 5)
  - A. This is covenant language.
    1. The idea is, when God made a covenant with them.
    2. He heard their cry for help and brought them out of Egyptian captivity.
      - A. He then chose them to be his people by the covenant that He established with them at Mount Sinai.
6. ...lifted up my hand... (verse 5)
  - A. God took a solemn oath to fulfill the promises that He made with them.
    1. He also took an oath relative to curses for disobedience.
7. ...glory of all lands. (verse 6)
  - A. Reference to Canaan.
8. ...Cast ye away every man the abominations of his eyes... (verse 7)
  - A. Israel still looked back to Egypt and her idolatry.
9. ...I will pour out my fury upon them... (verse 8)
  - A. In Exodus 32:7-10, following the golden calf incident, God desired to destroy the people and start afresh.
10. But I wrought for my name's sake... (verse 9)
  - A. Moses appealed for God not to destroy them so that the Egyptians would not question His character – Ex. 32:7-10; Deut. 5:12-16.

#### Verses 10-12

1. ...brought them into the wilderness. (verse 10)
  - A. Into the region of Mount Sinai.
2. And I gave them my statutes... (verse 11)
  - A. General principles.
3. ...and my judgments... (verse 11)
  - A. Rules associated with penalty when broken.
4. ...my sabbaths... (verse 12)
  - A. More than just a day of rest.
    1. It served as a sign of His presence and promise to keep His covenant – Ex. 31:13-17; Deut. 5:15; Neh. 9:14.
5. ...that they might know... (verse 12)
  - A. The Hebrew word “yada,” specifically speaking of knowledge by personal experience.

#### Verses 13-26

1. But the house of Israel rebelled against me... (verse 13)
  - A. They broke the statutes, judgments, and sabbaths.

- B. According to strict compliance with the laws of God they should have been destroyed – Ex. 32:10; Num. 14:11-14.
- 2. But I wrought for my name's sake... (verse 14)
  - A. Again, God wanted to destroy them but for His name's sake He did not.
- 3. Yet I lifted up my hand unto them in the wilderness... (verse 15)
  - A. But He didn't just slap them on the wrist.
    - 1. They would wander in the wilderness until all those above the age of twenty would perish – Num. 14:20–35.
- 4. ...Walk ye not in the statutes of your fathers (verse 18)
  - A. This was said to the second generation of those who wandered in the wilderness.
    - 1. When you get some time, read the book of Deuteronomy as it is addressed to the children of those who perished in the wilderness.
- 5. ...polluted my sabbaths... (verse 24)
  - A. The fifth reference to the sabbaths in this chapter.
    - 1. Probably had reference to the weekly Sabbath day, the Sabbatical Year and the Jubilee Year – Leviticus 25.
  - B. Take a look at Leviticus 26:17 relative to the seventy-year period of time.
    - 1. Now recall that the Babylonian captivity lasted seventy years.
    - 2. During those seventy years the land laid rest to enjoy her Sabbaths – 2 Chron. 36:20, 21.

#### Verses 27-38

- 1. ...then they saw every high hill... (verse 28)
  - A. Even after they arrived in the Promise Land they continued to blaspheme God.
    - 1. They had become as those of 2 Kings 17:41.
- 2. ...And the name thereof is called Bamah... (verse 29)
  - A. The Hebrew word that meant “High Place.”
  - B. The tops of the hills were used as places for worship
- 3. ...shall I be enquired of by you... (verse 31)
  - A. They were a carbon copy of their fathers.
    - 1. Therefore, God would not grant them their desire.
- 4. ...I will bring you out from the people... (verse 34)
  - A. A restoration is under consideration.
    - 1. This would be the return of the exiles under Cyrus and Zerubbabel as they would be gathered from all the countries in which they had been scattered – Isa. 11:11.
- 5. ...I will bring you into the wilderness of the people... (verse 35)
  - A. Reference to the Babylonian exile being Israel's second wilderness period as this was a wilderness of people.
- 6. ...pass under the rod... (verse 37)
  - A. At night, as the shepherds checked their sheep as they entered the fold, the sheep would pass under the shepherd's staff.
    - 1. This was done to assure that only the sheep of the shepherd entered in.
  - B. This was God's way of indicating that He would purge the rebels from His people.
- 7. ...bond of the covenant. (verse 37)
  - A. Reference to the obligation the people had to keep the covenant they had with God.

#### Verses 39-44

1. ...Go ye, serve ye every one his idols... (verse 39)
  - A. Literally, God was saying, “If you must sin, go ahead, just keep me out of it.”
2. ...the mountain of the height of Israel... (verse 40)
  - A. Take a look at Micah 4:1,2; Isa. 2:2, 3.
    1. Of course we are talking about Jerusalem – Joel 3:17.
3. ...serve me... (verse 40)
  - A. A time is coming when the righteous would once again offer acceptable sacrifices to the Lord.

#### Verses 45-49

1. In the Hebrew Bible chapter twenty-one begins here.
2. ...set they face toward the south... (verse 46)
  - A. The whole of Judah – Ezek. 21:2.
    1. Perhaps, specifically, Jerusalem.
3. ...it shall devour every green tree in thee, and every dry tree... (verse 47)
  - A. The green tree referred to the righteous, while the dry tree referred to the unrighteous – Ezek. 21:3, 4.
  - B. The point was all of Judah would be affected by the coming of Nebuchadnezzar.
4. ...Doth he not speak parables? (verse 49)
  - A. Ezekiel complains that he is not being taken seriously because he spoke in parables.

### **EZEKIEL CHAPTER TWENTY-ONE:**

Note - Some refer to this chapter as “The Song of the Sword.”

#### Verses 1-7

1. ...set they face toward Jerusalem... (verse 2)
  - A. They are not going to be able to say they don’t understand for long.
    1. This phrase is found nine times in the book of Ezekiel.
      - A. Every time it is found it refers to judgment.
2. ...draw forth my sword... (verse 3)
  - A. This is God’s sword of vengeance or judgment against Jerusalem and Judah.
    1. His sword was the Babylonian army.
3. ...will cut off from thee the righteous and the wicked. (verse 3)
  - A. Okay, we’ve seen this before.
    1. Keep in mind, just because the righteous was being “cut off” this does not imply judgment or punishment, but suffering.
      - A. Take a look at Exodus 34:6, 7.
      - B. Also see Genesis 6:1–8:22.
        1. Did children die in the flood?
          - A. Of course they did.
        2. Were they being punished?
          - A. Of course not.
      - C. You probably want to look at 2 Kings 22:20.
  4. ...from the south to the north. (verse 4)
    - A. The “south” is Jerusalem – Ezek. 20:46.

- B. The “forest of the south field” is the people – Ezek. 20:46.
- C. The “fire” is Nebuchadnezzar and the war he brought against Judah – Ezek. 20:47.
- D. The “green trees” and “dry trees” refer to the righteous and the unrighteous- Ezek. 20:47.
- 5. ...it shall not return any more. (verse 5)
  - A. Refers to a complete judgment.
- 6. Sigh therefore... (verse 6)
  - A. Ezekiel was instructed to do this to draw attention to himself so that people would enquire of him what was wrong.
  - B. Similar actions were common with the prophets.
    - 1. Isaiah went barefoot for a period of three years – Isa. 40:3.
    - 2. Jeremiah wore the yoke of an ox to the king’s court – Jere. 27:2, 3; 28:10.
    - 3. Micah wailed and howled – Micah 1:8.
- 7. ...breaking of *thy* loins... (verse 6)
  - A. Literally, to shake.
  - B. The loins (i.e. the kidneys) were thought to be the seat of emotions.

#### Verses 8-17

- 1. ...A sword, a sword is sharpened, and also furbished. (verse 9)
  - A. The sword is polished and sharpened.
    - 1. Terror and slaughter are under consideration here – v. 10.
  - B. The word “furbished” means to make smooth.
- 2. ...it contemneth the rod of my son... (verse 10)
  - A. To “contemneth” is to treat with ridicule or scorn.
  - B. The “rod of my son” is a reference to the royal line of Judah.
- 3. ...*as* every tree. (verse 10)
  - A. Indicates the impartiality of the judgment that was coming.
    - 1. Both the kings of the Davidic lineage along with the foreign kings would suffer.
- 4. Cry and howl... (verse 12)
  - A. The purpose of such was to attract attention.
- 5. ...smite therefore upon *thy* thigh. (verse 12)
  - A. This was an expression of grief – Jere. 31:19.
- 6. Because *it is* a trial... (verse 13)
  - A. Reference to the pressure that would come upon Judah.
- 7. ...what if *the sword* condemn even the rod? It shall be no *more*... (verse 13)
  - A. Perhaps stopping short of prophesying the end of the house of David, although this is exactly what is under consideration.
- 8. ...smite thy hands together... (verse 14)
  - A. Reference to the anguish he has over what is to happen.
- 9. ...let the sword be doubled the third time... (verse 14)
  - A. Believed to be in reference to the three Babylonian invasions and deportations.
    - 1. First one was during the reign of Jehoiakim in 606 B.C.
    - 2. The second one was during the reign of Jehoiachin in 597 B.C.
    - 3. The third one was during the reign of Zedekiah in 586.
  - B. Could refer to the severity of the judgment.
    - 1. Note Amos 1:3.

10. ...it is the sword of the great *men that* are slain... (verse 14)

A. Reference to Zedekiah.

Verses 18-24

A. ...appoint thee two ways, that the sword of the king of Babylon may come... (verse 19)

1. Ezekiel was to mark a spot between two ways.

A. One would lead to Rabbah.

1. Rabbah is the present day Amman, Jordan.

B. The other to Jerusalem.

2. Nebuchadnezzar would choose but one.

B. ...to use divination... (verse 21)

1. Nebuchadnezzar would make the decision by using divination.

2. There are three forms of divination mentioned in verse 21.

A. Belomancy, which was the shaking of the arrows and letting them fall.

1. Once they had fallen, then the pattern was interpreted.

B. The consultation of idols.

C. Hepatoscopy, which was the examination of animal liver.

3. Keep in mind, regardless of which means of divination that Nebuchadnezzar uses, God was in control and Nebuchadnezzar would do what he was told to do by God.

A. Remember, Nebuchadnezzar is viewed by God as His servant – Jere. 27:6.

C. ...unto them as a false divination... (verse 23)

A. Although the Jews had used such divination, they now chose to not believe what was being “revealed.”

D. ...ye shall be taken with the hand. (verse 24)

A. The deeds of Judah were the reason behind the coming calamity.

Verses 25-27

1. ...profane wicked prince of Israel... (verse 25)

A. Zedekiah.

1. His day has come, along with that of Judah.

2. ...Remove the diadem... (verse 26)

A. Literally, “the mitre,” which was the headdress of the high priest.

1. It was more of a turban.

B. Refers to the removal of both the priesthood and kingship from Judah.

3. I will overturn, overturn, overturn... (verse 27)

A. As the revolution came so would the chaos.

1. The word “overturn” refers to the concept of ruin.

4. ...until he come whose right hand it is... (verse 27)

A. Messianic in nature – Gen. 49:10; Psa. 110:1, 2; Jere. 23:5; Acts 2:33-36.

1. When Jesus comes there would be a restoration of those things that were removed.

B. Over a period of about 500 years the kingdom had gone from King David to Zedekiah.

1. The Davidic Kingdom had been established in 1047 B.C.

A. David ruled for forty-three years.

2. Following David the kings ruled from the literal throne in Jerusalem on Mount Moriah.

C. Following the rebellion of Zedekiah the throne was vacant for 600 years.

1. It is next mentioned in Luke 1:33.

#### Verses 28-32

1. ...concerning the Ammonites... (verse 28)
  - A. The Ammonites assisted the Babylonians in their conquest of Judah – 2 Kings 24:2.
    1. The Ammonites were descendants of Lot.
      - A. Their father Ben-Ammi, was one of the sons of Lot born to him by one of his daughters – Gen. 19:30-38.
  - B. The Ammonites were very wicked people.
    1. They were cruel – Amos 1:13.
    2. They were enemies of God – Deut. 23:3, 4; Neh. 4:3, 7, 8.
    3. They were idolaters – 1 Kings 11:7, 33.
    4. They were prideful – Zeph. 2:9, 10.
2. ...to consume... (verse 28)
  - A. Around 581 B.C. the land of Ammon was desolated by Nebuchadnezzar.
  - B. Although they rejoiced at the fall of Judah, their rejoicing would change to sorrow as Babylon went against her – Ezek. 25:1-7.
3. ...they see vanity unto thee... (verse 29)
  - A. They, too, had a false hope.
4. ...thou shalt be no more remembered... (verse 32)
  - A. Although a city by the name of Rabbah exists today as the present capital of Jordan, as an enemy of God the Ammonites ceased to exist as predicted.
  - B. Also, in so far as Ammon is concerned nothing exists today but ruins.
    1. Likewise, there are no Ammonites existing on earth today.

#### **EZEKIEL CHAPTER TWENTY-TWO:**

##### Verses 1-5

1. ...bloody city... (verse 2)
  - A. The “holy city” had become the “bloody city.”
    1. This refers to the transformation of the character of the city.
      - A. They committed violent crimes – Ezek. 7:23; 9:9; 24:6, 9; 33:25.
      - B. They sacrificed their children to Molech – Ezek. 16:20, 21; 23:37, 39; 36:18.
  - B. Jerusalem is equated to Nineveh – Nahum 3:1.
2. ...thy days... (verse 4)
  - A. Reference to the days of punishment upon Jerusalem.
3. ...thy years... (verse 4)
  - A. Reference to her years of captivity.
4. ...I have made thee a reproach unto the heathen, and a mocking to all... (verse 4)
  - A. The countries around her mocked her.

##### Verses 6-12

1. ...the princes of Israel... (verse 6)
  - A. Those who lead the nation were the ones who lead in the bloodshed.
2. ...in the midst of thee... (verse 7)
  - A. Ezekiel begins to list the sins committed by the people.
    1. As we will see, they broke the Decalogue along with the principles set forth in

Leviticus chapters 17-26.

B. The Decalogue transgressions.

1. They broke the sixth commandment by scorning father and mother – v. 7; Ex. 20:12.
  2. They broke the first commandment by despising the sacred things of the Temple – v. 8; Ex. 20:3.
  3. They broke the fourth commandment by profaning the Sabbath – v. 8; Ex. 20:8-11.
  4. They broke the sixth and seventh commandments by murder and adultery – vrs. 9, 10; Ex. 20:13, 14; Lev. 18:19.
  5. They broke the tenth commandment by sinning against their neighbor's wife or daughter-in-law – v. 11; Ex. 20:17.
  6. They broke the eighth and ninth commandments by taking bribes and bearing false witness – v. 12; Ex. 20:15, 16.
3. ...and hast forgotten me... (verse 12)
- A. Morality is dependant upon remembering God.
1. Once they had forgotten Him, the transgressions came.

Verses 13-22

1. ...thou shalt take thine inheritance in thyself... (verse 16)

A. They would be profaned due to their transgressions.
2. ...the house of Israel is to me become dross... (verse 18)

A. The image here is of a smelter.

  1. Israel had been silver, indicating her preciousness in the sight of God.
  2. Now she was nothing but dross, indicating she is worth nothing to Him.
3. ...I will gather you into the midst of Jerusalem. (verse 19)

A. When the siege began the people all gathered to Jerusalem for protection.

  1. In doing so they fit into God plan.

Verses 23-31

1. *There is* a conspiracy of her prophets... (verse 25)

A. God begins to assemble the people before him as if in court.

  1. First, the prophets.

A. They were viewed as traitors due to their failure to speak the true word of God.

B. They failed in calling the people back to the Lord – Isa. 1:16, 17.
2. Her priests... (verse 26)

A. Next came the priests.

  1. They were no better due to their refusal to teach the word of God.

A. They failed to distinguish between that which was holy and that which was profane – Lev. 19:8; 22:15.

B. They failed to distinguish between that which was pure and that which was impure – Lev. 10:10.

C. They failed to distinguish between that which was clean and that which was unclean – Lev. 11:47.
3. Her princes... (verse 27)

A. Next came the princes.

  1. To obtain dishonest gain they were willing to do about anything.

B. They were the ones with official power – Ex. 18:21; Hos. 5:10; Isa. 1:23; 3:4, 14; 32:1.



1. Rather than administer justice, they were guilty of murder, dishonesty, and destruction of other people.
4. And her prophets... (verse 28)
  - A. Next came the prophets.
    1. They were guilty of whitewashing the sins with false claims concerning alleged messages from God, which did not come from Him.
5. The people... (verse 29)
  - A. And, finally, the people.
    1. They had violated the law in numerous ways:
      - A. Oppressing others – Ex. 23:9.
      - B. Robbery – Ex. 20:15.
      - C. Mistreatment of the poor and the foreigner – Lev. 19:10, 15.
6. ...I sought for a man... (verse 30)
  - A. God sought for righteous men sufficient enough to cause Him to change His mind.
    1. More than one was necessary, as Baruch and Jeremiah were there – Jere. 5:1.

### **EZEKIEL CHAPTER TWENTY-THREE:**

Verses 1-10

1. ...the daughters of one mother. (verse 2)
  - A. Indicative of their original unity.
    1. Both were the descendants of Rachel.
  - B. Israel was “born” in Egypt, but this is where they also learned idolatry – Ex. 32:1-35.
2. ...committed whoredoms in Egypt... (verse 3)
  - A. Reference to the time prior to the dividing of the kingdom into the kingdoms of Israel and Judah, while Israel was in Egypt, and the apostasy they committed – Gen. 32; Jos. 24:14.
3. ...Aholah the elder... (verse 4)
  - A. Samaria – the capital city of the Northern Kingdom of Israel.
  - B. The name Aholah meant “her tent.”
    1. Possibly referring to the places of pagan worship.
4. ...Aholibah her sister... (verse 4)
  - A. Jerusalem – the capital city of the Southern Kingdom of Judah.
  - B. The name Aholibah meant, “my tent is in her.”
    1. Possibly refers to the fact that God had chosen “her” as the place for worship.
5. And Aholah played the harlot... (verse 5)
  - A. Reference to adultery and the making of alliances with foreign nations.
    1. Israel trusted in political alliances with the Assyrians instead of putting their trust in God – Hos. 5:13; 7:11; 8:9; 12:1.
      - A. In 743 B.C. Menahem paid tribute in the amount of one thousand talents of silver to the Assyrians – 2 Kings 15:19, 20.
      - B. Later King Hoshea also paid tribute to Assyria – 2 Kings 17:3, 4.
6. ...clothed with blue... (verse 6)
  - A. Due to the power and wealth of Assyria Israel was drawn to them and allied itself religiously with them and worshipped their gods.
7. Wherefore I have delivered her into the hand of her lovers... (verse 9)

A. Israel was taken into captivity by Assyria in 722 B.C. – 2 Kings 17:6, 23; 18:11.

Verses 11-21

1. ...she was more corrupt... (verse 11)
  - A. Even with what had happened to her sister before her, Aholibah (Jerusalem/Southern Kingdom) she did not learn.
    1. Possible reference to King Ahaz seeking alliance with Tiglath-pileser – 2 Kings 16:5-10.
    2. Manasseh's reign was replete with such actions – 2 Kings 21:1-16; 2 Chron. 33:1-10.
2. ...pourtrayed upon the wall... (verse 14)
  - A. Possible reference to the mural paintings, which portrayed the power and wealth of Babylon.
3. ...Chaldeans... (verse 14)
  - A. Literally, the Babylonians – v. 15.
    1. Take a look at 2 Chronicles 33:11 in view of Manasseh's sojourn at Babylon.
4. ...sent messengers unto them... (verse 16)
  - A. Take a look at 2 Kings 16:7 again.
5. ...her mind was alienated from them. (verse 17)
  - A. Judah soon learned that her alliances with the nations brought her no benefit – 2 Kings 24:1.
    1. On the other hand, this did not cause her to turn back to God.
6. ...then my mind was alienated from her... (verse 18)
  - A. God was alienated from Judah.
7. ...whose flesh *is as* the flesh of asses... (verse 20)
  - A. Reference to the membrum virile.
  - B. The idea is that Judah was driven into immorality like unto the sexual intensity of the donkey and horse in heat.
    1. Take a look at Jere. 2:24; 5:8; 13:27; Hos. 5:9 relative to Judah having prostituted herself with Egypt.

Verses 22-35

1. The Babylonians... (verse 23)
  - A. Babylonians - the ancient Babylonians.
  - B. Chaldeans – the neo-Babylonians.
  - C. Pekod – Aramean tribe of farmers.
  - D. Shoa – Medo-Elamite tribe from east of Tigris.
  - E. Koa – Medo-Elamite tribe also from east of the Tigris.
  - F. Assyrians - those who had gathered into the Neo-Babylonian Empire.
2. ...a whoring after the heathen... (verse 30)
  - A. God gets to the point here and shows what he is talking about.
3. ...thou shalt break the sherds... (verse 34)
  - A. "Pieces or fragments of a brittle substance; *broadly*; small pieces or parts; fragments of pottery vessels found on sites and refuse deposits where pottery making peoples lived; highly angular curved glass fragments of tuffaceous sediments."
  - B. Probably a reference to the idea of the self-mutilation of Judah by her mis-deeds.

Verses 36-44

1. ...in the same day... (verse 38)
  - A. All of the above was done “in the same day.”
    1. All tied together.
2. ...Sabeans from the wilderness... (verse 42)
  - A. A people who lived south of Meroe.
    1. Some commentators suggest they lived too far from Jerusalem to take part in the things mentioned here.
      - A. If so, then simply pointing out that Judah had gone to the “extra mile” to carry out her abominations.

#### Verses 45-49

1. ...the righteous men...
  - A. Not righteous in the biblical sense.
    1. Rather, reference to Babylon being right in God’s view in respect to its captivity of Judah.
2. ...stone them with stones... (verse 47)
  - A. Probably referring to the Babylonian catapults hurling rocks at Jerusalem – 2 Kings 25:1-11.
3. ...all women... (verse 48)
  - A. All nations would be taught by this example.

### **EZEKIEL CHAPTER TWENTY-FOUR:**

#### Verses 1-5

1. ...in the ninth year, in the tenth month, in the tenth *day*... (verse 1)
  - A. The date for the assault of Nebuchadnezzar on Jerusalem.
    1. January 15, 588 B.C. – 2 Kings 25:1; Jere. 52:4.
      - A. This date was two years and five months later than the time of the prophecies of Ezekiel 20:1.
    - B. This date becomes a solemn feast day during the time of Zechariah – Zech. 8:19.
2. ...write thee the name... (verse 2)
  - A. When Ezekiel was instructed to write he was in Babylon some three to four hundred miles away.
3. ...set a pot... (verse 3)
  - A. Jerusalem.
4. the pieces... (verse 4)
  - A. The citizens of Jerusalem.
5. ...choice bones... (verse 4)
  - A. The royals.
6. ...burn also the bones under it... (verse 5)
  - A. Was added to the fuel for the fire.
  - B. The fire used to burn would be Babylon.

#### Verses 6-14

1. ...bloody city... (verse 6)
  - A. Go back and see chapter 22:1-16.
    1. Also, take a look at Nahum 3:1.

2. ...whose scum... (verse 6)
  - A. Some versions translate the word to say “rust.”
    1. See the A.S.V., for example, although the idea set forth there is weak.
  - B. Refers to the abominations of Jerusalem.
3. ...she set it upon the top of a rock... (verse 7)
  - A. The transgressions of Jerusalem are exposed as though on a rock.
    1. As the blood of Abel cried unto God likewise so did the blood of those murdered by Judah.
4. ...to cover it with dust. (verse 7)
  - A. Even the blood of animals was to be covered with dust – Lev. 17:13.
5. ...I will even make the pile for fire great. (verse 9)
  - A. The destruction will be complete.
6. Heap on wood... (verse 10)
  - A. The “fire” would be great, indicating the degree of destruction.
7. ...set it empty... (verse 11)
  - A. The people are gone.
8. ...that the filthiness of it may be molten in it... (verse 11)
  - A. Even though the inhabitants of Jerusalem are gone, it is still viewed as corrupt.

#### Verse 15-18

1. ...I take away from thee the desire of thine eyes with a stroke... (verse 16)
  - A. God tells Ezekiel that his wife is going to die, and the death would be quickly.
    1. Her death was some time after the allegory of verses 1-14.
      - A. Most commentators date her death during the summer of 586 B.C., which was when Jerusalem fell.
2. ...neither shalt thou mourn... (verse 16)
  - A. Ezekiel was instructed not to mourn in the customary way of the priest – Lev. 21:1-6.
3. ...bind the tire of thine head upon thee... (verse 17)
  - A. The turban commonly worn by the people of that period of time.
  - B. The mournful actions mentioned in this verse were common among the people then.
    1. Removal of the turban – Lev. 10:6.
    2. The leaving off of wearing shoes – Isa. 20:2.
    3. The covering of the lip – Lev. 13:45.
    4. The eating of food prepared by others – Deut. 26:14; Jere. 16:7.
4. ...and I did in the morning as I was commanded. (verse 18)
  - A. Just as he was told, his wife died during the evening hours.
    1. In the morning it was “things as usual.”

#### Verses 19-27

1. Speak unto the house of Israel... (verse 21)
  - A. Now, Ezekiel has their attention.
    1. They want to know what is going on.
  - B. Ezekiel tells them that just as the “desire of his eyes” was taken from him and he could not mourn, so was the “desire of their eyes” to be taken away with no mourning.
    1. This, of course, is the temple in Jerusalem.
2. ...ye shall do as I have done... (verse 22)

- A. As they were taken captive and led into exile there would be no time for any outward expression of grief.
- 3. Thus Ezekiel is unto you a sign... (verse 24)
  - A. The first mention of Ezekiel's name since chapter 1:3.
  - B. Ezekiel would serve as an example to them.
- 4. ...he that escapeth shall come unto thee... (verse 26)
  - A. On the day that the temple is destroyed one who had escaped the destruction would bring news of its fall to Ezekiel in Babylon.
    - 1. We see this message being delivered in chapter 33:21.
- 5. ...and thou shalt be no more dumb... (verse 27)
  - A. Remember in chapter 3:22-27 Ezekiel's mouth had been closed in that he was not allowed to speak freely to the people.
    - 1. Even more so now until the actual fall of Jerusalem would he remain silent in that there would be no message from God to Judah concerning Jerusalem.
    - A. Chapters twenty-five through thirty-two will be directed to the nations about them.
      - 1. These visions will be revealed between 587 and 585 B.C.
      - 2. It will then be in 585 B.C. that word comes to Ezekiel that Jerusalem has fallen.

## **EZEKIEL CHAPTER TWENTY-FIVE:**

Verses 1-7

- 1. ...set they face against the Ammonites... (verse 2)
  - A. Descendants of Lot through Ben-Ammi, who was born to the younger daughter of Lot following their departure from Sodom – Gen. 19:38.
  - B. History reveals that they were bitter enemies of Israel.
  - C. They were known for the following transgressions.
    - 1. Idolatry – 1 Kings 11:7.
    - 2. Cruelty – 1 Sam. 11:2; Amos 1:13.
    - 3. Pride – Zeph. 2:9, 10.
    - 4. Opposition to the people of God – Deut. 23:3, 4; Jud. 3:13; 2 Sam. 10:1-14; 2 Kings 24:2.
- 2. ...because thou saidst, Aha... (verse 3)
  - A. They were literally delighted at the destruction of the temple and the fall of Jerusalem.
    - 1. Also at the carrying away of the people of Judah.
  - B. Their hostility against the Jews was nothing new.
    - 1. During the time of the Judges they harassed the eastern tribes – Jud. 10 & 11.
    - 2. They were defeated by Saul – 1 Sam. 11.
    - 3. They were condemned by Amos for their savagery during warfare – Amos 1:13-15.
- 3. ...I will deliver thee to the men of the east... (verse 4)
  - A. Ezekiel prophesies four judgments against the Ammonites.
    - 1. They would be taken captive – v. 4.
      - A. By Nebuchadnezzar.
    - 2. Rabbah would be destroyed – v. 5.

- A. Rabbah was their capital.
  - B. It would become a habitation and pasture for camels.
  - C. The present day city of Amman, Jordan is located on top of where the ancient city of Rabbah stood.
- 3. They would be delivered as a spoil – v. 7.
  - A. Literally, the spoils of war.
- 4. As a country they would no longer exist – v. 7.
  - A. National Ammonites no longer existed following its invasion by Nebuchadnezzar and its plunder by the Bedouins.
- B. A “problem” passage.
  - 1. Some see a problem with the Ammonites being destroyed and look for a return based on Jeremiah 49:6.
    - A. There is no doubt that it says that a remnant would remain.
      - 1. But the question is, when is that to be?
        - A. When all nations would be blessed through Jesus.

#### Verses 8-11

- 1. ...Moab and Seir... (verse 8)
  - A. The Moabites descended from the older daughter of Lot – Gen. 19:37.
    - 1. They lived to the east of the Dead Sea.
      - A. We see them introducing Israel to Baal worship following Israel’s forty years in the wilderness – Num. 25:1-3.
  - B. Mt. Seir was close to Moab.
  - C. Some commentators see this as a reference to Edom, which is more than likely what is under consideration.
- 2. ...Behold, the house of Judah *is* like unto all the heathen. (verse 8)
  - A. The condemnation here is due to Moab’s mocking of Judah and claiming they were like the other nations around her.
    - 1. Not that that wasn’t true, only it wasn’t Moab’s place to do so.
- 3. ...Bethjeshimoth, Baalmeon, and Kiriathaim. (verse 9)
  - A. Bethjeshimoth meant “house of waste.”
    - 1. Had been given to Rueben, but had been seized by the Moabites - Num. 33:49; Josh. 12:3; 13:20.
  - B. Baalmeon was also given to Rueben – Josh. 13:17.
  - C. Kiriathaim was likewise given to Rueben – Num. 32:37; Josh. 13:19.
  - D. These cities, which once belonged to Israel, now were possessions of Moab.
    - 1. The point is, the judgment upon Moab would come forth from these countries, and they would then be destroyed.
- 4. ...that the Ammonites may not be remembered... (verse 10)
  - A. Both Ammon and Moab would be given to the “men of the east.”
    - 1. By the way, Josephus confirms that Nebuchadnezzar came against Ammon and Moab in 582 B.C.

#### Verses 12-14

- 1. ...Because that Edom... (verse 12)
  - A. Associated with the area near Mt. Seir.

1. Edom and Moab were close allies.
- B. Tracing the genealogy of Edom you learn they were descendants of Esau – Gen. 25:25.
- C. There was much hatred between Edom and Israel; going back to the time Esau sold his birthright (Gen. 25:29-34), and the blessing given to Jacob instead of Esau – Gen. 27:1-40.
- D. We note several characteristics of Edom.
  1. Cruel – Amos 1:11.
  2. Idolatrous – 2 Chron. 25:14.
  3. Proud – Jere. 49:15, 16.
  4. Vengeful – Ezek. 25:12.
  5. Warring – Gen. 27:40.
- E. In so far as their dealing with Israel, there was much to be desired.
  1. They constantly sided with Israel's enemies.
  2. They refused to allow Israel safe passage through their land on the way up from Egypt – Num. 20:21.
  3. They called for Jerusalem's destruction – Psa. 137:7.
  4. When given the opportunity they purchased Hebrew slaves – Amos 1:9.
2. ...from Teman; and they of Dedan... (verse 13)
  - A. Two principle districts, of which it is uncertain where they were exactly located.
    1. The only thing known for sure was that Dedan was north of Edom, while Teman was south.
3. ...I will lay my vengeance upon Edom... (verse 14)
  - A. Isaiah (34:5-17) and Jeremiah (49:7-22) describe Edom as becoming a desolate and empty place.
    1. Take a look at the book of Obadiah, as it predicts Edom's fall.
4. ...by the hand of my people Israel... (verse 14)
  - A. This was fulfilled when they were defeated by the Maccabees and became part of the Jewish state.

#### Verses 15-17

1. ...Because the Philistines... (verse 15)
  - A. They formed a confederation of five city-states – Ashdod, Askelon, Ekron, Gath, and Gaza.
  - B. Due to the Philistines early defeat of Israel and capture of the ark the Hebrews asked for a military leader who would serve as king – 1 Sam. 8.
    1. Although Saul was the first king, David finally subdued the Philistine – 2 Sam. 5.
    2. They were also confronted by Hezekiah (2 Kings 18), Jehoram (2 Chron. 21), and Ahaz (2 Chron. 28).
2. ...I will cut off the Cherethims... (verse 16)
  - A. Inhabitants of the southern area of Philistia – Zeph. 2:5.
  - B. They were also a fierce fighting force who had been employed by David as his bodyguards – 2 Sam. 8:18.

## **EZEKIEL CHAPTER TWENTY-SIX:**

### Verses 1-6

1. ...in the eleventh year... (verse 1)
  - A. This was the eleventh year of Jehoiachin's exile – 586 B.C.
    1. This was also the same year that Jerusalem fell – 2 Kings 25:2-4, 8,9.
2. ...Tyrus... (verse 2)
  - A. Tyre – meant “rock.”
    1. Tyre was the capital city of Phoenicia, located about thirty-five miles from the Sea of Galilee and one hundred miles north of Jerusalem.
    2. It was divided into two parts, one on the mainland and the other on an island approximately one half mile from the coast.
    3. Both Sidon and Tyre were centers of pagan worship.
    4. Besides Babylon, Egypt and Tyre were the most formidable enemies of Israel.
3. ...Aha, she is broken... (verse 2)
  - A. Here Tyre's sin is described as it having gloated of the devastation of Jerusalem – Ezek. 25:3, 8, 12, 15.
    1. As a trade center they viewed Jerusalem as a rival.
      - A. With the destruction of Jerusalem the traders bound for Jerusalem would turn to Tyre for trading purposes.
4. ...will cause many nations to come up against thee... (verse 3)
  - A. Those that Tyre anticipated would be traders actually became conquerors.
    1. This would not be an immediate fall.
      - A. Nebuchadnezzar's siege lasted thirteen years from 586 to 573 B.C.
      - B. In 525 B.C. the Persians came upon them.
      - C. In 332 B.C. Alexander the Great came upon them.
        1. In this siege the army of Alexander the Great used debris from the mainland city to construct a causeway 200 feet wide and one half mile long to enable them to reach the island.
          - A. During this siege 8,000 people from Tyre were initially killed, along with 2,000 being crucified, and 30,000 taken captive.
        2. It was at that time that the mainland was made “like the top of a rock” – vrs. 4, 14.
          - D. Following that came Antiochus III, the Roman Empire, and the Saracens in the fourth century A.D.
5. ...*a place for the spreading of nets*... (verse 5)
  - A. Rather than a center of commerce Tyre would become a place where fishermen laid their nets to dry, indicating they would become a fishing village.

#### Verses 7-14

1. ...Nebuchadnezzar... (verse 7)
  - A. Nebuchadnezzar is specifically named as the one who would invade Tyre.
    1. Be sure to note the pronoun “he” and “his” in this context.
2. ...thy daughters... (verse 8)
  - A.. Literally, villages.
    1. See N.K.J.V. – “daughter villages.”
3. ...lift up the buckler... (verse 8)
  - A. A wall of shields that would allow the attacking army free passage to the walls of Tyre.



4. ...engines of war... (verse 9)
  - A. Literally, battering rams.
5. ...strong garrisons... (verse 11)
  - A. Literally, pillars.
    1. Maybe the obelisks dedicated to Melkart, god of Tyre.
5. ...and they... (verse 12)
  - A. Note the pronoun change.
    1. This answers the quibble of the critics.
      - A. Not only did Nebuchadnezzar come against Tyre but also so did “they” (go back up to verse three and see your notes).
6. And I will make thee... (verse 13)
  - A. Now we know for sure who is behind all of this.
7. ...thou shalt be built no more... (verse 14)
  - A. Critics see this as an unfulfilled prophecy.
    1. The ancient mainland city of Tyre is nothing more than an uninhabited rock east of the present day city of Sur.
    2. The island part of the city is now present as predicted – Isa. 23:17, 18.
      - A. However, it is no longer a city of influence, power, or riches as it once was.

#### Verses 15-21

1. ...princes of the sea... (verse 16)
  - A. Reference to the merchants of the city – Isa. 23:8.
2. ...they shall take up a lamentation for thee... (verse 17)
  - A. Set in special poetic meter known as a funeral dirge.
    1. It is qina (3-2) meter, which was a mournful Hebrew poetry style.
    - B. The merchants would lament over the end of Tyre due to their economical link with Tyre.
3. ...into the pit... (verse 20)
  - A. The grave (Ezek. 31:16; 32:18), or Sheol (the Hebrew Hades).
4. ...people of old times... (verse 20)
  - A. Possibly a reference to the Ante-Deluvians.
    1. The point would be, as the world before the flood was covered with water, so would Tyre be destroyed and covered with water.
      - A. This would come about in the destruction as the ruins were scrapped into the sea.
5. ...and thou *shalt* be no *more*... (verse 21)
  - A. In so far as the continental city was concerned.
    1. The fame and power of ancient Tyre was to come to an end.

#### **EZEKIEL CHAPTER TWENTY-SEVEN:**

##### Verses 1-25

1. ...at the entry of the sea... (verse 3)
  - A. Literally, entrances, as there were two.
    1. The Egyptian on the south and the Sidonian on the north.
2. ...I am of perfect beauty. (verse 3)
  - A. From a material perspective Tyre had it made.
3. ...Senir... (verse 5)

- A. Amorite name of either Mt. Hermon or a range of Mt. Hermon – Deut. 3:9.
- B. From here on you will find twenty nations mentioned who had direct trade relations with Tyre.
- 4. ...oaks of Bashan... (verse 6)
  - A. Land that extended from Gilead in the south to Hermon on the north.
  - B. From here you will find thirty-seven different products, which were trade merchandise.
- 5. ...Ashurites... (verse 6)
  - A. Followers of Ashur, who was the “father of Tekoa” – 1 Chron. 2:24; 4:5.
  - B. He was a grandson of Judah – Gen. 46:12.
- 6. ...isles of Elishah... (verses 7)
  - A. The Greek Aeolis situated on the western coast of Asia Minor.
- 7. ...Zidon and Arvad... (verse 8)
  - A. Arvad was an island situated off the coast of Sidon – Gen. 10:18.
    - 1. It is now called Ruad.
  - B. Sidon was one of the oldest Phoenician cities and was located between the range of Lebanon and the sea.
- 8. ...Persia... (verse 10)
  - A. An empire that flourished from 539-331 B.C.
- 9. ...Lud and of Phut... (verse 10)
  - A. Lud - an African nation – Jere. 46:9.
  - B. Phut – Perhaps the Libyans.
- 10. ...Gammadims... (verse 11)
  - A. The Septuagint translates this to say “guards.”
    - 1. Reference to the defenders of the towers of Tyre.
  - B. Some commentators suggest they may have been from northern Syria.
- 11. Tarshish... (verse 12)
  - A. Possibly located at the western end of the Mediterranean Sea.
    - 1. Recall that this was the city to which Jonah intended to flee – Jonah 1:3.
- 12. Javan, Tubal, and Meshech... (verse 13)
  - A. Javan – reference to the Ionian Greek.
  - B. Tubal and Meshech were the sons of Japheth – Gen. 10:2.
    - 1. Possibly represented the tribes found in the eastern area of Asia Minor in present day Turkey.
    - 2. As you can see they were dealers in slaves.
- 13. ...of the house of Togarmah... (verse 14)
  - A. Perhaps ancient Armenia.
- 14. ...men of Dedan... (verse 15)
  - A. Men of Rhodes – Ezek. 25:13.
- 15. Syria... (verse 16)
  - A. Aram – Num. 23:7.
    - 1. This was due to Aram, the youngest son of Shem, being the founder of the Aramaean nation and the country that bore his name – Gen. 10:22.
- 16. ...Minnith... (verse 17)
  - A. A city of the Ammonites near Heshbon – Jud. 11:33.

1. The region of Ammon was famous for its wheat – 2 Chron. 27:5.
17. ...Pannag... (verse 17)
  - A. Nothing is known for sure as to what this is as it is only mentioned here in the Bible.
    1. If it was the proper name for a city then nothing is known.
    2. The Septuagint translates the original to say “ointments.”
18. Damascus... (verse 18)
  - A. The capital city of Syria.
19. ...Helbon... (verse 18)
  - A. Only mentioned here in the Bible, therefore little is known.
    1. Located three and a half miles north of Damascus in the middle of the valley that bore the same name.
20. Dan... (verse 19)
  - A. Only mentioned here in the Bible, as this is not likely to be speaking of the tribe of Dan since Judah and Israel have both already been mentioned.
    1. Better, Vedan, located in Arabia.
21. ...Javan... (verse 19)
  - A. The fourth named of the sons of Japheth – Gen. 10:2, 4; 1 Chron. 1:5, 7.
    1. This was the name given by the Hebrews to Greece.
22. Dedan... (verse 20)
  - A. Perhaps a different section of the race mentioned in verse 15.
23. Arabia... (verse 21)
  - A. Arabia Deserta.
24. ...Kedar... (verse 21)
  - A. The second son of Ishmael – Gen. 25:13.
    1. A nomadic tribe of the Bedouin type.
    2. Later used to describe the inhabitants of Arabia.
25. ...Sheba... (verse 22)
  - A. In the south-Arabian area.
    1. Maybe Yemen.
26. ...Raamah... (verse 22)
  - A. The father if the Cushite Sheba – Gen. 10:7.
    1. Therefore, connected with that area geographically.
      - A. Somewhere in the Persian Gulf.
27. Haran and Canneh... (verse 23)
  - A. Haran – Charrae in Mesopotamia.
  - B. Canneh – Ctesiphon on the Tigris River.
28. ...Eden... (verse 23)
  - A. In the Hebrew spelt differently than the Eden of Gen. 2:8.
    1. Probably the Eden located near Thelassar – 2 Kings 19:12; Isa. 37:12.
29. ...Assur and Chilmad... (verse 23)
  - A. Asshur – Possibly Assyria the country, or the city Sura, which was located on the west bank of the Euphrates.
  - B. Chilmad - Only mentioned here in the Bible.
    1. Perhaps a town near the Euphrates.

#### Verses 26–36

1. This text simply refers to what was going to happen, the astonishment that would come from that, along with the lamentation that would follow.
2. ...their ships... (verse 29)
  - A. The smaller dependant cities and states around Tyre.

#### **EZEKIEL CHAPTER TWENTY-EIGHT:**

##### Verses 1-10

1. ...prince of Tyrus... (verse 2)
  - A. Reference to Ethball, although there is conflict among the commentators as to which one.
    1. One said Ithball (an alternative spelling) I, while another said Ethball II, and still yet another said Ithobal (alternative spelling) or Ethball III.
      - A. See Josephus – Contra Apion, 1.21.
    2. Ethbal was a king of Sidon (B.C. 940-908), father of Jezebel, who was the wife of Ahab (1 Kings 16:31). He is said to have been also a priest of Astarte, whose worship was closely allied to that of Baal, and this may account for his daughter's zeal in promoting idolatry in Israel. This marriage of Ahab was most fatal to both Israel and Judah. Dido, the founder of Carthage, was his granddaughter.
  - B. Some make a rather large argument on the use of the word “prince” rather than “king,” thus implying another person is under consideration here other than the king of Tyre.
    1. Yet the Hebrew word “nagidh” is at times used of Israel’s kings – 1 Sam. 13:14; 2 Sam. 7:8; Dan. 9:25, 26.
2. ...wiser than Daniel... (verse 3)
  - A. The debate on who this Daniel was, was discussed earlier in our discussion of Ezekiel 14:14.
    1. The Daniel of the O.T. was the opposite of the prince of Tyre, which is exactly what Ezekiel was getting at in this passage.
  - B. It should also be noted that Ezekiel was speaking sarcastically when he made this statement.
    1. The biblical Daniel was worshipped by Nebuchadnezzar – Dan. 2:46; 4:9.
3. ...strangers... (verse 7)
  - A. The nations, etc., mentioned in chapter twenty-seven, including Nebuchadnezzar and Alexander the Great.
4. Wilt thou yet say before him that slay thee, I *am* God?... (verse 9)
  - A. A rhetorical question.
    1. Of course neither Tyre nor the king could claim to be God.
5. ...die the deaths of the uncircumcised... (verse 10)
  - A. Although he claimed to be God, he would die like an uncircumcised barbarian – Ezek. 31:18; 32:19, 21, 24.

##### Verses 11-19

1. ...king of Tyrus... (verse 12)
  - A. The word “king” here is “melek” in the Hebrew and is used frequently by Ezekiel when speaking of earthly kings.
    1. Babylonian kings - Ezek. 17:12; 19:9; 21:19; 24:2; 26:7; 29:18; 30:10; 32:11.

2. Egyptian pharaohs – Ezek. 29:2; 30:21; 31:2; 32:2.
  - A. Keep in mind what we saw back in verse one though.
2. Thou hast been in Eden the garden of God... (verse 13)
  - A. Some commentators suggest that the text before us may be the most difficult in the Bible.
    1. This may be because they are trying to prove something that isn't provable.
  - B. The comparison to the fall of Adam in the Garden of Eden is designed to show that Tyre, and its king, fell from a position of prominence and privilege to a position of death and disaster.
3. Thou are the anointed cherub that covereth... (verse 14)
  - A. I have yet to find the Scripture that even hints at Satan being given the responsibility of guarding Eden.
    1. As a matter of fact, I only see the placing of cherubs at the gate of Eden after the fall and casting out of Adam.
  - B. Ezekiel's point was simply that the king of Tyre had been placed in the position of protecting the minor states, similar to the cherubim were assigned to protect the garden.
    1. There is also the picture of the Cherubim who, with outstretched wings, covered the Mercy Seat in the Temple.
4. ...upon the holy mountain of God... (verse 14)
  - A. The king of Tyre presided over the island-city.
5. Thou wast perfect in they ways... (verse 15)
  - A. At the beginning of the reign of the king of Tyre he was not as he is now.
6. The text above is often used to describe the fall of Satan. But, as McGuiggan said, "The subject of our prophecy is not a fallen angel; but a man..." The Book of Ezekiel, p. 89.
  - A. Take a look at my paper on the issue of was Satan a Fallen Angel.
    1. Granted, at the end I have no real answer to the question of the origin of Satan.
      - A. However, I don't feel obligated to push the normal "proof" passages to the limits that others do just to get around that matter.
        1. I'd rather leave the "secret things" to God – Deut. 29:29.

#### Verses 20–26

1. ...set they face against Zidon... (verse 21)
  - A. Sidon was a sister Phoenician city to Tyre.
    1. Recall that Jezebel was from Sidon and was the daughter of Ethbal, king of Sidon – 1 Kings 16:31-34.
    2. Also recall that she was the one who established the worship of Baal.
  - B. Sidon was destroyed by Nebuchadnezzar during the siege of Tyre in 586 – 573 B.C.
2. ...I will send into her pestilence... (verse 23)
  - A. We've seen these before – Ezek. 6:11, 12; 14:21.
3. ...no more a pricking brier... (verse 24)
  - A. Tyre would no longer harm Israel as it did in the past – Num. 33:55; Josh. 23:13.
4. ...When I shall have gathered the house of Israel... (verse 25)
  - A. Reference to the return/s from exile:
    1. Cyrus – 539 B.C.
    2. Ezra – 458 B.C.
    3. Nehemiah – 445 B.C.

B. We will see more about this in chapters thirty-three to forty-eight.

## **EZEKIEL CHAPTER TWENTY-NINE:**

Verses 1-7

1. In the tenth year... (verse 1)
  - A. Ezekiel's dating of this prophecy is specific.
    1. It was a year and two days following the time in which Nebuchadnezzar began his siege against Jerusalem.
      - A. This would make the date January to April 587 B.C.
  - B. There are seven prophecies in this section with each one representing a specific word from God against Egypt.
    1. Six of them are dated according to Jehoiachin's captivity – Ezek. 1:2.
      - A. 10<sup>th</sup> year, 10<sup>th</sup> month, 12<sup>th</sup> day – 587 B.C. – Ezek. 29:1.
      - B. 11<sup>th</sup> year, 1<sup>st</sup> month, 7<sup>th</sup> day – 586 B.C. – Ezek. 30:20.
      - C. 11<sup>th</sup> year, 3<sup>rd</sup> month, 1<sup>st</sup> day – 586 B.C. – Ezek. 31:1.
      - D. 12<sup>th</sup> year, 12<sup>th</sup> month, 1<sup>st</sup> day – 585 B.C. – Ezek. 32:1.
      - E. 12<sup>th</sup> year, 15<sup>th</sup> day – 585 B.C. – Ezek. 32:17.
      - F. 27<sup>th</sup> year, 1<sup>st</sup> month, 1<sup>st</sup> day – 570 B.C. – Ezek. 29:17.
    2. The one undated prophecy is found in Ezek. 30:1.
      - A. Each of the prophecies was delivered at various times during Ezekiel's ministry.
    3. For comparisons sake, Jerusalem's siege began on the 9<sup>th</sup> year, 10<sup>th</sup> month, 10<sup>th</sup> day and fell on the 11<sup>th</sup> year, 4<sup>th</sup> month, 9<sup>th</sup> day – 2 Kings 25:1-3.
2. ...against Pharaoh king of Egypt... (verse 2)
  - A. Hophra (588–569 B.C.).
    1. Grandson of Pharaoh Neco, Pharaoh who killed Josiah at Megiddo in 609 B.C.
      - A. Both Pharaoh Neco and Pharaoh Hophra were defeated by Nebuchadnezzar – Jere. 44:30; 46:2.
    2. Zedekiah appealed to Hophra for help – Jere. 37:7.
3. ...the great dragon... (verse 3)
  - A. Literally, crocodile.
    1. Appears to be an appropriate symbol for Pharaoh and Egypt since the Egyptians worshipped the crocodile – Psa. 74:13; Isa. 27:1.
4. But I will put hooks in they jaws... (verse 4)
  - A. The normal way of capturing a crocodile.
    1. Reference to the fall of Pharaoh Hophra.
5. ...fish of thy rivers... (verse 5)
  - A. Reference to the Egyptian allies.
6. ...because they have a staff of reed to the house of Israel. (verse 6)
  - A. Egypt is pictured as a crumpled reed that was used for support but now splinters when the weight is put on – 2 Kings 18:21.
    1. Israel had been promised by Pharaoh Hophra to assist them in the confrontation with Nebuchadnezzar.
      - A. However, when the battle began he abandoned them.
7. ...and rend all their shoulders... (verse 7)

A. The allies were crippled when their support collapsed.

#### Verses 8-12

1. ...a sword upon thee... (verse 8)
  - A. Desolation was to come upon Egypt due to their false promise to Israel and their failure to assist them.
2. ...from the tower of Syene even unto the border of Ethiopia. (verse 10)
  - A. Migdol (tower) was located about two miles from Suez.
  - B. Syene was the southern most city in Egypt bordering Ethiopia.
    1. Reference to the fact that the judgment against Egypt would cover the land from Migdol to Syene.
      - A. Literally, from northern to southern Egypt.
3. ...neither shall it be inhabited forty years. (verse 11)
  - A. There is no record of such actually happening for an exact period of forty years.
    1. It may refer to the period between 568 and 530 B.C. when Nebuchadnezzar invaded Egypt.
      - A. In 582 B.C. Nebuchadnezzar invaded Egypt and killed Pharaoh Hophra.
      - B. In 568 B.C. he returned and scattered the people to other lands as captives – Jere. 42:8-13.
        1. In 530 B.C. the Persians entered Egypt and began its reconstruction.
    2. Could simply be a draw back to the forty years of Israelite wandering following the Exodus indicating that Egypt was going to suffer as Israel did.

#### Verses 13-16

1. ...At the end of forty years will I gather the Egyptians... (verse 13)
  - A. They may have been allowed to return under the decree of Cyrus – Ezra 1.
2. ...land of Pathros... (verse 14)
  - A. Upper Egypt.
3. ...and they shall be a base kingdom. (verse 14)
  - A. They never again regained their former position.
4. ...it shall be no more the confidence of Israel... (verse 16)
  - A. They would not ever be in the position to cause Israel to have a false sense of security due to their promises.

#### Verses 17-21

1. ...yet had he no wages... (verse 18)
  - A. Nebuchadnezzar and his army took the siege to Tyre, but they never could completely overrun the country.
    1. It was not completely overrun until Alexander the Great came upon it in 332 B.C.
  - B. God had used Nebuchadnezzar and the Babylonians to take Tyre – Jere. 25:9.
    1. The army of Nebuchadnezzar spent thirteen years trying to do so.
      - A. However, due to the people's departure to the island the army never completely accomplished what they set out to do.
  - C. Now God is going to "reward" Nebuchadnezzar and the Babylonian army with the spoils of Egypt.
    1. In 568 and 567 B.C., Pharaoh Amasis II paid tribute to Babylon.
  - D. See Jere. 25:9 in regard to Nebuchadnezzar being a servant to God.

2. ...horn of the house of Israel to bud forth... (verse 21)
  - A. Literally, the power of Israel would begin to increase again.

## **EZEKIEL CHAPTER THIRTY:**

### Verses 1-19

1. ...Howl ye, Woe worth the day! (verse 2)
  - A. See Isa. 13:6; Joel 1:11, 13; Zeph. 7:14.
    1. A “woe” is being placed upon “the day” that is “near.”
    2. It is not a funeral lament but one of distress.
2. ...the day is near... (verse 3)
  - A. The word “day” is used several ways in the Bible.
    1. A day of blessing and deliverance for Israel – Ezek. 29:21.
    2. God’s judgment on all humanity at the end of earth time.
    3. A “day” (i.e. time) of judgment that is of a general sense – Isa. 13:6, 9; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Obadiah 15; Zeph. 1:7, 14; Zech. 14:1.
  - A. This is the way it is used here.
3. ...a cloudy day... (verse 3)
  - A. Indicative of a day of distress.
4. ...the time of the heathen. (verse 3)
  - A. The “heathen” (i.e. the nations which participated in the judgment on Israel) would come to the knowledge that God is the Judge.
5. ...her multitude and the foundations shall be broken down. (verse 4)
  - A. Judgment (“sword”) is seen coming upon Egypt and her allies.
6. Ethiopia and Libya, ...Lydia... Chub... (verse 5)
  - A. Ethiopia – we all know who they are.
  - B. Libya – This is the Hebrew equivalent of Phut.
    1. An African country or people – Isa. 66:19; Nahum 3:9; Jere. 46:9; Ezra 27:10; 30:5; 38:5.
  - C. Lydia – The land of Lud, Ludim – Jere. 46:9.
    1. Again, reference to African people who lived west of Egypt.
  - D. Chub – only reference in the Bible is here.
    1. Location is unknown.
7. ...the men of the land that is in league... (verse 5)
  - A. Perhaps reference to those Jews who returned to Egypt after the murder of Gedaliah – Jere. 41:1-18; 42:19-43:7.
8. ...tower of Syene... (verse 6)
  - A. Go back to chapter 29:10 and see the notes there.
9. ...go forth from me in ships... (verse 9)
  - A. Going forth with the news of the conquest of Lower Egypt to the upper valley of the Nile.
10. ...I will make the rivers dry... (verse 12)
  - A. There is no historical record of such a drought having happened.
    1. However, that does not mean it didn’t.
  - B. Perhaps, rather than pointing to an actual drying up the Nile, all it was saying was that as the Nile was the source of Egypt’s life, the land would be desolate.



1. This could have been brought about by the destruction of the intricate irrigation system of Egypt.
- C. Remember, Egypt had bragged that even the Nile was controlled by Egypt – Ezek. 29:9.
  1. I can almost hear God saying, “Really, you control it, lets see if you do or not.”
11. ...sell the land into the hand of the wicked... (verse 12)
  - A. To deliver their power into the hands of others – Deut. 32:30; Judge 2:14.
12. ...Noph... (verse 13)
  - A. The capital of Lower Egypt.
    1. The chief center for the worship of Phthah.
      - A. The Egyptian god whom the Greeks identified with their Hephaistos (god of the forge), was the actual physical creator, the “demiurge,” (a public worker, originally used to designate any craftsman plying his craft or trade for the use of the public. Later began to be used for the Great Artificer or Fabricator, the Architect of the universe as the Greeks called him, the shaper and framer of the material universe.) The special seat of his worship was Memphis.
      - B. Phthah was referred to as the father of the father of gods due to “his” being the first and oldest of the Egyptian gods.
13. ...Pathros...Zoan...No...Sin...Aven...Pibeseth...Tehaphnehes... (verses 13-18)
  - A. Pathros – Upper Egypt (Southern Egypt)– see chapter 29:14.
  - B. Zoan – In the land of Goshen located in the eastern Nile Delta.
    1. Called “Tanis” by the Greeks and was mentioned in Numbers 13:22.
  - C. No – Thebes, the ancient capital of Egypt and the center of the worship of Amon.
    1. Located around 400 miles south of Memphis and was the capital of Upper Egypt.
    2. The Greeks referred to it as “Thebes.”
  - D. Sin – Pelisium, in the northern part of Egypt, the strategic fortress that guarded against Mediterranean invaders.
    1. Was viewed as the stronghold of Egypt.
  - E. Aven – Outskirts of modern Cairo.
    1. Also referred to as On or Heliopolis, worship of the sun was conducted there.
    2. The worship of the sun was conducted there.
  - F. Pibeseth – Locate near Aven.
    1. Worship of the cat-headed goddess Ubastet was conducted there.
  - G. Tehaphnehes – The Suez Canal.
    1. This was where Jeremiah was taken – Jere. 43:7.
    2. Now called Tel-Deffeneh and is located some ten miles west of El-Kantara on the Suez Canal.

#### Verses 20-26

1. ...the eleventh year, in the first *month*, in the seventh day of the month... (verse 20)
  - A. April 29<sup>th</sup> of 587 B.C.
    1. Three months after the prophecy of chapter twenty-nine and three months before the fall of Jerusalem.
2. ...I have broken the arm of Pharaoh... (verse 21)
  - A. At the time of Nebuchadnezzar’s attack against Jerusalem in 588 B.C., Pharaoh Hophra

came to Zedekiah's assistance.

1. However, Hophra's army was defeated, and he returned to Egypt – Jere. 37:5.
- B. The idea is that God had taken Egypt's power from them.
3. ...and will break his arms... (verse 22)
  - A. The arm that never healed, along with the other one would be broken.
    1. No chance of a regaining of their power.
4. ...I will strengthen the arms of the king of Babylon... (verse 24)
  - A. If we ever doubted that God was behind Nebuchadnezzar this should remove all doubt.
5. ...I will scatter the Egyptians among the nations... (verse 26)
  - A. The people of Egypt would be dispersed and never regain their position of power again.

### **EZEKIEL CHAPTER THIRTY-ONE:**

Verses 1-9

1. ...in the eleventh year, in the third *month*, in the first day of the month... (verse 1)
  - A. This would date the message at June 21, 587 B.C.
    1. Jerusalem had been under siege at least three times from January 15, 588 B.C.
      - A. The siege of June 21<sup>st</sup> was probably the second of the three.
      - B. The final one coming early in 586 B.C.
        1. The fall of Jerusalem would only be a short time from the time of this siege.
    - B. It was roughly twenty-five years prior to this that Nineveh, the capital city of Assyria, fell to Babylon in 612 B.C.
  2. ...speak unto Pharaoh... (verse 2)
    - A. Pharaoh is going to be reminded of the lesson of Assyria.
      1. At one time it was the greatest and most powerful kingdom on earth.
        - A. However, it had fallen by the hand of God, as would Egypt.
  3. ... was a cedar... (verse 3)
    - A. Compared to all other trees the cedar was the tallest and most formable.
      1. A fitting description of Assyria.
  4. The waters made him great... (verse 4)
    - A. This would be the Euphrates and Tigris Rivers.
      1. Subjugated nations traveled these rivers to go to Assyria to pay their tribute – 2 Kings 15:19, 20; 2 Chron. 28:19-21.
  5. ...sent out her little rivers unto all the trees... (verse 4)
    - A. Representative of the power and riches that flowed into Assyria.
  6. All the fowls of heaven made their nests in his boughs... (verse 6)
    - A. The smaller nations that were dependant upon Assyria – Dan. 4:12.
      1. Ammon, Edom, Israel, Judah, Moab, Phoenicia, and Syria all fell under the power of Assyria.
  7. The cedars in the garden of God could not hide him... (verse 8)
    - A. All the kingdoms of the world could not compare to Assyria.

Verses 10-18

1. ...thou hast lifted up thyself in height... (verse 10)
  - A. Assyria was lifted up in pride, but she would fall because of that – Isa. 10:5, 7, 13, 15, 33, 34.

1. You might pay a little attention to the tense here, “thou hast.”
2. ...into the hand of the mighty one of the heathen... (verse 11)
  - A. Reference to Nabopolassar, king of Babylon.
    1. Fulfilled in 612 B.C.
3. ...strangers, the terrible of the nations... (verse 12)
  - A. Reference to the Chaldean invaders.
    1. They were ruthless in their invasion of Egypt.
4. ...shall of the fowls of the heaven remain... (verse 13)
  - A. The smaller nations would have the advantage just as the birds and animals would feed on the decaying tree.
5. ...for they are all delivered unto death, to the nether parts of the earth... (verse 14)
  - A. The fall of Assyria would serve as an example to the other nations round about them.
    1. The warning was issued that if they followed after Assyria they would face the same end.
  - B. The picture here passes from Eden to Sheol.
6. ...I cast him down to hell... (verse 16)
  - A. Literally, Sheol (the O.T. version of Hades).
7. ...all that drink water, shall be comforted... (verse 16)
  - A. The kingdoms of the world that had already fallen would be “comforted” when they saw yet another one fall – Isa. 14:4-20; Ezek. 32:17-22.
    1. This “comfort” comes due to their knowing that Assyria has no advantage over them.
8. They also went down into hell with him... (verse 17)
  - A. The allies of Assyria and Egypt would also fall along with their leader nations.
9. To whom art thou thus like... (verse 18)
  - A. Here is the answer to the question found in verse two.
    1. What came upon Assyria would come upon Egypt.
    2. Pharaoh would be Egypt’s fallen “cedar.”
  - B. If such a “tree” as Assyria fell, how could Egypt expect to stand?
    1. The answer, of course, is they could not.

## **EZEKIEL CHAPTER THIRTY-TWO:**

Verses 1-10

1. ...twelfth year, in the twelfth month, in the first *day*... (verse 1)
  - A. March 3, 585 B.C.
    1. Approximately one month before the fall of Jerusalem – 2 Kings 25:3.
2. ...art like a young lion... (verse 2)
  - A. Pharaoh saw himself powerful like a lion.
3. ...and thou art a whale... (verse 2)
  - A. Literally, a crocodile such as we saw in chapter 29:3.
4. ...troubledst the waters with thy feet... (verse 2)
  - A. As the crocodile stirs up the waters so did Pharaoh disturb the peace of its neighbors.
5. ...I will therefore spread out my net... (verse 3)
  - A. The idea as the crocodile would be dragged out onto the land to allow it to die so would Egypt face its demise in a foreign place.

1. Egypt was going to be left for the scavengers.
6. ...I will cover the heaven, and make the stars therefore dark... (verse 7)
  - A. When God's judgment came upon Egypt her "light" would be extinguished like a shining star.
    1. Destruction is clearly seen here.
      - A. This type of figure is commonly used – Isa. 13:10; 34:4; Jere. 4:23, 28; Joel 2:10.
7. ...vex the hearts of many people... (verse 9)
  - A. An intensification of the bitterness of the fall.

#### Verses 11-16

1. ...The sword of the king of Babylon... (verse 11)
  - A. Jeremiah indicated that Nebuchadnezzar would serve as God's servant to bring about the destruction of Egypt – Jere. 43:8-13; 44:29, 30; 46:13-16.
2. I will destroy also all the beasts... (verse 13)
  - A. Commonly done during wartime in order to provide food for the army and the taking of spoils of war.
    1. It would also serve to deprive the survivors.
3. ...cause their waters to run like oil... (verse 14)
  - A. Once those who stirred up or made muddy the waters were gone, they would flow smoothly.
    1. The terror and turmoil that Egypt has caused would be brought to an end.

#### Verses 17-32

1. ...in the twelfth year, in the fifteenth *day* of the month... (verse 17)
  - A. Dated March/April, 585 B.C., only a couple weeks after the date given in verse one.
2. ...them that go down into the pit. (verse 18)
  - A. Sheol – Isa. 14:15; 38:18.
    1. Note that this reveals a state of consciousness after death – Lam. 3:53-56; Psa. 30:3; Isa. 14:15-19.
2. ...laid with the uncircumcised... (verse 19)
  - A. Could this be suggesting degrees of punishment in Sheol?
    1. What of the circumcised who were there?
    - B. The point is, the Egyptians were to have a place in Sheol with the heathen.
3. The strong among the mighty shall speak to him out of the midst of hell... (verse 21)
  - A. The nations who had passed before Egypt would be in Sheol to "welcome" their arrival.
4. Asshur... (verse 22)
  - A. Here a list of those awaiting Egypt's arrival is given.
  - B. Assyria was there.
    1. Recall that their rule ended in 612 B.C. when Nabopolassar, who was king of Babylon, defeated them.
  - C. Elam – v. 24.
    1. Conquered by Ashurbanipal, King of Assyria, around 645 B.C.
    2. They had been a nation of terrorists who lived east of the Tigris River and north of the Persian Gulf.
  - D. Meshech, Tubal – v. 26.
    1. Go back and look at your notes for chapter 27:13.

- E. Edom – v. 29.
  - 1. Idumaea, which was located at the southeast border of Palestine.
- F. Princes of the north – v. 30.
  - 1. Reference to those of Syria and Tyre.
- F. Zidonians – v. 30.
  - 1. People from Sidon.

### **EZEKIEL CHAPTER THIRTY-THREE:**

#### Verses 1-9

- 1. ...speak to the children of thy people... (verse 2)
  - A. Chapters one through twenty-four were directed to Judah and concerned the Southern Kingdom and the city of Jerusalem.
    - 1. Chapters twenty-five through thirty-two dealt with foreign nations and the judgment that was to come upon them.
  - B. Now Ezekiel is directed to turn his attention to Judah and Jerusalem again.
- 2. ...watchman. (verse 2)
  - A. A repetition of what we saw in chapter 3:16-21.
- 3. ...trumpet... (verse 3)
  - A. A ram's horn used for the purpose of sounding a warning.
    - 1. The "shofar" is still used by the Jewish people in their synagogues for specific events.

#### Verses 10-16

- 1. ...If our transgressions and our sins *be* upon us... (verse 10)
  - A. In verses ten through twenty Ezekiel deals with three problems.
    - 1. Those who trusted in their own righteousness – v. 10.
    - 2. Those who became despaired and fatalistic – v. 10.
    - 3. Those who sought to place the blame for their situation on God – v. 17.
  - B. Note they did, at least to some degree, admit to sin.
- 2. ...how should we then live? (verse 10)
  - A. Points to an understanding of the system of law they were breaking and its penalties.
- 3. ...I have no pleasure in the death of the wicked... (verse 11)
  - A. Go back and see your notes on chapter 18:19-23.
- 4. ...but that the wicked turn from his way and live... (verse 11)
  - A. Repent.
    - 1. A good description of repentance is seen in the statement "turn ye, turn ye from your evil ways."
      - A. Biblical repentance involves more than just being sorry – Acts 3:19; 2 Cor. 7:9, 10.
    - B. There needed to be a return to the Law of God.
- 5. ...The righteousness of the righteous shall not deliver him in the day of his transgression... (verse 12)
  - A. One's spiritual condition is determined by the present, not by the past – Ezek. 18:20.
    - 1. Shoots down the "scale theory" doesn't it?
    - 2. Righteousness is not something that one stores up on account to offset future unrighteousness.

- B. By the way, this text takes care of Calvinism also.
- 6. ...all his righteousness shall not be remembered... (verse 13)
  - A. Regardless of how righteous one may have been yesterday, that was yesterday.
- 7. None of his sins that he hath committed shall be mentioned unto him ... (verse 16)
  - A. Go back and review your notes on chapter 18:22.
  - B. I have a question here.
    - 1. What does this say about the idea of sins during the O.T. era being forgiven?
      - A. We have all heard it said that the sins of the O.T. were “rolled ahead” even though that term is not found in the Bible.
        - 1. That idea comes from Hebrews 10:3, and I agree with what it says.
          - A. I just don’t agree with what people often say it says.
        - 2. Neither do I dispute Hebrews 9:22 or 10:4.
          - A. I dispute man’s interpretation of these passages.
      - B. So, does the O.T. teach forgiveness of sins?
        - 1. You’ll like this answer, Yes and no.
        - 2. Those who were faithful during that period of time experienced forgiveness but it was contingent upon the sacrifice of Christ – Heb. 10:10.
          - A. Keep in mind that in so far as God was concerned, Jesus was slain from the foundation of the world – 1 Pet. 1:18-20.

#### Verses 17-20

- 1. ...The way of the Lord is not equal... (verse 17)
  - A. Literally, this phrase suggests the idea that the way of the Lord is not adjusted to the right standard when it came to the destruction of Jerusalem – Ezek. 18:25-30.
    - 1. Boy, wouldn’t that make a good sermon starter!
  - B. Judah’s claim is that God isn’t being fair.
    - 1. You might take a look at Proverbs 11:1 to see God’s view of a false standard.
    - 2. This, of course, totally overlooks their responsibility to turn from their evil.
      - A. Had they of done so, God would have forgiven them.

#### Verses 21-29

- 1. ...in the twelfth year... (verse 21)
  - A. Two different dates are suggested by scholars here.
    - 1. January 19, 586 B.C.
    - 2. January 8, 585 B.C.
      - A. I think the later date is the correct one.
  - B. Jerusalem had actually fallen the 9<sup>th</sup> day, 4<sup>th</sup> month, 11<sup>th</sup> year – Jere. 39:2.
    - 1. The siege against Jerusalem began in December or January of 589 or 588 B.C. – 2 Kings 25:1.
      - A. This would place the fall in September 586 B.C. – 2 Kings 25:8.
    - 2. Now, several months later word arrives of its fall.
      - A. According to Ezra 7:9 travel time from Jerusalem to Babylon was four or five months.
      - B. In comparison of this text and 2 Kings 25 it appears that there was a period of eighteen months here.
        - 1. However, it may have been possible for Ezekiel to be using the Babylonian

- calendar instead of the Hebrew calendar.
2. The Babylonian calendar begins the year in the spring while the Hebrew calendar began the year in the fall.
- C. At the conclusion of chapter twenty-four Ezekiel mentions that a fugitive would bring word of the destruction of Jerusalem- Ezek. 24:26, 27.
1. Here we see the fulfillment of that prophecy.
2. ...opened my mouth... (verse 22)
    - A. Back in chapter 3:26 we saw the “muting” of Ezekiel, which lasted for over seven years.
      1. In regard to this muteness we see that it could not have been total because Ezekiel has been talking all along.
      2. It seems best just to see this as God placing an extreme amount of control over what Ezekiel was to say – Ezek. 3:27.
      3. By the way, we now see a vindication of Ezekiel as that which he prophesied about came true – Deut. 18:22.
  3. ...they that inhabit those wastes of the land... (verse 24)
    - A. Take a look at Jeremiah 52:16.
      1. It appears that the ones spared from exile were the poorest of the poor.
  4. ...Abraham was one... (verse 24)
    - A. Now they begin to “reason” that if Abraham inherited the promised land being only one person they should even more so due to their number.
      1. Back in chapter 11:15 they had argued that the ones taken into exile no longer deserved ownership of land in Judah.
    - B. Their problem was that they thought they deserved ownership of land due to the physical descent from Abraham rather than from being obedient to God.
      1. In essence, they staked their claim on quantity rather than quality.
  5. ...Ye eat with the blood... (verse 25)
    - A. Here God begins to address the issue and points to the truth of the matter.
      1. They were not going to receive the land due to their disobedience.
        - A. They ate meat that contained blood, which was a violation of Lev. 17:10 – v. 25.
        - B. They practiced idolatry, which violated Ex. 20:3, 4 – v. 25.
        - C. They committed murder, which violated Ex. 20:13 – v. 25.
        - D. They committed adultery, which violated Ex. 20:14 – v. 26.
      2. Their transgressions were the same as those who had been killed or exiled.
  6. Ye stand upon your sword... (verse 26)
    - A. Literally, they lived by violence.
- Verses 30-33
1. ...Come, I pray you, and hear what is the word... (verse 30)
    - A. Their coming to listen was out of curiosity rather than a true desire to seek what the message of God was.
  2. ...thou are unto them as a very lovely song... (verse 32)
    - A. Their interest was as the interest of one who hears a beautiful song it is fleeting.

## **EZEKIEL CHAPTER THIRTY-FOUR:**

### **Verses 1-19**

1. ...shepherds of Israel... (verse 2)
  - A. Reference to kings and civil rulers.
  - B. They had failed miserably in doing what they should have done.
    1. There is a three-fold indictment here.
      - A. They failed to meet the needs of the people and, rather, used them for their own benefit – vrs. 2, 3.
      - B. They failed to take care of the ones who had special needs – v. 4.
        1. Instead, they were even crueler.
      - C. They failed to provide proper moral or spiritual leadership, which led to the people becoming involved in idolatry and immorality – vrs. 5, 6.
2. ...cause them to cease from feeding the flock... (verse 10)
  - A. Reference to the end of the Judean kings' rule.
    1. Pharaoh Neco imprisoned Jehoahaz – 2 Kings 23:33.
    2. Nebuchadnezzar took Jehoiakim, Jehoiachin, and Zedekiah captive to Babylon – 2 Chron. 36:6; 2 Kings 24:12; 25:7.
3. ...I will deliver my flock from their mouth... (verse 10)
  - A. Here the faithful are being delivered from the hands of the worthless shepherds.
  - B. Note the promise statement of God – “I will.”
    1. Within the next few verses we find such promises twenty-five times – vrs. 10-29.
4. ...and will bring them to their own land... (verse 13)
  - A. God promises to return them to their own land.
    1. Jeremiah prophesied that there would be a return after a seventy-year period.
      - A. This was done under the leadership of Zerubbabel – Jere. 25:11; 29:10; Ezra 1-3.
5. ...I will feed them with judgment. (verse 16)
  - A. Justice will prevail here.
    1. God is going to judge the “fat and sassy” among the people of Judah.
    2. Before these had worked their evil upon the people of Judah, now it is pay back time and God is the Paymaster.
6. ...I judge between cattle and cattle... (verse 17)
  - A. A description of the judgment of the sheep.
    1. Each is going to be judged based upon his own actions.
  - B. The “rams and the he goats” most likely are the false leaders who lead the people away.
7. ...a small thing unto you to have eaten up the good pasture... (verse 18)
  - A. The “rams and the he goats” had consumed the best and now grudge the poor an opportunity to glean.
    1. Likewise, once they drank from the clean water they muddied it up for others.
  - B. So God is going to judge them for their deeds.

### **Verses 20-31**

1. ...I will set up one shepherd over them... (verse 23)
  - A. Reference to the return from captivity.
    1. However, most likely not the only thing in mind.
2. ...my servant David... (verse 23)



- A. You might move ahead a little and look at chapter 37:22-26.
- B. This one will be of the lineage of David and would be a fulfillment of the promise previously made in 2 Sam. 7:16.
- C. There seems to be little doubt that the one under consideration here is none other than the Messiah.
  - 1. He is the one of whom God had said He would raise Him up in order that all the families of the earth would be blessed – Gen. 12:1-3.
  - 2. He, of course, was raised up from the restored remnant.
- D. There are some thirty verses in the N.T. that make reference to Christ being “of David.”
- 3. ...prince among them... (verse 24)
  - A. David had received the promise from God that the Messiah would be from his lineage and that He would reign on the throne – 2 Sam. 7:12-16.
    - 1. So what we see here is not a prediction of the literal raising of David, but of Christ being raised from the remnant to become “prince” – Jere. 23:5, 6.
  - B. Don’t forget, Peter asserted that Christ was raised and was sitting on the throne of David – Acts 2:29, 30.
    - 1. Also, recall that Christ is now “King of Kings, and Lord of Lords” – Rev. 17:14.
- 4. ...a covenant of peace... (verse 25)
  - A. Wasn’t a new covenant coming? – Jere. 31:31-34.
  - B. Hasn’t it already come? – Heb. 8:8-13; 10:15-17.
  - C. Run the word “peace” on your Bible program, or look it up in a concordance.
    - 1. See what you come up with in the N.T.
- 5. ...round about my hill... (verse 26)
  - A. Take a glance at Isaiah 2:2 and Micah 4:1.
    - 1. This is a place wherein the faithful can expect to receive “showers of blessings.”
- 6. ...showers of blessings... (verse 26)
  - A. Only location in the Bible, but not the only place for the concept – Eph. 1:3.
- 7. ...the tree of the field shall yield her fruit... (verse 27)
  - A. The blessings will come forth from the Lord.
- 8. ...a plant of renown... (verse 29)
  - A. Some would say reference to the Messiah.
    - 1. However, the Hebrew word used here seems to indicate something else.
      - A. It is found in Ezekiel 17:7 (plantation) and Micah 1:6; Isaiah 60:21; 61:3 (planting).
    - 2. With that in mind, it seems to simply refer to the general fertility of the land.

## **EZEKIEL CHAPTER THIRTY-FIVE:**

Verses 1-15

- 1. ...set thy face against mount Seir... (verse 2)
  - A. These are descendants of Esau – Gen. 32:3; 36:8, 9.
  - B. We have in this chapter a contrast between the condemnation of Edom and the blessings on Israel, as we will see in the next chapter.
    - 1. The destruction of Edom had been foretold in chapter 25:12-14.
  - C. Chapters twenty-seven and twenty-eight clearly reveal the enmity between Jacob and

Esau.

1. It should also be seen that this enmity did not cease at their deaths – Gen. 33:1-20.
- D. In so far as the Edomites were concerned they committed numerous transgressions.
  1. Cruel – Amos 1:11, 12.
  2. Idolatrous – 2 Chron. 25:14, 20.
  3. Prideful – Isa. 49:16, 17.
  4. Vengeful – Ezek. 25:12-14.
  5. Warring – Gen. 27:40.
- E. Scripture reveals that God was against them due to their treatment of the Israelites – 2 Chron. 20:10.
  1. They had encouraged the enemies of Israel to execute them, and even participated in attacks against them – Obad. 10 – 15.
    - A. Because of this, it was prophesied that Edom would become desolate – Isa. 34:5-17; Jere. 49:7-22; Obadiah.
- F. The desire of Edom to possess the land possessed by Israel was due to their feelings that the land actually belonged to them since Jacob obtained it by deceit – v. 5; Gen. 27:1-40.
2. ...I will prepare thee unto blood... (verse 6)
  - A. As they had conducted violence against Israel it would now be brought against them.
3. ...sith... (verse 6)
  - A. Found in the K.J.V. – literally, “since” – see A.S.V., etc.
4. ...from him that passeth out and him that returneth. (verse 7)
  - A. Literally, everyone.
5. ...and thy cities shall not return... (verse 9)
  - A. Edom is nowhere to be found today.
    1. The cities would no longer be inhabited.
6. ...These two nations and these two countries shall be mine... (verse 10)
  - A. The two countries are Israel and Judah.
7. ...whereas the Lord was there. (verse 10)
  - A. Even though God had withdrawn His presence from them (Ezek. 10:18; 11:22, 23) this did not mean that He had renounced His claim to the land.
    1. The problem here is that Edom was acting as if He had done so.
8. ...I will even do according to thine anger... (verse 11)
  - A. They would be judged according to their act of aggression against God in attempting to appropriate what belonged to Him for their use.
9. ...all thy blasphemies which thou hast spoken against the mountain of Israel... (verse 12)
  - A. They claimed that the land had been laid waste and given to them, which disregarded God’s desire to allot the land to Israel.
10. ...Idumea... (verse 15)
  - A. The use of the Greek term for Edom.
  - B. The end of Edom came in the destruction of Jerusalem in A.D. 70 by the Roman Army lead by Titus.
    1. They joined the Jews in rebellion and 20,000 Edomites were permitted entrance to the city.
      - A. After entering they began to rob and kill.

2. When Rome took Jerusalem all 20,000 were killed.

### **EZEKIEL CHAPTER THIRTY-SIX:**

**Note:** Several commentators suggest that the text of verses one through fifteen should be a part of chapter thirty-five due to the context, which is a prophecy against Edom and other surrounding nations, along with promises concerning the restoration of Israel.

Verses 1-7

1. ...prophecy unto the mountains of Israel... (verse 1)
  - A. Go back to chapter 6:3 and note the “high places” there.
    1. The word “mountains” here in verse 1 is the same word.
  - B. Some suggest this is in reference to the idolatry found within these nations, while others do not see that connection.
    1. It is clearly a contrast of chapter 35:2 and may well simply be pointing to the fact that the “mountains” (i.e. the land) of Israel would be repopulated.
2. ...Aha, even the ancient high places are our’s in possession: (verse 2)
  - A. One of two things seen here.
    1. The “high places” of idol worship.
    2. The “everlasting hills” – Gen. 49:26; Deut. 33:15.
  - B. Edom, and the surrounding nations, was in trouble before God due to their having shown joy over the fall of Israel.
3. ...they have made you desolate... (verse 3)
  - A. A second reason for the judgment being brought against Edom and her allies.
4. ...lips of talkers... (verse 3)
  - A. Most likely reference to slander.
5. ...Thus saith the Lord God to the mountains... (verse 4)
  - A. Connect this to verse one and it would seem that the passage there is described here, and simply refers to the country as a whole.
6. ...which became a prey and derision... (verse 4)
  - A. The third reason that God is against Edom and the other nations.
    1. They ridiculed and scorned Judah – vrs. 3, 4, 6, 15.
7. ...heathen... (verse 4)
  - A. Reference to the Gentile nations, including Babylon, which had mocked Judah.
8. ...against all Idumea... (verse 5)
  - A. The only reference to Edom by name in this chapter, but clearly connects this text to chapter thirty-five.
9. ...which have appointed my land... (verse 5)
  - A. It is important to note that God sees the land as His.
    1. When the enemies took the land they took that which was not theirs to take.

Verses 8-15

1. ...shoot forth your branches... (verse 8)
  - A. Israel is once again going to be fruitful – promise number one – vrs. 8-10.
2. ...for they are at hand to come. (verse 8)
  - A. It would be approximately forty years before they were to begin their return to Palestine, but so far as God was concerned, it was “at hand.”

- B. Recall that Jeremiah had predicted that within seventy years Israel would return – Jere. 25:11; 29:10-4.
  - 1. This was done under the leadership of Zerubbabel.
- 3. ...I will multiply men upon you... (verse 10)
  - A. The land would increase in people – promise number two – vrs. 10, 11.
- 4. ...they shall possess thee... (verse 12)
  - A. The land would once again be possessed by Israel – promise number three – vrs. 12-14.
  - B. About here it is important to give some thought to the fulfillment of this promise.
    - 1. History verifies that Palestine never was totally filled with the people of Israel.
      - A. So, are the predictions of such false?
        - 1. If course not.
      - B. So, are we to believe that the predictions are yet to be fulfilled in some millennial reign of Christ?
        - 1. If course not.
    - 2. We understand that the land was given to Israel and was protected by the Jubilee Year law – Lev. 25:8-14.
      - A. In short, the land was to be restored to its original owner or his surviving family during the Jubilee Year.
    - 3. The land given to Israel was to be viewed as a divine stewardship and for that reason Naboth refused to sell his land to King Ahab – 1 Kings 21:3; Lev. 25:23.
    - 4. It is important to understand that when God makes a promise, for the most part, they are contingent upon a compliance with the terms of agreement that involves obedience – Josh. 23:14-16; Deut. 28; Jere. 17:7-10.
      - A. Here is where the answer comes as to why this promise to Israel was never fully realized.
        - 1. They, even after the return from Babylon in 586 B.C., continued in their apostasy.
        - 2. We will see more on this a little later in the chapter.
- 5. ...thou shalt devour men no more... (verse 14)
  - A. This charge had been brought against Israel before when the spies gave their report to Moses – Num. 13:32.
    - 1. Probably had reference to the various judgments that God had brought against the enemy nations along with Israel and Judah.
      - A. Regardless of why the land had this “name,” God was removing it.
- 6. ...neither shalt thou cause thy nations to fall any more... (verse 15)
  - A. Israel had “stumbled” before.
    - 1. Now the land would no longer cause such to be the case.
    - 2. Of course, this would be done by what we are going to see in verses twenty-five and following.

#### Verses 16-23

- 1. ...the uncleanness of a removed woman. (verse 17)
  - A. As in the case of the woman “unclean” due to menstrual cycle, Israel was “unclean” due to her sin and was to be separated from the land – Lev. 15:19-32.

2. ...for the blood... (verse 18)
  - A. The acts of disobedience, which caused God to pour His “fury” upon them.
    1. Bloodshed and violence.
    2. Idolatry.
      - A. By the way, Ezekiel uses a word for “idols” here (gillulim), which is derived from the Hebrew word dung (gel).
        1. Therefore, “gillulim meant, “dung idols” or “dung things.”
3. ...they were dispersed through the countries... (verse 19)
  - A. Reference to the Assyrian and Babylonian captivities.
4. ...they profaned my holy name... (verse 20)
  - A. Israel and Judah “profaned” the “name” of God by implying that they were in captivity because God was unable to protect them.
    1. This, of course, was instead of admitting the truth.
5. And I will sanctify my great name... (verse 23)
  - A. What we see here is the intention of God to restore them in order to restore His name.
    1. His determination to restore them was clearly not due to their having deserved such.
  - B. By the way, do you think God would have considered restoring His “holy name” had any urgency?
    1. If so, why wait for several thousand years to pass?

#### Verses 24-38

1. ...and will bring you into your own land. (verse 24)
  - A. In the following verses up to verse thirty-two we find six elements for restoration.
    1. They are simply an expansion of what we saw in chapter 11:14-21.
    2. It seems best to me to see these as being fulfilled in the church, although there were indications that they were also fulfilled, at least in part, following the restoration from exile.
  - B. Number one is, God is going to return the people to their land.
    1. Remember, the Northern Kingdom of Israel went into Assyrian captivity in 722 B.C.
    2. The Southern Kingdom of Judah had captives taken from them by Babylon in 605, 597, and 587 B.C.
      - A. The Medo-Persian Empire under Cyrus overthrew Babylon in 539 B.C.
        1. At that time the captives began their return under Zerubbabel (538 B.C.), Ezra (458 B.C.) and Nehemiah (445 B.C.).
  - C. Of course the Premillennial people want this to refer to a time down the road somewhere.
    1. However, there is a clear conflict with Scripture therein.
      - A. As is said, the restoration would involve “all” nations.
        1. Take a look at Acts 2:5.
        2. Also spend a little time with Isaiah 2:2, along with Joel 2 and Acts 2:16, 17 in reference to the phrase “last days” and when they actually occurred.
      - B. So it seems, at least to me, there is much more reason to see this having its fulfillment in a spiritual way with the coming of the kingdom in Acts 2.
2. Then I will sprinkle clean water... (verse 25)
  - A. This is the second element needed connected to the restoration.
    1. Undoubtedly a reference to Numbers 17:17-19.

- A. You might look at Neh. 12:30 and Ezra 3:1-7.
- B. Was there not a cleaning with water in Acts 2?
  - 1. Someone might ask, “Why use the word “sprinkle?””
    - A. Why not, what would the people then understand about immersion?
- 3. A new heart also will I give you... (verse 26)
  - A. The third element.
    - 1. Their heart of stone would be replaced with one of flesh.
  - B. Now they would listen to the Word.
    - 1. You can look at Ezek. 11:16-21; 18:31; Ezra 7:10; Neh. 1:8-11, along with a bunch of N.T. scriptures.
- 4. ...I will put my spirit within you... (verse 27)
  - A. The fourth element.
    - 1. Literally, a guidance by the word that comes forth from the Spirit – Ezek. 2:2; 27:14; 2 Pet. 1:21; Ezra chapters 1 and 2; Neh. 1:8-11.
- 5. ...I will call for the corn... (verse 29)
  - A. The fifth element.
    - 1. Blessings would come – Eph. 1:3.
- 6. Then shall ye remember your own evil ways... (verse 31)
  - A. The sixth element.
    - 1. Seen in chapter 6:9 to describe Israel’s repentance.
      - A. Then in chapter 20:43 and here describing their feelings of revulsion following their return from exile.
    - 2. You might take a look at the word “repent” in the N.T.
  - B. We are going to run into these again in the next chapter so we will leave a little to say there.
- 7. Not for your sakes do I *this*... (verse 32)
  - A. Another reminder that God is doing this to restore His good name.
- 8. ...In the day that I shall have cleansed you from all your iniquities... (verse 33)
  - A. A review is seen here and in verse thirty-four.
- 9. ...like the garden of Eden... (verse 35)
  - A. As God had a plan to restore man from the Garden of Eden He likewise has a plan to restore Israel.
    - 1. It is not unusual to see spiritual things described as physical things.
      - A. What will the “meek” inherit? – Mt. 5:5.
      - B. What would the “wolf” dwell with? – Isa. 11:6.
        - 1. Take a look at Romans 15:8, 12 to see when this prophecy was fulfilled.
  - B. We have to understand that there cannot be a complete application of literal interpretation applied to the blessings listed herein.
    - 1. If we do, we have some problems.
      - A. For example, we will see in chapter 37:22 that the Northern and Southern Kingdoms are to be reunited.
        - 1. However, in chapter 16:53-59 we see that the Northern Kingdom was to come back as an independent nation.
      - B. Another example is seen in verse thirty-five where we see that Israel was to reside

in fortified cities.

1. However, in chapter 38:11, we see Gog coming against them as they dwell in unwallled villages with neither bars nor gates.
- C. So what we have to do is look for an interpretation that will agree with the totality of Scripture rather than what we want a few passages to say.
  1. So when was this fulfilled?
    - A. First, take a look at Exodus 25:8 where you see that God was giving instruction to make a “sanctuary” for Him to dwell in.
      1. Now, connect that to John 1:14 where we see Jesus having “tabernacled” among man.
      2. Look at Revelation 21:3 noting that the “tabernacle of God” was with men.
      3. Paul states that the child of God is the “temple” of God – 1 Cor. 3:16.
      4. Note what is said in Ephesians 2:22 and the “habitation” of God therein.
    - B. So when was this fallen relationship restored?
      1. When the church was established in Acts 2.- 10. ...be filled with the flocks of men... (verse 38)
  - A. Maybe I am all “wet” here, but it just seems to point to the time when people of all nations would be brought into the kingdom of God as the gospel went forth out of Jerusalem.

## **EZEKIEL CHAPTER THIRTY-SEVEN:**

Verses 1-14

1. ...carried me out in the spirit of the Lord... (verse 1)
  - A. Lets do a little review here.
    1. Judah had experienced an overwhelming defeat.
    2. Jerusalem had been taken by the Babylonians, and the temple was destroyed.
    3. Many of the Jews were killed, and the majority of those who were not were taken captive.
    4. A question is before all.
      - A. “Is there any reason for hope?”
  - B. Ezekiel was taken in a vision to the “valley of dry bones.”
    1. An answer is about to be given to that all-important question.
2. And caused me to pass by them round about... (verse 2)
  - A. Ezekiel walked around the bones without touching them.
    1. Keep in mind that he was a priest and it was forbidden for the priest to touch a dead body – Lev. 21:11.
3. ...and, lo, *they were* very dry. (verse 2)
  - A. Undoubtedly, they had been there for a long time.
4. ...Son of man, can these bones live?... (verse 3)
  - A. This question comes from God.
    1. From the human perspective the answer was clear.
      - A. However, Ezekiel knew he was not dealing with a human agent.
        1. He was dealing with God, thus the answer “O Lord God, thou knowest.”
5. ...Prophecy upon these bones... (verse 4)

- A. Ezekiel was instructed to preach to the bones.
  - 1. You talk about a dead audience!
- B. I can guarantee you one thing, Ezekiel never doubted God through this or he would have died laughing.
- 6. So I prophesied as I was commanded... (verse 7)
  - A. Oh for a people today who would do as God commands no matter how “absurd” we think His commandments are!!!
- 7. ...there was a noise, and behold a shaking... (verse 7)
  - A. Even before he completes his message the bones begin to assemble.
- 8. ...but *there was* no breath in them. (verse 8)
  - A. Literally, there was no life in them.
- 9. ...Prophesy unto the wind... (verse 9)
  - A. The Hebrew “ruah,” meaning “breath, spirit, or wind.”
- 10. ...Come from the four winds...(verse 9)
  - A. Literally, come from the four corners of the earth.
- 11. ...and they lived, and stood up upon their feet... (verse 10)
  - A. The point is, of course, life is being restored to Judah.
- 12. ...I will open your graves, and cause you to come up out of your graves... (verse 12)
  - A. There is no reason to view this as an actual resurrection of human bodies.
    - 1. Rather, what we are looking at is the national return from exile.
      - A. All around them thought Israel and Judah were dead.
        - 1. Remember Israel fell to Assyria in 722 B.C. and Judah fell to Babylon in 606, 597, and 586 B.C.
      - B. But they returned and the nation came back to life – Jere. 25:11; 29:10-14; Ezra 1 and 2; Neh. 1:8-11.
  - B. We also see another application here, which is a spiritual one.
    - 1. Take a look at the following scriptures – Dan. 12:2; Lk. 2:34, Jhn. 5:25; Eph. 5:14.
    - 2. It was through the “seed of Abraham” that all nations would be blest – Gen. 12:3; Gal. 3:6-9, 14-16; 26-29.
  - C. So what we have here is an initial fulfillment in the fleshly return from exile to the land and a greater fulfillment in the church through Christ.

#### Verses 15-28

- 1. ...take thee one stick... (verse 16)
  - A. Two sticks here.
    - 1. One representative of Judah (the house of David) and those tribes of the Northern kingdom that still were “faithful” – Benjamin, Levi, and part of Simeon, along with any others who would, from time to time, settle in the land of Judah – 2 Chron. 11:12-16; 15:9; 30:11, 18, 31; 31:1.
    - 2. The other representative of Ephraim, Joseph, Israel and companions.
      - A. Ephraim was a popular way of expressing the northern tribes under his leadership – Hos. 4:16, 17.
        - 1. Don’t forget, Ephraim and Manasseh were the sons of Joseph – Gen. 46:20.
      - B. Joseph is used here for the ten tribes.
  - B. It would be good to note that the Northern Kingdom is recognized to still be in existence.



1. Those who have us to believe they were “lost” fail to see this – Jere. 3:18; Hos. 1:11.
- C. The Mormons would have us to believe that these represent the Bible and the Book of Mormon.
  1. That is too ridiculous to even deserve a comment.
2. And join them one to another into one stick... (verse 17)
  - A. These kingdoms had been separated since the death of Solomon.
    1. Now they are to become one again under one king.
3. ...and one king shall be king to them all... (verse 22)
  - A. Of course, politically speaking, there never was a king over Israel again, so this has to have some other meaning than a literal one, as we will see below.
    1. Just in case you hear someone say, “Well, Zerubbabel served as this king.”
      - A. No he didn’t.
        1. He never was a king, although he did rule over a few Jews for a short time.
      - B. Drop down a few verses and note that the king under consideration was to be “prince forever.”
4. And David my servant *shall be* king over them... (verse 24)
  - A. Not even the premillennialists will try to say this is speaking about King David.
    1. It is too clear that the Messiah is in mind here – Acts 2:29-36.
      - A. Christ is of the lineage of David and would reign over the children of God – 1 Sam. 7:12-16; Jere. 23:5, 6; Lk. 1:32, 33.
5. ...they shall dwell in the land... (verse 25)
  - A. This is the territory that Christ will reign over under the New Covenant.
    1. As King of kings the Messiah rules:
      - A. Throughout the earth – Zech. 9:9, 10; Mk.16:15, 16.
      - B. Over both Jews and Gentiles – Isa. 54:2, 3.
  - B. It is important to grasp the fact that God made three promises to the Jews.
    1. The land promise – Gen. 15:18-21.
      - A. Which was fulfilled – Jos. 21:43-45.
        1. Continued possession of the land was conditional – Deut. 28:58-63.
    2. Worldwide blessings through the seed of Abraham – Gen. 22:15-18.
      - A. Fulfilled through the Messiah – Gal. 3:8.
    3. An eternal kingdom – 2 Sam. 7:12-16.
      - A. Fulfilled in the establishment of the church – Mk. 9:1; Jhn. 18:36; Acts 1:6 (compare Lk. 24:27, 45); 1 Cor. 15:24; Col. 1:13.
6. ...my servant David *shall be* their prince for ever. (verse 25)
  - A. The use of the word “prince” was Ezekiel’s normal word for “king.”
  - B. If we were to give in to the millennial theories do you see a problem here?
    1. If David (or Christ) reigns on the millennial throne how long is that said to be?
7. ...I will make a covenant of peace with them... (verse 26)
  - A. Undoubtedly the New Covenant of Jeremiah 31:31-34.
8. ...it shall be an everlasting covenant... (verse 26)
  - A. The word translated “everlasting” is from the Hebrew “olam,” meaning forever or everlasting.
    1. It is the same word seen in Daniel 2:44 in reference to the kingdom that was set up in

Acts 2.

8. ...and will set up my sanctuary... (verse 26)
  - A. What does God dwell in today?
    1. Is it not Christians and the church? – 1 Cor. 3:16; 6:19; Eph. 2:19-22.
9. ...they shall be my people. (verse 27)
  - A. Christians are the people of God through being the offspring of Abraham – Gal. 3:27-29.

### **EZEKIEL CHAPTER THIRTY-EIGHT:**

Note: Most scholars agree that chapters thirty-eight and thirty-nine should be seen as a single oracle.

Verses 1-13

1. ...set thy face against Gog, the land of Magog the chief priest of Meshech and Tubal... (verse 2)
  - A. Gog is found here, 1 Chronicles 5:4 and Revelation 20:8.
    1. Much is made out of these names, but it seems that too many people are looking too hard for the meaning in places other than where they need to look.
  - B. Magog, along with Meshech and Tubal, are listed in the table of nations as being sons of Japheth – Gen. 10:2.
    1. It also appears in Revelation 20:8.
    2. Josephus identified Magog with the Scythians.
  - C. The word “chief” is from the Hebrew “rosh,” meaning “chief” or “head.”
    1. Many writers have suggested that this is Russia.
      - A. However, there is no supportive evidence to support such a claim.
      2. There is nothing that confirms that such a place ever existed.
  - D. Meshech and Tubal were provinces of Asia Minor in an area associated with the Scythians.
    1. This would cover an area including parts of Iran, the southern provinces of Russia, and Turkey.
      - A. These places seem to be pictured as being allies of Gog.
  - E. It appears to me that these terms are used as symbols to describe the final enemy of God and His people.
2. And I will turn thee back... (verse 4)
  - A. A battle is under consideration here.
    1. Perhaps one closely connected to the present time frame such as the destruction of Jerusalem or Babylon – Isa. 13:1-22; Jere. 4:5-6:30; Zeph. 1:1-13.
    2. Could also be in reference to something down the road a long way – Jere. 50 and 51.
  - B. This represents a turning in the wrong direction.
3. ...put hooks into they jaws... (verse 4)
  - A. Gog is being set forth here as a beast that is unmanageable and who is being compelled to follow his leader.
    1. That “leader” is God – v. 16.
  - B. Just in case you have a problem with the idea of “role reversal” here take a look at 2 Samuel 24:1 and 1 Chronicle 21:1.
4. Persia, Ethiopia, and Libya with them... (verse 5)

- A. These are the allies of Gog.
  - 1. We see the people of God being attacked from all sides.
- B. Persia – see chapter 27:10.
- C. Ethiopia – see chapter 30:5.
- D. Libya – see chapter 27:10 and 30:5.
- 5. Gomer...the house of Togarmah... (verse 6)
  - A. Gomer - see Genesis 10:2, 3; 1 Chronicles 1:5.
  - B. Togarmah – see Isaiah 14:13; Ezekiel 27:14.
- 6. Be thou prepared... (verse 7)
  - A. Gog and his army are being told to get ready
- 7. After many days thou shalt be visited: in the latter years thou shalt come into the land... (verse 8)
  - A. The army of Gog will be called to visit Israel – Isa. 24:22; 29:6.
  - B. The phrase “many days” would seem to date this event a long ways off.
    - 1. How about during the Messianic period of time?
- 8. ...thou shalt think an evil thought. (verse 10)
  - A. So why is it that God is allowing Satan to come against His people?
    - 1. The answer is seen in the next few verses.
  - B. Gog determines to fall upon Israel.
    - 1. This is Gog’s decision even though God is going to use him to carry out His will.
    - 2. This is not something totally foreign to the Bible in seeing where causes that seem to conflict are given for an event.
      - A. Recall the refusal of Pharaoh to allow Israel to depart Egypt – Ex. 7:3; 8:15.
      - B. The crucifixion of Christ – Mt. 26:20-25.
  - C. God is able to use the schemes of the devil or wicked individuals, if need be, to accomplish His will.
- 9. ...land of unwalled villages... (verse 11)
  - A. That which is unprotected.
    - 1. Think of the church here and consider how this can come about.
- 10. ...I will go to them that are at rest... (verse 11)
  - A. Where is the Scripture that tells the church to “rest?”
    - 1. Do you see how Satan can get to us?
      - A. No one is fighting the good fight – 1 Tim. 6:12.
  - B. You might want to look at John 9:4.
    - 1. Now, what about following in Jesus’ footsteps? – 1 Pet. 2:21.
- 11. Sheba, and Dedan, and the merchants of Tarshish... (verse 13)
  - A. These were the great merchant communities.
  - B. So we have the church “fat and sassy.”
  - C. So here is the answer to the question above.
    - 1. We have but one source of defense – the “armour of God” – Eph. 6:11-17.
      - A. When that is neglected, can we expect anything other than to fall?
    - 2. We have work to do – the “fields are white unto harvest” – Mt. 9:37, 38.
      - A. Can we sit at ease while the world passes by and not fall?
    - 3. There must be a clear line of demarcation between the church and the world – 2 Cor.

6:17.

A. The things of the world will soon take over – 1 Jhn 2:15-17.

Verses 14-23

1. ...In the day when my people of Israel dwelleth safely... (verse 14)
  - A. When Israel is “at ease in Zion” it will be time to make the move.
    1. Although Gog was in service to God he was motivated by greed and what he could get by overcoming Israel.
  - B. By the way, it is important to keep in mind that when God brings Gog against Israel it is in the sense of His allowing it to happen.
    1. Remind you of Pharaoh?
    2. Remind you of Satan?
    3. Remind you of Judas?
2. ...the heathen may know me, when I shall be sanctified in thee, O Gog... (verse 16)
  - A. Gog may have been a mighty warrior, but he was no genius.
    1. God was going to deal with him also for assailing Israel.
3. ...Art thou he of whom I have spoken in old time... (verse 17)
  - A. Okay, now we get some help in understanding who this guy is.
    1. What other prophet spoke of Gog or Magog?
      - A. Well, of course, none.
  - B. In study of the prophets, what do we see them talking about?
    1. The enemies of God and His people.
    2. The hosts of evil and idolatry.
  - C. So, then, it seems plausible, as least to me, to say God is trying to tell us something here.
    1. Gog and Magog represent the forces of evil, regardless of what era of time.
4. ...shall come against the land of Israel... (verse 18)
  - A. We have a spiritual battle going on here.
5. ...my fury shall come up in my face. (verse 18)
  - A. The wrath of God is going to be turned loose.
6. ...a great shaking in the land of Israel. (verse 19)
  - A. Judgment!
7. And I will call for a sword against him... (verse 21)
  - A. Against Gog.
8. ...every man’s sword shall be against his brother. (verse 21)
  - A. In the heat of the battle things get so confusing that they turn on one another.
  - B. A lot of what we see here is seen later in the book of Revelation.

### **EZEKIEL CHAPTER THIRTY-NINE:**

Note: Chapter thirty-nine contains a considerable amount of repetition of what we just saw in the previous chapter. Undoubtedly, this was done for the purpose of emphasizing what has been said in that God is against Gog.

Verses 1-7

1. ...I will turn thee back, and leave but the sixth part of thee... (verse 2)
  - A. See the ASV here – “and I will turn you around and lead you on...”
    1. The idea is that God is going to entice Gog away.

2. ...ravenous birds... (verse 4)
  - A. Take a look at Revelation 19:17, 18.
3. ...I will not *let them* pollute my holy name any more... (verse 7)
  - A. Echoes chapter 36:20-23 and stresses that God is doing what He is doing to restore His good Name.
    1. If this text has anything to do with the church we had better give this some consideration.

#### Verses 8-16

1. Behold, it is come, and it is done... (verse 8)
  - A. A done deal.
    1. What God has said is going to happen is going to happen.
2. ...burn them with fire seven years. (verse 9)
  - A. Recall what the number seven represents – completeness.
    1. So what do we see here?
      - A. The size of the army and their weaponry, along with the completeness of the judgment on those who go up against God and His people.
        1. You might think about the Book of Revelation and Rome here.
    - B. By the way, if this points to the millennium, why would a modern army use wooden weapons?
      1. The premillennialist is going to say, “Oh, but that is only symbolical.”
        - A. Well then why can’t the whole matter be seen as non-literal?
          1. Anyone ever hear of the rules of hermeneutics?
  3. ...it shall stop the *noses* of the passengers... (verse 11)
    - A. The stench from the dead bodies will be so great that passersby will be impeded in their progress.
      1. How about the “stench” of wickedness?
  4. ...The valley of Hamon-gog. (verse 11)
    - A. The meaning of this is “hordes of Gog” or the “multitude of Gog.”
      1. Simply points to the vast number buried there.
  5. And seven months shall the house of Israel be burying of them... (verse 12)
    - A. Keep in mind the number seven again.
      1. So what we have is a total burial.
    - B. The inference here is that “all the house of Israel” will be busy burying the dead.
      1. Now lets do a little math.
        - A. Presently, “The world’s Jewish population was estimated at 13.2 million at the beginning of the year 2000.” *American Jewish Year Book*, Vol. 100, New York, The American Jewish Committee, 2000.
          1. Multiply 13.2 million by 210 days = 2,772,000,000 (Two billion, seven hundred and seventy-two million).
          2. That number is nearly half of the world’s population.
          3. Also, the above figure is from the year 2000 with an approximate increase of 50,000 a year.
        - B. Now, suppose they are working with bulldozers instead of shovels, how many could be buried in a day? A week? A month? Seven months?

2. Kind of starts to present a problem for the premillennialists doesn't it?
6. And they shall sever out men of continual employment... (verse 14)
  - A. A continued purification.
    1. Take a look at Ephesians 5:26, 27.
7. ...then shall he set up a sign by it... (verse 15)
  - A. Designed to call attention to the need to bury the body.
    1. The purpose is the continued cleansing.
8. ...the name Hamonah... (verse 16)
  - A. The Hebrew word for "multitude."
    1. So what we end up with is.
      - A. A complete defeat.
      - B. A complete burial.
      - C. A complete cleansing.

#### Verses 17-28

1. ...speak unto every feathered fowl... (verse 17)
  - A. Here a sacrificial feast, with a twist.
    1. Instead of the usual offering of bulls, goats, lambs, or rams it is going to be the flesh of the army of Gog.
      - A. You might want to look at Revelation 19:17-21 about now.
  - B. Judgment being pictured as a sacrifice is seen in other locations – Isa. 34:6-17; Jere. 46:10; Zeph. 1:7-18.
2. ...all of them fatlings of Bashan. (verse 18)
  - A. The "mighty" and the "princes" are pictured here as normal symbols of a feast.
    1. They are, of course, the leaders in Gog's army.
  - B. The land of "Bashan" was noted for its fine breed of cattle – Psa. 22:12.
3. ...the house of Israel went into captivity for their iniquity... (verse 23)
  - A. Church – wake up!
    1. The point is, God did not abandon Israel (the church) she abandoned God through her iniquity.
4. ...gave them into the hand of their enemies. (verse 23)
  - A. God "gave them up" – Rom. 1:26.
    1. See also Ezra 5:12 and Psalm 106:41.
5. ...hid my face from them. (verse 24)
  - A. Recall Isaiah 59:1, 2.
6. ...have mercy upon the whole house of Israel... (verse 25)
  - A. There is now a change of focus back to Israel.
    1. God is done with Gog.
    2. What we are about to see is far reaching, but it is necessary to return fleshly Judah from captivity to bring them to fruition.
      - A. Think about it, where would we be, salvation wise, if the lineage of David was allowed to remain in bondage?
  - B. The house of Israel here is the church, the true Israel of God today – Rom. 9:6, 31; 11:26.
    1. So we see a new relationship with Israel.

## **EZEKIEL CHAPTERS FORTY – FORTY-TWO:**

Note: For the rest of the book of Ezekiel things take on what appears to be a totally different perspective. As we view these we must confront the question of whether they should be seen as literal or non-literal. Before we start our study of the chapters let's give some time to that question.

1. In approaching such a question, two things need to be kept in mind.
  - A. The immediate context in view of the overall text.
  - B. A certainty that the interpretation agrees with easier understood passages found elsewhere in the Bible that relate to the subject.
2. In the following chapters we will see two themes developed.
  - A. Truth that has been trampled underfoot will be vindicated.
  - B. In view of the blessings promised in chapters 34-39, a degree of holiness not previously required of Israel will now be demanded.
    1. Once we understand these themes we will find help in dating the fulfillment of the text.
3. Problems with the application of a literal interpretation as the following things must occur.
  - A. God will restore Israel, as a nation, to the land of Palestine, and they will reside there forever – Ezek. 37:25.
    1. This is due to the fact that the boundaries seen in chapter 47:13-23 do not include all of the land mentioned in Genesis 15:18-21 and Exodus 23:28-31.
      - A. This would prevent the land promise being fulfilled in the millennium.
    2. Contrary to the teachings of the literalists, Israel did inhabit the Promised Land – Jos. 21:43-45; Deut. 28:58-63.
  - B. Israel will be ruled over by only one king – King David – Ezek. 37:22-24.
    1. Go back and look at Ezekiel 34:23 noticing that there is to be one shepherd, not co-shepherds, as would be needed by the millennialists.
  - C. The temple must be built and God will dwell in it forever – Ezek. 37:25-28; 43:7.
    1. According to millennialists Christ is supposed to dwell there for 1,000 years.
  - D. The Levitical priesthood must be restored forever – Ezek. 43:19; 44:15.
    1. Look at Hebrews 7:11-28 on this.
    2. This puts the Jews under two laws at the same time while Paul clearly states that such is spiritual adultery.
  - E. There must be a return to the use of animal sacrifices for sin- Ezek. 43:19-26.
    1. You can see Hebrews 7:11-28 on this also.
  - G. The rite of circumcision must be restored – Ezek. 44:9.
    1. Take a look at Galatians 3:10, 13 and 5:12 on this.

### **Verses 1-5**

1. In the five and twentieth year... (verse 1)
  - A. This would be circa 573 B.C.
2. ...*there was* a man, whose appearance *was* like the appearance of brass... (verse 3)
  - A. Brass is strong and durable.
  - B. Nothing is known of this “man.”
    1. We see similar terminology used of God (Ezek. 1:26, 27), the angel who appeared to Daniel (Dan. 10:6), and Jesus (Revelation 1:15).

- A. More than likely an angel.
- 3. ...a measuring reed... (verse 3)
  - A. The reed was between 18 and 24 inches, with the normal suggestion of it being 21 inches.
    - 1. It normally was the measurement of the tip of the middle finger to the elbow.
  - B. The ASV uses the word “rod” instead of “reed.”
- 4. ...so he measured...
  - A. The word “measure,” or some form of it is found forty-eight times in chapters forty to forty-two.
  - B. You can take a look at Revelation 11:1, 2 to get some help on what the word means.
    - 1. There you see John being told to measure something and being told to not measure something.
      - A. What as it that he was told not to measure?
        - 1. The area that was trampled by the Gentiles.
          - A. This would imply the area that was unholy.
        - 2. So what we see, then, is to “measure” something was to separate something as holy.
  - C. This gets us to something we have already mentioned; the subject of chapters forty to forty-six is holiness.
    - 1. Someone may ask, “Well, why did God use so much space to do so?”
      - A. Why not, holiness is the means of how we gain everlasting access to God.

Verses 6-chapter 42:20

- 1. Then came he unto the gate... (verse 6)
  - A. Here to the end of chapter forty-two we find a description of the temple.
    - 1. You can do the math yourself if you want to see how large it is.
      - A. I have prepared a sketch of what this may have looked like, just keep in mind that some of the locations are simply matters of opinion as there is nothing in the text that gives an exact location.
  - B. Here we are faced with a dilemma.
    - 1. Should this be taken as literal or non-literal?
      - A. If literal then the prophecy is yet to be fulfilled.
    - 2. Problems with a literal interpretation.
      - A. It demands that God still has special plans of some sort for the Jews.
        - 1. Yet the NT teaches there is no such division today – Gal. 3:28.
      - B. It demands that God is going to set up an earthly kingdom.
        - 1. Jesus, on the other hand, stated that His kingdom was not of this world – John 18:36.
          - A. He also indicated that His kingdom was imminent – Mk. 9:1.
        - 2. Paul speaks of the kingdom being delivered up when the end comes, not it being set up – 1 Cor. 15:24.
- 2. ...the sons of Zadok... (chapter 40:46)
  - A. The priests all descended from either Eleazar or Ithamar, sons of Aaron according to the Law – Ex. 25:20, 21; 28:1-4; 29:9, 44.
    - 1. The priestly offices were distributed by David to Zadok, the representative of Eleazar, and Ahimelech, the representative of Ithamar – 1 Chron. 25:3.
- 2. ...This is the most holy *place*. (chapter 41:4)



- A. This is the “Holy of Holies.”
  - 1. What is its significance to the faithful child of God?
    - A. Undoubtedly separation from that which is unholy – Ezek. 42:20.
- B. It is evident that such a place is no longer necessary in the worship of God – Heb. 9:7-12, 24.
  - 1. From these passages we see that Jesus entered into the Holy of Holies on behalf of mankind.
    - A. This one was one that was not “made with hands” – Heb. 9:24.
      - 1. Undoubtedly reference to the coming of Jesus before God at the ascension.
- 3. ...before the separate place... (chapter 41:12)
  - A. This was a separate building at the rear of the temple.
- 4. ...where the priests... (chapter 42:13)
  - A. You’ve got to remember what we have already seen, every child of God is a priest – 1 Pet. 2:5, 9.
    - 1. There is not going to another priesthood set up for the purpose of animal sacrifices.

### **EZEKIEL CHAPTER FORTY-THREE:**

Verses 1-12

- 1. ...the glory of the God of Israel... (verse 2)
  - A. Indicative of the return of the glory of God into the temple.
    - 1. Earlier we saw that glory depart – Ezek. 8:6; 10:18-22; 11:22-24.
- 2. ...voice *was* like a noise of many waters... (verse 2)
  - A. Reference to the voice of God.
- 3. ...according to the appearance of the vision which I saw... (verse 3)
  - A. Takes us back to earlier chapters.
- 4. ...the glory of the Lord came into the house... (verse 4)
  - A. The glory of God had taken up presence in the tabernacle (Ex. 40), then later in the Temple - 1 Kings 8.
    - 1. Now His glory comes to reside in His new house – 1 Tim. 3:15.
- 5. ...and my holy name, shall the house of Israel no more defile... (verse 7)
  - A. God’s people are to live holy and pure lives in the church – 1 Pet. 1:15, 16; Phil. 4:8; 1 Jhn. 3:3.
- 6. ...that they may be ashamed of their iniquities... (verse 10)
  - A. As Israel looks upon the new temple they are brought to shame for their ungodliness.
- 7. ...shew them the form... (verse 11)
  - A. From this we learn that God provides for His people a form or pattern to follow – 2 Tim. 1:13; Heb. 8:5.
- 8. ...Upon the top of the mountain the whole limit thereof round about *shall* be most holy... (verse 12)
  - A. Here we see why God went into such detail in the previous chapters.
    - 1. God is calling His people to a high state of holiness, with the top being “most holy.”
      - A. The idea is that the church must be holy through and through.
  - B. In this text we see the important lesson that holiness is not optional if one wishes to please God.

1. It is so important that it is called the law of the house (i.e. temple).
- C. Spend a little time with the following Scriptures – 2 Corinthians 6:17; 1 Peter 1:15, 16; 2:9.

#### Verses 13-27

1. ...of the altar... (verse 13)
  - A. A visible sign of the consequences of sin.
    1. Such a sign will encourage people to confess and repent of their transgressions.
2. ...that be of the seed of Zadok... (verse 19)
  - A. Go back and look at your notes on chapter 40:46.
  - B. Here we have a symbol of the consequences of sin.
    1. But also a symbol of God's grace and love as He provides a means to atone for sin.
  - C. Why are animal sacrifices necessary if this is to be understood as literal? – Heb. 10:10-18.
  - D. If understood as literal, why would the Levitical Priesthood be re-established? – Heb. 7:11-17.
3. Seven days shall they purge the altar... (verse 26)
  - A. Remember your numerology.
    1. There is a completeness here.
4. ...upon the eighth day... (verse 27)
  - A. The regular sacrificial service would begin.
    1. Here we find Messianic overtones.
  - B. Consider the Sabbath Year, which was followed by the eighth year, which was a year of new beginnings.
    1. Jesus, as the Messiah, is the person of the eighth day.
  - C. The eighth day was the day that those who were healed of their illnesses were to present themselves to the priest and be pronounced clean – Lev. 14:10, 23; 15:14, 29.
    1. Do we have a picture of the cleansing from sin here?
5. ...I will accept you, saith the Lord God. (verse 27)
  - A. Here we see the presence of God among the people – the church.

#### **EZEKIEL CHAPTER FORTY-FOUR:**

##### Verses 1-3

1. ...which looketh toward the east; and it *was* shut. (verse 1)
  - A. There are three questions raised by this overall text.
    1. Why was the gate shut?
      - A. The glory of the Lord had recently reentered this gate all others must enter another way – Ezek. 43:4.
        1. When He entered He promised that He would never depart again – Ezek. 37:28.
    2. When was the gate shut?
      - A. Undoubtedly when the Lord reentered it, but no exact time is given.
    3. Who is the Prince of verse three?
      - A. Much speculation on who this person is.
        1. It has been suggested that he is Christ.

- A. But that won't work because the prince made a sin offering for himself – Ezek. 45:22; Heb. 4:15.
- B. Also, we see that the prince had natural children – Ezek. 46:16.
- 2. Others have suggested that it is a resurrected David ruling during the millennium.
  - A. Go back and look at Ezekiel 34:23, 24; 37:24 and your notes there.
- 3. Seems best to see this “Prince” as a representative of the Messiah who had been given the responsibility of administrating the temple, temple area, and its sacred areas.
  - A. The word translated “Prince” normally related to royalty or leader.
  - B. The Prince's position at the gate would suggest a position of leadership.
    - 1. Consider Lot in Genesis 19:1-19.
  - C. So who would this be in respect to the church?
    - 1. The faithful child of God.

#### Verses 4-14

- 1. ...and I fell upon my face. (verse 4)
  - A. What else would you expect him to do?
- 2. ...mark well...all that I say...and all the laws... (verse 5)
  - A. Here is good lesson for the church today.
    - 1. Regardless of what some would say, we are under law today!
- 3. ...ye have brought *into my sanctuary* strangers... (verse 7)
  - A. The Temple, in Jerusalem, had been polluted by the bringing in of those who were uncircumcised in heart and flesh – Num. 18:7.
    - 1. Here is given strict command concerning the proper care of the “holy things.”
  - B. According to Rabbinic tradition, the “abominations” were such things as the employment of unqualified priests who were given the responsibility of ministering before the Lord.
    - 1. Their unqualification came about due to their evil deeds.
- 4. And the Levites... (verse 10)
  - A. Due to the idolatrous practices of the Levites they are to remain in the positions of servitude.
    - 1. Serve at the tabernacle – Num. 16:8-11.
    - 2. Guard the tabernacle from defilement – Num. 1:53; 3:10.
    - 3. Redeem the firstborn – Num. 3:12, 13, 40-43; 8:14-19.
  - A. Notice that Ezekiel does not mention this last one.
  - B. Even in view of their sin, they are to have a part in the temple service as keepers of the house.
    - 1. They were prevented from serving as priests who would be in charge of the altar.
  - A. Nor could they enter the inner court.

#### Verses 15-31

- 1. ...the sons of Zadok... (verse 15)
  - A. We've seen Zadok before – Ezekiel 40:6; 43:19.
  - B. Zadok was a priest along side with Abiathar – 2 Sam. 8:17; 15:24-29; 1 Chron. 6:50-53.
    - 1. Due to the fact that his sons remained faithful while the rest of the nation went into idolatry, they will now be allowed entrance into the service of God in His sanctuary.

- A. Their responsibility is to protect the holiness of the temple.
- C. We learn from all of this that God has a place for everyone, although the responsibilities may be different.
  - 1. The Levites were prevented from serving in a leadership capacity, but not prevented from serving.
- 2. ...clothes with linen garments... (verse 17)
  - A. Symbolic of purity as the implication is not just “linen,” but “white linen.”
    - 1. Wool, being an animal by-product, would be considered unclean.
- 3. ...any thing that causeth sweat. (verse 18)
  - A. Not to put upon themselves anything that would cause them to become unclean.
- 4. ...they shall put off their garments... (verse 19)
  - A. You got to think a little bit here.
    - 1. That which was “holy” was not to be mixed with that which is unholy – 2 Cor. 6:17.
- 5. Neither shall any priest drink wine... (verse 21)
  - A. See Leviticus 10:9.
    - 1. I know it says wine, but the burden of proof for it being intoxicating wine is upon you if you want to make it such.
- 6. ...maidens of the seed of the house of Israel... (verse 22)
  - A. God sought through this legislation to protect the holiness and the purity of “Israel.”
    - 1. What happens when we marry “outside the church?”
- 7. And they shall teach my people *the difference* between the holy and profane... (verse 23)
  - A. By the compliance with the laws given in this context the priests would be teaching the difference between what is “holy” and what is “profane.”
    - 1. We can sure learn from this!
- 8. And in controversy... (verse 24)
  - A. Note, not “if controversy” but “in controversy.”
    - 1. God knew controversy would come.
  - B. But what do we do about it?
    - 1. Hide our head in the sand?
      - A. NO! We deal with it!
    - 2. How?
      - A. “According to my (God’s) judgment.”
  - C. This was a long-standing law – Deut. 17:8; 19:17; 21:5.
- 9. ...hallow my sabbaths. (verse 24)
  - A. If we bring this to the present we “hallow” the events of the “Lord’s day” – Rev. 1:10.
    - 1. “Hallow” is to set apart of consecrate.
      - A. Should not the worship of the church be “hallowed?”
        - 1. In other words, we need to keep the practices of the world out of our worship.
- 10. ...come at no dead person to defile themselves... (verse 25)
  - A. These are simply restrictions relative to the need to keep the priests from defilement.
    - 1. Since this is being written when it was, what other analogy could better set the thought?
      - A. Go back to 2 Corinthians 6:17 again.
- 11. ...but for father...they may defile themselves. (verse 25)

- A. Repetition of Leviticus 21:1-3.
- B. Seems to me to suggest that if/when one does defile himself in the present kingdom of God there is a means of resolution – Acts 8:14-25.
- 12. ...I *am* their inheritance... (verse 28)
  - A. We are looking at what God gives spiritually rather than an earthly inheritance – Acts 20:32; 26:18; Eph. 1:11, 18; Col. 1:12; 3:24; Heb. 9:15; 1 Pet. 1:4.
- 13. They shall eat... (verse 29)
  - A. We are in the world, but not of the world - Jhn. 15:19; 17:14, 16.
- 14. ...shall not eat of any thing that is dead of itself... (verse 31)
  - A. One final call for holiness.

## **EZEKIEL CHAPTER FORTY-FIVE:**

### Verses 1-8

- 1. ...divide by lot the land for inheritance... (verse 1)
  - A. Again, back to what we saw above.
    - 1. Remember, God is their inheritance.
      - A. The land would have reference to the temporal blessings that are to come to those in the kingdom.
- 2. ...ye shall offer an oblation unto the Lord, an holy portion of land... (verse 1)
  - A. In the very heart of the land given to Israel we see the plot allocated to the Lord.
    - 1. From this we can learn that in the center of each human being God should have a “plot.”
- 3. The holy *portion* of the land shall be for the priests... (verse 4)
  - A. It seems to me this has reference to the idea that those who dedicate themselves to the service of God are to live by what is provided them by the people – 1 Cor. 9:14.

### Verses 9-17

- 1. ...remove violence and spoil, and execute judgment and justice... (verse 9)
  - A. The priests are being rebuked for their dishonesty.
  - B. In Amos 8:1-6 we note Amos dealing with insincere worship and dishonest practices.
    - 1. At the time of Amos’ message people loved dishonest gain more than they loved the Lord.
    - 2. In their lack of morality in the market place we see a reflection of their attitude toward all standards of righteousness.
  - C. So we see here that honesty was important both in the temple and the marketplace.
    - 1. It is evident that God hates false balances because they represent deceit and injustice – Prov. 11:1; Amos 8:5; Micah 6:11.
    - 2. Remember Jesus’ attitude concerning this – Mt. 5:21-26.
- 2. ...a just ephah, and a just bath. (verse 10)
  - A. An ephah was a dry measure, which contained approximately ten omers (Exodus 16:36), and was the equivalent in capacity to the liquid measure of a bath.
    - 1. An omer was an Hebrew dry measurement that held about 5.1 pints.
    - 2. A “bath” was the equivalent to approximately seven and a half gallons.
- 3. And the shekel shall be twenty gerahs... (verse 12)
  - A. The I.S.B.E. says that the shekel was the equivalent to about 66 cents.

- B. The gerah was equal to one twentieth of a shekel, so the equivalent to about three cents.
- 4. ...shall be your maneh. (verse 12)
  - A. The equivalent of sixty to a hundred shekels.
- 5. ...of an homer of wheat... (verse 13)
  - A. The equivalent to approximately eight bushels.

Verses 18-25

- 1. ...In the first *month*... (verse 18)
  - A. This would have been either March or April.
- 2. ...thou shalt take a young bullock... (verse 18)
  - A. Until the end of the chapter we find regulations pertaining to the feasts.
    - 1. This pertains to forgiveness of transgressions.
- 3. ...altar... (verse 19)
  - A. The altar reminds man both of the gap between them and God and the possibility of that gap being bridged.
    - 1. Today our “altar” is the cross of Christ.
- 4. ...ye shall have the Passover... (verse 21)
  - A. Remember who our Passover is now – 1 Cor. 5:7.

## **EZEKIEL CHAPTER FORTY-SIX:**

Verses 1-8

- 1. ...The gate of the inner court that looketh toward the east shall be shut... (verse 1)
  - A. Some would see this as a contradiction of chapter 44:1, 2.
    - 1. However, this is the inner gate in this passage where in chapter forty-four we are looking at the outer gate.
      - A. Notice the phrase “the gate of the outward sanctuary” in chapter 44:1.
      - B. Also, take a look at the A.S.V. – “The gate of the inner court.”
- 2. ...but on the sabbath... (verse 1)
  - A. This should help us some to see that the vision here must be symbolical.
    - 1. The Book of Hebrews tells us of how much better everything is under the present New Covenant.
      - A. With that in mind, we would enquire as to why God would, should this be speaking of a literal temple, revert back to a system that is inferior to the present one?
    - 2. Likewise, recall what Paul had to say about Sabbaths, etc., - Gal. 4:9-11.
    - 3. You may want to consider James 2:10 on this also.
      - A. What else must be done if man were to go back to the practice of worshiping on the Sabbath?
        - 1. To be consistent, and to avoid sin, the entire system would have to be readopted.
          - A. Including animal sacrifices – Ezek. 46:4.
    - B. Lets not let the millennial folks pick and choose what they want to be literal.
- 3. And a meat offering... (verse 5)
  - A. Take a look at Numbers 28:9, 11-15 where you will see that the sacrifices mentioned there are not the same as in Ezekiel chapter forty-six.

1. That should help us to understand that this context should be seen as symbolical.
- B. It seems to me that what is being emphasized is that as the worship of God was important to the people in this vision, so should it be with the child of God today.

#### Verses 9-15

1. ...he that entereth in by the north gate... (verse 9)
  - A. This indicates an orderly system – 1 Cor. 14:40.

#### Verses 16-24

1. ...unto any of his sons... (verse 16)
  - A. Remember what we said earlier, this helps us to see that the prince here is not Jesus – Ezek. 40:3.
2. ...year of liberty... (verse 17)
  - A. Year of the Jubilee – Lev. 25:10.

### **EZEKIEL CHAPTER FORTY-SEVEN:**

#### Verses 1-5

1. ...waters... (verse 1)
  - A. Flowing rivers of water are found in numerous locations in the OT – Zech. 14:8; Joel 3:18.
    1. In both of these locations the rivers speak about a coming blessedness for the people.
2. ...ran waters on the right side. (verse 2)
  - A. Here we see the waters begin with a trickle.
    1. The Hebrew word here means “drop by drop.”
3. ...the waters *were* to the ankles. (verse 3)
  - A. The Hebrew says “water of ankles.”
    1. The Septuagint translated the phrase as the “water of remission.”
      - A. This has lead some to see the water of baptism.
4. ...a river that could not be passed over. (verse 5)
  - A. Pentecostals use this text as support suggesting that the Holy Spirit comes in “waves.”
    1. Some say that these “waves” of the Spirit come every 1,000 years.
      - A. One very evident problem is that there is nothing said here of such waves.
  - B. So what does the water represent?
    1. Undoubtedly the blessing of God available to those who are in the church.
  - C. What about the fact that the water continues to get deeper?
    1. Although several suggestions have been set forth, it seems to me that it probably is in reference to the realization of the goodness and mercy of God as we know and experience more – Eph. 3:17-19.

#### Verses 6-12

1. ...These waters issue out toward the east country... (verse 8)
  - A. Reference to the waters coming from above the Dead Sea.
    1. This is the circle of the Jordan where the Jordan Valley widens, resulting in a broad, deep basin – Josh. 22:10, 11.
2. ...the waters shall be healed. (verse 8)
  - A. The waters have been “healed.”
    1. These would be the waters of the Dead Sea that are “healed” due to the overflow of

- the Jordan into it.
- A. What had been deadly to all life has now been made clean by the overflowing waters of the Jordan.
    - 1. I wonder if a comparison to the “waters of life” could be made here? – Rev. 21:6; 22:1, 17.
  - B. You might look at the ASV where it says, “...shall go down into the Arabah...”
    - 1. This is the valley between the Dead Sea and the Gulf of Akabah – Deut. 1:1; 2:8; 3:17; 4:49; Josh. 3:16; 12:1, 3; 2 Kings 14:25; Amos.
    - A. It, also, might be used to describe the entire valley between Mt. Hermon and the Rea Sea.
  - C. So what do these waters refer to?
    - 1. The waters flow from the temple, therefore suggesting that God is the source.
    - 2. The waters started small and grew in size as it flowed, representing the healing stream of the spread of the gospel as it began in a small way in Acts 2, and continued to broaden until it had reached the entire world – Col. 1:6.
    - 3. The waters are seen to cleanse what it touches, representing the cleansing powers of the gospel – Acts 22:16; Rom. 1:16, Rev. 19:8.
    - 4. It yields a great harvest of fish representing the vast numbers of those who respond to the gospel – Mt. 13:47, 48; Acts 2:41.
    - 5. The waters produce a vast number of fruit, which represents, again, the number of those who come to faith and obedience – Psa. 1:1-3; Mt. 4:20; Jhn. 12:24; Rom. 1:13; Col. 1:5, 6.
  - D. So, in short, we could say this refers to the cleansing power of God and that it is capable of cleansing all who would come – Mt. 11:28-30; Rev. 3:20.
  - 3. ...from Engedi even unto Eneglaim... (verse 10)
    - A. Engedi – a town situated about thirty miles south east of Jerusalem, on the west shore of the Dead Sea – Gen. 14:7; 1 Sam. 23:29; 2 Chron. 23:29.
    - B. Eneglaim – identified as Ain Hajilan, north of the Dead Sea, west of the Jordan.
  - 4. ...the miry places thereof and the marishes thereof shall not be healed... (verse 11)
    - A. These are the pools (cisterns, reservoirs) of water to the side of the Dead Sea, which had been previously filled with salt water.
      - 1. Some have suggested this is in reference to those hardened in sin.
      - 2. Others have said it is due to the inability of the water of life getting to them.
        - A. I would lean this direction, for whatever it is worth, although either could work.
  - 5. ...shall grow all trees for meat... according to his months... (verse 12)
    - A. For some help in this you might look at Revelation 22:1, 2.
      - 1. There we see that the temple is a source of fruitfulness, healing, and life.
    - B. For the phrase “according to his months,” take a look at the ASV – “every month.”
      - 1. Keep in mind that the number twelve is a symbol for the people of God.
        - A. O.T. – twelve tribes.
        - B. N.T. – twelve apostles.
        - C. You can do a little math in relation to Revelation 7:4 and 14:1 and see that when the Lord wanted to speak of all of His people, He used multiples of twelve.



## Verses 13-23

1. ...This shall be the border... (verse 13)
  - A. The boundaries listed here are the same as those given in Numbers 34.
    1. If this applies to the millennium, why would this list be the same dimensions, which had already been possessed by Israel?
      - A. Such would nullify the millennialist's claim that Israel would receive a larger land area in order to fulfill the promises made to Abraham by God.
        1. Israel did indeed possess and dwell in the land that God promised – Josh. 21:43-45; 23:14-16.
          - A. Regardless of this clear confirmation the millennial people claim that God owed them even more land and they will receive it during the millennium.
    2. But if that is true, and this text is to be taken literal, then these people still have a problem.
      - A. Ezekiel does not provide for any additional land here.
    3. By the way, it appears to me that these folk have another problem.
      - A. If the land mentioned in Genesis 15 and Exodus 23 was part of the Promised Land, which was not possessed by Israel, then God is a liar.
        1. You see Moses was standing in that larger area when God told him that he would never enter the Promised Land – Num. 20:12; 27:12, 13.
        2. Additionally, all of the Promised Land was located west of the Jordan River – Deut. 2:29.
    - C. What we are seeing here, and what would appeal to the Jew, was there would come to an end the confusion and division previously known.
      1. We see in this order and unity – 1 Cor. 14:40; Eph. 2:14-16.
  2. ...Joseph *shall have two* portions. (verse 13)
    - A. Keep in mind that the Tribe of Levi had no portion of the land as they were to be provided for by the other tribes – Deut. 10:9; Ezek. 44:28.
    - B. To keep the number at twelve, the Tribe of Joseph was given two portions – one for Ephraim and the other for Manasseh.
      1. This leaves us with fourteen tribes from which to choose.
        - A. If you note Revelation 7:4-8 you see that Joseph, Levi, and Manasseh are included, but Dan and Ephraim are left out.
      - B. Why?
        1. The Tribe of Dan was excluded due to his connection with idolatry – Gen. 49:17; Judges. 18:30; 1 Kings 12:28, 29.
          - A. Since Rome was full of idolatry, Dan was not used to describe the church.
        2. Ephraim was excluded for the same reason along with compromise with the heathen nations – Hos. 4:17; 12:1.
    - C. I have another question here for the millennial folk, if the numbers are not symbolic, why bother?
      1. Why not twenty tribes?
        - A. And why 1,000 years?
          1. Why not a million?
      2. It seems to me that the millennial people simply overlook what God is saying here.

3. ...in what tribe the stranger sojourneth... (verse 23)
  - A. Reference to the law to Israel to provide for the stranger – Lev. 24:22; Isa. 56:6-8.
    1. No suggestion here that those outside of Christ will be recipients of the spiritual blessings reserved for only those in Christ – Eph. 1:3.
  - B. Simply points to the fact that the entire world was blessed through the seed of Abraham – Rom. 1:16; Gal. 3:14.

## **EZEKIEL CHAPTER FORTY-EIGHT:**

Verses 1-35

1. Now these are the names of the tribes... (verse 1)
  - A. In looking at the list here we must deal with the question of whether we should see this as literally or not.
    1. If it is understood as literal, then Ezekiel 37:25 comes into play in a big way.
  - B. So what do we see here if understood as symbolical?
    1. What we have been seeing all along, a symbolic division indicating that the church would be composed of all people – Acts 1:8.
2. ...a *portion for* Dan. (verse 1)
  - A. Asher, Dan and Naphtali are located the furthest from the sanctuary in the northern assignment while Gad had the furthest position on the southern group.
    1. Reference to the least honorable positions.
  - B. Judah had the preeminent position immediately north of the temple area.
    1. Take a look at the chart provided.
  - C. So what is this all about?
    1. Orderly division under the New Covenant.
3. ...shall be a profane place for the city... (verse 15)
  - A. For common use as opposed to holy.
4. ...shall be for the prince. (verse 22)
  - A. Go back to your notes on chapter 34:24 to see whom this is.
5. ...The Lord *is* there. (verse 35)
  - A. What an ending!
    1. A promise from God indicting that He will be with His people forever – Mt. 28:18, 19.