

# EZEKIEL

## Author:

The prophet Ezekiel. His name means “God strengthens”. Ezekiel was from a priestly family. His father was an official of high rank. Nebuchadnezzar took Ezekiel along with other captives in Babylon in 597 BC.

## Date:

God called Ezekiel to be a prophet in 593 BC, when Ezekiel was 30 years of age. The events in this book cover a period of 22 years. He wrote either during those years or shortly afterwards.

## Themes:

God’s glory; in prophetic vision the departure of God’s glory from His temple in Jerusalem, and in a future time the return of that glory to a new temple. Between these two events the prophet writes of the corrupt condition of the people of Israel, God’s judgment on them and on other nations, the change that will come to Israel at the end of this age, the destruction of armies invading from the north. Everywhere in this book we see that the LORD (Jehovah) God is the sovereign ruler of the world. We also see His determination that through His deeds and actions men should know that He alone is God. The phrase “then they will know that I am the LORD” is found a great many times. Another common phrase is “the word of the LORD came”. Ezekiel did not devise the messages he delivered. They came directly from God. See 1 Pet 1:20-21.

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**1** Now this happened in the thirtieth year, in the fourth *month*, on the fifth *day* of the month, when I was among the captives by the Kebar River: the heavens were opened, and I saw visions of God.

<sup>2</sup>On the fifth *day* of the month, which was in the fifth year of King Jehoiachin's captivity, <sup>3</sup>the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the Kebar River; and there the hand of the LORD was on him.

<sup>4</sup>And I looked and saw a whirlwind coming out of the north, a great cloud, and a fire unfolding itself. And a brightness was around it, and *radiating* from its center *something* like the colour of amber, from inside the fire. <sup>5</sup>Also from its center *came* the likeness of four living beings. And this was their appearance: they had the likeness of a man. <sup>6</sup>And each one had four faces, and each one had four wings. <sup>7</sup>And their legs were straight legs, and the soles of their feet were like the soles of a calf's foot; and they gleamed like the colour of burnished bronze. <sup>8</sup>And *they had* the hands of a man

under their wings on their four sides; and the four of them had their faces and their wings. <sup>9</sup>Their wings were joined to one another. The *beings* did not turn as they went; each one went straight forward.

<sup>10</sup>As for the likeness of their faces, *each* of the four had the face of a man, and the face of a lion, on the right side; and each of the four had the face of an ox on the left side, *and each of* the four also had the face of an eagle. <sup>11</sup>Thus were their faces. And their wings were stretched upward. Two wings of each one were joined to one another, and two covered their bodies. <sup>12</sup>And each one went straight forward. Wherever the spirit would go, they went; *and* they did not turn as they went. <sup>13</sup>As for the likeness of the living beings, their appearance was like burning coals of fire, *and* like the appearance of torches. The *fire* went up and down among the living beings, and the fire was bright, and out of the fire came lightning. <sup>14</sup>And the living beings sped back and forth like the appearance of a flash of lightning.

<sup>15</sup>Now as I was watching the living beings, one wheel appeared on the earth by *each*

**1:1** "*Thirtieth year*"— probably means the 30th year of Ezekiel's life – 593 BC.

"*Captives*"— those taken by the Babylonians to Babylonia in 597 BC, before the destruction of Jerusalem in 586 BC.

"*River*"— the Hebrew word can mean a stream of any sort. Kebar was actually a canal from the river Euphrates south of the city of Babylon.

"*Heavens were opened*"— the doors of God's unseen dwelling place opened. Compare Rev 4:1.

**1:3** "*Ezekiel the priest, the son of Buzi*"— or it could be translated "*Ezekiel son of Buzi the priest*". Three statements indicate that God's revelation came to Ezekiel – "*visions of God*" (v 1. Note on vision at Gen 15:1); "*the word of the LORD came to Ezekiel*" (v 3. Jer 1:2); "*the hand of the LORD was upon him*" (3:14,22; 8:1; 33:22; 37:1; 40:1). Ezekiel gives us a sure revelation from God, not the mere writings of a man.

"*Chaldeans*"— Babylonians.

**1:4** Here are three symbols of God's presence – whirlwind or storm (Ex 19:16; Job 38:1; 40:6; Ps 18:9-13); fire (note at Ex 3:2); brightness or light (Ps 104:2; 1 Tim 6:16; 1 John 1:5).

**1:5-28** This vision can be divided into three sections – living beings (vs 5-14), wheels (vs 15-21), expanse (vs 22-28). The vision as a whole reveals God's glory in His sovereign rule over all the earth.

**1:5-14** The living beings are cherubim (10:15), not human beings. Notes on cherubim at Gen 3:24;

Ex 25:18-20. Here we should note the following:

There were four cherubim (v 5). This number may indicate the whole earth with its "4 corners".

The cherubim had four faces (vs 6,10). Their faces represent the whole of earth's creatures – lion "king" of wild beasts, eagle "king" of birds, ox symbolizing cattle in general, the most important species of domesticated animals, and man "king" of all other of earth's creatures (Gen 1:28; Ps 8:6-8).

The form of the cherubim was like a man's form (v 5). God's glory has more to do with mankind than with the rest of earth's creatures.

The cherubim were in the fire which symbolizes God's presence and glory (v 5). They were very bright and fiery themselves (v 13).

They went straight ahead without turning. God's ways are straight ways not like man's crooked ways (Ps 125:5; Prov 2:12-15; Isa 40:3-4; 42:16; 59:8; Mark 1:3).

They went as the Spirit directed (v 12). Spirit here means God's Spirit in relation to the sovereignty of earth.

They moved like flashes of lightning. This may indicate the speed with which they executed the will of God. With them there is no reluctance, no hesitation, no delay.

In 10:12 it is said they were "full of eyes" (compare Rev 4:6,8). This suggests God's ability to see everything everywhere.

Their movement was like the voice of God (v 24. Compare Rev 1:15).

of the living beings, with their four faces. <sup>16</sup>The appearance of the wheels and their workmanship was like the colour of beryl. And the four had the same likeness; and their appearance and their workmanship was like a wheel inside another wheel. <sup>17</sup>When they went, they went in *the direction of one* of their four sides, *and* they did not turn as they went. <sup>18</sup>As for their rings, they were so high that they were awesome; and their rims were full of eyes all around the four of them.

<sup>19</sup>And when the living beings went, the wheels went beside them; and when the living beings were lifted up from the earth, the wheels were lifted up. <sup>20</sup>Wherever the spirit would go, they went, *for* there the spirit went. And the wheels were lifted up close beside them, for the spirit of the living creature was in the wheels. <sup>21</sup>When those went, *these* went; and when those stood still, *these* stood still; and when those were lifted up from the earth, the wheels were lifted up close beside them, for the spirit of the living creature was in the wheels.

<sup>22</sup>And the likeness of the expanse above the heads of the living creature was like the colour of an awesome crystal; *it was*

above, stretched out over their heads. <sup>23</sup>And under the expanse their wings were straight, toward one another. Each one had two which covered this side, and each one had two which covered that side of their bodies. <sup>24</sup>And when they went, I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, the sound of speech, like the sound of an army. When they stood still, they let down their wings.

<sup>25</sup>And there came a voice from the expanse that was above their heads, when they stood *and* let down their wings. <sup>26</sup>And above the expanse that was above their heads was the likeness of a throne, in appearance like a sapphire stone. And high above, on the likeness of the throne was the likeness of the appearance of a man. <sup>27</sup>And I saw *something* like the colour of amber, like the appearance of fire all around inside it; from the appearance of his waist upward, and from the appearance of his waist downward, I saw what appeared to be fire, and it had brightness all around. <sup>28</sup>The appearance of this surrounding brightness was like the appearance of the rainbow that is in the cloud on a day of rain. This was the appearance

**1:16** “Wheels”— we should note the following:

Wheels obviously speak of motion, of a vehicle of some sort. Here the wheels with the cherubim seem to carry above them a platform and a throne (vs 22,26). It is interesting that the ark of the covenant, with the cherubim above it and God’s glory above them, is compared to a chariot in 1 Chron 28:18. See also Dan 7:9. Note on this ark at Ex 25:10-16.

These wheels were like wheels within wheels or like intersecting wheels, but their structure is not described. Perhaps they speak of the mysterious and complicated nature of the activity of God’s glorious presence on earth (Isa 55:8-9; Rom 11:33). Remember these verses present a picture of God’s glory and it is a part of God’s glory to conceal certain matters (Prov 25:2).

The wheels did not act independently of the cherubim and the Spirit (vs 17,19,20,21). God’s ways on earth are intimately connected with the activities of heavenly beings. And everything works together in perfect harmony as a vehicle of God’s glory.

The rims, like the cherubim, were full of eyes. The movement of God’s glorious activity in the world and in history is not blind. God is fully aware of every direction or change of direction that needs to be taken. The chariot of the true Lord of the universe does not recklessly, ruthlessly roll on and crush individuals or peoples or nations.

He who sits on the throne is love (1 John 4:8), His throne is a throne of grace (Heb 4:16). When He acts in judgment He does so because He is the just judge of the universe and must put down evil. This too is done because He sees it needs to be done for the good of the world as a whole.

1:22-28 The expanse and the throne – vs 22 and 26 suggest some sort of beautiful platform on which God’s throne rested. Let us observe the following:

The throne with its occupant is the important thing, not the expanse. Evidently, from there the voice was heard (vs 25,26). The throne here speaks of God’s sovereignty over all creation. His voice, His word determine the direction of His activity on earth. The cherubim and the wheels give instant and full obedience.

The One sitting on the throne was in figure like a man (v 26). No one has seen God at any time (John 1:18; 1 Tim 6:16). But God at times has come in the form of man to speak with men (Gen 18:1-2). The Lord Jesus was the supreme example of this (John 1:1,14; Phil 2:5-7). Doubtless He is the one on the throne in this vision, as He was in Isaiah’s vision (Isa 6:1; John 12:41).

**1:24** “The Almighty”— in Hebrew “Shaddai” – note at Gen 17:1.

**1:27** Compare Rev 1:13-16.

**1:28** “Rainbow”— Rev 4:3; 10:1.

of the likeness of the glory of the LORD. And when I saw it, I prostrated myself, and I heard a voice of one who spoke.

**2** And he said to me, “Son of man, stand on your feet, and I will speak to you”.<sup>2</sup> And when he spoke to me the Spirit came into me and set me on my feet, and I heard him speaking to me.

<sup>3</sup>And he said to me, “Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against me. They and their fathers have transgressed against me to this very day. <sup>4</sup>For *they are* obstinate and stubborn progeny. I am sending you to them, and you shall say to them, ‘Thus says the Lord God.’ <sup>5</sup>And whether they listen, or refuse *to listen* (for *they are* a rebellious house), they will still

“*Glory*”— he does not say He saw God. He does not say even that he saw God’s glory, only the “appearance” of the “likeness” of it. He knows it is all symbolic and gives only a picture of something that cannot be conveyed fully in a picture. No doubt Ezekiel associated the glory of God with the temple in Jerusalem. It was the temple which had the ark and God’s presence over it and the cherubim. To the people of Israel, the center of God’s activity on earth was there (1 Kings 8:11; Ps 26:8; 63:2; 96:6; 102:16). Ezekiel could never have expected to see God’s glory coming to the plains of Babylon, but later he came to understand that for that time God was forsaking Jerusalem and coming to His people in captivity (10:4,15,18,19; 11:22-24). The glory of God was still bound up with Israel – not principally with those Jews who remained in the land of Israel but with those in Babylon (Jeremiah chapter 24). Let us understand that where we as God’s people go, God goes with us (Heb 13:5).

Compare Ezekiel’s reaction to the appearance of God’s glory with Dan 8:17-18; 10:7-10; Rev 1:17. The vision as a whole, even if we don’t understand all the details of it, should strike us to some extent as it did Ezekiel. There is in it a mysterious, powerful, indescribable sense of the glory of God. God’s purpose in giving the vision to Ezekiel was not to confuse him with details but to give him, before he entered into his ministry, a view of the greatness, glory and holiness of God. He wanted him (and us) to serve God with reverence and awe and godly fear.

**2:1** “*Son of man*”— an emphatic way for God to say that Ezekiel was a mere man. The Lord Jesus when He called Himself “the son of man” was referring to Dan 7:13; and 8:17 where the phrase is a title of the Messiah. This phrase is not used

know that there has been a prophet among them. <sup>6</sup>And, son of man, do not be afraid of them, or be afraid of their words, though briars and thorns *surround* you, and you live among scorpions. Do not be afraid of their words, or be dismayed by their looks, though they are a rebellious house. <sup>7</sup>And you shall speak my words to them, whether they listen or refuse *to listen*; for they are very rebellious. <sup>8</sup>But, son of man, listen to what I say to you. Do not be rebellious like that rebellious house. Open your mouth, and eat what I give you”.

<sup>9</sup>And when I looked, a hand appeared, stretched out to me, and in it a scroll appeared. <sup>10</sup>And he spread it out before me; and it was written inside and outside; and lamentations and mourning and woe were written on it.

like that here in Ezekiel.

“*Stand*”— Ezekiel could not forever lie on his face in God’s presence. There was work to do, messages to deliver for God. Compare Acts 26:16. Worship is to lead to work.

**2:2** The same Spirit in the cherubim and wheels (1:12,19,20) now comes into Ezekiel to empower him to do God’s will and to live for God’s glory. All the true prophets of God stood in God’s presence, heard God speak, and spoke as they were moved by God’s Spirit (2 Pet 1:21).

**2:3-8** Compare Isa 6:9-13; Jer 1:4-10.

“*Rebellious*”— Isa 1:2-4; Jer 5:23. Rebellion was a characteristic of the nation from the very beginning (Deut 9:24).

**2:4** “*Say*”— verse 7. God’s prophets are to speak whether people will listen or not.

“*Lord God*”— see the note at Gen 15:2.

**2:6** “*Do not be afraid*”— 1:8; Josh 1:9; 2 Tim 1:7; Heb 13:6.

“*Scorpions*”, “*rebellious house*”— from this description of Israel in Babylon we would not guess that these people were the good fruit of Jer 24:5-7, the remnant of Isa 46:3-4 through whom God would restore the nation.

**2:8** Ezekiel by nature was a sinner too and had to be on guard against the rebelliousness of his fallen nature (notes at Gen 9:21; 12:13; Num 20:11; 2 Sam 11:1).

**2:9-10** Ezekiel’s message at the beginning was loaded with God’s condemnation of the people’s behavior and His judgments which were very grievous. Later in his ministry Ezekiel was given a message full of hope. Observe that his message was not of his own invention. It was handed to him by God. It was not his business to add anything to it or take anything away. See 2 Tim 3:16; Rev 22:18-19.

**3** Moreover he said to me, “Son of man, eat what you are encountering; eat this scroll, and go speak to the house of Israel”.<sup>2</sup> So I opened my mouth, and he caused me to eat that scroll.

<sup>3</sup> And he said to me, “Son of man, feed your stomach, and fill your belly with this scroll that I am giving you”. Then I ate *it*; and in my mouth it was like honey in sweetness.

<sup>4</sup> And he said to me, “Son of man, go to the house of Israel, and speak to them with my words. <sup>5</sup> For you *are* not sent to a people of obscure speech and difficult language, *but* to the house of Israel; <sup>6</sup> not to many people of obscure speech and difficult language, whose words you cannot understand. Surely, if I had sent you to them, they would have listened to you. <sup>7</sup> But the house of Israel will not listen to you, for they will not listen to me; for the whole house of Israel *is* obstinate and hard-hearted. <sup>8</sup> See, I have made your face strong against their faces, and your forehead strong against their foreheads. <sup>9</sup> I have made your forehead like adamant, harder than flint. Do not fear them, or be dismayed by their looks, though they *are* a rebellious house”.

<sup>10</sup> Moreover he said to me, “Son of man,

hear with your ears and receive in your heart all my words that I speak to you. <sup>11</sup> And go to those of the captivity, to the children of your people, and speak to them, and tell them, ‘Thus says the Lord God’, whether they listen or *refuse to listen*”.

<sup>12</sup> Then the Spirit lifted me up, and I heard behind me a voice *sounding like* a great rushing, *saying*, “Blessed *be* the glory of the LORD in his place”. <sup>13</sup> Also *I heard* the sound of the wings of the living beings that touched one another, and the sound of the wheels beside them, and a sound of a great rushing. <sup>14</sup> So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong on me. <sup>15</sup> Then I came to those of the captivity at Tel-Abib, who lived by the Kebar River, and I sat where they sat, and remained there astonished among them seven days.

<sup>16</sup> And at the end of seven days it happened that the word of the LORD came to me, *saying*, <sup>17</sup> “Son of man, I have made you a watchman for the house of Israel. Therefore hear the word from my mouth, and give them warning from me. <sup>18</sup> When I say to the wicked, ‘You will surely die’, and you

**3:1-3** Compare Jer 1:9; 15:16; Rev 10:9-10. God’s word must be received and digested by God’s servants. It must become a part of their lives.

**3:3** “*Sweetness*”— this contact with God, this taste of His message was sweet even though it contained words of lamentation and woe. But in Ezekiel’s inner man, as later in John’s, it became bitter (vs 12-14).

**3:4-6** 2:3-5. Compare Matt 11:20-24.

**3:7** Jer 7:27. But God has His good purpose in sending His messages even if the people they go to won’t listen.

**3:8-9** Ezekiel means “God is strong” or “God strengthens” or “God makes hard”. To face the kind of people he faced Ezekiel needed to be a tough, strong, determined man and only God could make him so. Compare Isa 50:7; Jer 1:17-19. God will make all His servants suited to the task to which He calls them (2 Cor 3:5-6).

**3:10** The messenger of God himself must be very careful to respond to the Word of God. He is not to be like a mere talking parrot or a myna bird, untouched by the Word he delivers.

**3:11** The exiles were troubled by false prophets who predicted an early end to their exile. They did not believe Jerusalem would be destroyed and that they would be in Babylon for many decades. See Jeremiah’s letter to these same exiles in Jeremiah chapter 29.

**3:12-14** From 2:1 to 3:11 the cherubim, the wheels, and the glory of God have been there. Now Ezekiel must leave all that and begin a ministry to a stubborn people who will reject what he says. The word of God with its messages of sadness and woe is burning in his heart (2:10). It is no wonder he went in bitterness and anger of spirit. God was already beginning to work in him to make him the kind of person who could deliver His message as He wanted it delivered (vs 8,9). Observe that God’s Spirit compelled him to go. **3:15-16** Dan 8:27; 10:2. It is not surprising that he was overwhelmed for seven days. Truly, after all he had experienced he could never be the same again.

**3:17** “*Watchman*”— Isa 52:8; 56:10; 62:6; Jer 6:17; 31:6; Ezek 33:7-9. God’s watchmen were to watch for God’s Word and the behavior of the people, and speak for God, especially warning of coming danger.

**3:18-21** See the awesome responsibility of God’s prophets. They had to give an account to God for their ministry and for the people to whom they were sent. It is not clear what God would do to Ezekiel if he failed to warn those to whom God sent him, but the words “I will require his blood at your hand” (vs 18,20) are very severe and no doubt went deep into the mind and heart of Ezekiel.

do not give him warning or speak to warn the wicked from his wicked way to save his life, that wicked *man* will die in his guilt, but I will require his blood at your hand. <sup>19</sup>But if you warn the wicked, and he does not turn from his wickedness, or from his wicked way, he will die in his guilt, but you will have delivered your soul.

<sup>20</sup>“Again, when a righteous *man* turns from his righteousness and does evil, and I put a stumbling block before him, he will die. Because you did not warn him, he will die in his sin, and his righteousness which he has done will not be remembered; but I will require his blood at your hand. <sup>21</sup>But if you warn the righteous *man* that the righteous are not to sin, and he does not sin, he will surely live, because he was warned; also you have delivered your soul”.

<sup>22</sup>And the hand of the LORD was on me there; and he said to me, “Arise, go out to the plain, and there I will talk with you”. <sup>23</sup>Then I arose, and went out to the plain; and the glory of the LORD appeared standing there, like the glory which I saw by the Kebar River; and I prostrated myself.

<sup>24</sup>Then the Spirit came into me, and set me on my feet, and spoke to me, and said to

me, “Go, shut yourself up inside your house. <sup>25</sup>But, son of man, see, they are going to put ropes on you and tie you up with them; and you will not go out among them. <sup>26</sup>And I will make your tongue cling to the roof of your mouth, so that you will be mute, and will not be one who rebukes them; for they are a rebellious house. <sup>27</sup>But when I speak with you, I will open your mouth, and you shall say to them, ‘Thus says the Lord God.’ He who will listen, let him listen; and he who refuses to *listen*, let him refuse; for they are a rebellious house.

**4** “Also you, son of man, take a clay tablet, and place it in front of you, and draw the city of Jerusalem on it; <sup>2</sup>and lay siege to it, and build siege works against it, and heap up a mound against it. Also set up camps against it, and place *battering* rams against it all around. <sup>3</sup>Moreover take for yourself an iron pan, and set it up as an iron wall between you and the city, and set your face against it. And it will be under siege, and you will be laying siege to it. This *will be* a sign to the house of Israel.

<sup>4</sup>“Also, lie down on your left side, and lay the guilt of the house of Israel on it. You

**3:20** “Die”— this does not necessarily speak of the loss of eternal life but of physical death. See 18:1-32. Compare John 5:24; 11:25-26.

**3:22** “Hand of the LORD”— 1:3.

“Go out”— to be alone with God. Ezekiel was already overwhelmed (v 15); perhaps the message of vs 16-21 overwhelmed him even more. In any case God wanted him to see the glory again. Alone he communed with God. Compare Moses alone (Ex 3:1-2), Elijah alone (1 Kings 19:9-13), John the Baptist alone (Luke 1:80), Jesus alone (Luke 4:42; 6:12), John alone (Rev 1:9-10).

**3:23** God’s glorious presence awaited His obedient servant – as always.

**3:24-27** God gave Ezekiel new instructions that would further prepare Ezekiel for what he had to face.

**3:26-27** Apparently Ezekiel for some time was unable to speak except when God enabled him. At times there are firm restraints on God’s servants; they may not have the same freedom that others enjoy. During this time Ezekiel’s ministry was in his house and only to those who came there. But through them his words and news of his doings would surely spread among all the exiles. Compare Paul bound (Phil 1:12-14; 2 Tim 2:9).

**4:1-3** In this chapter and the first 4 verses

of chapter 5 is the record of how God made Ezekiel an object lesson to the people. Ezekiel acted out what would happen to Jerusalem. The people had refused to believe that the city would be destroyed (3:11). Ezekiel’s actions worked impressively with God’s message which begins from 5:5. For other examples of object lessons see 1 Kings 11:29-31; 2 Kings 13:14-19; Isa 8:3-4,18; Jer 13:1-7.

**4:3** The iron pan with Ezekiel behind it facing Jerusalem probably conveyed the following idea to the people – iron would speak of strength and fixed purpose; Ezekiel the prophet represented God as being opposed to the city and bringing a siege against it.

**4:4-8** Israel means here the northern kingdom that separated from Judah after King Solomon’s death (1 Kings 12). Judah means the southern kingdom. From the beginning of the northern kingdom Israel was in rebellion against God and worshiped idols (1 Kings 12:28-30). So the time of their sin is put at 390 years – probably from Jeroboam’s time to Ezekiel’s. The sin of the house of Judah was put at 40 years, possibly because for a long time they did not completely fall away from God. They had some good kings, some times of revival, and maintained at least the outward forms of worship of the true God in His temple.



shall bear their guilt for the number of the days that you lie on *your side*. <sup>5</sup>For I have laid on you a number of days in accordance with the years of their guilt, three hundred and ninety days. So you shall bear the guilt of the house of Israel.

<sup>6</sup>“And when you have completed them, lie down again, on your right side; and you will bear the guilt of the house of Judah forty days. I have appointed to you a day for each year. <sup>7</sup>Therefore you shall set your face toward the siege of Jerusalem, and your arm *shall be bare*, and you shall prophesy against it. <sup>8</sup>And, see, I will put ropes on you, and you will not be able to turn yourself from one side to the other, until you have finished the days of your siege.

<sup>9</sup>“And take for yourself wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in a container, and make bread with them. You shall eat it for as many days as you lie on your side, three hundred and ninety days. <sup>10</sup>And your food which you will eat *is to be* by weight, twenty shekels a day; you shall eat it from time to time. <sup>11</sup>You shall also drink water by measure, the sixth part of a hin. You shall drink it from time to time. <sup>12</sup>And you shall eat it *like* barley cakes, and you shall bake it in their sight with human dung *for fuel*”.

<sup>13</sup>And the LORD said, “In this way the children of Israel will eat their defiled food among the Gentiles, where I will drive them”.

<sup>14</sup>Then I said, “Ah Lord God! See, my soul has never been defiled; for from my youth up until now I have not eaten anything which died of itself, or was torn in pieces, and no unclean meat has come into my mouth”.

<sup>15</sup>Then he said to me, “See, I grant you cow’s dung in place of human dung, and you can prepare your bread over that”.

<sup>16</sup>Moreover he said to me, “Son of man, see, I will break the staff of bread in Jerusalem; and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment, <sup>17</sup>because they will lack bread and water, and be astonished at one another, and consume away because of their guilt.

**5** “And, son of man, take a sharp knife; take and use *it* as a barber’s razor on your head and on your beard. Then take scales for weighing, and divide the *hair*. <sup>2</sup>You shall burn a third of it with fire inside *the city*, when the days of the siege are ended. And you shall take a third of it, *and* strike it with the knife all around the city, and you shall scatter a third in the wind. For I will draw out a sword after them. <sup>3</sup>You shall also take a few *hairs* from it, and tie them in your garment. <sup>4</sup>Again, take some of them and throw them into the middle of the fire, and burn them in the fire. *For* from there a fire will spread to the whole house of Israel.

<sup>5</sup>“Thus says the Lord God: This is

**4:4** “*Bear their guilt*”— this does not mean to make atonement for them or take their sins away. Ezekiel was merely representing the two kingdoms and showing by his actions the times of their most grievous sin against God.

**4:7** “*Arm shall be bare*”— symbolized that God was ready to take action. Compare Isa 52:10.

“*Prophesy against it*”— see the prophecy given in 5:5-17. Ezekiel’s remarkable actions and words would have been spoken of throughout the community of exiles and many must have come to watch and hear him. Indeed, who would have kept away?

**4:9-11** Ezekiel’s food was to be only that which could be stored for a long time in containers, no fresh vegetables, no meat, and no dairy products. Both his daily food and water were to be taken in rationed, very limited quantities. All this symbolized siege conditions (vs 16,17).

**4:10** “*Twenty shekels a day*”— a little more than 200 grams. “*Hin*” (v 11) — about 0.6 liter.

**4:12-13** Speaks of very severe conditions when normal fuels would not be available.

**4:14** Compare Acts 10:14. Ezekiel was a priest (1:3),

and carefully observed the dietary instructions given in the law of Moses (Leviticus chapter 11). **4:15** Ps 103:13-14.

**4:16-17** Lev 26:26; Deut 28:47-48; Lam 1:11.

**4:17** “*Guilt*”— Lev 26:39; Ezek 24:23; 33:10.

**5:1** See Isa 7:20; 15:2; 2 Sam 10:4-5. This signified falling into the hands of enemies and the humiliation that would result. Shaving the head was also a sign of mourning (Job 1:20; Jer 7:29; 16:6; Ezek 27:31).

**5:2** Indicated that most of the people of Jerusalem would perish in or around the city (v 12). The hair represented the people, Jerusalem represented the head. Notice God says “I will draw out a sword after them”. In other words God would use Jerusalem’s enemies for its punishment. Compare Isa 10:5; Jer 51:20.

**5:3-4** Some of the people would escape, but some of those who escaped would also perish. Try to imagine what an effect Ezekiel’s strange behavior would have on those who saw it.

**5:5** From this verse to the end of chapter 7 we have God’s message through Ezekiel explaining his symbolic actions.

Jerusalem. I have set it in the midst of the nations and countries *that* surround her. <sup>6</sup>And she has rebelled against my ordinances more wickedly than the nations, and *against* my statutes more than the countries that are around her; for they have rejected my ordinances and my statutes. They have not walked in them.

<sup>7</sup>“Therefore thus says the Lord God: Because you have multiplied *rebellion* more than the nations that are around you, and have not walked in my statutes, or kept my ordinances, or even acted according to the ordinances of the nations around you,

<sup>8</sup>“Therefore thus says the Lord God: See, I, I myself, *am* against you and will execute judgments among you in the sight of the nations. <sup>9</sup>And, because of all your abominations, I will do in you what I have not done, and the like of which I will not do again. <sup>10</sup>Therefore the fathers will eat the sons in your midst, and the sons will eat their fathers; and I will execute judgments in you, and I will scatter all the rest of you to all the winds. <sup>11</sup>Therefore, as I live, says the Lord God, because you have defiled my sanctuary with all your detestable things, and with all your abominations, therefore surely I will also withdraw and my eye will have no pity, and I will not spare. <sup>12</sup>A third of you will die from the plague, and will be consumed by famine in your midst; and

a third part will fall by the sword around you; and I will scatter a third part to all the winds, and draw out a sword after them.

<sup>13</sup>“Thus my anger will be spent, and I will cause my fury to rest on them, and I will be appeased; and when my fury against them is spent, they will know that I, the LORD, have spoken it in my zeal.

<sup>14</sup>“Moreover I will make you a wasteland, and an *object of reproach* among the nations that are around you, in the sight of all who pass by. <sup>15</sup>So it will be a reproach and a taunt, a warning and an *object of astonishment* to the nations that are around you, when I execute judgments in you in anger and in fury and in furious rebukes. I, the LORD, have spoken *it*. <sup>16</sup>When I send on them the disastrous arrows of famine, which will destroy *them*, I will send them to destroy you (then I will increase the famine among you, and will break your staff of bread). <sup>17</sup>So I will send on you famine and evil beasts, and they will bereave you; and plague and bloodshed will pass through you; and I will bring the sword on you. I, the LORD, have spoken *it*”.

**6** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, set your face toward the mountains of Israel, and prophesy against them, <sup>3</sup>and say, ‘You mountains of Israel, hear the word of the Lord God: Thus

“*In the midst*”– or “in the center” – 38:12; God has placed all peoples in the parts of the world where He wanted them to be (Acts 17:26). Jerusalem was to be a channel of truth and blessing to all nations. God so arranged matters that Jerusalem would be in an ideal place at the center of all, at the crossroads of many peoples. Jerusalem was the center of God’s activities on earth, not merely geographically but spiritually. **5:6-8** Jerusalem utterly failed in what she should have been. Because that city had far more of God’s light and truth than other nations its wickedness was even greater than others because it turned away from light and truth. Because it had been given much, much was required of it. Compare Matt 11:20-24; Luke 12:48. So God would make that city an object lesson to all the world. See the terrible words of v 8 – “I am against you”. If God is against us who can be for us?

**5:9** Verse 11. Idolatry was one of the chief reasons for God’s terrible anger against Jerusalem (6:3-10).

**5:10** Deut 28:53; Jer 19:9; Lam 2:20; 4:10; Zech 11:9.

**5:11** “*No pity*”– this word came from the God who is love (1 John 4:8), and who delights to

show compassion (Ex 34:6; Ps 103:8). We can understand from this how terrible was Jerusalem’s wickedness.

**5:12** Verse 2.

**5:13** 6:12; 7:8; 13:15; 20:8,21. Notes on God’s anger at Num 25:3; Ps 90:7-11; John 3:36; Rom 1:18.

“*They will know that I, the LORD, have spoken*”– these words or similar words are found 65 times in Ezekiel. It was very important for the people of Israel to know that God was speaking to them. Hearing and obeying God’s message was the only way back to God for them.

**5:14-15** Lev 26:32; Deut 28:30,46; Ps 74:3-10; 79:1-4; Jer 18:16; 19:8; 22:8-9.

**5:16-17** Here are the four means of destruction God sometimes used when He rose against evil cities and lands – famine, wild beasts, plague, and sword (Jer 15:2-3; 24:10). For something similar in the future see Rev 6:8. Observe that in times of judgment “arrows of famine” are sent by God Himself.

**6:1** In 5:5-17 God speaks of punishment coming on Jerusalem. In this chapter He speaks of judgments about to fall on the whole land of Israel.

says the Lord God to the mountains, and to the hills, to the rivers, and to the valleys: See, I, I *myself*, will bring a sword on you, and I will destroy your high places. <sup>4</sup>And your altars will be desolate, and your images will be broken. And I will throw your slain *people* down in front of your idols. <sup>5</sup>And I will lay the dead bodies of the children of Israel in front of their idols, and I will scatter your bones around your altars. <sup>6</sup>In all the places you live, the cities will be laid waste, and the high places will be desolate, so that your altars will be laid waste and made desolate, and your idols will be broken and come to an end, and your images will be cut down, and your works will be abolished. <sup>7</sup>And the slain will fall in your midst, and you will know that I *am* the LORD.

<sup>8</sup>“Yet I will leave a remnant, so that you may have *some* who will escape the sword among the nations, when you are scattered through the countries. <sup>9</sup>And those of you who escape will remember me among the nations where they are led away as captives, because I am heartbroken over their adulterous heart which departed from me, and over their eyes which go after their idols, prostituting themselves. And they will loathe themselves because of the evils which they have committed in all their abominations. <sup>10</sup>And they will know that I *am* the LORD, *and that* I have not said in vain that I would bring this disaster on them.

<sup>11</sup>“Thus says the Lord God: Strike with your hand, and stamp with your foot, and say, ‘Alas for all the evil abominations of the house of Israel!’ For they will fall by the sword, by the famine, and by the plague. <sup>12</sup>He who is far off will die from the plague, and he who is near will fall by the sword, and he who remains and is besieged will die from the famine. Thus I will spend my fury on them. <sup>13</sup>Then you will know that I *am* the LORD, when their slain *people* are among their idols around their altars, on every high hill, on the tops of all the mountains, and under every green tree, and under every thick oak, the places where they offered fragrant incense to all their idols. <sup>14</sup>So I will stretch out my hand on them, and make the land desolate, yes, more desolate than the wilderness toward Diblath, in every place they live; and they will know that I *am* the LORD”.

**7** Moreover the word of the LORD came to me, saying, <sup>2</sup>“Also, son of man, thus says the Lord God to the land of Israel: An end! The end is coming on the four corners of the land. <sup>3</sup>Now the end *is coming* on you, and I will send my anger on you, and will judge you according to your ways, and will repay you for all your abominations. <sup>4</sup>And my eye will not spare you, nor will I have pity, but on you I will repay you for your ways, and for your abominations which are

**6:3** “*High places*”—the Israelites, contrary to God’s commands about worship, followed the practice of other nations and erected shrines and idols in the open air, usually on hills (v 13).

**6:4-14** God would personally see to it that their false worship would be ended. Observe “I will throw” (v 4), “my hand” (v 14). Then is God heartless and cruel? Not at all (Lam 3:22,32,33). He has infinite love and compassion. But this will not mean that the guilty will be spared (Ex 34:6-7). There would be great destruction and misery, but out of it all would come great good – the people who escaped would learn an invaluable lesson (vs 7,10,13,14). Israel’s need to recognize Jehovah and His deeds is a central theme in the whole book of Ezekiel, mentioned more than 50 times.

**6:8-10** God often spoke through Isaiah concerning a remnant (Isa 1:9; 10:20-22; 11:11,16; 37:31-32; 46:3). In this way one of God’s purposes in bringing disaster on Judah would be fulfilled – the exiles would remember God (Jer 29:11-14). They would understand in some measure how they had grieved Him by their idolatry and adulterous

behavior. And they would loathe themselves – an attitude that accompanies deep conviction of sin and true repentance (Job 42:6).

**6:11** Ezekiel’s actions could make a deeper impression on the people than mere words could do.

**6:12** “*My fury*”— 5:13; 7:8; 13:15; 20:8,21.

**6:13** Throughout the Bible the one true God reveals His utter hatred of false worship and idolatry (Ex 20:4-6).

**6:14** “*My hand*”— 14:9,13; 16:27; 35:3. Compare Isa 5:25; 9:12,17,21; 10:4.

**7:1-2** This whole chapter, like chapter 6, is taken up with judgments against the whole land of Israel. The language of verses 2,6,7,10,12 indicates how near and how certain was the threatened disaster.

**7:3** “*Judge you*”— as the just judge of the universe this is what God must do and does do (Ps 7:8; 9:8; 50:6; 89:14; 94:2; 98:9). We may be sure that no individual, no city, no land, no people anywhere will ever receive more punishment than they deserve. But this should be no consolation to those who live in sin.

**7:4** 5:11; Jer 13:14.

among you; and you will know that I *am* the LORD.

<sup>5</sup>“Thus says the Lord God: A disaster, a unique disaster! See, it has come. <sup>6</sup>An end has come! The end has come! It is aroused for you. See, it has come! <sup>7</sup>Doom has come to you, O you who live in the land. The time has come, the day of trouble *is* near, and not the sounds of joy again on the mountains. <sup>8</sup>Now I will shortly pour out my fury on you, and spend my anger on you, and judge you according to your ways, and repay you for all your abominations. <sup>9</sup>And my eye will not spare, and I will not have pity; I will repay you for your ways and your abominations *that* are among you; and you will know that I, the LORD, give the blows.

<sup>10</sup>“See the day! See, it has come. Doom has set out. The rod has blossomed, pride has budded. <sup>11</sup>Violence has grown into a rod of wickedness. None of them *will remain*, none of their crowd, nothing they have; and *there will be* no wailing for them. <sup>12</sup>The time has come! The day has drawn near! Do not let the buyer rejoice, or the seller grieve; for wrath *is* on its whole multitude. <sup>13</sup>For the seller will not return to what was sold, as long as they are alive; for the vision concerns its whole multitude, *which* will not return, and no one will strengthen his life by his iniquity. <sup>14</sup>They have blown the trumpet to prepare everyone, but no one goes to the battle; for my wrath *is* on its whole multitude.

<sup>15</sup>“The sword *is* outside, and the plague and famine inside. He who *is* in the field will die by the sword, and famine and plague will

devour the one who *is* in the city. <sup>16</sup>But those among the ones who escape will escape and be on the mountains, all of them mourning like doves of the valleys, each one for his guilt. <sup>17</sup>All hands will be feeble, and all knees will be as weak as water. <sup>18</sup>They will also tie sackcloth around *themselves*, and horror will cover them, and shame *will be* on every face, and every head will be shaved. <sup>19</sup>They will throw their silver into the streets, and their gold will be abhorred. Their silver and their gold will not be able to deliver them in the day of the wrath of the LORD; they will not satisfy their souls, or fill their stomach, because it has been their stumbling block of wickedness. <sup>20</sup>As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations *and* of their detestable things out of it, so I will make it abhorrent to them. <sup>21</sup>And I will give it into the hands of foreigners as prey, and to the wicked of the earth as plunder, and they will defile it. <sup>22</sup>I will also turn my face from them, and they will defile my secret place; for robbers will enter it, and defile it.

<sup>23</sup>“Make a chain. For the land is full of crimes of bloodshed, and the city is full of violence. <sup>24</sup>Therefore I will bring the worst of the nations, and they will possess their houses. I will also put a stop to the pomp of the strong, and their holy places will be defiled. <sup>25</sup>Destruction is coming! And they will seek peace, and *there will be* none. <sup>26</sup>Disaster will follow disaster, and rumour will follow rumour. Then they will seek a vision from the prophet; but the law will

**7:8** “*Pour out my fury*”— 9:8; 14:19; 20:8,13,21; 22:31; 30:15; 36:18. This phrase is similar to the expression “spend my wrath” in 6:12. The words “wrath” and “anger” and “fury” are used many times in Ezekiel.

**7:9** “*I, the LORD, give the blows*”— 2 Chron 21:14; Ps 39:10; Isa 9:13; Jer 5:3; Lam 3:1; Ezek 24:16; Hos 6:1. The people would trace their calamities back to their source and understand why they had come on them.

**7:10-13** These verses point out other reasons for God’s anger. The people were proud (vs 20,24), violent (v 23), greedy (v 19), and totally occupied with their own affairs. This will be the condition of many at the end of this age – Matt 24:37-38; 2 Tim 3:1-5.

**7:14** They would not be able to resist the coming armies of Babylon.

**7:16** “*For his guilt*”— God repeats this again and again so that none might think they were

innocent sufferers.

**7:18** 5:1-4.

**7:19** Too late they would learn what little value their wealth had. Compare Ps 49:5-10; Luke 12:14-21.

**7:20** Isa 3:16,18-22; Jer 10:3-4; Ezek 16:11-17.

**7:21** What we do not use in a proper way for God’s glory may be taken from us at any moment.

**7:22** “*Turn my face*”— compare the expression to hide the face (Ps 13:1; 30:7; 69:17; 143:7).

“*My secret place*”— God’s temple in Jerusalem.

**7:23** “*Chain*”— signifies that some who remained in Jerusalem would go into captivity.

**7:24** “*The worst of the nations*”— Babylon. See Isa 14:3-6; Jer 50:29-33,38; 51:6-7,34,35; Hab 1:6-11.

**7:25** 13:10,16; Jer 6:14; 8:11; Isa 48:22; 57:21.

**7:26** When God withdraws His guidance it is a calamity worse than mere physical ones.

perish from the priest, and counsel from the elders. <sup>27</sup>The king will mourn, and the prince will be clothed with desolation, and the hands of the people of the land will tremble. I will do to them as their ways deserve, and judge them according to their own standards, and they will know that I am the Lord”.

**8** And it came about in the sixth year, in the sixth *month*, on the fifth *day* of the month, as I sat in my house, with the elders of Judah sitting in front of me, that the hand of the Lord God suddenly came on me there. <sup>2</sup>Then I looked, and saw a figure like the appearance of fire; from the appearance of his waist downward, fire; and from his waist upward, like the appearance of brightness, like the colour of amber. <sup>3</sup>And he stretched out the form of a hand, and took me by the hair of my head, and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looks toward the north, where the seat of the idol of jealousy, which provokes to jealousy, was. <sup>4</sup>And, see, the glory of the God of Israel was there, like the vision that I saw in the plain.

<sup>5</sup>Then he said to me, “Son of man, now raise your eyes toward the north”. So I raised my eyes toward the north, and saw in the north, at the gate of the altar, this idol of

jealousy at the entrance.

<sup>6</sup>And he said to me, “Son of man, do you see what they are doing? The great abominations that the house of Israel is committing here, to drive me far away from my sanctuary? But now turn, *and* you will see greater abominations”.

<sup>7</sup>And he brought me to the door of the courtyard; and when I looked I saw a hole in the wall. <sup>8</sup>Then he said to me, “Son of man, now dig in the wall”. And when I had dug in the wall, a door appeared.

<sup>9</sup>And he said to me, “Go in, and see the wicked abominations that they are doing here”. <sup>10</sup>So I went in and looked, and saw every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed all around on the wall. <sup>11</sup>And before them stood seventy of the elders of the house of Israel, and among them stood Jaazaniah the son of Shaphan. And each man *had* his censer in his hand, and a thick cloud of incense was rising up.

<sup>12</sup>Then he said to me, “Son of man, have you seen what the elders of the house of Israel do in the dark, each man in the room of his idol? For they say, ‘The LORD does not see us. The LORD has forsaken the land.’ ” <sup>13</sup>He also said to me, “Turn yourself again, *and* you will see greater abominations that they are doing”.

<sup>14</sup>Then he brought me to the door of the

**7:27** “As their ways deserve”— Ps 18:25-26.

“According to their own standards”— Israel knew what just judgment was, and was quick enough to judge other nations. Compare Rom 2:14-15. Now they would experience judgment themselves. Compare Matt 7:12; Rom 2:1-3.

**8:1** This begins a series of visions which is concluded at the end of chapter 11. This section records things Ezekiel saw and heard in vision as though he were in Jerusalem. The time was September 592 BC, about 14 months after the first visions he saw (1:2).

“Elders”— by now it seems they recognized Ezekiel as a prophet who could give them God’s message.

“Hand”— 1:3.

**8:2** The same figure that appeared on the throne in 1:26-27.

**8:3** This was an experience similar to Paul’s recorded in 2 Cor 12:2. Possibly Ezekiel did not know whether he was in the body or out of it.

“Jealousy”— v 5; Ex 20:4-6; 34:14; Deut 4:23-24.

**8:4** 1:4-27.

**8:6** “Drive me far away”— 10:4,18,19; 11:23. The unbelief and sin of the people had reached such

a degree that God could no longer endure it.

“Abominations”— it was arrogant and daring wickedness to put idols to a false god or goddess in Jehovah’s own temple compound.

**8:10** Observe even in God’s special people Israel this strange and wicked tendency to forsake the true and living God, the Creator, and to worship animals. See Rom 1:21-23. The Jews in Ezekiel’s day even worshiped animals they regarded as unclean (Lev 11:26-27,41-45).

**8:11-12** It was not merely the common people (who may not have known better) who engaged in this detestable worship of creatures, it was the leaders of the people. Observe what they said (9:9; Ps 10:11; Isa 29:15).

**8:14** Tammuz was the Babylonian god of fertility, connected with the cycles of nature. He was regarded as dying each year when vegetation died, and as coming to life when new vegetation sprang up. Each year women mourned the death of Tammuz. They were forsaking the God of Israel, Who gave them all they had, for one of the false gods of their conquerors, the cruel and ruthless Babylonians. This was very detestable to the true God.

gate of the LORD's house which was toward the north, and there appeared women sitting, weeping for Tammuz. <sup>15</sup>Then he said to me, "Have you seen *this*, son of man? Turn yourself again, and you will see greater abominations than these".

<sup>16</sup>And he brought me into the inner court of the LORD's house, and about twenty-five men appeared at the door of the temple of the LORD, between the portico and the altar, with their backs toward the temple of the LORD, and their faces toward the east; and they were worshipping the sun toward the east.

<sup>17</sup>Then he said to me, "Have you seen *this*, son of man? Is it a light thing to the house of Judah that they commit the abominations which they are committing here? For they have filled the land with violence, and have repeatedly provoked me to anger. And, see, they are putting the branch to their nose. <sup>18</sup>Therefore I will also deal in fury. My eye will not spare, and I will not have pity. And though they cry out in my ears with a loud voice, I will *still* not listen to them".

**9** He also cried out in my hearing with a loud voice, saying, "Cause those who have charge of the city to draw near, each one *with* his destroying weapon in his hand". <sup>2</sup>And six men appeared coming from the way of the Upper Gate, which faces north, and each one *had* a weapon of slaughter in

his hand. And one man among them was clothed with linen, with a writing case at his side. And they went in, and stood beside the bronze altar.

<sup>3</sup>And the glory of the God of Israel went up from the cherub, on which it had been, to the threshold of the temple. And he called to the man clothed with linen, who *had* the writing case at his side, <sup>4</sup>and the LORD said to him, "Go through the midst of the city, through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and cry for all the abominations that are done in the midst of it".

<sup>5</sup>And he said to the others in my hearing, "You go after him through the city, and strike. Do not let your eye spare, do not have pity. <sup>6</sup>Slaughter old *and* young, both maidens and little children and women, but do not go near anyone on whom *is* the mark. And begin at my sanctuary". Then they began with the elders who were before the house.

<sup>7</sup>And he said to them, "Defile the house, and fill the courts with the slain. Go forth". And they went forth, and killed *people* in the city. <sup>8</sup>And it came about, as they were killing them, and I was left *alone*, that I prostrated myself, and cried out, saying, "Alas, Lord God! Will you destroy all the rest of Israel in your pouring out of your fury on Jerusalem?"

<sup>9</sup>Then he said to me, "The wickedness of the house of Israel and Judah *is* exceedingly

**8:15-16** The most detestable thing of all was false worship at the very altar of God by priests or Levites (no one else could approach the altar). They were facing the wrong way – not toward the Most Holy Place where God was, but toward the east. They had forsaken the God Who made the sun (Gen 1:16), and worshiped the sun He had made – a thing forbidden in God's law on pain of death – Deut 17:2-5.

**8:17** "Putting the branch to their nose" – the only place in the Bible where this is mentioned. It may have been connected with their false worship.

**8:18** 5:11; 9:10; 24:14; Jer 11:11; 13:14; Isa 1:15; 59:2.

**9:1-2** These ones who had "charge of the city" were angels who appeared to Ezekiel in the form of men as angels sometimes did then and, for all we know, may do now (Gen 19:1; Heb 13:2).

**9:2** "Writing case" – pens, ink, writing material.

**9:3** The glory of God moved away from its place in the Most Holy Place above the cherubim over the mercy seat. The true God will have nothing to do with idolatry. Compare 2 Cor 6:14-16.

**9:4** Even in those days of wickedness and unbelief

there were some in Jerusalem who remained true to God and His word. They showed they were in tune with God by their attitude to the sins of the city. The angel was to mark them out for protection. Remember that this happened in a vision. There was no literal marking of physical foreheads. Compare Rev 7:1-4.

**9:5-6** This was to signify to Ezekiel what would happen when the Babylonians captured and destroyed the city.

**9:6** "Begin at my sanctuary" – they began with those who were responsible to lead the people in the ways of God. Because they did not do so, these leaders were the most guilty of all the people (8:11-12; compare 1 Pet 4:17).

**9:7** "Defile" – dead bodies were defiling under the law (Lev 21:1,11; Num 19:11-16). God commanded the angels to defile His own holy temple. It had become an idol shrine and He was abandoning it.

**9:8** 11:13. Compare Ezekiel's love for the people with other men of God – Ex 32:30-32; Num 14:5-6,10-19; Josh 7:6-7; Jer 8:21; 9:1; Rom 9:1-3. What a contrast with the elders described in 8:10-11!

great, and the land is full of bloodshed, and the city full of perversity; for they say, 'The LORD has forsaken the land', and 'The LORD does not see.' <sup>10</sup>And as for me also, my eye will not spare, and I will not have pity, *but* I will repay their way on their head".

<sup>11</sup>And the man clothed in linen, who *had* the *writing* case at his side, appeared, and reported the matter, saying, "I have done as you commanded me".

**10** Then I looked and saw in the expanse that was above the heads of the cherubim an appearance above them of something like a sapphire stone, like the appearance of the likeness of a throne. <sup>2</sup>And he spoke to the man clothed in linen, and said, "Go in between the wheels, under the cherub, and fill your hand with coals of fire from between the cherubim, and scatter *them* over the city". And in my sight he went in.

<sup>3</sup>Now the cherubim stood at the right side of the temple when the man went in, and the cloud was filling the inner courtyard. <sup>4</sup>Then the glory of the LORD went up from the cherub, and *stood* above the threshold of the temple, and the temple was filled with the cloud, and the courtyard was full of the brightness of the LORD's glory. <sup>5</sup>And the sound of the wings of the cherubim was heard *as far as* the outer courtyard, like the voice of the Almighty God when he speaks.

<sup>6</sup>And it came about, when he commanded the man clothed in linen, saying, "Take fire from between the wheels, from between the cherubim", *that* he went in, and stood beside the wheels. <sup>7</sup>And *one* cherub stretched out his hand from between the cherubim to the fire that was between the cherubim, and took *some of it*, and put *it* into the hands of *the one who* was clothed in linen, who took *it* and went out. <sup>8</sup>And there appeared among the cherubim the form of a man's hand under their wings.

**9:10** 7:4,9; 8:18; 11:21; 23:49.

**10:1** 1:26.

**10:2** Verses 6,7; 1:13. These coals symbolize God's fiery judgments falling on Jerusalem.

**10:4** 2 Chron 7:1-3. This was the last time this was ever true of the temple Solomon built.

**10:5** 1:24; 3:13.

"*Almighty God*"— in Hebrew "El-Shaddai" — note at Gen 17:1.

**10:8** 1:8.

**10:9-11** 1:15-21.

**10:12** This is a fact not stated in the description

<sup>9</sup>And when I looked, I saw the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was like the colour of a beryl stone. <sup>10</sup>And *as for* their appearances, the four of them had the same likeness, as if one wheel was inside another wheel. <sup>11</sup>When they went, they went in *the direction of one of* their four sides. They did not turn as they went, but followed to the place where the head was looking. They did not turn as they went. <sup>12</sup>And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes all around, *even* the wheels that the four of them had. <sup>13</sup>As for the wheels, in my hearing they were called "The Whirling Wheels". <sup>14</sup>And each one had four faces. The first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

<sup>15</sup>And the cherubim rose up. This *is* the living being that I saw by the Kebar River.

<sup>16</sup>And when the cherubim went, the wheels went with them; and when the cherubim lifted up their wings to rise up from the earth, the wheels also did not turn from beside them. <sup>17</sup>When they stood, *these* stood, and when they went up, *these* went up *with them*; for the spirit of the living creature was in them.

<sup>18</sup>Then the glory of the LORD departed from the threshold of the temple, and stood above the cherubim. <sup>19</sup>And the cherubim raised their wings, and rose from the earth in my sight. When they went out, the wheels also were beside them, and *each one* stood at the door of the east gate of the LORD's house. And the glory of the God of Israel was up above them.

<sup>20</sup>This *is* the living being that I saw under the God of Israel by the Kebar River; and I knew that they were the cherubim. <sup>21</sup>Each one had four faces, and each one four wings;

of the cherubim in 1:5-14. Full of eyes signifies great intelligence and great watchfulness.

**10:13** A fact about the wheels not given in chapter 1.

**10:15** Verse 20. Ezekiel did not call them cherubim in chapter 1. Perhaps he did not then recognize them to be such.

**10:16-17** 1:19-21.

**10:18-19** Signifies the slow, reluctant departure of God from His temple, His home, His people.

**10:21-22** 1:6-8.

and the likeness of the hands of a man was under their wings. <sup>22</sup>And the likeness of their faces was the same as the faces whose appearance I had seen by the Kebar River. Each one went straight forward.

**11** And the spirit lifted me up, and brought me to the east gate of the LORD's house, which looks eastward. And at the door of the gate twenty-five men appeared. Among them I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, leaders of the people. <sup>2</sup>Then he said to me, "Son of man, these *are* the men who plot evil, and give wicked counsel in this city, <sup>3</sup>who say, '*It is not near the time* for us to build houses. This *city is* the cooking pot and we *are* the meat.' <sup>4</sup>Therefore prophesy against them, prophesy, son of man".

<sup>5</sup>And the Spirit of the LORD suddenly came on me, and said to me, "Say, Thus says the LORD: You have spoken this, O house of Israel; for the things which come into your mind, I know them *all*. <sup>6</sup>You have multiplied your slain in this city, and you have filled its streets with the slain.

<sup>7</sup>"Therefore thus says the Lord God: Your slain whom you have caused to lie in the midst of it, they *are* the meat, and this *city is* the cooking pot, but I will bring you out of the midst of it. <sup>8</sup>You have feared the sword, and I will bring a sword on you, says the Lord God. <sup>9</sup>And I will bring you out of the midst of the *city*, and hand you over to foreigners, and will execute judgments among you. <sup>10</sup>You will fall by the sword. I

will judge you at the border of Israel, and you will know that I *am* the LORD. <sup>11</sup>This *city* will not be your cooking pot, and you will not be the meat inside it, *but* I will judge you on the border of Israel, <sup>12</sup>and you will know that I *am* the LORD. For you have not walked in my statutes, or executed my judgments, but have acted in the ways of the nations that *are* around you".

<sup>13</sup>And it happened, when I prophesied, that Pelatiah the son of Benaiah died. Then I went down on my face, and cried out with a loud voice, and said, "Alas, Lord God! Will you make a full end of the remnant of Israel?"

<sup>14</sup>Again the word of the LORD came to me, saying, <sup>15</sup>"Son of man, your brethren, *even* your brethren, your relatives and kindred, and the whole house of Israel, *are* the ones to whom the inhabitants of Jerusalem have said, 'Go far from the LORD. This land has been given to us to possess.'

<sup>16</sup>"Therefore say, 'Thus says the Lord God: Although I have put them far off among the nations, and although I have scattered them in the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone.'

<sup>17</sup>"Therefore say, 'Thus says the Lord God: I will gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.'

<sup>18</sup>"And they will come here, and they will take away from here all its detestable things and all its abominations. <sup>19</sup>And I will give them one heart, and I will put a new

**11:1** This Jaazaniah is different from the one in 8:11.

**11:3** They refused to believe God's message through Jeremiah that the Babylonians would destroy the city (Jer 14:12-16; 21:3-10). They thought they were safe, that the walls of Jerusalem would be like brass walls around them to protect them. They boasted that they were the "meat", the choicest part of the nation. Compare vs 7-11; see Jeremiah chapter 24.

**11:5** "*The things which come into your mind, I know them all*"— Ps 26:2; Jer 17:10; Heb 4:12.

**11:6** 7:23; Isa 1:15.

**11:7** God says the choicest part of the nation was those murdered by these men. Those dead were true prophets and godly men. Compare Matt 23:27-31; Acts 7:52.

**11:10-11** 2 Kings 25:18-21.

**11:12** 2 Chron 36:14.

**11:13** 9:8.

**11:15** The people of Jerusalem were referring

to those who had gone into exile with Ezekiel. They thought God's wrath was on them and imagined that God's blessing was on those who remained in Jerusalem. This was the exact opposite of the truth as verses 16-21 show. See also Jeremiah chapter 24. It is the way of sinful men to misinterpret what God does and turn the truth upside down.

**11:16** "*I have been a sanctuary for them*"— God's presence was forsaking Jerusalem to be with His people in exile. This is the significance of the vision of the glory of God leaving the temple in Jerusalem and appearing to Ezekiel in Babylon.

**11:17** The future of the nation of Israel lay with the exiles, not with those who remained in Judah.

**11:18** The exiles after their return from Babylon, having learned their lesson, were opposed to all idolatry.

**11:19** 36:26.

"*One heart*"— Ps 86:11; 1 Cor 7:35; Jam 1:6-7.



spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh, <sup>20</sup>so that they may walk in my statutes, and keep my ordinances, and do them. And they will be my people, and I will be their God. <sup>21</sup>But *as for those* whose heart follows their detestable things and their abominations, I will repay their way on their own heads, says the Lord God”.

<sup>22</sup>Then the cherubim raised their wings, and the wheels beside them; and the glory of the God of Israel was up above them. <sup>23</sup>And the glory of the LORD went up from the midst of the city, and stood on the mountain which *is* on the east side of the city. <sup>24</sup>Afterwards the Spirit took me up, and in a vision brought me by the Spirit of God to Chaldea, to those of the captivity. So the vision that I had seen went up from me. <sup>25</sup>Then I told those of the captivity all the things that the LORD had shown me.

**12** Then the word of the LORD came to me, saying, <sup>2</sup>“Son of man, you live in the midst of a rebellious house. They have eyes to see, but do not see. They have ears to hear, but do not hear. For they *are* a rebellious house.

<sup>3</sup>“Therefore, son of man, pack up your things for exile, and in the daylight go into exile in their sight, going into exile from your place to another place in their sight. Perhaps they will consider, though they *are* a rebellious house. <sup>4</sup>Then you are to bring out your things in the daylight in their sight, like things for exile, and in the evening set out in their sight, like those going away into captivity. <sup>5</sup>Dig through the wall in their sight, and carry *the things* out through it. <sup>6</sup>In their sight you carry *them* on your

shoulders, *and* bring *them* out at twilight. You are to cover your face, so that you will not see the ground. For I have made you a sign to the house of Israel”.

<sup>7</sup>And I did as I was commanded. I brought out my things in daylight, like things for captivity, and in the evening I dug through the wall with my hand. I brought *them* out at twilight, *and* carried *them* on my shoulder in their sight.

<sup>8</sup>And in the morning the word of the LORD came to me, saying, <sup>9</sup>“Son of man, has not the house of Israel, the rebellious house, said to you, ‘What are you doing?’

<sup>10</sup>“Say to them, ‘Thus says the Lord God: This burden *is concerning* the prince in Jerusalem, and all the house of Israel who *are* among them.’ <sup>11</sup>Say, ‘I *am* your sign. It will be done to them just as I have done. They will be exiled *and* go into captivity.’

<sup>12</sup>“And the prince who *is* among them will carry *his things* on *his* shoulders at twilight, and go out. They will dig through the wall to carry *their things* out through it. He will cover his face, so that he will not see the ground with *his* eyes. <sup>13</sup>And I will spread my net over him, and he will be taken in my snare, and I will bring him *to* Babylon to the land of the Chaldeans. But he will not see it, though he will die there. <sup>14</sup>And I will scatter all his helpers who *are* around him and all his troops to all the winds, and I will draw out the sword after them.

<sup>15</sup>“And they will know that I *am* the LORD, when I scatter them among the nations, and disperse them in the countries. <sup>16</sup>But I will spare a few of their men from the sword, from famine, and from the plague, so that they may declare all their abominations among the nations where they go; and they

“*Stony heart*”— this is what they had before the exile. Their hearts were so hard that the word of God made no impression on them. A heart of flesh is a heart that is tender and obedient toward God, a heart on which His word can be written – v 20; Prov 3:3; 7:3; Jer 31:33; 2 Cor 3:3.

**11:20** “*I will be their God*”— the promise that runs like a golden thread through the Bible – Gen 17:7; Ex 6:7; Lev 26:12; Deut 7:6; 26:19; Jer 11:4; 31:33; Ezek 36:28; Hos 1:9-10; 2:23.

**11:21** 9:10; 16:43; Jer 16:18.

**11:22-23** The mountain east of Jerusalem is the Mount of Olives. From its summit, much later in history, God’s glory in Christ, after pausing there, ascended into heaven. To the

same mount He will return at the end of this age (Zech 14:4).

**11:24** 8:3. “Chaldea” – the southern part of the country of Babylon, but sometimes the whole country was called by this name.

**12:2** Isa 1:2-4; 6:9-10.

**12:3-16** Neither the exiles in Babylon nor those who remained in Jerusalem believed that Jerusalem would be destroyed and all the people exiled. To convince them of the truth God once again makes Ezekiel an object lesson to them (v 11).

**12:12-14** This prince was King Zedekiah. He was brought to Babylon but did not see it because his eyes had been put out (Jer 52:6-11).

**12:15** “*They will know*”— 6:8-10.

will know that I *am* the LORD”.

<sup>17</sup>Then the word of the Lord came to me, saying, <sup>18</sup>“Son of man, eat your food with shuddering, and drink your water with trembling and with anxiety, <sup>19</sup>and say to the people of the land, ‘Thus says the Lord God concerning the inhabitants of Jerusalem, *and* concerning the land of Israel: They will eat their food with anxiety, and drink their water with astonishment, for their land will be emptied of everything that is in it, because of the violence of all those who live there. <sup>20</sup>And the cities that are inhabited will be laid waste, and the land will be desolate; and you will know that I *am* the Lord.’ ”

<sup>21</sup>And the word of the LORD came to me, saying, <sup>22</sup>“Son of man, what *is* that proverb you have in the land of Israel, saying, ‘The days go on, and every vision fails?’ <sup>23</sup>Tell them therefore, ‘Thus says the Lord God: I will put a stop to this proverb, and they will no longer use it as a proverb in Israel.’ And say to them, ‘The days are at hand, and the fulfilment of every vision. <sup>24</sup>For there will no longer be any false vision or flattering divination within the house of Israel. <sup>25</sup>For I *am* the LORD. I will speak, and the word that I speak will come to pass. It will no longer be delayed; for in your days, O rebellious house, I will speak the word, and will fulfil it, says the Lord God.’ ”

<sup>26</sup>Again the word of the LORD came to me, saying, <sup>27</sup>“Son of man, see, *those of* the house of Israel say, ‘The vision that he sees *is* for many days *from now*, and he prophesies about times far off.’

**12:17-20** Another object lesson showing the hopelessness of the situation of the people in Jerusalem (7:27).

**12:21-22** This “proverb” showed the unbelief of the people. Compare 2 Pet 3:4.

**12:23** Verses 25,28.

**12:24** For false visions see next chapter and Jer 14:14.

**12:27** Since the Lord through the prophets kept giving the same message again and again the people finally admitted that it might be fulfilled – but only far in the future. They tried to escape the plain meaning of God’s word by saying it did not apply to their own time. They were not the last to do so.

**13:2** “*Own hearts*”– Jer 14:14. Other notes on false prophets at Gen 20:7; Deut 18:20-22; 1 Kings 18:19-29; Jer 23:32; Matt 24:11,24.

**13:3** “*Foolish prophets*”– or it could be translated “wicked” or “vile” prophets. The Hebrew word signifies someone who is foolish because he is lacking in moral character, one who has no wisdom

<sup>28</sup>“Therefore say to them, ‘Thus says the Lord God: None of my words will be delayed any longer, but the word which I have spoken will be done, says the Lord God.’ ”

**13** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, prophesy against the prophets of Israel who are prophesying, and say to those who prophesy out of their own hearts, ‘Hear the word of the LORD. <sup>3</sup>Thus says the Lord God: Woe to the foolish prophets, who follow their own spirit, and have seen nothing! <sup>4</sup>O Israel, your prophets are like the foxes in the deserts. <sup>5</sup>You have not gone up into the gaps, or made a wall for the house of Israel to stand in the battle in the day of the LORD. <sup>6</sup>They see a false thing and lying divination, saying, “The LORD says”, and the LORD has not sent them; and they have made *others* hope that they would confirm the word. <sup>7</sup>Have you not seen a false vision, and have you not spoken a lying divination when you say, “The LORD says *it*”, although I have not spoken?

<sup>8</sup>“Therefore thus says the Lord God: Because you have spoken falsehood, and seen lies, therefore, see, I *am* against you, says the Lord God. <sup>9</sup>And my hand will be on the prophets who see false things, and lying divinations. They will not be in the assembly of my people, nor will they be written in the records of the house of Israel, and they will not enter the land of Israel; and you will know that I *am* the Lord God.

<sup>10</sup>“Because, yes, because they have

because he has no fear of the Lord (Prov 1:7). In other respects such “foolish” shepherds might be very clever and knowledgeable.

**13:4-5** They were destructive not constructive. They sought a comfortable place for themselves in ruins left by others, but could do nothing to rebuild those ruins.

**13:6** Not everyone who imagines he is a prophet is one. The world has always been troubled and deceived by those who vainly thought they were prophets or whom others considered prophets.

**13:8-9** Those who falsely speak for God will find eventually that God is against them. These particular ones were among the exiles in Babylon. See Jer 29:15,32.

**13:10** This is the great damage false prophets do to their fellow men. They lead them astray, away from truth, away from God. To those who have the anger of God resting on them because of their sins and unbelief they promise peace. They whitewash the wall which unbelieving people try to build against disaster. Whitewash

seduced my people, saying, “Peace”, when *there was no peace*, and one builds a wall, and, see, others daub it with whitewash, <sup>11</sup>say to those who daub *it* with whitewash, that it will fall. There will be a torrential rain, and you, O great hailstones, will fall, and a stormy wind will tear *it down*. <sup>12</sup>Look, when the wall has fallen, will it not be said to you, “Where *is* the whitewash with which you daubed *it*?”

<sup>13</sup>“Therefore thus says the Lord God: In my fury I will tear *it down* with a stormy wind, and in my anger there will be a torrential rain, and in *my* fury great hailstones to destroy *it*. <sup>14</sup>So I will break down the wall that you have daubed with whitewash, and bring it down to the ground, so that its foundation will be uncovered, and it will fall, and you will be destroyed in it; and you will know that I *am* the LORD. <sup>15</sup>Thus I will spend my wrath on the wall, and on those who have daubed it with whitewash, and will say to you, The wall *is* gone, and those who daubed it, <sup>16</sup>*that is*, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when *there is no peace*, says the Lord God.’

<sup>17</sup>“Likewise, son of man, set your face against the daughters of your people, who prophesy out of their own heart, and prophesy against them, <sup>18</sup>and say, Thus says the Lord God: Woe to the *women* who

sew *magic* charms on all wrists, and make veils on the heads of every height to hunt for souls! Will you hunt for the souls of my people, and will you save alive the souls *who come* to you? <sup>19</sup>And will you profane me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save alive the souls that should not live, by your lying to my people who hear *your* lies?

<sup>20</sup>“Therefore thus says the Lord God: See, I *am* against your charms, with which you there hunt souls like birds, and I will tear them from your arms, and will let the souls go, the souls that you hunt like birds. <sup>21</sup>I will also tear off your veils, and rescue my people out of your hands, and they will no longer be in your hands to be hunted; and you will know that I *am* the LORD. <sup>22</sup>Because with *your* lies you have saddened the heart of the righteous, whom I have not made sad, and you have strengthened the hands of the wicked by promising him life, so that he would not turn back from his wicked way. <sup>23</sup>Therefore you will no longer see false visions, or practice divinations, for I will deliver my people out of your hands; and you will know that I *am* the LORD.’ ”

**14** Then some of the elders of Israel came to me, and sat in front of me. <sup>2</sup>And the word of the LORD came to me,

means to make it look finished and attractive. Thus they contribute to their hardness of heart and eventual punishment (vs 19,22).

**13:11** This storm symbolizes the anger of God that would demolish all that people thought was their protection and safety (vs 13-16).

**13:12** The false prophets will be found out for what they really are.

**13:17-23** There were true prophetesses in Israel – Miriam (Ex 15:20), Deborah (Jud 4:4), Hulda (2 Kings 22:14). There were also false ones who engaged in black magic. The practice of magic, divination, sorcery, etc is severely condemned in the Bible (Ex 22:18; Deut 18:10; Acts 8:11; Rev 9:21; 21:8; 22:15). Those who engage in them will have God against them. They who practice such things do so for their personal benefit. These things lead to bondage. They are based on lies, and appeal to those who are ignorant of the truth of God or who refuse that truth. They destroy those who persist in them.

**13:19** What they did was from a desire for gain. Compare Jer 6:13; 8:10; Micah 3:5,11. For the sake of money there are always some people who

will teach and preach what people want to hear, without any regard for the truth (Titus 1:11). They do not seem to care even though those deceived by them are destroyed in time and eternity. Notice the words “who hear your lies” – false prophets and prophetesses would have no place in the world if people were not willing to believe their lies. God will judge very severely those who prefer lies to truth (2 Thess 2:10-12).

**13:20** False prophets and prophetesses ensnare people by lies and satanic power. They operate in the realm of the darkness and spiritual ignorance of the human heart. They use the same method Satan uses to destroy men – lies (John 8:44). Those who do not know the Bible or believe God’s truth revealed in it are in grave danger from such. God will deal with them all as they deserve in His time and way.

**13:21** They have a kind of power only God can save people from (v 23).

**13:22** Verses 13,19.

**14:1** These elders recognized Ezekiel as a prophet and came to enquire what God had to say through him.

saying, <sup>3</sup>“Son of man, these men have set up their idols in their heart, and put the stumbling block of their wickedness before their face. Should I be consulted by them at all? <sup>4</sup>Therefore speak to them, and tell them, Thus says the Lord God: When anyone of the house of Israel sets up his idols in his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet, I, the LORD, will answer the one who comes, in accordance with his many idols, <sup>5</sup>so that I may take hold of the house of Israel in their own heart, because they are all estranged from me through their idols.

<sup>6</sup>“Therefore say to the house of Israel, Thus says the Lord God: Repent, and turn away from your idols, and turn away your faces from all your abominations.

<sup>7</sup>“When anyone of the house of Israel, or of the foreigners who have settled in Israel, separates himself from me, and sets up his idols in his heart, and puts the stumbling block of his iniquity before his face, and comes to a prophet to consult him concerning me, I, the LORD, will answer him by myself, <sup>8</sup>and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from among my people; and

you will know that I *am* the LORD.

<sup>9</sup>“And if a prophet is induced to speak a thing, I, the LORD have induced that prophet, and I will stretch out my hand against him and destroy him from among my people Israel. <sup>10</sup>And they will bear the punishment for their wickedness. The punishment of the prophet will be the same as the punishment of the one who seeks *him* out, <sup>11</sup>so that the house of Israel may no longer go astray from me, or be polluted any more with all their transgressions, but that they may be my people, and I may be their God, says the Lord God”.

<sup>12</sup>The word of the LORD came again to me, saying, <sup>13</sup>“Son of man, when the land sins against me by unfaithfulness, then I will stretch out my hand on it, and will break the staff of its bread and send famine on it, and cut off man and beast from it. <sup>14</sup>Even if these three men, Noah, Daniel, and Job, were in it, they would rescue *only* their own souls by their righteousness, says the Lord God.

<sup>15</sup>“If I cause wild beasts to pass through the land, and they depopulate it, so that it becomes desolate, no man passing through it because of the beasts, <sup>16</sup>*even if* these three men were in it, *as I live*, says the Lord God,

**14:3** They did not receive the kind of message they expected. They were not fit to enquire of God and were plainly told so. They were breaking God’s first commandment and were worthy of death (Ex 20:3-5; Deut 13:6-18). Did they vainly imagine that God would give them His blessing? Two sins are mentioned here. Idols in the heart are mentioned three times (vs 3,4,7). Idolatry in the heart is the source of all kinds of idolatry and is just as sinful and dangerous as the worship of outward idols. Many a person who is religious and seemingly pious may have something in his heart which replaces the true God and to which he gives his affections and service. Compare Col 3:5. So we are told in God’s Word to guard our hearts above all things (Prov 4:23).

**14:4** God will give such people what they deserve – v 8.

**14:5** Even in severe judgments God has good purposes.

**14:6** God delights to show mercy, not to punish – 18:30; 33:11.

**14:9** Here is a truth (punishment, judgment from God) that should make us tremble. If people insist on hearing lies and false doctrine, in judgment God will see to it that they get them. Then He will punish both the prophet who spoke them and the people who loved to hear them (Deut 13:1-5; 1 Kings 22:1-28; 2 Thess 2:9-12).

**14:10** They who refuse God’s truth and love to hear lies (Jer 5:30-31) and prophets who tell them what they want to hear are all following their fallen sinful natures.

**14:11** Verse 5.

**14:13-14** God here means Jerusalem and Judah in particular. It seems some of the exiles thought that as long as there were righteous men such as Jeremiah and Ezekiel to pray for the people God would not destroy Jerusalem. The three mentioned in v 14 were the most righteous people in their generations – Noah (Gen 6:9; 7:1); Job (Job 1:8); Daniel (his righteousness and purity appear throughout the book of Daniel). But even if they were in Jerusalem to intercede for it they would not be able to preserve anyone but themselves by their righteousness. God reveals more about this truth in chapter 18. In all history there is only one person able to save others by His righteousness – the Lord Jesus (Rom 5:18-19).

**14:14** “*Daniel*”– some scholars think that the Hebrew spelling of this name here may indicate some person other than Daniel the prophet (also v 20). However, it would be strange if there were a person so outstanding for his righteousness but totally unknown down through the centuries, whose name could be joined with such famous names as Noah and Job.

they would rescue neither sons nor daughters; only they would be rescued, and the land would become desolate.

<sup>17</sup>“Or if I bring a sword on that land, and say, ‘Sword, go through the land’, so that I cut off man and beast from it, <sup>18</sup>even if these three men were in it, as I live, says the Lord God, they would rescue neither sons nor daughters, but only they themselves would be rescued.

<sup>19</sup>“Or if I send a plague into that land, and pour out my fury on it through bloodshed, to cut off from it man and beast, <sup>20</sup>even if Noah, Daniel, and Job were in it, as I live, says the Lord God, they would rescue neither son nor daughter; they would rescue *only* their own souls by their righteousness.

<sup>21</sup>“For thus says the Lord God: How much more when I send my four severe judgments on Jerusalem, the sword, and the famine, and the wild beast, and the plague, to cut off from it man and beast? <sup>22</sup>Yet there will be left in it a remnant who will be brought out, *both* sons and daughters. See, they will come out to you, and you will see their way and their deeds, and you will be comforted concerning the disaster that I have brought on Jerusalem, concerning all that I have brought on it. <sup>23</sup>And they will comfort you, when you see their ways and their deeds; and you will know that I have not done all that I have done in it without reason, says the Lord God”.

**15** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, how is the

vine tree *better* than any wood of a branch which is among the trees of the forest? <sup>3</sup>Will wood be taken from it to do any work? Or will *men* make a peg from it to hang any utensil on? <sup>4</sup>See, it is thrown into the fire as fuel. The fire devours both ends of it, and the middle of it is burned. Is it fit for *any* work? <sup>5</sup>See, when it was whole, it was not fit for *any* work; how much less will it be fit for *any* work, when the fire has devoured it, and it is burned?

<sup>6</sup>“Therefore thus says the Lord God: Like the vine tree among the trees of the forest, which I have given as fuel for the fire, so I will give the inhabitants of Jerusalem. <sup>7</sup>And I will set my face against them. They will go out of *one* fire, and *another* fire will devour them; and you will know that I *am* the Lord, when I set my face against them. <sup>8</sup>And I will make the land desolate, because they have been unfaithful, says the Lord God”.

**16** Again the word of the LORD came to me, saying, <sup>2</sup>“Son of man, cause Jerusalem to know her abominations, <sup>3</sup>and say, Thus says the Lord God to Jerusalem: Your origin and your birth are of the land of Canaan. Your father was an Amorite, and your mother a Hittite. <sup>4</sup>And *as for* your birth, in the day you were born your navel cord was not cut, and you were not washed in water to cleanse *you*; you were not rubbed with salt or even wrapped in cloths. <sup>5</sup>No eye pitied you to do any of these for you, to have compassion on you, but you were thrown out into the open field, for you were abhorred

**14:21** “Four severe judgments”— these four are the usual instruments of punishment (5:17; 33:27; Jer 14:12; 15:3; 24:10; 27:8; Rev 6:8).

**14:22** 12:16. They will be preserved from destruction, not because of the righteousness of others, but because of their own righteous conduct – 9:4-6. Seeing this the exiles in Babylon would have some comfort.

**14:23** Did they doubt that God always has a good reason for what He does?

**15:1-8** The nation Israel is compared to a vine also in Ps 80:8-13; Isa 5:1-7. Here the remnant of those remaining in Jerusalem is described as completely useless. They have been like wood put in the fire already and who had escaped to some extent. This was in 597 BC when Nebuchadnezzar conquered Jerusalem and took away captives. Jerusalem would be in the fire again and conquered completely. This happened in 586 BC. Ezekiel has warned about

it already (5:2,4; 10:2,7). But why should the nation represented by Jerusalem be compared to wood from a vine? The purpose of a vine is to bear fruit. Israel had not done this. It was fit only for the fire. Compare Matt 3:10.

**16:1-63** This whole chapter is an elaborate parable or allegory about Jerusalem. It may be divided into 5 parts – God’s chosen city (vs 1-14), the city and apostasy (vs 15-34), the city and judgment (vs 35-43), the city compared with her sisters (vs 44-52), and the restoration of the city and her sisters (vs 53-63).

**16:3** The people of Israel did not build Jerusalem. Before they arrived in Canaan it had already been built by the people of the land. Note on Amorites and Hittites at Gen 15:16; Josh 1:4.

**16:4-5** When first built Jerusalem was not a holy city, not beautiful, not loved by anyone. In fact it was treated as an unwanted female infant and abandoned to die.

on the day that you were born.

<sup>6</sup>“And when I passed by you, and saw you defiled in your own blood, I said to you *while you were* in your blood, ‘Live!’ Yes, I said to you *while you were* in your blood, ‘Live!’ <sup>7</sup>I caused you to grow like a plant of the field, and you increased and became great, and you reached *the age of wearing* beautiful ornaments. *Your* breasts were formed, and your hair grew, but you *were* naked and bare.

<sup>8</sup>“When I passed by you, and looked at you, I saw your time *was* the time of love, and I spread my cloak over you and covered your nakedness; yes, I gave *my* oath to you, and entered into a covenant with you, says the Lord God, and you became mine.

<sup>9</sup>“Then I washed you with water; yes, I thoroughly washed away your blood from you, and I anointed you with oil. <sup>10</sup>I also clothed you with embroidered work, and gave you sandals of badger skin, and I clothed you with fine linen and covered you with silk. <sup>11</sup>I also adorned you with ornaments, and put bracelets on your arms, and a necklace around your neck. <sup>12</sup>And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown on your head. <sup>13</sup>Thus you were adorned with gold and silver, and your clothing *was* of fine linen and silk and embroidered work. You ate *food made with* fine flour and honey and oil. And you were exceedingly beautiful, and you rose to a

position of royalty. <sup>14</sup>And your fame went out among the nations for your beauty, for it was perfect through my splendour, which I had put upon you, says the Lord God.

<sup>15</sup>“But you trusted in your own beauty, and acted like a prostitute because of your fame, and poured out your *acts of* adultery on everyone who passed by who would have it. <sup>16</sup>And you took some of your garments and adorned your high places with various colours, and acted like a prostitute on them; *such things* should not happen or ever be. <sup>17</sup>You also took your beautiful jewels *made* from my gold and my silver, which I had given you, and made for yourself images of men, and committed prostitution with them, <sup>18</sup>and took your embroidered garments, and covered them, and set my oil and my incense before them. <sup>19</sup>Also my food which I gave you, fine flour and oil and honey, *with which* I fed you, you set before them as a fragrant aroma. *This is the way* it was, says the Lord God.

<sup>20</sup>“Moreover you took your sons and your daughters, whom you bore to me, and you sacrificed them to the *idols* to be devoured. *Were* your acts of prostitution a small matter, <sup>21</sup>that you slaughtered my children, and offered them up to pass through *the fire* for the *idols*? <sup>22</sup>And in all your abominations and your acts of prostitution you did not remember the days of your youth, when you were naked and bare, *and* defiled in

**16:6-8** God looked at Jerusalem and chose it as His city on earth. But He did not immediately take possession of her. He waited until the proper time. Then He entered into a marriage relationship with her (here, as in Mal 2:14, called a covenant). Verse 8 probably points to the time when God’s servant David took the city from the Jebusites (2 Sam 5:6-9). From here on in this chapter Jerusalem is the capital city of the people of Israel and represents them.

**16:9-14** God inspired His people (especially David and Solomon) to build and beautify the city. But surely more than buildings is meant here. Jerusalem was beautiful also because it was the center of true religion and spirituality. The “crown” of v 12 probably means God’s temple situated on one of the hills of Jerusalem.

**16:13** “*Gold and silver*”— Solomon’s day (1 Kings 10:21).

“*Royalty*”— because from there David and Solomon ruled all Israel, and other nations, and because it was the city of the great King, God Himself (Ps 48:2; Matt 5:35).

**16:14** “*Fame*”— 1 Kings 10:23-24.

“*Beauty*”— Ps 48:1-2; Lam 2:15.

**16:15-34** The city is not mere buildings, but its people. In these verses Jerusalem, representing Israel, is pictured as going away from the one true God to worship other gods. This began to happen toward the end of Solomon’s reign and continued with some breaks until Ezekiel’s own day (1 Kings 11:4-8; Ezek 8:5-16). In the Bible unfaithfulness to God in spiritual matters is compared to adultery and prostitution. See chapter 23; Jeremiah chapter 3; Hosea chapter 2.

**16:15** “*Everyone*”— Israel ran after the gods of all the nations around them.

**16:17** “*Images of men*”— part of the idolatry of Israel’s neighbors, and at times of Israel herself, had to do with phallic symbols.

**16:18-19** All that the people possessed had been the gift of God. They offered their gifts to idols which God hated.

**16:20-21** 20:26,31; 23:37; 2 Kings 21:6; 23:10; Jer 7:31; 19:5; 32:35.

**16:22** Deut 4:9; 6:12; Ps 78:11,42; 106:13.

your blood.

<sup>23</sup>“And it came about after all your wickedness (woe, woe to you! says the Lord God), <sup>24</sup>that you also built for yourself a shrine, and made a high place in each street for yourself. <sup>25</sup>You built your high places at the head of every road, and made your beauty abhorrent, and offered yourself to every one who passed by, and multiplied your acts of prostitution. <sup>26</sup>You also committed adultery with your neighbors the Egyptians, great of flesh, and increased your acts of prostitution, provoking me to anger. <sup>27</sup>See, therefore, that I stretched out my hand over you, and reduced your rations, and delivered you up to the will of those who hate you, the daughters of the Philistines, who were ashamed of your lewd way. <sup>28</sup>You also acted like a prostitute with the Assyrians, because you were unsatiable; yes, you acted like a prostitute with them, and yet could not be satisfied. <sup>29</sup>And you multiplied your acts of adultery with the land of merchants, Chaldea; and yet you were not satisfied with that”. <sup>30</sup>How weak is your heart, says the Lord God, since you do all these *things*, the work of a bold-faced prostitute! <sup>31</sup>When you build your shrine at the head of every road, and make your high place in each street, you have not been like a prostitute, because you scorned payment, <sup>32</sup>but like a wife who commits adultery, who takes strangers instead of her husband! <sup>33</sup>They give payments to all prostitutes, but you give your payments to all your lovers, and hire them, so that they will come to you from every side for your prostitution. <sup>34</sup>And in your prostitution you are different from *other* women, because no one comes after you to commit adultery, and because you

give payment, and no payment is given to you; therefore you are different.

<sup>35</sup>“Therefore, O prostitute, hear the word of the LORD. <sup>36</sup>Thus says the Lord God: Because your filthiness was poured out, and your nakedness uncovered through your prostitution with your lovers and with all of your abominable idols, and through the blood of your children, which you gave to them, <sup>37</sup>see, therefore, I will gather all your lovers, *those* with whom you have taken pleasure, and all *those* whom you have loved, with all whom you have hated, I will gather them around against you, and will uncover your nakedness to them, so that they may see all your nakedness. <sup>38</sup>And I will judge you, as women who commit adultery and shed blood are judged, and I will bring blood on you in fury and jealousy. <sup>39</sup>And I will also give you into their hands, and they will tear down your shrines, and break down your high places. Also they will strip you of your clothes, and take away your beautiful jewels, and leave you naked and bare. <sup>40</sup>They will also bring up a mob against you, and they will hurl stones on you, and pierce you with their swords. <sup>41</sup>And they will burn your houses with fire, and execute judgments on you in the sight of many women; and I will cause you to stop acting like a prostitute, and also you will no longer hire lovers. <sup>42</sup>So I will cause my fury toward you to subside, and my jealousy will depart from you, and I will be quiet, and no longer be angry.

<sup>43</sup>“Because you have not remembered the days of your youth, but have provoked me in all these *things*, see, I will also bring repayment of your way on *your* head, says the Lord God; and you will not commit this lewdness on top

**16:23-25** Places of idolatry which had been on the hills and in the towns around Jerusalem were built afterwards in Jerusalem itself.

**16:27** After the death of Solomon the kingdom was divided, and Judah and Jerusalem lost much territory and were greatly weakened. They lost more territory in 701 BC when the king of Assyria gave some of it to the Philistines.

**16:28-29** Whatever nation became the great power in western Asia Israel ran after it and its gods.

**16:31-34** Jerusalem, unlike prostitutes, got nothing for giving herself to other gods. Her behavior was worse than that of a common prostitute. So God calls her in v 32 an adulterous wife who refuses her own husband and fully abandons herself to strangers.

**16:35-43** Now God sets forth what Jerusalem will have to suffer because of her unfaithfulness.

**16:37** Jerusalem’s enemies would destroy her and strip her and leave her as she was in the beginning (vs 4,5).

**16:38** The penalty of murder and adultery was death (Gen 9:5-6; Ex 21:12-14; Lev 20:10).

“Fury”— notes at Num 25:3; Ps 90:7-11.

**16:40** “Hurl stones on you”— 23:47; Deut 22:22-24.

**16:41** After the destruction of Jerusalem and Judah’s captivity in Babylon the people renounced idolatry.

**16:42** Isa 40:1-2; 54:9; Jer 29:10-14; Ezek 5:13; 39:29.

**16:43** Jerusalem had sunk so low morally and spiritually that she could not escape. Her punishment was certain to come.

of all your *other* abominations.

<sup>44</sup>“See, everyone who uses proverbs will use *this* proverb against you, saying, ‘As the mother, so her daughter.’ <sup>45</sup>You are the daughter of your mother who loathed her husband and her children, and you are the sister of your sisters, who loathed their husbands and their children. Your mother was a Hittite, and your father an Amorite. <sup>46</sup>And your elder sister was Samaria, who lived to the north of you, she and her daughters; and your younger sister, who lived to the south of you, was Sodom and her daughters. <sup>47</sup>Yet you have not followed their ways or acted according to their abominations, but, *as if that were* too little, you became more corrupt in your ways than all of them. <sup>48</sup>As I live, says the Lord God, neither Sodom your sister nor her daughters did as you have done, you and your daughters.

<sup>49</sup>“See, this was the wickedness of your sister Sodom: Pride, fulness of bread, and abundance of idleness was in her and in her daughters, and she did not strengthen the hands of the poor and needy. <sup>50</sup>And they were haughty, and committed abomination in front of me; therefore I took them away as I saw *good*. <sup>51</sup>Neither did Samaria commit half of your sins; but you have multiplied your abominations more than they, and have made your sisters *seem* righteous *in comparison* with all the abominations which you have done. <sup>52</sup>And you, who have judged

your sisters, must bear your own shame, for the sins that you have committed are more abominable than theirs. They are more righteous than you. Yes, and be disgraced, and bear your shame, for you have made your sisters *seem* righteous.

<sup>53</sup>“When I reverse their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then along with them *I will bring back* the captives of your captivity, <sup>54</sup>that you may bear your own shame and be disgraced by all that you have done by being a source of comfort to them. <sup>55</sup>When your sisters, Sodom and her daughters, return to their former state, and Samaria and her daughters return to their former state, then you and your daughters will return to your former state. <sup>56</sup>For in the day of your pride your lips did not even mention your sister Sodom, <sup>57</sup>before your wickedness was uncovered. So at this time *you* are reproached by the daughters of Syria, and all *who are* around her, *and* the daughters of the Philistines. Everyone around you despises you. <sup>58</sup>You have brought *it on yourselves* by your lewdness and your abominations, says the LORD.

<sup>59</sup>“For thus says the Lord God: I will deal with you as you have done, *you* who have despised the oath in breaking the covenant. <sup>60</sup>Nevertheless I will remember my covenant with you *made* in the days of your youth, and I will establish an everlasting covenant with you. <sup>61</sup>Then you will remember your

**16:44-52** Jerusalem is now compared to Samaria the capital of the northern kingdom of Israel, and Sodom the ancient wicked city destroyed by God (Gen 19:24-29).

**16:45** “*Mother*”—v 3. Jerusalem before Israel took it under David was unfaithful and idolatrous.

**16:46** “*Sodom*”—except for a small number of people Jerusalem became more wicked than Sodom had been. See Isa 1:9-10.

“*Daughters*”—towns and cities in the territory ruled from Samaria.

**16:49-50** Sodom’s sins were both sins of commission and of omission – they did what they should not have done, and did not do what they should have done. Both kinds of sins are equally bad. On sins of omission see Num 32:23; 1 Sam 12:23; Matt 25:31-46.

**16:51-52** No words could better show how vile Jerusalem had become. Samaria’s people were so evil God sent them into exile. Sodom was the most notoriously wicked city of ancient times and was completely destroyed for its many sins. If Samaria and Sodom appeared righteous compared

to Jerusalem what must Jerusalem have been? And did she vainly imagine she could escape God’s judgment?

**16:53-63** Here begins a message of hope – the first such message about Jerusalem in Ezekiel. Jerusalem would be restored to her former glory (v 55). But only after she had been punished for her sins (vs 58,59). Along with Jerusalem Samaria and Sodom and the towns associated with them would also be restored. This is the only place in the Bible that speaks of the restoration of Sodom. It surely speaks of a time when the whole land of Canaan including the area where Sodom was located would blossom like a rose (Isa 35:1-2).

**16:53** “*Bring...from captivity*”—or “Restore their well-being” – the Hebrew phrase means either thing.

**16:60** “*Everlasting covenant*”—37:26-28; Isa 54:10; 55:3; Jer 31:31-34.

**16:61** At that time Samaria and Sodom will not be separate kingdoms but will be associated and subsidiary to Jerusalem.



ways, and be ashamed when you receive your sisters, your elder and your younger; and I will give them to you as daughters, but not because of your covenant. <sup>62</sup>And I will establish my covenant with you, and you will know that I *am* the LORD, <sup>63</sup>so that you may remember, and be ashamed, and never again open your mouth because of your shame, when I am propitiated toward you for all that you have done, says the Lord God”.

**17** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, put forth a riddle, and speak a parable to the house of Israel, <sup>3</sup>and say, ‘Thus says the Lord God: A great eagle with large wings, long pinions, full of feathers of various colours, came to Lebanon and took the highest branch of the cedar. <sup>4</sup>He plucked off the topmost of its new twigs, and carried it into a land of traders and set it down in a city of merchants.

<sup>5</sup>“He also took *some* of the seed of the land, and planted it in a fertile field. He placed *it* by great waters, and planted it *like* a willow tree. <sup>6</sup>And it grew, and became a low spreading vine, whose branches turned toward him, and whose roots were under it. So it became a vine, and produced branches, and put out sprigs.

<sup>7</sup>“And there was another great eagle with large wings and many feathers; and, see, this vine bent its roots toward him, and put out its branches toward him from the garden where it had been planted, so that he might water it. <sup>8</sup>It had been planted in good soil beside abundant waters, that it might put out branches, and that it might bear fruit, that it might become a splendid vine.’

<sup>9</sup>“Say, ‘Thus says the Lord God: Will it prosper? Will he not pull up its roots and cut off its fruit, so that it withers? All of its

spring leaves will wither. No great power or many people *will be required* to pull it up by its roots. <sup>10</sup>Yes, see, *though* planted, will it prosper? Will it not completely wither, when the east wind touches it? It will wither in the garden where it grew.’ ”

<sup>11</sup>Moreover the word of the LORD came to me, saying, <sup>12</sup>“Now say to the rebellious house, ‘Do you not know what these *things mean*?’ Tell *them*, ‘See, the king of Babylon went to Jerusalem, and took its king and its princes, and brought them with him to Babylon. <sup>13</sup>And he took *one* of the royal family, made a covenant with him, and took an oath from him. He also took away the mighty of the land, <sup>14</sup>so that the kingdom might be lowly, that it might not lift itself up, *but* might stand by keeping his covenant. <sup>15</sup>But he rebelled against him by sending his ambassadors into Egypt, that they might give him horses and many people. Will he prosper? Will the one who does such *things* escape? Or can he break the covenant and be saved?

<sup>16</sup>“As I live, says the Lord God, he will certainly die in the place *where* the king *lives* who made him king, whose oath he despised and whose covenant he broke, with him in Babylon. <sup>17</sup>Nor will Pharaoh with *his* mighty army and great horde do *anything* for him in the war, by erecting *siege* mounds and building fortifications, to cut off many people, <sup>18</sup>since he despised the oath by breaking the covenant, when, see, he had given his hand, then did all these *things*. He will not escape.

<sup>19</sup>“Therefore thus says the Lord God: As I live, I will certainly bring repayment on his own head for my oath that he despised, and my covenant that he broke. <sup>20</sup>And I will spread my net over him, and he will be taken in my snare, and I will bring him

**16:63** Jerusalem’s forgiveness and restoration and God’s covenant with them will be based on the atonement He will make for them. Can this refer to anything other than the cross of Christ?

“*Propitiated*”– Christ’s sacrifice will remove God’s anger from them (this is the meaning of propitiation), and make it possible for God to completely forgive them.

**17:1** This chapter contains a parable (vs 3-10) and its explanation (vs 11-21). In the parable the eagle (v 3) is Nebuchadnezzar king of Babylon (v 12; Jer 48:40; Jer 49:22; Dan 7:4). Lebanon is Jerusalem. Cedar is the royal family of David.

The topmost twig (v 4) is King Jehoiachin deported to Babylon, a “city of merchants” (v 4). The “seed” (v 5) is Zedekiah who remained in the land of Judah and was appointed ruler by Nebuchadnezzar. In v 6 the seed becomes a vine (chapter 15). The “cedar” grew in Babylon until Judah was restored. The eagle of v 7 is Pharaoh king of Egypt. Zedekiah appealed to him for help, but God reveals that it will come to nothing (vs 9,10,17).

**17:13** “*One of the royal family*”– this person was Zedekiah.

“*Oath*”– 2 Chron 36:13.

“*Mighty of the land*”– 2 Kings 24:15-17.

to Babylon, and will try him there for his unfaithfulness shown against me. <sup>21</sup>And all his fugitives with all his troops will fall by the sword, and those who remain will be scattered to all the winds. And you will know that I, the LORD, have spoken *it*.

<sup>22</sup>“Thus says the Lord God: I will also take a *twig* of the topmost branch of the tall cedar, and will set *it out*. I will pluck from the top of its young twigs a tender one, and will plant *it* on a high and lofty mountain; <sup>23</sup>I will plant it on the high mountain of Israel, and it will produce branches and bear fruit, and be a splendid cedar; and under it birds of every kind will live; they will live in the shadow of its branches. <sup>24</sup>And all the trees of the field will know that I, the LORD, have brought down the high tree, exalted the low tree, dried up the green tree, and made the dry tree flourish; *that I, the LORD, have spoken and have done it.*”

**18** The word of the LORD came to me again, saying, <sup>2</sup>“What do you mean when you use this proverb concerning the land of Israel, saying, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge?’

<sup>3</sup>“As I live, says the Lord God, you will no longer have *occasion* to use this proverb in Israel. <sup>4</sup>See, all souls are mine. As the soul of the father, so also the soul of the son is mine. The soul that sins, it will die.

<sup>5</sup>“But if a man is righteous, and does what is lawful and right,

<sup>6</sup> *And does not eat at the shrines on the mountains, or lift up his eyes to the idols of the house of Israel,*

*or defile his neighbour’s wife, or go near a menstruous woman,*

<sup>7</sup> *And does not oppress anyone, but restores the debtor’s pledge to him, does not commit robbery, gives his bread to the hungry, and covers the naked with a garment,*

<sup>8</sup> *if he does not lend at usury, or take increase, withdraws his hand from evil, administers true justice between man and man,*

<sup>9</sup> *walks in my statutes and keeps my judgments, to behave faithfully, he is righteous; he will surely live, says the Lord God.*

<sup>10</sup> “If he begets a son *who is a robber, a shedder of blood, or who does any of these things,*

<sup>11</sup> *or who does not do any of those duties, but eats on the mountains, and defiles his neighbour’s wife,*

<sup>12</sup> *oppresses the poor and needy, commits robbery, does not restore the pledge,*

*and lifts up his eyes to the idols, commits abomination,*

<sup>13</sup> *lends at usury and takes increase, then will this son live?*

*He will not live. He does all these abominations;*

**18:2** Jer 31:29. The exiles evidently thought that the disasters that had come on them were not because of their own sins but because of the sins of their fathers. The tendency of human nature is always to try to shift the responsibility for one’s guilt to other people or to blame one’s fate or circumstances. Compare Gen 3:12-13.

**18:4** Here is a great principle of God’s word. God deals with each person individually. All belong to Him and the great issues of life and death are in His just hands. It is true that children are affected by the sins of their fathers and suffer for them (Ex 34:6-7). This is because in some way, in some measure, they share the guilt of their fathers (Rom 5:12-19). But individually they do not suffer the judgment of being suddenly cut off and going to hell because of what their fathers did. In judging people God always takes into account what the individual himself has or has not done (v 30).

**18:5-29** Illustrations of the truth that God deals

with the individual and does not cut him off for what another person has done.

**18:6-9** Under the law God in grace accepted the righteous acts of individuals because such acts revealed their faith in God, the true desire of their hearts to be right with God, and a proper attitude toward God and His word. Here the righteous life is seen to be both in what a man does not do and in what he does do.

**18:6** “*Shrines*”— high places where unlawful sacrifices were made.

**18:7** Ex 20:15; 22:21,26; Deut 15:7-11; 24:12-13. Compare Matt 25:31-46.

**18:8** Ps 15:5.

“*Usury*”— or simply “interest” (also verses 13,17).

**18:9** 20:11; Lev 18:5; 19:37; Deut 4:1.

**18:10-13** A son does not inherit the righteousness of his father. If he lives in sin he will personally be guilty and will die for it.

- he will surely die. His blood will be on him.
- <sup>14</sup> Now, see, *if* he begets a son who sees all his father's sins which he has done, and considers, and does not do likewise,
- <sup>15</sup> does not eat on the mountains, or lift up his eyes to the idols of the house of Israel, does not defile his neighbour's wife,
- <sup>16</sup> or oppress anyone, does not withhold the pledge, does not commit robbery, *but* gives his bread to the hungry and covers the naked with a garment,
- <sup>17</sup> withdraws his hand from the poor, does not receive usury or increase, administers my justice, *and* walks in my statutes, he will not die for the guilt of his father; he will surely live.
- <sup>18</sup> "As for his father, because he cruelly oppressed *others*, robbed his brother, and did what *is* not good among his people, see, he will die in his guilt.
- <sup>19</sup> "Yet you say, 'Why does the son not bear the guilt of the father?' When the son does what is lawful and right, *and* keeps all my statutes and does them, he will surely live.
- <sup>20</sup> The soul that sins, it will die. The son will not bear the guilt of the father, and the father will not bear the guilt of the son. The righteousness of the righteous will be on him, and the wickedness of the wicked will be on him.
- <sup>21</sup> "But if the wicked turns from all the sins that he has committed, and keeps all my statutes, and does what is lawful and right, he will surely live; he will not die.
- <sup>22</sup> None of the transgressions that he has committed will be remembered against him. Because of his righteous acts, which he has done, he will live.
- <sup>23</sup> Do I have any pleasure at all in the death of the wicked, says the Lord God, *and* not *rather* that he should turn from his ways, and live?
- <sup>24</sup> "But when the righteous turns away from his righteousness, and does evil, *and* does according to all the abominations that the wicked *man* does, will he live? All the righteous acts that he has done will not be remembered. Because of the trespass that he has committed, and because of the sin that he has done, because of them, he will die.
- <sup>25</sup> "Yet you say, 'The way of the Lord is not just.'

**18:14-20** The third generation is now considered. Compare Ex 20:5; 34:7. Children to the third and fourth generation will be punished as their fathers, only if they commit the same sins as their father. If they do not, they will escape God's judgment (v 20).

**18:17** "From the poor"—this means he does not injure or oppress or rob the poor.

**18:21-22** Verses 14-20 teach that the evils of one generation may be overcome in the next generation. These verses teach that the evils of one generation may be overcome by the same generation. In either case, a person's so-called karma has nothing to do with it. Verse 21 speaks of full repentance. Compare Isa 55:7. Verse 22 speaks of forgiveness, the complete blotting out of one's sins. See Ps 103:12; Isa 44:22; Micah 7:18-19; 1 John 1:7-9.

**18:23** Verse 32; 33:11. God is love. He is not keen to punish, but to forgive (Joel 2:13; 2 Pet 3:9). He does not heartlessly, arbitrarily

decreed the death or the eternal punishment of anyone. Does anything make Him happier than seeing men turn to Him in repentance (Luke 15:7,10)? He delights in those who turn to Him, who are redeemed and forgiven (Zeph 3:17; Ps 147:11).

**18:24** The meaning here is not that a child of God, saved by God's grace and given eternal life, can lose eternal life and be lost. That would contradict a verse like John 10:28 and a number of other such verses. Eternal life and eternal death are not in view here in Ezekiel (and rarely in any place in the whole Old Testament). The context is God's judgment on Israel, the destruction of Jerusalem and many of its people and the exile of others. In those circumstances physical death is viewed as God's judgment, living means enjoying His favor.

**18:25** Jer 2:29. This shows a tendency in fallen human beings. Unjust themselves they dare to accuse God of injustice.

Hear now, O house of Israel,  
 Is not my way just?  
 Are not your ways unjust?  
<sup>26</sup> When a righteous *man* turns  
 away from his righteousness,  
 and does evil, and dies in it,  
 he will die for the evil that  
 he has done.  
<sup>27</sup> Again, when the wicked *man*  
 turns away from the wickedness  
 that he has committed,  
 and does what is lawful and right,  
 he will keep himself alive.  
<sup>28</sup> Because he considers and turns  
 away from all the transgressions  
 that he has committed,  
 he will surely live. He will not die.  
<sup>29</sup> Yet the house of Israel says,  
 ‘The way of the Lord is not just.’  
 O house of Israel, are my ways  
 not just?  
 Are not your ways unjust?  
<sup>30</sup> “Therefore I will judge each  
 one of you,  
 O house of Israel, according  
 to his ways,  
 says the Lord God. Repent,  
 and turn away from all your  
 transgressions.  
 Then wickedness will not be  
 your ruin.  
<sup>31</sup> Cast away from you all your  
 transgressions,  
 through which you have transgressed,  
 and make for yourselves a new heart  
 and a new spirit.  
 For why will you die,  
 O house of Israel?  
<sup>32</sup> For I have no pleasure in the death  
 of the one who dies,  
 says the Lord God;  
 therefore turn *to me*, and live.

**19** “Moreover take up a lamentation  
 for the princes of Israel,

**18:26-29** Verses 21-25; 33:12-20.

**18:30-32** A strong and moving appeal to Israel and every individual in the nation to repent. Compare Isa 1:16-19; 19:22; Jer 8:1; 35:15; Hos 12:6-14; Joel 2:12; Matt 3:2; Acts 17:30.

**18:30** “*Your ruin*”— Hos 5:5; 13:9; 14:1.

**18:31** A new heart and new spirit can be gotten only by repentance and coming to God Who alone can give them (36:26; Ps 51:10).

**18:32** Verse 23. A great theme of Ezekiel and of the whole Bible.

<sup>2</sup> and say, “‘What is your mother?  
 A lioness. She lay down among lions,  
 she nourished her cubs  
 among young lions.  
<sup>3</sup> And she raised one of her cubs.  
 It became a young lion,  
 and it learned to catch prey;  
 it devoured men.  
<sup>4</sup> The nations also heard of him.  
 He was captured in their pit,  
 and they brought him with chains  
 to the land of Egypt.  
<sup>5</sup> “Now she waited *and* saw  
 that her hope was gone.  
 Then she took another of her cubs  
*and* made him a young lion,  
<sup>6</sup> And he prowled among the lions.  
 He became a young lion,  
 and learned to catch prey,  
*and* he devoured men.  
<sup>7</sup> And he knew their desolate palaces,  
 and he laid waste their cities;  
 and the land with its abundance  
 became desolate through the sound  
 of his roaring.  
<sup>8</sup> Then the nations from the provinces  
 beset him on every side,  
 and spread their net over him.  
 He was captured in their pit.  
<sup>9</sup> And with hooks they put him  
 in a cage and brought him  
 to the king of Babylon.  
 They brought him into nets,  
 so that his voice would no longer  
 be heard on the mountains  
 of Israel.  
<sup>10</sup> “Your mother *is* like a vine  
 in your bloodline, planted by  
 the waters.  
 She was fruitful and full of branches  
 because of the many waters.  
<sup>11</sup> And she had strong rods  
 for the sceptres of those who ruled,  
 and she towered in height among  
 the thick branches,

**19:2** “*Mother*”— the people of Israel with their capital in Jerusalem.

**19:3** “*One of her cubs*”— King Jehoahaz who was defeated by Pharaoh Neco and taken to Egypt (2 Kings 23:31-34; Jer 22:10-13).

**19:5-9** Both King Jehoiachin and King Zedekiah were taken to Babylon but the description in verses 6-9 seems to fit Zedekiah better, although the time of his exile had not yet come.

**19:10** “*Vine*”— 15:2; 17:7-8; Isa 5:1,7.

and she appeared in her height  
with her many branches.

<sup>12</sup> But she was rooted up in fury.  
She was hurled to the ground,  
and the east wind dried up her fruit.  
Her strong rods were broken  
and withered; the fire consumed  
them.

<sup>13</sup> And now she is planted  
in the wilderness, in a dry  
and thirsty ground.

<sup>14</sup> And fire has gone out of a rod  
of her branches;  
*it* has consumed her fruit,  
so that she has no strong rod  
*to be a sceptre to rule.*

This *is* a lament, and is to be for a lament.”

**20** And it came to pass in the seventh  
year, in the fifth *month*, on the tenth  
*day* of the month, *that* some of the elders  
of Israel came to inquire of the LORD, and  
sat before me.

<sup>2</sup> Then the word of the LORD came to me,  
saying, <sup>3</sup> “Son of man, speak to the elders  
of Israel, and say to them, Thus says the  
Lord God: Have you come to inquire of  
me? As I live, says the Lord God, I will not  
be inquired of by you.

<sup>4</sup> “Will you judge them, son of man, will  
you judge *them*? Cause them to know the  
abominations of their fathers, <sup>5</sup> and say to  
them, Thus says the Lord God: In the day  
that I chose Israel, and lifted up my hand  
*to swear* to the offspring of the house of  
Jacob, and made myself known to them  
in the land of Egypt, when I lifted up my  
hand *to swear* to them, saying, I *am* the  
LORD your God, <sup>6</sup> in the day *that* I lifted  
up my hand *to swear* to them to bring

them out of the land of Egypt into a land  
that I had searched out for them, flowing  
with milk and honey, which *is* the glory  
of all lands. <sup>7</sup> Then I said to them, ‘Throw  
away, each of you, the abominations  
*that attract* his eyes, and do not defile  
yourselves with the idols of Egypt. I *am*  
the LORD your God.’

<sup>8</sup> “But they rebelled against me, and would  
not listen to me. They did not all throw away  
the abominations *that attracted* their eyes,  
nor did they forsake the idols of Egypt. Then  
I said, ‘I will pour out my fury on them, to  
spend my anger against them in the midst of  
the land of Egypt.’ <sup>9</sup> But I acted for my name’s  
sake, so that it would not be profaned before  
the nations among which they *were*, in whose  
sight I made myself known to them to bring  
them out of the land of Egypt. <sup>10</sup> Therefore I  
caused them to go out of the land of Egypt,  
and brought them into the wilderness, <sup>11</sup> and  
I gave them my statutes and showed them  
my judgments, by which a man will live, *if*  
he does them. <sup>12</sup> And I also gave them my  
Sabbaths, to be a sign between me and them,  
that they might know that I *am* the LORD  
who sanctifies them.

<sup>13</sup> “But the house of Israel rebelled against  
me in the wilderness. They did not walk in  
my statutes, and they despised my judgments,  
by which a man will live, *if* he does them.  
And they greatly profaned my Sabbaths.  
Then I said I would pour out my fury on  
them in the wilderness, to consume them.  
<sup>14</sup> But I acted for my name’s sake, so that it  
would not be profaned before the nations, in  
whose sight I brought them out. <sup>15</sup> But I also  
lifted up my hand *to swear* to them in the  
wilderness, that I would not bring them into  
the land which I had given *them*, flowing

**19:12** The armies of Babylon which destroyed  
Judah and Jerusalem were from an eastern  
country.

**19:13** “*Wilderness*”— Babylon seemed like a  
spiritual wilderness to the exiles.

**19:14** Fire here means sinful rebellion that brought  
destruction on Jerusalem.

“*No strong rod*”— after Zedekiah’s exile there  
was no king left in Jerusalem.

**20:1** This was five years before the capture of  
King Zedekiah and the burning of Jerusalem.

**20:2-3** 14:1-4.

**20:4-29** A recounting of Israel’s sinful history.  
Compare 16:1-52; 23:1-49; Ps 78:8-64; 106:7-48.

**20:5-6** Ex 3:6-17; 4:29-31; 6:1-8. Lifting up the  
hand was a solemn way of making a promise.

**20:7-9** This description of events in Egypt is  
not given anywhere else in the Bible. While  
in Egypt Israel began to worship the gods of  
Egypt (Josh 24:14). Even though God promised  
them deliverance from slavery and freedom in  
their own land, the love of idolatry remained in  
them. Later this bore evil fruit in the shameful  
acts of Ex 32:1-6. On God’s anger see Num 25:3;  
Ps 90:7-11.

**20:9** “*My name’s sake*”—v 14,22,44. Compare 32:9-14;  
Num 14:10-19.

**20:10** Ex 13:8; 19:1.

**20:11-12** Ex 20:1-23; 31:13-17.

**20:13** Ex 32:1-6; Num 14:1-4; Ps 78:40.

**20:14** Verse 9.

**20:15** Num 14:21-35.

with milk and honey, which is the glory of all lands, <sup>16</sup>because they had despised my judgments, and did not walk in my statutes, but profaned my Sabbaths. For their heart went after their idols. <sup>17</sup>Nevertheless my eye spared them instead of destroying them, and I did not make an end of them in the wilderness. <sup>18</sup>But I said to their children in the wilderness, “Do not walk according to the statutes of your fathers, or observe their judgments, or defile yourselves with their idols. <sup>19</sup>I am the LORD your God. Walk in my statutes, and keep my judgments, and do them, <sup>20</sup>and hallow my Sabbaths, for they are a sign between me and you, that you may know that I am the LORD your God”.

<sup>21</sup>“However, the children rebelled against me. They did not walk according to my statutes, or keep my judgments to do them, by which a man will live, if he does them. They profaned my Sabbaths. Then I said I would pour out my fury on them, to spend my anger against them in the wilderness. <sup>22</sup>But I withdrew my hand, and acted for my name’s sake, so that it would not be profaned in the sight of the heathen, in whose sight I brought them out. <sup>23</sup>I also lifted up my hand to swear to them in the wilderness, that I would scatter them among the nations, and disperse them through the countries, <sup>24</sup>because they had not put my judgments into effect, but had despised my statutes, and had profaned my Sabbaths, and because their eyes went after their fathers’ idols. <sup>25</sup>Therefore I also gave them statutes that were not good, and judgments they could not live by, <sup>26</sup>and I let them pollute

themselves by their own gifts, letting them cause the firstborn to pass through *the fire to their idols*, so that I might make them desolate, so that they might know that I am the LORD.’

<sup>27</sup>“Therefore, son of man, speak to the house of Israel, and say to them, ‘Thus says the Lord God: Also in this your fathers blasphemed me, by being unfaithful to me. <sup>28</sup>For when I had brought them into the land, concerning which I lifted up my hand swearing to give it to them, then they saw every high hill, and all the thick trees, and there they offered their sacrifices, and there they made offerings that provoked me. There too they offered their fragrant incense and there poured out their drink offerings. <sup>29</sup>Then I said to them, “What is this high place to which you go?”’ And its name is called Bamah to this day.

<sup>30</sup>“Therefore say to the house of Israel, Thus says the Lord God: Will you defile yourselves like your fathers? And act like a prostitute with their abominations? <sup>31</sup>For to this very day when you offer your gifts, when you make your sons pass through the fire, you defile yourselves with all your idols. And shall I be inquired of by you, O house of Israel? As I live, says the Lord God, I will not be inquired of by you.

<sup>32</sup>“And what comes into your mind will never happen, your saying ‘We will be like the nations, like the tribes of other countries, worshipping wood and stone.’ <sup>33</sup>As I live, says the Lord God, I will certainly rule you with a mighty hand, and with a stretched out arm, and with fury poured out. <sup>34</sup>And

**20:16** Verses 7,8; 14:3.

**20:17** Ex 34:6-7; Ps 103:8-10.

**20:18-21** The second generation was little (or no) better than the first generation which came out of Egypt.

**20:22** Verses 9,14,44.

**20:23** Lev 26:33; Deut 28:64.

**20:25** This was a just punishment for their willful rebellion. Compare Rom 1:24,26,28. In judgment God sometimes abandons people to things that are not good for them.

**20:26** Verse 31; 16:20. If only they would see the evil of their horrible acts and come to a knowledge of God their abandonment to evil would serve a good purpose.

**20:27-29** Israel in the land was no better than it had been in Egypt or in the desert (Ps 78:55-58; 106:34-39).

**20:29** “Bamah” – means “high place”.

**20:30-31** Israel in Ezekiel’s day was no better than any previous generation.

**20:32** This attitude was one of the foundation stones of their sinful, rebellious way of life. Compare 1 Sam 8:5. They did not wish to be what God called them to be – a distinct, separate, holy people (Ex 19:5-6; Deut 7:6). They wanted to conform to the world’s standards and not be regarded as different. Do we not see the same attitude in many Christians today?

**20:33-44** As for Israel, God here declares that He will never let them be like other peoples of earth. What they wanted would never happen. He would not deal with them as He dealt with other nations. He had a purpose toward them and He was determined to fulfill it. This is true also of individual believers (see Ps 73:12-14).

**20:33-34** Compare Deut 4:34; 5:15; 7:19; 11:2; 26:8.

I will bring you out from the peoples, and will gather you out of the countries where you are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. <sup>35</sup>And I will bring you into the wilderness of the peoples, and there I will plead my case with you face to face, <sup>36</sup>as I pleaded *it* with your fathers in the wilderness of the land of Egypt, so I will plead *it* with you, says the Lord God. <sup>37</sup>And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, <sup>38</sup>and I will purge out from among you the rebels, and those who transgress against me. I will bring them out of the country where they live, but they will not enter the land of Israel; and you will know that I *am* the LORD.

<sup>39</sup>“As for you, O house of Israel, thus says the Lord God: Hereafter, if you will not listen to me, go, each of you serve his idols, but do not profane my holy name any longer with your gifts, and with your idols. <sup>40</sup>For in my holy mountain, on the high mountain of Israel, says the Lord God, all the house of Israel, all of them in the land, will serve me. There I will accept them, and there I will require your offerings, and the firstfruits of your sacrifices, with all your holy things. <sup>41</sup>I will accept you with your fragrant incense, when I bring you out from the peoples, and gather you out of the countries where you have been scattered. And I will show myself holy among you before the nations. <sup>42</sup>And you will know that I *am* the LORD, when I bring you into the land of Israel, into the country *concerning* which I lifted up my hand *to swear* to give it to your fathers.

<sup>43</sup>And there you will remember your ways, and all your deeds, in which you have been defiled, and you will loathe yourselves in your own sight for all the evils that you have committed. <sup>44</sup>And you will know that I *am* the LORD, when I deal with you for my name’s sake, not according to your wicked ways or according to your corrupt deeds, O house of Israel, says the Lord God”.

<sup>45</sup>Moreover the word of the LORD came to me, saying, <sup>46</sup>“Son of man, set your face toward the south, and utter *your words* toward the south, and prophesy against the forest of the southland, <sup>47</sup>and say to the forest of the south, Hear the word of the LORD. Thus says the Lord God: See, I will kindle a fire in you, and it will devour every green tree and every dry tree in you. The blazing fire will not be quenched, and all faces from the south to the north will be scorched by it. <sup>48</sup>And all flesh will see that I, the LORD, have kindled it. It will not be quenched”.

<sup>49</sup>Then I said, “Ah Lord God! They say of me, ‘Is he not *just* speaking parables?’ ”

**21** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, set your face toward Jerusalem, and utter *your words* toward the holy places, and prophesy against the land of Israel, <sup>3</sup>and say to the land of Israel, Thus says the Lord: See, I *am* against you, and will draw my sword out of its scabbard, and will cut off the righteous and the wicked from you. <sup>4</sup>Since, then, I will cut off the righteous and the wicked from you, therefore my sword will come out of its scabbard against all flesh from the south to

**20:35** “*Desert*”— 19:13. Exile from their land was a desert-like experience for Israel.

**20:36** Verses 8-10.

**20:37-38** Jer 33:13. As a shepherd counts his sheep and separates them from those which are not his, so God will do to the people of Israel. Compare Num 14:26-35.

**20:37** “*Covenant*”— 16:60,62.

**20:39** The first part of this verse is what Israel determined to do; the second part what God was determined to work in them.

**20:40-44** A gracious promise of restoration to their land. Not only so, but a promise that as a nation they would be freed from idolatry to serve God and be enabled to offer acceptable sacrifices. Above all they would come into a fuller knowledge of both themselves (v 43) and God (vs 42,44).

**20:43** They will see themselves (in some measure)

as God sees them and will repent – 6:9; 16:63; 36:31.

**20:45-48** A prophecy of the complete destruction of that part of the kingdom which remained in the land. It is compared to a forest. The kingdom was the southern kingdom in relation to Israel, the northern kingdom. Also it was south of the armies of Babylon which always invaded from the north.

**20:47** “*Fire*”— God’s judgment in sending enemies to destroy them (Isa 10:16-19; Jer 15:14; 17:27; 21:14).

**20:49** Ezekiel evidently thought that speaking in parables would give unbelievers more opportunity to reject and mock him.

**21:3** “*Sword*”— Isa 31:8; 34:6; 66:16. God calls invading armies His “sword”, used to execute judgments. Here the armies of Babylon are meant (v 19).

the north, <sup>5</sup>so that all flesh may know that I, the Lord, have drawn my sword out of its scabbard. It will not return again.

<sup>6</sup>“Therefore, son of man, groan with a breaking heart, and with bitterness. Groan before their eyes. <sup>7</sup>And when they say to you, ‘Why are you groaning?’ then you are to answer, ‘Because of the news. It is coming; and every heart will melt, and all hands will be feeble, and every spirit will faint, and all knees will be as weak as water. See, it comes, and will happen, says the Lord God.’ ”

<sup>8</sup>Again the word of the LORD came to me, saying, <sup>9</sup>“Son of man, prophesy, and say, Thus says the LORD. Say:

“A sword, a sword is sharpened, and also polished!

<sup>10</sup> It is sharpened to make a terrible slaughter; it is polished to flash like lightning. Should we then be merry? It despises the rod, my son, and all wood.

<sup>11</sup> And he has given it to be polished, that it may be handled. This sword is sharpened, and it is polished, to give it into the hand of the slayer.’

<sup>12</sup> Cry and wail, son of man! For it *will come* on my people, it will come on all the princes of Israel. Because of the sword terrors will be on my people. Therefore strike *your* thigh.

<sup>13</sup> Because *it is* for testing. And what if *the sword* despises even the rod? It will no *longer* be, says the Lord God.

<sup>14</sup> Therefore, son of man, prophesy, and strike *your* hands together, and let the sword do double the third time, the sword for the slaughter, the sword for the slaughter of great *men*, that enters their private rooms.

<sup>15</sup> I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied. Ah! *it is* made bright, *it is* grasped for slaughter.

<sup>16</sup> Go one way or another, *either* to the right *or* to the left, wherever your face *is* set.

<sup>17</sup> I will also strike my hands together, and I will cause my fury to rest. I, the LORD, have said *it*”.

<sup>18</sup>The word of the LORD came to me again, saying, <sup>19</sup>“Also, son of man, mark out two ways for the sword of the king of Babylon to come. Both of them are to come out of the same land. And make a sign and put *it* at the head of the road to the city. <sup>20</sup>Mark out a way for the sword to come to Rabbah of the Ammonites, and to Judah, to fortified Jerusalem. <sup>21</sup>For the king of Babylon stands at the fork in the road, at the head of the two roads, to use divination. He shakes *his* arrows, he consults images, he looks in the liver. <sup>22</sup>In his right hand is the divination for Jerusalem, to appoint captains, to open the mouth for the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to raise a siege mound, and

**21:5** Men will know it because God repeatedly foretold it through His prophets.

**21:6** God wants His servants to be in tune with Him, to think and feel about things as He thinks and feels, and to reveal to people what He thinks and feels. Compare v 12; Isa 22:4; Jer 8:21—9:1; 48:36; Lam 1:16; Ezek 18:23; Luke 19:41.

**21:7** Lev 26:36; Jer 4:31.

**21:8-17** This is a sword song. In poetic language God’s “sword” is described. It was all ready to descend in judgment on God’s own people (v 12). Though that nation was like a son to God (v 10) it could not escape the punishment God was sending by means of Babylon’s armies. Babylon’s soldiers, swords in hand, would surround them, would stand at every gate to

slaughter the people (vs 14-16). God will thus spend His anger on them as He had declared He would (v 17; 5:12-13).

**21:18-22** Ezekiel in exile in Babylon was to enact before the people the approach of King Nebuchadnezzar to Jerusalem. Compare 4:1-3. Verse 21 predicts that Nebuchadnezzar would be indecisive whether to first attack Jerusalem, or Rabbah the capital city of Ammon. He would seek for signs and omens to make a decision and then decide to come on to Jerusalem.

**21:21** “*Liver*” (v 21) – examining the liver of an animal was one way those people then sought an omen. They did not have a living God from whom they could get guidance.



to build fortifications. <sup>23</sup>And in the eyes of those who have sworn oaths it will seem like a false divination, but he will remind *them* of wrongdoing, that they may be captured.

<sup>24</sup>“Therefore thus says the Lord God: Because you have caused your wrongdoing to be remembered, because your transgressions are uncovered, so that your sins appear in all your deeds; because, *I say*, that you have come to remembrance, you will be captured by hand.

<sup>25</sup>“And to you, O profane, wicked prince of Israel, whose day has come, when wrongdoing *will come to an end*, <sup>26</sup>thus says the Lord God:

Remove the turban and  
take off the crown.  
*Things will not be the same.*  
Exalt *him who is lowly*,  
and abase *him who is high up*.

<sup>27</sup>I will overturn it, overturn,  
overturn, and it will be no *more*  
until he comes whose right it is;  
and I will give it *to him*.’

<sup>28</sup>“And you, son of man, prophesy and say, Thus says the Lord God concerning the Ammonites, and concerning their reproach. Say:

The sword, the sword *is drawn*.  
*It is polished for the slaughter*  
to consume, to flash like lightning,

<sup>29</sup>While they see vain *visions*  
for you, while they divine a lie  
for you,  
to bring you on the necks of *those*  
*to be slain*, the wicked,  
whose day has come,  
and whose wrongdoing  
*will have an end*.

<sup>30</sup>Shall I cause it to return

to its scabbard?

I will judge you in the place  
where you were created,  
in the land of your birth.

<sup>31</sup>And I will pour out my indignation  
on you. I will blow against you  
in the fire of my wrath,  
and deliver you into the hands of  
savage men,  
skillful in destruction.

<sup>32</sup>You will be fuel for the fire.  
Your blood will be in the midst  
of the land.

You will no *longer* be remembered;  
for I, the LORD, have spoken *it*”.

**22** Again the word of the LORD came to me, saying, <sup>2</sup>“Now, you son of man, will you judge, will you judge the city of bloodshed? Yes, you must show her all her abominations. <sup>3</sup>Then say, Thus says the Lord God: The city sheds blood in the midst of it, bringing her time near, and makes idols against herself to defile herself. <sup>4</sup>You have become guilty because of the blood you have shed, and have defiled yourself with the idols which you have made, and you have caused your *days of punishment* to draw near, and have come to *the end of your years*. Therefore I have made you an *object of scorn* to the nations, and an *object of mockery* to all countries. <sup>5</sup>*Those near and those far from you will mock you, you who are infamous and full of turmoil.*

<sup>6</sup>“See, each one of the princes of Israel, used their power to shed blood in you. <sup>7</sup>In you they have made light of father and mother; in the midst of you they have oppressed the foreigner; in you they have troubled the fatherless and the widow. <sup>8</sup>You have despised my holy things, and have profaned

**21:23** “*Sworn oaths*”— the rulers of Jerusalem on oath agreed to submit to the king of Babylon, but were now in rebellion (17:11-15). God condemns them for being unfaithful and treacherous.

**21:25** Zedekiah.

**21:26** 17:24; 1 Sam 2:7-8; Luke 1:52,53.

**21:27** Compare Gen 49:10. Probably means the Messiah, the Lord Jesus Christ (Luke 1:32-33).

**21:28-32** Verse 20. After destroying Jerusalem God would send the king of Babylon against the Ammonites. For other prophecies concerning them see 25:1-7; Jer 49:1-6; Amos 1:13-15; Zeph 2:8-11.

**21:31** Armies of Babylon would be the instrument God used – Jer 4:7; 51:20-23.

**22:2** “*City of bloodshed*”— Jerusalem.

**22:3-4** Two sins in particular brought God’s anger on the city – murder and idolatry (2 Kings 21:16; 24:4; Isa 59:3,7; Jer 2:34; Lam 4:13; Ezek 8:5-12; 9:9).

**22:5** “*Mock*”— Deut 28:37; 2 Chron 7:20; Jer 18:16; 44:8.

**22:6-12** Here is a list of sins against specific commands of God’s law (Ex 20:12-13; 22:21-22; 20:3,8,16; Lev 18:7; 12:2; 18:8,15,19; 19:13; Deut 27:25). One of the root causes of such behavior is seen in the last phrase of v 12 – they forgot God (Ps 106:21; Isa 57:11. See Ps 50:22). Forgetting God is a great evil and leads to other great evil.

my Sabbaths. <sup>9</sup>In you are men who slander to cause bloodshed, and in you they eat at the *shrines in the mountains*; in the midst of you they commit lewd acts. <sup>10</sup>In you they have uncovered their fathers' nakedness, in you they have violated her who was set apart in *her* impurity. <sup>11</sup>And one has committed abomination with his neighbour's wife, and another has lewdly defiled his daughter-in-law, and another in you has violated his sister, his father's daughter. <sup>12</sup>In you they have taken bribes to shed blood. You have taken usury and increase, and you have made gain from your neighbours by extortion, and have forgotten me, says the Lord God. <sup>13</sup>See, therefore, that I have struck with my fist at the dishonest gain which you have made, and at your bloodshed which has been in the midst of you. <sup>14</sup>Can your heart endure, or can your hands be strong, in the days that I deal with you? I, the LORD, have spoken *it*, and will do *it*. <sup>15</sup>And I will scatter you among the nations, and disperse you in the countries, and will rid you of your filthiness. <sup>16</sup>And this inheritance of yours will be allotted to you in the sight of the heathen, and you will know that I *am* the Lord".

<sup>17</sup>And the word of the LORD came to me, saying, <sup>18</sup>"Son of man, the house of Israel has become dross to me. They *are* all bronze and tin and iron and lead, inside the furnace. They are the dross of silver. <sup>19</sup>Therefore thus says the Lord God: Because you have all become dross, so see that I will gather you into the midst of Jerusalem. <sup>20</sup>As they gather silver and bronze and iron and lead

**22:9** "*Mountains*"— note at 18:6.

**22:12** "*Usury*"— or simply "interest".

**22:14** Ps 76:7; Joel 2:11; Nahum 1:6; Mal 3:2; Rev 6:17.

**22:15** Lev 26:33; Deut 4:27.

**22:16** It is exceedingly important that men learn the ways of the one true God even if they have to learn them the hard way.

**22:17-22** Jerusalem is compared to a furnace, and God's wrath is compared to fire. The meaning is this: the best of the nation (the silver) had already gone into exile. Those who were left were the worst (dross). The Babylonians would invade Judah again, many from Judah would flee to Jerusalem, and Jerusalem would become a place where most of them would be destroyed.

**22:23-29** Verses 6-12. Here is what God means by "dross". He condemns the sinful condition of Jerusalem with special emphasis on its rulers (vs 25,27), priests (v 26) and prophets (v 28). Each group of people was the exact opposite of what it should

and tin into the furnace, to blow fire on it to melt *it*, so I will gather *you* in my anger and in my fury, and I will leave *you there* and melt you. <sup>21</sup>Yes, I will gather you and blow on you in the fire of my wrath, and you will be melted inside it. <sup>22</sup>You will be melted inside it, as silver is melted inside the furnace, and you will know that I, the LORD, have poured out my fury on you".

<sup>23</sup>And the word of the LORD came to me, saying, <sup>24</sup>"Son of man, say to her, 'You *are* the land that is not cleansed, or rained on in the day of indignation.' <sup>25</sup>*There is* a conspiracy by her prophets inside it, like a roaring lion tearing the prey. They have devoured souls; they have taken the treasure and precious things; they have made many widows in her midst. <sup>26</sup>Her priests have violated my law, and have profaned my holy things. They have shown no *difference* between the holy and profane, nor have they shown a difference between the unclean and the clean. And they have hidden their eyes from my Sabbaths, and I am profaned among them. <sup>27</sup>Her princes inside her *are* like wolves tearing the prey, to shed blood, and to destroy souls, to get dishonest gain. <sup>28</sup>And her prophets have daubed them with whitewash, seeing vain *visions*, and divining lies for them, saying, 'Thus says the Lord God', when the LORD had not spoken. <sup>29</sup>The people of the land have used oppression, and committed robbery, and have troubled the poor and needy; yes, they have unjustly oppressed the foreigner.

<sup>30</sup>"And I sought for a man among them

have been. It was the work of rulers to rule with justice, of priests to know the difference between holy and unholy and to teach the holy, of prophets to get God's messages and speak only the truth. It is no wonder that the people followed the evil example of their leaders and became dross too (v 29).

**22:28** "*Whitewash*"— 13:10.

"*Vain visions*"— see Jer 14:14. Of all the prophets in Jerusalem at that time only Jeremiah spoke the truth, and rulers, priests, prophets, and people all refused to listen to him.

**22:30** Isa 51:18; 59:16; 63:5. God meant someone in an official position in Jerusalem who would stand for Him and turn the people back to God, to truth and holiness. Jeremiah was His man in Jerusalem but he was an outsider, without an official position and rejected by all the leaders. Observe from this verse how reluctant God was to pour out His wrath on Jerusalem and how much leaders might have done to avert that wrath. Compare Ex 32:9-14; 34:8-9; Ps 106:23; Num 16:42-50.

who would build up the wall, and stand in the gap before me for the land, so that I would not destroy it, but I found none. <sup>31</sup>Therefore I have poured out my indignation on them. I have consumed them with the fire of my wrath. I have repaid their own way on their heads, says the Lord God”.

**23** The word of the LORD came again to me, saying, <sup>2</sup>“Son of man, there were two women, the daughters of one mother, <sup>3</sup>and they committed acts of prostitution in Egypt. They committed acts of prostitution in their youth. There their breasts were pressed, and there their virgin bosoms were embraced. <sup>4</sup>And their names were Aholah, the older one, and Aholibah, her sister. And they were mine and bore sons and daughters. And their names: Aholah is Samaria, and Aholibah is Jerusalem.

<sup>5</sup>“And Aholah acted like a prostitute when she was mine; and she lusted after her lovers, *her neighbours* the Assyrians, <sup>6</sup>*who were* clothed in blue, captains and rulers, all of them desirable young men, horsemen riding on horses. <sup>7</sup>So she committed her acts of prostitution with them, with all those *who were* the chosen men of Assyria, and with all whom she lusted after; she defiled herself with all their idols. <sup>8</sup>And she did not abandon her prostitution *carried on* from Egypt; for in her youth they lay with her,

and they embraced her virgin bosom, and poured their immorality on her.

<sup>9</sup>“Therefore I have delivered her into the hands of her lovers, into the hands of the Assyrians, whom she lusted after. <sup>10</sup>These uncovered her nakedness. They took her sons and her daughters, and killed her with the sword. And she became notorious among women, for they had executed judgment on her.

<sup>11</sup>“And when her sister Aholibah saw *this*, she became more corrupt in her lust than she, and in her prostitution worse than her sister in *her* prostitution. <sup>12</sup>She lusted after *her* neighbors the Assyrians, captains and rulers dressed very splendidly, horsemen riding on horses, all of them desirable young men. <sup>13</sup>Then I saw that she was defiled, *that* both of them *had taken* the same way, <sup>14</sup>and *that* she increased her acts of prostitution. For she saw men portrayed on the wall, the images of the Chaldeans portrayed in red, <sup>15</sup>with sashes tied around their waists, and flowing turbans on their heads, all of them looking like princes, in the manner of the Babylonians of Chaldea, the land of their birth.

<sup>16</sup>“And as soon as she saw them with her eyes, she lusted after them, and sent messengers to Chaldea to them. <sup>17</sup>And the Babylonians came to her in the bed of love, and they defiled her with their prostitution.

**22:31** Though reluctant to punish when there is the slightest reason for mercy, the situation had become so bad that God could no longer delay. On wrath see Num 25:3; Ps 90:7-11.

**23:1** This whole chapter is about the unfaithfulness of the two divisions of the people of Israel. It may be compared with chapter 16 and Jeremiah chapter 3.

**23:2-3** Even before the people of Israel left Egypt for Canaan they became “prostitutes” – that is, they became unfaithful to God, and set their love on the things of Egypt (20:7-8; Num 11:5; 14:2-4; 16:13; 21:5). In the Bible spiritual unfaithfulness is frequently compared to adultery and prostitution (16:15; Ex 34:15; Lev 17:7; Deut 31:16; Jud 2:17; Jer 2:20; 3:6,9). In this chapter the emphasis is on unfaithfulness to God in the matter of seeking allies, but idolatry is also in view (vs 7,30,37,49). Both kingdoms in Israel all too often sought help, not from God, but from powerful and ungodly nations. They admired their strength and wanted to follow their ways. And they were prone to adopt the gods and idols of the nations they pursued.

**23:4** Aholah means “her own tent”; Aholibah means “my tent is in her”. The northern kingdom

with its capital in Samaria forsook God’s dwelling place in Jerusalem and made her own places of worship (1 Kings 12:16-33). This is probably what is signified by the name Aholah. God’s dwelling place remained in the southern kingdom, in Jerusalem, until the time of Ezekiel chapter 10. This is probably what is signified by the name Aholibah.

**23:5** “*Assyrians*” – 2 Kings 15:19-20.

**23:8** In some hundreds of years there was no real change in the people.

**23:9-10** The Assyrians conquered Israel and took the people into captivity in 721 BC (2 Kings 17:1-18).

**23:11** Though the southern kingdom of Judah knew all that had happened to Samaria she did not change her ways. Indeed she became worse than the northern kingdom (16:51; Jer 3:7-11).

**23:12-13** 2 Kings 16:7-15.

**23:14-16** The beginning of this is indicated in 2 Kings 20:12-13; 2 Chron 32:31.

**23:17** Love of the world and friendship with ungodly people will defile God’s people. So we have the New Testament admonitions of 2 Cor 6:14-18 and 1 John 2:15-16.

And she was defiled by them, and her mind was alienated from them. <sup>18</sup>So she uncovered her prostitution and uncovered her nakedness. Then my mind was alienated from her, just as my mind was alienated from her sister. <sup>19</sup>Yet she multiplied her acts of prostitution, calling to remembrance the days of her youth, where she had acted like a prostitute in the land of Egypt. <sup>20</sup>For she lusted after her lovers, whose flesh *is like* the flesh of donkeys, and whose issue *is like* the issue of horses. <sup>21</sup>Thus you called to remembrance the lewdness of your youth, when the Egyptians embraced your bosom because of your youthful breasts.

<sup>22</sup>“Therefore, O Aholibah, thus says the Lord God: See, I will raise up your lovers against you, from whom your mind is alienated, and I will bring them against you on every side, <sup>23</sup>The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them; all of them desirable young men, captains and rulers, great lords and renowned, all of them riding on horses. <sup>24</sup>And they will come against you with weapons, chariots and wagons, and with a horde of people, *who* will set large shields and small shields and helmets against you all around. And I will delegate judgment to them, and they will judge you according to their judgments. <sup>25</sup>And I will set my jealousy against you, and they will deal furiously with you. They will remove your nose and your ears, and the rest of you will fall by the sword. They will take away your sons and your daughters, and the remainder of you will be devoured by fire. <sup>26</sup>They will also strip you of your clothes, and take away your beautiful jewels. <sup>27</sup>Thus I will put a stop to your lewdness, and your prostitution *carried on* from the land of Egypt, so that you will

not lift up your eyes to them, or remember Egypt any more.

<sup>28</sup>“For thus says the Lord God: See, I will deliver you into the hands of those you hate, into the hands *of those* from whom your mind is alienated. <sup>29</sup>And they will deal with you hatefully, and take away all that your labour *produced*, and will leave you naked and bare, and the nakedness of your prostitution will be uncovered, both your lewdness and your acts of prostitution. <sup>30</sup>I will do these *things* to you, because you have gone like a prostitute after the nations, *and* because you are defiled with their idols. <sup>31</sup>You have walked in the way of your sister, therefore I will give her cup into your hand.

<sup>32</sup>“Thus says the Lord God:

You will drink from the deep  
and large cup of your sister.

You will be laughed to scorn  
and derided. It contains much.

<sup>33</sup> You will be filled with drunkenness  
and sorrow, with the cup of  
astonishment and desolation,  
with the cup of your sister Samaria.

<sup>34</sup> You will drink it and drain *it*,  
and you will break it to shards,  
and tear your own breasts;  
for I have spoken *it*,  
says the Lord God.

<sup>35</sup>“Therefore thus says the Lord God: Because you have forgotten me, and thrust me behind your back, therefore you will also bear your lewdness and your prostitution”.

<sup>36</sup>The LORD also said to me: “Son of man, will you judge Aholah and Aholibah? Yes, declare to them their abominations. <sup>37</sup>*Tell them* that they have committed adultery, and that blood *is* in their hands, and that they have committed adultery with their idols, and have also caused their sons, whom they

**23:18** Jer 6:8.

**23:19-21** Instead of turning back to God for help from enemies Judah turned to any country that seemed to offer assistance. Compare Jer 27:3. And she longed for the time when she was controlled by Egypt and God had not yet brought her out of bondage.

**23:22-35** Sin will always have its consequences. In this case those nations Judah considered allies would become her enemies and destroy her. Behind the marching of their armies God stood directing them and punishing His people (vs 22,24,25).

**23:24** “*Weapons*”— the meaning of the Hebrew word here is uncertain.

**23:25** “*Jealousy*”— Ex 20:5; 34:14; Deut 4:24;

Nahum 1:2.

**23:27** Here is God’s good purpose in all this. He was determined to break them loose from their idols, and from their love of the ways of ungodly nations. See also 16:41-42.

**23:30** The reasons for their destruction are clearly set before them.

**23:31** “*Cup*”— Isa 51:17,22; Jer 25:15-29.

**23:35** “*Forgotten*”— one of the root causes of all their sinful behavior (22:12; Ps 50:22).

“*Bear*”— 16:52; Rom 2:8-9.

**23:36** God wants those who are suffering His punishment to understand exactly why.

**23:37** “*Blood*”— 22:3-4,6.

“*Sons*”— 16:20.

bore to me, to pass through *the fire*, for *them* to devour. <sup>38</sup>Moreover they have done this to me: on the same day they have defiled my sanctuary and profaned my Sabbaths. <sup>39</sup>For when they had slaughtered their children for their idols, they then came the same day into my sanctuary to defile it; and, see, this they have done inside my house.

<sup>40</sup>“And furthermore, you sent for men to come from afar, to whom a messenger was sent; and, see, they came. You washed yourself for them, painted your eyes, and adorned yourself with ornaments, <sup>41</sup>and sat on a stately bed, with a table prepared before it, on which you placed my incense and my oil.

<sup>42</sup>“And a sound of a carefree crowd was with her; and Sabeans were brought from the wilderness, with men of the common sort, who put bracelets on their hands, and beautiful crowns on their heads. <sup>43</sup>Then I said about *this one grown old* in adulteries, ‘Will they now commit acts of prostitution with her, and she *with them*?’ <sup>44</sup>And they went in to her, as they go in to a woman who acts like a prostitute; so they went in to Aholah and to Aholibah, the lewd women. <sup>45</sup>And the righteous men will judge them as adulteresses, and as women who shed blood, because they *are* adulteresses, and blood is in their hands.

<sup>46</sup>“For thus says the Lord God: I will bring a crowd against them, and will hand them over to be terrorized and plundered. <sup>47</sup>And the crowd will stone them with stones, and execute them with their swords. They will kill their sons and their daughters, and burn their houses with fire.

**23:38-39** 8:1-18; 22:8. How more plainly could they have shown their contempt for God, His temple, and His laws?

**23:40-44** God now speaks to both the southern and northern kingdoms in Israel and describes their behavior. “*Sabeans*”(v 42) – or “drunkards”.

**23:45-47** The penalty for adultery and murder under the law was death (Ex 21:12-14; Lev 20:10). Righteous people will see that what happened to Samaria and Jerusalem was a perfectly just punishment.

**23:48** Verse 27.

**23:49** The penalty for idolatry was also death (Ex 22:20).

**24:1-2** January 15, 588 BC. This was the beginning of the siege that resulted in the destruction of Jerusalem and the temple (Jeremiah chapter 52).

**24:3-14** The cooking pot is Jerusalem, the people

<sup>48</sup>“Thus I will put a stop to lewdness in the land, so that all women may be taught not to act according to your lewdness. <sup>49</sup>And they will repay your lewdness on you, and you will bear the sins of your idolatry; and you will know that I *am* the Lord God”.

**24** Again in the ninth year, in the tenth month, on the tenth *day* of the month, the word of the LORD came to me, saying, <sup>2</sup>“Son of man, write *down* the name of the day, this very day. The king of Babylon lays siege against Jerusalem this very day. <sup>3</sup>And utter a parable to the rebellious house, and say to them, Thus says the Lord God:

“Put on a pot; put *it* on,  
and also pour water into it.

<sup>4</sup> Gather the pieces *of meat* into it,  
every good piece, the thigh,  
and the shoulder;  
fill *it* with the choicest bones.

<sup>5</sup> Take the best of the flock,  
and under *the pot* burn  
*wood for* the bones,  
and make it boil well,  
and let them cook its bones in it.

<sup>6</sup> For thus says the Lord God:  
Woe to the city of bloodshed,  
to the pot whose scum *is* in it,  
and whose scum has not gone  
out of it!

Bring it out piece by piece,  
without drawing lots.

<sup>7</sup> For her blood is in the midst of her.  
She placed it on the top of a rock;  
she did not pour it on the ground,  
to cover it with dust.

<sup>8</sup> That it might cause fury to come up

there are the meat and bones. Compare 11:3-12. In 11:3 the leaders thought that the cooking pot would be like a wall to protect them. Here God says it will be the place where that people will be destroyed.

**24:4** The people who had been left in Jerusalem when others went into exile in 597 BC thought they were spared because they were the best of all. See Jer 17:9.

**24:6** “*City of bloodshed*” – 7:23; 11:6; 22:3.

**24:7** “*Cover it*” – Jerusalem did not even try to conceal its crimes, was brazen and open about them (Isa 3:9). Now the blood it had shed cried from the ground for vengeance. Compare Gen 4:10.

**24:8** God would listen to the cry for vengeance coming from the innocent blood that had been shed.

to take vengeance, I have placed her blood on the top of a rock, so that it would not be covered.

<sup>9</sup> “Therefore thus says the Lord God: Woe to the city of bloodshed! I will make the pile for the fire great.

<sup>10</sup> Heap on wood, kindle the fire, cook the flesh, and spice it well, and let the bones be burned.

<sup>11</sup> Then place it empty on the coals there, that its bronze may become hot and burn, and *that* its filthiness may be melted in it, *that* its scum may be consumed.

<sup>12</sup> She has worn *herself* out with lies, and her great scum has not gone out of her. Her scum *will be* in the fire.

<sup>13</sup> “In your filthiness *is* lewdness. Because I have cleansed you, and you were not cleansed, you will not be cleansed from your filthiness any more, until I have caused my fury to rest on you.

<sup>14</sup> “I, the LORD, have spoken *it*. It will come to pass, and I will do *it*. I will not turn back, and I will not spare, and I will not repent. They will judge you according to your ways and according to your deeds, says the Lord God”.

<sup>15</sup> Also the word of the LORD came to me, saying, <sup>16</sup> “Son of man, see, I am going to take away from you the delight of your eyes with one blow. Yet you must not mourn or weep, your tears must not run down. <sup>17</sup> Do not cry out, do not make any mourning for the dead. Bind your turban on your head, and put your shoes on your feet. And do not cover *your* lips, and do not eat the bread

of men”.

<sup>18</sup> So I spoke to the people in the morning, and in the evening my wife died. And in the morning I did as I had been commanded.

<sup>19</sup> And the people said to me, “Will you not tell us what these *things* you are doing *have to do* with us?”

<sup>20</sup> Then I answered them, “The word of the LORD came to me, saying, <sup>21</sup> Speak to the house of Israel, Thus says the Lord God: See, I am going to profane my sanctuary, the pride of your strength, the delight of your eyes, and your soul’s desire; and your sons and your daughters, whom you left behind will fall by the sword. <sup>22</sup> And you will do as I have done. You will not cover *your* lips, or eat the bread of men. <sup>23</sup> And your turbans *will be* on your heads, and your shoes on your feet. You will not wail or weep, but you will pine away for your evil deeds, and groan for one another. <sup>24</sup> Thus Ezekiel is a sign to you. You will do everything just as he has done. And when this takes place, you will know that I *am* the Lord God.

<sup>25</sup> “Also, son of man, *will it not be* on the day when I take from them their stronghold, their joy and glory, the delight of their eyes, and what they have set their minds on, their sons and their daughters, <sup>26</sup> *that* he who escapes on that day will come to you, to cause *you* to hear *it* with *your* ears? <sup>27</sup> On that day your mouth will be opened to him who escapes, and you will speak, and be mute no longer. And you will be a sign to them; and they will know that I *am* the LORD”.

**25** The word of the LORD came again to me, saying, <sup>2</sup> “Son of man, set your face against the Ammonites, and prophesy against them, <sup>3</sup> and say to the Ammonites, Hear the word of the Lord God. Thus says the Lord God: Because you said, ‘Aha!’ against my sanctuary, when it was profaned,

**24:11** After many had been slaughtered and some removed from the city to go into exile, Jerusalem was to be destroyed by fire (Jer 52:12-14).

**24:12** Fire was all that was left for Jerusalem. No other attempt at purification had been effective.

**24:14** 5:11; 8:18; 9:10; 18:30; 36:19.

**24:15-27** Once again Ezekiel’s behavior was an object lesson to the people (vs 24,27). Compare 12:11.

**24:16** “*Delight of your eyes*”—in v 16 was Ezekiel’s wife (v 18). The death of his wife whom he dearly loved was a picture of the death (destruction) of Jerusalem dearly loved by the people there (v

25). They would have to keep their turbans and sandals on, they would not be able to cover the lower part of their faces or eat the food of mourners because they would be captives of Babylon’s army and on the move into exile.

**24:27** After the exiles arrived in Babylon their mouths would be open and there would be time for lamentation, tears and mourning.

**25:2** For other prophecies about the Ammonites see Jer 49:1-6; Amos 1:13-15; Zeph 2:8-11.

**25:3-7** Rejoicing in the ruin of others, especially the ruin of God’s people, reveals a malicious nature worthy of severe punishment.

and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity, <sup>4</sup>so, look, I will hand you over to the men of the east as a possession, and they will set up their camps among you, and make their dwellings among you. They will eat your fruit, and drink your milk. <sup>5</sup>And I will make Rabbah a stable for camels, and the *land of the Ammonites* a resting place for flocks; and you will know that I *am* the LORD. <sup>6</sup>For thus says the Lord God: Because you clapped *your* hands, and stamped with your feet, and rejoiced in heart with all your scorn against the land of Israel, <sup>7</sup>so, look, I will stretch out my hand over you, and will hand you over as plunder to the nations. And I will cut you off from the peoples, and will obliterate you from the countries. I will destroy you; and you will know that I *am* the LORD”.

<sup>8</sup>Thus says the Lord God: “Because Moab and Seir say, ‘See, the house of Judah *is* like all the nations’, <sup>9</sup>therefore, look, I will strip bare the sides of Moab, from the cities, from its frontier cities, the glory of the country, Beth-Jeshimoth, Baal-Meon, and Kiriathaim, together with the Ammonites, <sup>10</sup>by the men of the east, and will give them possession *of it*, so that the Ammonites may not be remembered among the nations. <sup>11</sup>And I will execute judgments on Moab; and they will know that I *am* the Lord”.

<sup>12</sup>“Thus says the Lord God: Because Edom has acted against the house of Judah by taking vengeance, and has greatly offended, and avenged itself on them, <sup>13</sup>therefore thus says the Lord God: I will also stretch out my hand on Edom, and will cut off man and beast from it. And I will make it desolate from Teman; and those of Dedan will fall by

the sword. <sup>14</sup>And I will take my vengeance on Edom by the hands of my people Israel, and they will deal with Edom in accordance with my anger and my fury. And they will know my vengeance, says the Lord God”.

<sup>15</sup>Thus says the Lord God: “Because the Philistines have acted out of revenge, and have taken vengeance with a scornful heart, to destroy *it* out of *their* old hatred, <sup>16</sup>therefore thus says the Lord God: See, I will stretch out my hand over the Philistines, and I will cut off the Kerethites, and destroy the rest of the sea coast. <sup>17</sup>And I will execute great vengeance on them with furious rebukes; and they will know that I *am* the LORD, when I take my vengeance on them”.

**26** And it came to pass in the eleventh year, on the first *day* of the month, *that* the word of the LORD came to me, saying, <sup>2</sup>“Son of man, because Tyre has said against Jerusalem, ‘Aha! She *who* was the gateway of the peoples is broken. She has opened to me. I will be filled, *now* that she is laid waste.’ <sup>3</sup>Therefore thus says the Lord God: See, I *am* against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. <sup>4</sup>And they will destroy the walls of Tyre, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. <sup>5</sup>It will be a *place* for spreading nets in the midst of the sea; for I have spoken it, says the Lord God. And it will become plunder for the nations. <sup>6</sup>And her daughters who *are* in the field will be killed by the sword; and they will know that I *am* the LORD.

<sup>7</sup>“For thus says the Lord God: See, on Tyre I am going to bring Nebuchadnezzar king

**25:5** “*Rabbah*”— the capital of Ammon.

**25:8** “*Moab*”— for other prophecies about Moab see Isa 15—16; Jer 48; Amos 2:1-3; Zeph 2:8-11. Moab (and Edom) thought Judah’s defeat by the Babylonians showed that Judah’s God was weak and had failed His people (v 8). God would let them know otherwise.

**25:12** “*Edom*”— for other prophecies about Edom see Isa 21:11-12; 34:5-15; Jer 49:7-22; Amos 1:11-12; Oba 1:16. Because they took vengeance on Judah, God would take vengeance on them. This is another illustration of the truth expressed in Ps 18:25-26; Prov 3:34. Note on vengeance at Num 31:2.

**25:15** “*Philistines*”— for other prophecies about them see Isa 14:29-31; Jer 47:1-7; Amos 1:6-8;

Zeph 2:4-7. They sought to destroy God’s people, so they themselves would be destroyed.

**26:2** “*Tyre*”— a city on the Mediterranean coast, north of Israel. For other prophecies concerning this city see Isaiah chapter 23; Jer 25:22; 47:4; Joel 3:4-5; Amos 1:9-10; Zech 9:2-4.

“*Aha*”— 25:3.

“*Gateway of the peoples*”— Jerusalem was at the center of the nations (5:5), near the main trade routes between countries on the north and east, and Egypt on the southwest. Tyre selfishly rejoiced in Jerusalem’s destruction because it thought it would gain more trade for itself.

**26:5** The riches Tyre laid up would fall into the hands of others. How much better it is to lay up treasure in heaven (Matt 6:19-21).

of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and troops, and many people. <sup>8</sup>He will kill your daughters in the field with the sword, and he will make fortifications against you, and build up a siege mound against you, and raise the shield against you. <sup>9</sup>And he will set up battering rams against your walls, and with his axes he will break down your towers. <sup>10</sup>Because of his many horses their dust will cover you. Your walls will shake at the noise of the horsemen, and of the wheels, and of the chariots, when he enters your gates, like men enter a city where *the wall* is broken in. <sup>11</sup>He will trample all your streets with the hooves of his horses. He will kill your people with the sword, and your strong garrisons will go down to the ground. <sup>12</sup>And they will plunder your riches, and take your merchandise as prey, and will break down your walls, and destroy your pleasant houses, and will hurl your stones and your timber and your dust into the water. <sup>13</sup>And I will put a stop to the sound of your songs, and the sound of your harps will no longer be heard. <sup>14</sup>And I will make you like the top of a rock. You will be a *place* to spread nets on. You will not be built again; for I, the LORD, have spoken *it*, says the Lord God”.

<sup>15</sup>“Thus says the Lord God to Tyre: Will not the islands shake at the sound of your fall, when the wounded cry, when the slaughter occurs in the midst of you? <sup>16</sup>Then all the princes of the sea will come down from their thrones, and lay away their robes, and take off their embroidered garments. They will clothe themselves with trembling. They will sit on the ground and tremble at every moment, and be astonished at you.

**26:7** “*From the north*”— Jer 1:13.

**26:8** “*Your daughters in the field*”— part of the strong and prosperous city of Tyre was built on the mainland, the other part on a rocky island in the bay. Nebuchadnezzar besieged Tyre for nearly 15 years.

**26:10-12** Nebuchadnezzar was able to capture the mainland part, but the island stronghold held out against him. It was finally captured by Alexander the Great in 332 BC.

**26:13-14** Tyre continued as a city until the end of the 13th century AD. But God’s word against it was finally fulfilled, and the condition of the island city of Tyre today is as described in these verses. It is a heap of ruins. A long time may pass before the fulfillment of some prophecies

<sup>17</sup>And they will take up a lament for you, and say to you,

“How you are destroyed!  
You who were inhabited  
by seafaring men,  
the renowned city, who was powerful  
on the sea!  
She and her inhabitants imposed  
their terror on all who live around  
her.

<sup>18</sup> Now the islands will tremble  
on the day of your fall;  
yes, the islands of the sea will be  
alarmed at your passing.’

<sup>19</sup>“For thus says the Lord God: When I make you a desolate city, like cities that are not inhabited; when I bring up the deep over you and great waters cover you; <sup>20</sup>When I bring you down with those who descend into the pit, with the people of olden times, and place you in the lower parts of the earth, like ancient ruined places, with those who go down to the pit, so that you may not be inhabited, then I will grant glory in the land of the living. <sup>21</sup>I will make you an *object* of terror, and you *will be* no *more*. Though you will be sought, you will never be found again, says the Lord God”.

**27** The word of the LORD came again to me, saying, <sup>2</sup>“Now, son of man, take up a lament for Tyre, <sup>3</sup>and say to Tyre, “O you who are situated at the entrance to the sea, *who are* a merchant of the peoples on many islands, Thus says the Lord God:

O Tyre, you have said,  
‘I *am* perfect in beauty.’

of God’s word, but we may be sure they will be fulfilled.

**26:15-18** The fall of Tyre would cause great fear and alarm to neighboring cities along the coast. If Tyre could not stand how could they?

**26:19** Describes in metaphorical language the death of the city. The ocean depths of v 19 probably refers to v 3. The death of Tyre should speak to us of the fate of all cities of men, products of man’s greed and pride. Happy are those who seek for an eternal city (Heb 11:10,16).

**27:2** “*Lament*”— laments were funeral dirges usually concerned with individuals, but in the prophets sometimes they were concerned with the death of cities or nations.

**27:3** 28:2. Pride will lead to shipwreck.



- <sup>4</sup> Your frontiers *are* in the heart of the seas, your builders have perfected your beauty.
- <sup>5</sup> They made all your planks from fir trees of Senir. They brought cedars from Lebanon to make masts for you.
- <sup>6</sup> They made your oars *from* the oaks of Bashan. The company of the Ashurites inlaid your deck *with* ivory, *brought* from the coasts of Kittim.
- <sup>7</sup> Fine linen with embroidered work from Egypt was what you spread as your sail. Blue and purple from the coasts of Elishah was what covered you.
- <sup>8</sup> The inhabitants of Sidon and Arvad were your oarsmen. Your wise *men*, O Tyre, were in you; *they* were your pilots.
- <sup>9</sup> The elders of Gebal and its wise *men* were in you to repair your seams. All the ships of the sea with their sailors were in you to trade for your merchandise.
- <sup>10</sup> “Men from Persia and Lud and Phut were in your army, your warriors. They hung up shield and helmet in you; they brought you glory.
- <sup>11</sup> The men of Arvad with your army were all around on your walls, and the Gammadites were in your towers. They hung their shields all around on your walls;

they have made your beauty perfect.

<sup>12</sup>“Tarshish was your customer because of the great wealth of goods; with silver, iron, tin, and lead, they traded for your merchandise.

<sup>13</sup>“Javan, Tubal, and Meshech were your customers. They bartered human lives and bronze articles in your market.

<sup>14</sup>“Those of the house of Togarmah traded for your goods with horses and horsemen and mules.

<sup>15</sup>“The men of Dedan were your customers. Many islands *took* the merchandise from your hand. In payment they brought you ivory tusks and ebony.

<sup>16</sup>“Syria was your customer because of the many goods you made. They traded for your merchandise with emeralds, purple, and embroidered work, and fine linen, and coral, and agate.

<sup>17</sup>“Judah and the land of Israel were your customers. For your goods they exchanged wheat from Minnith, and pastries, and honey, and oil, and balm.

<sup>18</sup>“Damascus was your customer because of your many products and the wealth of your goods, the wine of Helbon, and white wool.

<sup>19</sup>“Dan also and Javan travelling back and forth traded for your goods. Wrought iron, cassia, and calamus were among your merchandise.

<sup>20</sup>“Dedan was your customer *trading* saddle cloths for riding.

<sup>21</sup>“Arabia, and all the princes of Kedar traded with you in lambs, and rams, and goats; in these *they* were your customers.

<sup>22</sup>“The merchants of Sheba and Raamah were your customers. They traded for your goods with the choicest of all spices, and

**27:5-9** The city of Tyre is compared to a sailing ship.

**27:5** Senir was another name for Mount Hermon which was famous for cedar trees.

**27:6** “*Bashan*”— Num 21:33; Deut 4:33; Josh 12:4-5. “*Kittim*”— the island of Cyprus.

**27:7** “*Elishah*”— a city of Cyprus.

**27:8** “*Sidon*”— a city 40 Kilometers north of Tyre.

“*Arvad*”— a inland city north of Sidon.

**27:9** “*Gebal*”— a city between Sidon and Arvad.

“*All the ships of the sea*”— Tyre was a very important center for sea trade.

**27:10** The city was wealthy enough to hire soldiers from distant places. Lydia was in the land that is today called Turkey. Put is Libya west of Egypt in north Africa.

**27:11** “*Gammad*”— exact location unknown.

**27:12-25** This portion speaks of cities and regions on every side of Tyre, some quite distant. The description shows how important Tyre was as a center for commerce.

**27:12** “*Tarshish*”— note at 2 Chron 9:21; Isa 2:16.

**27:13** “*Javan*”— Greece.

“*Meshech*”— note at 38:2.

**27:14** “*Togarmah*”— probably in the region now called Armenia, a land south of Russia.

**27:17** “*Minnith*”— a town in Ammon.

“*Pastries*”— the meaning of the Hebrew word here is uncertain.

**27:18** “*Damascus*”— the capital of Syria.

“*Helbon*”— a town in Syria.

**27:20-22** Refers to areas on the Arabian Peninsula.

with all *kinds of* precious stones, and gold.

<sup>23</sup>“Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Kilmad, were your customers. <sup>24</sup>They traded with you in all sorts of *things*: in blue cloth, and embroidered work, and in carpets of many colours, with knotted cords, *which were* among your merchandise.

<sup>25</sup>“The ships of Tarshish were carriers of your merchandise. And you were filled, and made very glorious in the midst of the seas.

<sup>26</sup> Your oarsmen have taken you to great waters.

The east wind will break you in the midst of the seas.

<sup>27</sup> Your riches, and your goods, your merchandise, your sailors, and your pilots, your caulkers, and the traders in your merchandise,

and all your warriors who are in you and in all your company which is in your midst, will fall into the midst of the seas on the day of your ruin.

<sup>28</sup> The shores will shake at the sound of the cry of your pilots.

<sup>29</sup> And all who handle the oar, the sailors, and all the pilots of the sea, will come down from their ships.

They will stand on the land,

<sup>30</sup> And make their voice heard over you, and cry bitterly, and throw dust on their heads.

They will wallow in the ashes,

<sup>31</sup> And shave their heads because of you, and tie sackcloth around them, and weep for you with bitterness of heart and bitter wailing.

<sup>32</sup> And in their wailing they will take up a lament for you, and mourn over you, *saying*, ‘What city is like Tyre, like *this one* destroyed in the midst of the sea?’

<sup>33</sup> When your wares went out on the seas, you filled many people, you enriched the kings of the earth with your many riches and goods.’

<sup>34</sup> At the time *when* you are broken by the seas in the depths of the waters your merchandise and all your company in your midst will fall.

<sup>35</sup> All the inhabitants of the islands will be astonished at you, and their kings will be terrified, and *their faces* will be troubled.

<sup>36</sup> The merchants among the peoples will hiss at you. You will be an *object of terror*, and *will be no more forever*”.

**28** The word of the LORD came again to me, saying, <sup>2</sup>“Son of man, say to the prince of Tyre, Thus says the Lord God:

“Because your heart is lifted up *with pride* you have said,

‘I am a god;

I sit on the seat of gods in the midst of the seas.’

But you are a man, and not a god, though you set your heart like the heart of a god.

<sup>3</sup> See, you are wiser than Daniel! There is no secret they can hide from you!

<sup>4</sup> With your wisdom and with your understanding you have gotten riches for yourself,

**27:23** Refers to towns and areas northeast of Israel in what was called Mesopotamia.

**27:26-28** Tyre is compared to a ship again. It was built of the finest materials and sailed by the best sailors. But it will be wrecked in the sea and vanish from sight.

**27:29-36** Those who traded with Tyre will lament at her destruction (26:15-18). Their lament over Tyre will be really a selfish lament over their own loss, and will be mixed with fear of what is coming on them.

**28:2** “*I am a god; I sit on the seat of gods*”— or it could be translated “I am God; I sit on God’s seat (or throne)”. There have been (and still are) men who like to think of themselves as God or

a god, and exalt themselves above others. The coming antichrist will be the chief representative of such (2 Thess 2:4). They will all die like men and face the fearful judgment of the one true God the Creator of the universe.

**28:3-5** The king of Tyre thought he was very wise indeed. And in a worldly sense he was, and this was proved by his accomplishments. But in a spiritual sense he did not have even the beginning of wisdom (Job 28:28; Ps 111:10; Prov 1:7). No mere man who is spiritually wise will ever say “I am a god”, or “I am God”. True wisdom shudders at the very thought of such statements.

**28:3** “*Daniel*”— see the note on 14:14.

and amassed gold and silver  
in your treasuries.  
<sup>5</sup> By your great wisdom *and*  
by your trade you have increased  
your riches,  
and your heart is lifted up because  
of your riches.  
<sup>6</sup> “Therefore thus says the Lord God:  
Because you have set your heart  
like the heart of a god,  
<sup>7</sup> see that I am going to bring  
strangers against you,  
the most terrible of the nations,  
and they will draw their swords  
against the beauty of your wisdom,  
and they will defile your splendour.  
<sup>8</sup> They will bring you down to the pit,  
and you will die the death of  
*those who are slain in the midst*  
of the seas.  
<sup>9</sup> Will you still say in front of the one  
who is killing you, ‘I am a god?’  
But you *will be* a man,  
and not a god, in the hands  
of the one killing you.  
<sup>10</sup> You will die the death  
of the uncircumcised at the hands

of strangers; for I have spoken *it*,  
says the Lord God”.

<sup>11</sup> Again the word of the LORD came to  
me, saying, <sup>12</sup> “Son of man, take up a lament  
for the king of Tyre, and say to him, Thus  
says the Lord God:

“You had the seal of perfection,  
full of wisdom, and perfect in beauty.

<sup>13</sup> You were in Eden, the garden of God.

Every precious stone was  
your covering, the sardius,  
topaz, and diamond, beryl, onyx,  
and jasper, sapphire, emerald,  
and carbuncle, and gold.

The workmanship of your  
tambourines and flutes was  
prepared for you on the day you  
were created.

<sup>14</sup> You were the anointed covering  
cherub;

and I placed you *as such*.

You were on the holy mountain  
of God.

You walked up and down among  
the stones of fire.

<sup>15</sup> You were perfect in your ways

**28:5** “*Lifted up*”—notice the connection between  
pride and wealth.

**28:6-10** When we see pride in anyone in the Bible  
we can know that disaster will follow (Prov 3:34;  
11:2; 16:18; Isa 2:11-18).

**28:11-19** This is a strange and difficult portion  
of Scripture. In some respects it is similar to  
Isa 14:12-15. The following interpretations have  
been made by scholars.

(a) God is speaking ironically. The king of  
Tyre said he was a god (v 2). God now speaks to  
him as if it were so, and then goes on to show  
how great would be his fall and the fall of his  
city with him.

(b) The passage has as its foundation a  
mythological account of the story of the garden  
of Eden which was known in Tyre. The language  
is highly metaphorical and is meant only to  
depict the splendor and wealth and power of  
Tyre and its king.

(c) The passage is to be taken more literally  
and points to a king of Tyre in the unseen realm –  
probably Satan himself. Behind the proud rulers of  
earth’s cities and lands stand invisible spirit beings  
who are the rulers of the fallen world (compare  
Daniel 10:13 where a fallen spirit being is called  
the prince of Persia, and Eph 6:12).

(d) There is a double application – one to the  
human king of Tyre or to his city, and one to the  
spirit being behind him. Some of the language  
refers to the one, and some to the other.

This last interpretation seems the best way to  
understand these verses. Some of the language  
here, if taken at all in its natural literal meaning,  
cannot possibly fit the human ruler of the city of  
Tyre, and seem plainly to indicate a spirit being  
behind him. Other expressions can hardly fit  
either Satan or the human ruler of Tyre, but fit  
the city of Tyre.

**28:12** Could this possibly be said of any earthly  
king?

**28:13** “*Eden*”—Gen 3:1. Certainly the literal king  
of Tyre was not in the garden of Eden.

**28:14** “*Covering cherub*”—this could mean guardian  
or protecting cherub.

“*Cherub*”—it is hard to see how this word  
could ever be used concerning any human being.  
See note at Gen 3:24. We should note that if  
the one now called Satan was in the garden  
of Eden as an anointed guardian cherub, this  
would mean that the fall of this being into sin  
came after the creation of Adam and Eve. And  
he (though we should not be dogmatic about  
this) may have been appointed to protect Adam  
and Eve from any possible danger, not to tempt  
them to sin.

**28:15** “*Perfect*”—can we think that the literal king  
of Tyre, the ruler of an idolatrous and wicked  
people, was ever perfect? But Satan before he  
became the enemy of God and man, before his  
fall, as an angel created by God would have  
been blameless.

from the day you were created,  
until wickedness was found in you.  
16 Because of the abundance  
of your commerce inside  
you became filled with violence,  
and you sinned. Therefore I threw  
you out of the mountain of God  
as a profane *thing*,  
and I made you disappear,  
O covering cherub, from among  
the stones of fire.  
17 Your heart was lifted up because  
of your beauty.  
You corrupted your wisdom because  
of your splendour.  
I hurled you to the ground,  
I placed you before kings,  
so that they could see you.  
18 You have defiled your sanctuaries  
by the abundance of your evil deeds,  
by the evil of your trade,  
therefore I brought a fire out from  
the midst of you.  
It consumed you, and I reduced you  
to ashes on the earth in the sight  
of all those who saw you.  
19 All those among the peoples who  
knew you are astonished at you.  
You have become an *object of terror*,  
and *will be no more forever*".  
20 Again the word of the LORD came to  
me, saying, 21 "Son of man, set your face  
against Sidon, and prophesy against it, 22 and  
say, Thus says the Lord God:  
"See, I *am* against you,  
O Sidon, and I will be glorified  
in your midst.  
And they will know that I *am*  
the LORD, when I execute  
judgments on her,  
and am revealed as holy through her.

"Until iniquity was found in you"— God never created an evil being or made him evil after creating him. Satan's wickedness was a result of Satan's decision to oppose God and exalt himself. Compare Isa 14:12-14.

28:18-19 These verses seem to be speaking of the city of Tyre.

28:21 "Sidon"— 27:8. This city was to be punished, but nothing is said about its complete destruction. To this day it still exists in the country of Lebanon. The reason for its punishment is suggested in v 24.

28:22 "Glorified"— God is glorified when men know of His just judgments.

28:25 "Gather"— 11:17; 20:34,41,42; 29:13; 34:13;

23 For I will send the plague into her,  
and blood into her streets.  
And the wounded will be judged  
in her midst by the sword against her  
on every side;  
and they will know that I *am*  
the LORD.

24 "And among all those who are  
around the house of Israel,  
who scorn them, there will no longer  
be for them a pricking briar  
or *any* painful thorn;  
and they will know that  
I *am* the Lord God.

25 "Thus says the Lord God: When I gather  
the house of Israel from the peoples among  
whom they are scattered, and am revealed as  
holy through them in the sight of the nations,  
then they will live in their land, which I gave  
to my servant Jacob. 26 And they will live  
safely in it, and will build houses, and plant  
vineyards; yes, they will live securely, when  
I have executed judgments on all those who  
are around them who scorn them; and they  
will know that I *am* the LORD their God".

29 In the tenth year, in the tenth *month*,  
on the twelfth *day* of the month, the  
word of the LORD came to me, saying,  
2 "Son of man, set your face against Pharaoh  
king of Egypt, and prophesy against him,  
and against all Egypt. 3 Speak and say, Thus  
says the Lord God:

See, I *am* against you,  
Pharaoh king of Egypt,  
the great monster that lies  
among its rivers, who has said,  
'My river *is* my own,  
and I made *it* for myself.'

4 But I will put hooks in your jaws,  
and I will cause the fish of your rivers

36:24; 37:21; 38:8; 39:27; Isa 11:11-12; Jer 33:7.  
29:1 January 587 BC.

29:2 For other prophecies concerning Egypt see  
Isaiah chapters 19 and 20 and Jeremiah chapter 46.

29:3 "Monster"— 4:3; Job 41:1; Isa 27:1.

"Who has said"— here again is the arrogant  
self-exalting attitude that God hates so much.  
The kings of Egypt regarded themselves in some  
sense as divine. This particular one even deluded  
himself into thinking that he was the creator of  
Egypt's great river.

29:4 "Hooks"— God has no difficulty in taking  
and disposing of any human ruler and his  
kingdom.

to stick to your scales,  
and I will bring you up from  
among your rivers,  
and all the fish of your rivers will  
stick to your scales.

<sup>5</sup> And I will leave you in the  
wilderness,  
you and all the fish of your rivers.  
You will fall on the open field.  
You will not be picked up or gathered.  
I have given you as food to the beasts  
of the field and to the birds  
of the sky.

<sup>6</sup> “And all the inhabitants of Egypt  
will know that I *am* the LORD,  
because they have been a staff  
of reed to the house of Israel.

<sup>7</sup> When they took hold of you  
with the hand, you broke,  
and tore their whole shoulder;  
and when they leaned on you,  
you broke, and made all their  
lower back to shake.

<sup>8</sup> “Therefore thus says the Lord God: See,  
I will bring a sword on you, and cut off man  
and beast from you. <sup>9</sup> And the land of Egypt  
will be desolate and ruined, because he said,  
‘The river is mine, and I made it’; and they  
will know that I *am* the LORD. <sup>10</sup> Therefore,  
see, I *am* against you, and against your  
rivers, and I will make the land of Egypt  
utterly ruined *and* desolate, from the tower  
of Syene to the border of Ethiopia. <sup>11</sup> No  
human foot will pass through it, no foot of  
beast will pass through it; and it will not  
be inhabited for forty years. <sup>12</sup> And I will  
make the land of Egypt desolate among  
the countries *that are* desolate, and among  
the cities *that are* ruined her cities will be  
desolate for forty years. And I will scatter  
the Egyptians among the nations, and will

disperse them through the countries.

<sup>13</sup> “Yet thus says the Lord God: At the end  
of forty years I will gather the Egyptians  
from the people where they are scattered,  
<sup>14</sup> and I will bring Egypt back from captivity,  
and will cause them to return *to* the land of  
Pathros, to the land from which they came,  
and there they will be a lowly kingdom. <sup>15</sup> It  
will be the lowliest of the kingdoms. No  
longer will it exalt itself above the nations;  
for I will make them small, so that they will  
no longer rule over the nations. <sup>16</sup> And it will  
no longer be the confidence of the house  
of Israel, but it will bring to remembrance  
*their* guilt in looking to them; and they will  
know that I *am* the Lord God”.

<sup>17</sup> And it came about in the twenty-seventh  
year, in the first *month*, on the first *day* of the  
month, that the word of the LORD came to  
me, saying, <sup>18</sup> “Son of man, Nebuchadnezzar  
king of Babylon caused his army to work hard  
against Tyre. Every head *was* made bald, and  
every shoulder *was* rubbed bare. Yet *neither*  
he nor his army received any wages for Tyre,  
for the work he did against it. <sup>19</sup> Therefore  
thus says the Lord God: See, I will give the  
land of Egypt to Nebuchadnezzar king of  
Babylon. And he will take away her wealth,  
and capture her plunder, and take her prey,  
and this will be the wages for his army. <sup>20</sup> I  
have given him the land of Egypt *for* the  
work that he did against it, because they  
were working for me, says the Lord God.

<sup>21</sup> “In that day I will cause a horn to sprout  
for the house of Israel, and I will open your  
mouth among them; and they will know  
that I *am* the LORD”.

**30** The word of the LORD came again to  
me, saying, <sup>2</sup> “Son of man, prophesy  
and say, Thus says the Lord God:

Wail! Woe for the day!

**29:7** Egypt was a useless ally to Israel against  
the Babylonians.

**29:8** “*Sword*”— the armies of Babylon.

**29:9** Pharaoh would find out who the true  
Creator is.

**29:10** “*Syene to the border of Ethiopia*”— north to  
south, the whole country, as we might say in  
India “from Kashmir to Cape Comorin”.

**29:15** Egypt has never regained the power it had  
under the ancient Pharaohs.

**29:16** “*Their iniquity in looking to them*”— this same  
sin is condemned in Isa 31:1; Jer 17:5. God wants  
His people to look to Him, not to worldly powers.

**29:18** Nebuchadnezzar = Nebuchadnezzar. He  
besieged Tyre for nearly 15 years but was unable  
to capture the city’s main part which was on an  
island in the bay (26:7-8).

**29:19** God is the great Sovereign over all nations  
(Isa 40:15,17; Dan 4:34-35).

**29:20** “*They were working for me*”— God was using  
the armies of Babylon to fulfil His purposes,  
though they were not aware of it. We may also  
say that if He so chooses, God may use everything  
and everyone on earth to accomplish what He  
wants done.

**29:21** Horn signifies power, strength, or authority.

- <sup>3</sup> For the day *is* near,  
the day of the LORD *is* near,  
a day of clouds.  
It will be the time of the nations.
- <sup>4</sup> And the sword will come on Egypt,  
and there will be great anguish  
in Ethiopia, when the slain fall  
in Egypt,  
and they take away her wealth,  
and her foundations are broken down.
- <sup>5</sup> “Ethiopia, and Libya, and Lydia,  
and all the mixed peoples, and Khub,  
and the men of the land  
which is allied,  
will fall by the sword with them.
- <sup>6</sup> “Thus says the LORD:  
Those who support Egypt  
will also fall.  
And the pride of her power  
will come down.  
They will fall in it by the sword,  
from the tower of Syene,  
says the Lord God.
- <sup>7</sup> And they will be desolate among  
the countries *that are* desolate,  
and her cities will be among  
the ruined cities.
- <sup>8</sup> And they will know that  
I *am* the LORD,  
when I set a fire in Egypt,  
and *when* all her helpers are destroyed.
- <sup>9</sup> “In that day messengers  
will go out from me in ships  
to make the careless Ethiopians  
afraid,  
and great anguish will come  
on them, as in the day of Egypt;  
for, see, it is coming.
- <sup>10</sup> Thus says the Lord God:  
“I will also make an end of the hordes  
of Egypt at the hand of  
Nebuchadnezzar king of Babylon.
- <sup>11</sup> He and his people with him,  
the most terrible of the nations,  
will be brought to destroy the land,  
and they will draw their swords  
against Egypt and fill the land  
with the slain.
- <sup>12</sup> And I will dry up the rivers,  
and sell the land into the hands  
of the wicked,  
and I will lay waste the land  
and everything in it at the hand  
of strangers.  
I, the LORD, have spoken.
- <sup>13</sup> “Thus says the Lord God:  
I will also destroy the idols,  
and put an end to the images of Noph.  
And there will no longer be a prince  
of the land of Egypt;  
and I will put fear in the land  
of Egypt.
- <sup>14</sup> And I will make Pathros desolate,  
and set fire to Zoan,  
and execute judgments in No.
- <sup>15</sup> And I will pour my fury on Sin,  
the strength of Egypt,  
and I will cut off the populace of No.
- <sup>16</sup> And I will set fire to Egypt.  
Sin will have great anguish,  
and No will be torn in two,  
and Noph *will have* daily distress.
- <sup>17</sup> The young men of Aven and of  
Pibeseth will fall by the sword,  
and these *cities* will go into captivity.
- <sup>18</sup> At Tahpanhes also the day  
will be dark, when I break there  
the yokes of Egypt,  
and the pomp of her strength  
will cease in her.  
As for her, a cloud will cover her,  
and her daughters will go  
into captivity.
- <sup>19</sup> Thus I will execute judgments  
in Egypt, and they will know  
that I *am* the LORD”.
- <sup>20</sup> And it came about in the eleventh year,  
in the first *month*, on the seventh *day* of the  
month, *that* the word of the LORD came to  
me, saying, <sup>21</sup>“Son of man, I have broken  
the arm of Pharaoh king of Egypt, and,  
see, it will not be bandaged for healing,  
and a splint will not be put on to bind it

**30:3** Notes on the Day of the LORD at Joel 1:15. In the midst of prophecies about Egypt, some of which were fulfilled long ago, God speaks of a time of judgment at the end of this age and punishment on all nations.

**30:11** “*Most terrible*”—28:7; 31:12; 32:12; Hab 1:6. 2 Kings 25:7 gives an example of their cruelty.

**30:13** “*Idols*”—Jer 43:12.

“*Noph*”—another name for Memphis. It was a

former capital of Egypt. In the next few verses the important cities of ancient Egypt are mentioned. God’s anger would come on all of them.

**30:14** “*No*”—another name for Thebes.

**30:15** “*Sin*”—another name for a place also called Pelusium.

**30:21** “*Arm*”—part of Pharaoh’s power had gone because of a defeat in battle the previous year.

to make it strong enough to hold a sword. <sup>22</sup>Therefore thus says the Lord God: See, I *am* against Pharaoh king of Egypt, and will break his arms, the strong one, and the one that was broken, and I will cause the sword to fall from his hand. <sup>23</sup>And I will scatter the Egyptians among the nations, and will disperse them through the countries. <sup>24</sup>And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he will groan before him with the groanings of a *man* with a deadly wound. <sup>25</sup>But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh will fall; and they will know that I *am* the Lord, when I put my sword in the hand of the king of Babylon, and he stretches it out over the land of Egypt. <sup>26</sup>And I will scatter the Egyptians among the nations, and disperse them among the countries; and they will know that I *am* the LORD”.

**31** And it came about in the eleventh year, in the third *month*, on the first *day* of the month, *that* the word of the LORD came to me, saying, <sup>2</sup>“Son of man, say to Pharaoh king of Egypt, and to that multitude of his,

“Who are you like in your greatness?

<sup>3</sup> See, the Assyrian was a cedar in Lebanon with beautiful branches, and cast a shadow over the forest. It was very tall; Its top was among the thick boughs.

<sup>4</sup> The waters made it grow, the deep *water* made it tall, its rivers flowed all around the place it was planted, and sent out its streams to all the trees of the field.

<sup>5</sup> Therefore it became higher than

all the trees of the field, and its boughs were multiplied, and its branches became long because of the abundant water, as it spread out.

<sup>6</sup> All the birds of heaven made their nests in its boughs, and all the beasts of the field gave birth to their young under its branches.

And under its shadow lived all the great nations.

<sup>7</sup> So it was beautiful in its greatness, in the length of its branches, for its root was by great waters.

<sup>8</sup> The cedars in the garden of God could not eclipse it; the fir trees were not like its boughs, and the plane trees were not like its branches, and no tree in the garden of God was like it in its beauty.

<sup>9</sup> I made it beautiful in the abundance of its branches, so that all the trees of Eden, that *were* in the garden of God, envied it.

<sup>10</sup>“Therefore thus says the Lord God: Because you towered so high, and lifted its top among the thick boughs, and its heart was puffed up because of its height, <sup>11</sup>I handed it over to the mighty one of the nations, for him to deal with it. He certainly dealt with it; I drove it out for its wickedness. <sup>12</sup>And foreigners, the most terrible of the nations, cut it off and left it. Its branches fell on the mountains and in all the valleys, and its boughs were broken by all the rivers of the land; and all the people of the earth departed from its shadow, and left it.

<sup>13</sup> On its ruin all the birds of heaven remain,

**30:22** God would completely break Pharaoh's power and make it impossible for him to go to war.

**30:24** “*My sword*”— 21:3; 29:20.

**31:2** “*Who are you like?*”— the rest of this chapter to v 18 describes the famous and powerful kingdom of Assyria that flourished from 885 to about 609 BC. This comparison is in the form of an allegory, and metaphorical language is used to describe something of Assyria's splendor.

**31:3** “*Cedar*”— compare chapter 17.

**31:5** “*Higher*”— Assyria became the most powerful kingdom of its day.

**31:8** It had more worldly splendor than any other kingdom God had planted in the world up to that time.

**31:9-10** God was the One Who gave power and splendor to Assyria. Instead of giving honor to God it committed the sin of pride which God will not tolerate for long (Jam 4:6).

**31:11** “*Mighty one of the nations*”— the king of Babylon.

**31:12** The Assyrian armies were crushed by the Babylonians at the battle of Carchemish in 609 BC. After that Assyria never regained its power, and disappeared into history.

and all the beasts of the field  
are on its branches.

<sup>14</sup> Therefore not one of all the trees  
by the waters should exalt  
themselves for their height,  
or raise their top among  
the thick boughs,  
nor should their well-watered  
trees stand *proudly* in their height,  
for they have all been delivered  
to death,  
to the lower parts of the earth,  
among the children of men  
who go down to the pit.

<sup>15</sup> “Thus says the Lord God: In the day  
when it went down to the grave I caused  
mourning. I covered the deep for it, and I  
held back its floods, and the great waters were  
stopped. And I caused Lebanon to mourn  
for it, and all the trees of the field wilted  
because of it. <sup>16</sup> I made the nations shake at  
the sound of its fall, when I hurled it down  
to hell with those who descend into the  
pit. Then all the trees of Eden, the choicest  
and best of Lebanon, all the well-watered  
ones, were comforted in the lower parts of  
the earth. <sup>17</sup> They also went down into hell  
with it to *those* slain with the sword, with  
*those who were* its arm, who lived under its  
shadow among the nations.

<sup>18</sup> “Among the trees of Eden which was  
like you in glory and in greatness? Yet you  
will be brought down with the trees of Eden  
to the lower parts of the earth. You will lie  
among the uncircumcised with *those* slain  
by the sword. This *is* Pharaoh and all his  
hordes, says the Lord God”.

**32** And it came to pass in the twelfth  
year, in the twelfth month, on the  
first day of the month, *that* the word of the

**31:14** All man’s kingdoms together with their  
splendor and pride will end up as Assyria did.

**31:15-17** At the fall of Assyria there was a great  
tumult among the nations, and great gloom to  
its allies.

**31:15** “*Sheol*”— note at Gen 37:35.

**31:18** “*You*”— the king of Egypt. His fate and  
the fate of his kingdom with him would be the  
same as Assyria.

**32:2** “*Lament*”— it is always a sad thing that  
kingdoms and kings must fall because of their  
pride and wickedness.

“*Lion*”— 19:1-9. Lion is a symbol of power and  
majesty.

Lord came to me, saying,

<sup>2</sup> “Son of man, take up a lament  
for Pharaoh king of Egypt,  
and say to him, “You are like a  
young lion among the nations,  
and you *are* like a monster  
in the seas. And you burst out of  
your rivers,  
and stirred up the waters  
with your feet, and dirtied their  
rivers.

<sup>3</sup> Thus says the Lord God:  
Therefore I will spread my net  
over you with a gathering  
of many peoples,  
and they will bring you up in my net.

<sup>4</sup> Then I will leave you on the land;  
I will hurl you out onto the open field,  
and will cause all the birds of heaven  
to remain on you,  
and I will fill the beasts of the  
whole earth with you.

<sup>5</sup> And I will lay your flesh on the  
mountains,  
and fill the valleys with your remains.

<sup>6</sup> I will also drench with your blood  
the land where you swim,  
*up* to the mountains,  
and the rivers will be full of you.

<sup>7</sup> And when I extinguish you,  
I will cover the heavens,  
and make its stars dark.  
I will cover the sun with a cloud,  
and the moon will not give its light.

<sup>8</sup> I will make all the bright lights  
of heaven dark over you,  
and set darkness on your land,  
says the Lord God.

<sup>9</sup> I will also trouble the hearts of many  
people, when I bring about your destruction  
among the nations, in countries which you

“*Monster*”— 29:3.

**32:3-6** God did this but His instrument was the  
king of Babylon with his armies.

**32:7-8** These are signs usually associated  
with the “day of the LORD” (see Isa 13:10;  
Joel 2:31). Egypt’s destruction at the hands of  
Nebuchadnezzar may be a picture of what will  
happen to Egypt at the end of this age.

**32:9-10** Whenever war is loosed on the world  
and a great kingdom falls the result is fear and  
upheaval among the nations. Especially at the  
end of this age conditions will become so terrible  
that every ruler of every country will have reason  
to tremble every moment for his life.



have not known.

<sup>10</sup>Yes, I will make many peoples amazed at you, and their kings will be horribly afraid because of you, when I brandish my sword before them, and they will tremble at every moment, each man for his own life, in the day of your fall.

<sup>11</sup>“For thus says the Lord God:  
The sword of the king of Babylon  
will come on you.

<sup>12</sup>I will cause your hordes to fall  
by the swords of the mighty,  
the most terrible of all the nations,  
and they will plunder the pride  
of Egypt,  
and all its hordes will be destroyed.

<sup>13</sup>I will also destroy all its cattle  
from beside the great waters.  
The foot of man will not muddy  
them any more,  
nor will the hooves of cattle muddy  
them.

<sup>14</sup>Then I will make their waters settle,  
and cause their rivers to run like oil,  
says the Lord God.

<sup>15</sup>When I make the land of Egypt  
desolate,  
and the country destitute  
of what it had in abundance,  
when I strike all who live in it,  
then they will know that I *am*  
the LORD.

<sup>16</sup>“This *is* the lament with which they will  
mourn for her. The daughters of the nations  
will lament for her; they will lament for her,  
for Egypt and for all her many people, says  
the Lord God”.

<sup>17</sup>It came to pass also in the twelfth year,  
on the fifteenth *day* of the month, *that* the  
word of the LORD came to me, saying,  
<sup>18</sup>“Son of man, wail for the multitudes of  
Egypt, and send them down, her and the  
daughters of the famous nations, to the  
lower parts of the earth, with those who go  
down into the pit, *saying*,

<sup>19</sup>Whom do you surpass in beauty?  
Go down, and be placed among  
the uncircumcised.

<sup>20</sup>They will fall among *those* slain by the  
sword, she is handed over to the sword. Draw  
her and all her multitudes away. <sup>21</sup>From the  
midst of hell the strongest of the mighty will  
say of him *and* of those who helped him,  
‘They have come down, they lie among the  
uncircumcised, slain by the sword.’

<sup>22</sup>“Asshur *is* there and all her horde. Her  
graves *are* all around her, all of them slain,  
fallen by the sword. <sup>23</sup>Their graves are set  
in the depths of the pit, and her horde is  
around her grave, all of them slain, fallen  
by the sword, who had caused terror in the  
land of the living.

<sup>24</sup>“There *is* Elam and all her hordes around  
her grave, all of them slain, fallen by the sword.  
Those who caused their terror in the land of  
the living have gone down uncircumcised into  
the lower parts of the earth. Now they bear  
their shame with those who go down to the  
pit. <sup>25</sup>They have placed a bed for her among  
the slain, with all her hordes, *with* her graves  
all around it, all of them uncircumcised, slain  
by the sword. Though they caused terror in the  
land of the living, yet they bear their shame  
with those who go down to the pit. They are  
put among *those* slain.

<sup>26</sup>“There *are* Meshech, Tubal, and all  
her hordes. Their graves *are* all around  
it, all of them uncircumcised, slain by the  
sword, though they caused their terror in  
the land of the living. <sup>27</sup>And they do not lie  
among the mighty *who have* fallen of the  
uncircumcised, who have gone down to  
hell with their weapons of war. They have  
laid their swords under their heads, but the  
*punishment of* their evil deeds is on their  
bones, though *they were* the terror of the  
mighty in the land of the living.

<sup>28</sup>“Yes, you will be broken among the  
uncircumcised, and will lie down among  
*those* slain with the sword.

**32:12** “*Pride*”— 31:10. When will men and rulers  
learn not to exalt themselves against the God  
of heaven?

**32:19** “*Go down*”— individuals and nations like  
to think themselves superior to others. This will  
be the end result of all such arrogance and pride.

“*Uncircumcised*”— here used as a term of  
contempt for people who were not in covenant  
relationship with God, who did not know God

and did not have any desire to know Him.

**32:21** “*Hell*”— (also v 27)— the Hebrew is “Sheol”.  
It means the realm of the dead. This and the  
following verses describe in poetic language the  
fall of armies, the death of peoples, the destruction  
of kingdoms.

**32:24** “*Elam*”— Isa 11:11; 21:2; Jer 25:25; 49:34;  
Dan 8:2.

**32:26** “*Meshech, Tubal*”— 38:2.

<sup>29</sup>“There *is* Edom, her kings, and all her princes, who, despite their might, are placed beside *those* slain by the sword. They lie among the uncircumcised, and among those who go down to the pit.

<sup>30</sup>“There *are* the princes of the north, all of them, and all the Sidonians, who have gone down with the slain. They are put to shame despite the terror caused by their might; and they lie uncircumcised with *those* slain by the sword, and bear their shame with those who go down to the pit.

<sup>31</sup>“Pharaoh will see them, and will be comforted over all his hordes, Pharaoh and all his army, slain by the sword, says the Lord God. <sup>32</sup>For I have caused my terror in the land of the living, and he will be placed among the uncircumcised with *those* slain with the sword, Pharaoh and all his hordes, says the Lord God”.

**33** Again the word of the LORD came to me, saying, <sup>2</sup>“Son of man, speak to the children of your people, and say to them, When I bring the sword on a land, if the people of the land take one of their countrymen and make him their watchman, <sup>3</sup>if he blows the trumpet when he sees the sword come on the land, and warns the people, <sup>4</sup>then whoever hears the sound of the trumpet, and does not take warning, if the sword comes and takes him away, his blood will be on his own head. <sup>5</sup>He heard the sound of the trumpet, and did not take warning. *The responsibility* for his blood will be on him. But he who takes warning will save his life. <sup>6</sup>But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, if the sword comes, and takes a person from among them, he is taken away in his guilt; but I will

**32:29** “Edom”– Isa 11:14; Jer 25:21; 49:7-22.

**32:30** “Sidonians”– 28:21.

**32:32** “I”– God used Egypt and its king as He uses all nations, to work out His purposes among the people of the world.

**33:1-20** This section, like chapter 18, emphasizes individual responsibility. God gives a general example in vs 2-6 and applies it to Ezekiel in vs 7-9. In vs 10-20 we have the words Ezekiel was to speak as a watchman to Israel.

**33:4** “Blood”– he will be responsible for his own death.

**33:7** “Watchman”– Ezekiel was not a watchman on the walls of a literal city. He was a spiritual watchman for the people of Israel to point out

require his blood at the watchman’s hand.

<sup>7</sup>“So, son of man, I have made you a watchman for the house of Israel. Therefore you shall hear the word at my mouth, and warn them from me. <sup>8</sup>When I say to the wicked, ‘O wicked *man*, you will surely die’, if you do not speak to warn the wicked from his way, that wicked *man* will die in his guilt, but I will require his blood at your hand. <sup>9</sup>But if you warn the wicked about his way to turn *him* from it, if he does not turn from his way, he will die in his guilt, but you will have saved your life.

<sup>10</sup>“Therefore, son of man, say to the house of Israel, ‘This is what you are saying, if our transgressions and our sins *are* on us, and we pine away in them, how then can we live?’ <sup>11</sup>Say to them, ‘As I live, says the Lord God, I have no pleasure in the death of the wicked, but rather that the wicked turns from his way and lives. Turn! Turn from your evil ways! For why will you die, O house of Israel?’

<sup>12</sup>“Therefore, son of man, say to the children of your people, The righteousness of the righteous will not deliver him in the day of his transgression. As for the wickedness of the wicked, he will not fall because of it in the day that he turns from his wickedness; nor will the righteous be able to live because of his *righteousness* in the day that he sins. <sup>13</sup>When I say of the righteous *that* he will surely live, if he trusts in his own righteousness, and does evil, none of his acts of righteousness will be remembered, and he will die for the evil which he has committed. <sup>14</sup>Again, when I say to the wicked, ‘You will surely die’, if he turns from his sin, and does what is lawful and right, <sup>15</sup>*if* the wicked restores the pledge, gives back what he has stolen, walks in the statutes of life, without committing

those sins that brought them into danger and to call them to repentance. See also 3:1.

**33:8** “Die in his iniquity”– or “die for his iniquity” (also v 9).

**33:10** At last the people are beginning to confess their sins and to see that their sufferings are a result of them.

**33:11** “Live”– 18:23,32.

“Turn”– life and repentance were joined together and could not be separated– 14:6; 18:30. It was not enough to acknowledge their sins. They had to turn heartily from them to God.

**33:12-20** 18:21-30.

**33:15** Observe that repentance means also making amends for sin, restoring what one has unjustly taken. See Ex 22:1; Lev 6:4-5.

iniquity, he will surely live; he will not die. <sup>16</sup>None of the sins that he has committed will be remembered against him. He has done what is lawful and right; he will surely live.

<sup>17</sup>“Yet the children of your people say, ‘The way of the Lord is not just.’ But it is their way which is not just. <sup>18</sup>When the righteous turns from his righteousness and does evil, he will die because of it. <sup>19</sup>But if the wicked turns from his wickedness and does what is lawful and right, he will live because of it. <sup>20</sup>Yet you say, ‘The way of the Lord is not just.’ O house of Israel, I will judge each one of you in accordance with his ways”.

<sup>21</sup>And it came about in the twelfth year of our captivity, in the tenth *month*, on the fifth *day* of the month, *that* someone who had escaped from Jerusalem came to me, saying, “The city has been taken”. <sup>22</sup>Now before the arrival of the one who had escaped, the hand of the LORD was on me in the evening, and had opened my mouth. So when he came to me in the morning, my mouth had been opened, and I was no longer mute.

<sup>23</sup>Then the word of the LORD came to me, saying, <sup>24</sup>“Son of man, those who are living in those ruins of the land of Israel speak and say, ‘Abraham was one *man*, and he inherited the land. But we *are* many; the land has been given to us as an inheritance.’ <sup>25</sup>Therefore say to them, Thus says the Lord God: You eat *meat* with the blood, and lift up your eyes to your idols, and shed blood, and will you possess the land? <sup>26</sup>You depend on your sword, you commit abominations, and each one of you defiles his neighbour’s wife; and will you possess the land?”

<sup>27</sup>“Say this to them, Thus says the Lord

God: As I live, surely those who *are* in the ruins will fall by the sword, and I will give those in the open field to the beasts as food, and those who *are* in the strongholds and in the caves will die of the plague. <sup>28</sup>For I will make the land a desolate waste, and her proud strength will come to an end, and the mountains of Israel will be desolate, so that no one will pass through. <sup>29</sup>Then they will know that I *am* the LORD, when I have made the land a desolate waste because of all the abominations which they have committed.

<sup>30</sup>“Also, son of man, the children of your people are still talking against you by the walls and in the doors of the houses, speaking to one another, each one to his brother, saying, ‘Please come and hear whatever word comes from the LORD.’ <sup>31</sup>And they come to you as people will come, and they sit before you *like* my people, and they hear your words, but they will not do them. For with their mouth they show much love, *but* their heart goes after their selfish profit. <sup>32</sup>And, see, to them you *are* like a very lovely song of someone who has a pleasant voice, and can play well on an instrument; for they hear your words, but they do not do them.

<sup>33</sup>“And when this comes to pass (see, it will happen), then they will know that a prophet has been among them”.

**34** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, prophesy against the shepherds of Israel, prophesy, and say to them, Thus says the Lord God to the shepherds: Woe to the shepherds of Israel who feed *only* themselves! Should not the shepherds feed

**33:21** “*Day*”— January 8, 585 BC (according to the calendar generally in use). The city fell and the temple was burned August 14, 586 BC. It took nearly five months for this man to reach Ezekiel in Babylon. It then became clear to the exiles that Ezekiel’s prophecies were fulfilled.

**33:22** 3:26-27; 24:26-27.

**33:24** The people who remained in the land of Israel after the final collapse of Jerusalem still did not understand what God was doing and they did not turn from their sins.

**33:25** “*Idols*”— their idols had completely failed them, but still they would not give them up.

“*Blood*”— Gen 9:4; Lev 17:10; Deut 12:16.

**33:26** It was not people like this that God wanted in possession of His land – or wants now in His Church.

**33:27-29** These spiritually blind and unrepentant sinners would get just what they deserved.

**33:30** The people in exile now recognized more clearly than before that Ezekiel was God’s prophet.

**33:31-32** How like many Christians today who willingly hear godly preachers deliver sermons, but will not put into practice what they say. They are like the second son of Matt 21:28-32 and the man of Jam 1:22-24. Blessing comes by obeying God’s word, not simply by hearing it.

**34:2** “*Feed only themselves*”— Isa 50:11; Jer 6:13. This was the great sin of the shepherds of Israel, and all too often the sin of leaders in the church today. Selfishness is rooted deeply in man’s nature and only the Spirit of Christ can enable us to overcome it.

“*Shepherds*”— leaders of the people whether political or religious. For other revelations about shepherds see Ps 78:70-72; Isa 56:10-11; Jer 23:1-4; 25:34-38; 50:6-7. Compare 1 Pet 5:2-4.

the flocks? <sup>3</sup>You eat the fat, and you clothe yourselves with the wool, you slaughter the fat ones, *but* you do not feed the flock. <sup>4</sup>You have not strengthened the weak, nor have you healed the sick, nor have you bound up *what* was broken, nor have you brought back what was driven away, nor have you sought what was lost, but you have ruled the *sheep* with force and with cruelty. <sup>5</sup>And they were scattered, because *there was* no shepherd. And when they were scattered, they became food for all the beasts of the field. <sup>6</sup>My sheep wandered through all the mountains, and on every high hill. Yes, my flock was scattered over the surface of the whole earth, and no one searched for them or sought *them*.

<sup>7</sup>“Therefore, you shepherds, hear the word of the LORD: <sup>8</sup>As I live, says the Lord God, surely because my flock became a prey, and my flock became food for every beast of the field, because *there was* no shepherd and my shepherds did not search for my flock, because the shepherds fed themselves and did not feed my flock, <sup>9</sup>therefore, O shepherds, hear the word of the LORD. <sup>10</sup>Thus says the Lord God: See, I *am* against the shepherds, and I will require my flock at their hand, and put a stop to their feeding the flock. And the shepherds will not feed themselves any more, for I will deliver my flock from their mouth, so that they will not be food for them.

<sup>11</sup>“For thus says the Lord God: See, I, I *myself*, will search for my sheep, and seek them out. <sup>12</sup>I will seek out my sheep as a shepherd seeks out his flock on the day that he is among his scattered sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day. <sup>13</sup>And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land, and

feed them on the mountains of Israel by the rivers, and in all the inhabited places of the country. <sup>14</sup>I will feed them in a good pasture, and their fold will be on the high mountains of Israel. There they will lie in a good fold, and will feed *in* a rich pasture on the mountains of Israel. <sup>15</sup>I will feed my flock, and I will cause them to lie down, says the Lord God. <sup>16</sup>I will seek what was lost, and bring back what was driven away, and I will bind up *what was* broken, and will strengthen what was weak. But I will destroy the fat and the strong ones. I will feed them with judgment.’

<sup>17</sup>“And *as for* you, O my flock, thus says the Lord God: See, I will judge between sheep and sheep, between the rams and the male goats. <sup>18</sup>*Does it seem such* a small thing to you to have eaten up the good pasture, that you must trample down the rest of the pastures with your feet? And to have drunk of the deep waters, that you must muddy the rest with your feet? <sup>19</sup>And *as for* my flock, they eat what you have trampled down with your feet, and they drink what you have muddied with your feet.

<sup>20</sup>“Therefore thus says the Lord God to them: See, I, I *myself*, will judge between the fat sheep and the lean sheep. <sup>21</sup>Because you have thrust with side and with shoulder, and pushed all the weak ones with your horns until you scattered them away, <sup>22</sup>therefore I will save my flock, and they will no longer be a prey; and I will judge between sheep and sheep. <sup>23</sup>And I will set over them one shepherd, my servant David, and he will feed them. He will feed them, and he will be their shepherd. <sup>24</sup>And I, the LORD, will be their God, and my servant David a prince among them. I, the LORD, have spoken *it*.

<sup>25</sup>“And I will make a covenant of peace

**34:3-4** This is always the behavior of leaders who look out only for themselves and not for the people in their care.

**34:5** “*No shepherd*”—there was none worthy of the name. It was the same when Jesus was on earth (Matt 9:36).

**34:7-10** God will hold leaders responsible for their behavior if they care only for themselves, and they should not expect to escape the judgment of God.

**34:11-16** Here we see God Himself as shepherd. He will do what human leaders have failed to do. For other references to the Lord as shepherd see Ps 23:4-6; 80:1; Isa 40:11; Jer 23:3-4; John 10:1-16.

**34:13** 11:17; 20:34,41,42; 28:25. This is a common theme in the prophets.

**34:16** “*Seek*”—Luke 15:1-7.

“*Fat and the strong*”—they became so by selfishly looking out only for themselves, as we see in vs 17-22. Compare Luke 16:19-21.

**34:17** Compare Matt 25:32-33.

**34:23** There have been three suggested interpretations of the word “David” here—some say the prince will be David risen from the dead. Others say he will be some descendant from David’s royal house. Still others say he will be the Messiah the son of David. If “David” here is identical with the prince of 44:3; and 45:22, he cannot be the Messiah. See those verses.

**34:25** “*Covenant of peace*”—16:62; 37:26; Jer 31:31-34.

with them, and will cause the evil beasts to cease from the land. And they will live safely in the wilderness, and sleep in the woods. <sup>26</sup>And I will make them and the places around my hill a blessing; and I will cause the shower to fall in its season. There will be showers of blessing. <sup>27</sup>And the tree of the field will yield its fruit, and the earth will yield its crops. And they will be safe in their land, and will know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those who made them their servants. <sup>28</sup>And they will no longer be a prey to the heathen, nor will the beasts of the land devour them, but they will live safely, and no one will make *them* afraid. <sup>29</sup>And I will establish for them a famous ground for planting, and they will no longer be consumed with hunger in the land, or bear the insults of the nations any more. <sup>30</sup>Thus they will know that I, the LORD their God, *am* with them, and *that* they, the house of Israel, *are* my people, says the Lord God. <sup>31</sup>And you, my flock, the flock of my pasture, *are* men, and I *am* your God, says the Lord God”.

**35** Again the word of the LORD came to me, saying, <sup>2</sup>“Son of man, set your face against mount Seir, and prophesy against it, <sup>3</sup>and say to it, Thus says the Lord God:

See, O mount Seir,  
I *am* against you,  
and I will stretch out my hand  
against you,  
and I will make you a desolate waste.  
<sup>4</sup> I will lay your cities waste,  
and you will be desolate,

and you will know that  
I *am* the LORD.

<sup>5</sup>“Because you have had an ancient hatred, and have shed *the blood* of the children of Israel by the force of the sword in the time of their calamity, at the end, at the time of *the punishment* of their wickedness, <sup>6</sup>therefore, as I live, says the Lord God, I will prepare you for blood, and blood will pursue you. Since you have not hated blood, blood will pursue you! <sup>7</sup>Thus I will make mount Seir a desolate waste, and cut off from it the one who leaves and the one who returns. <sup>8</sup>And I will fill its mountains with its slain *men*: those who are slain by the sword will fall on your hills, and in your valleys, and in all your rivers. <sup>9</sup>I will make you a permanent desolation, and your cities will not be inhabited; and you will know that I *am* the LORD.

<sup>10</sup>“Because you have said, ‘These two nations and these two countries will be mine, and we will possess them’, even though the LORD was there, <sup>11</sup>therefore, as I live, says the Lord God, I will act in accordance with your anger, and in accordance with your envy which you showed out of your hatred for them, and I will make myself known among them, when I have judged you. <sup>12</sup>And you will know that I *am* the LORD, and *that* I have heard all your blasphemies, which you have spoken against the mountains of Israel, saying, ‘They are laid desolate, they are given to us to devour.’ <sup>13</sup>Thus with your mouth you have boasted against me, and have multiplied your words against me. I have heard *them*. <sup>14</sup>Thus says the Lord God: When the whole earth rejoices, I will make you desolate. <sup>15</sup>As you rejoiced about the

**34:26** “*My hill*”— Mount Zion.

“*Blessing*”— notes on Gen 12:3; Num 6:22-27; Ps 1:1; 119:1. What Israel needed, what the church needs, what the whole world needs, is the blessings of God falling as monsoon rains everywhere. But for such rains to do good the “soil” of men’s hearts must be prepared (Hos 10:12).

**34:27-29** A promise of a complete reversal of their present circumstances.

**34:30** 11:20; 14:11; 37:27.

**35:2** “*Seir*”— the territory of the people of Edom, descendants of Esau, Jacob’s brother. For other prophecies concerning them see Isa 21:11-12; Jer 49:7-22; Amos 1:11-12; Oba 1-16.

**35:3** “*Against you*”— 5:8.

**35:5** “*Hatred*”— Gen 27:41; Num 20:14-21;

2 Sam 8:13-14; 1 Kings 9:26-28.

“*Calamity*”— Oba 11-14.

**35:6** Gen 9:6. If we do not renounce something wrong we may become the victims of it.

**35:9** “*Permanent*”— in contrast to Israel, Egypt and other lands.

**35:10** “*Two nations*”— the northern and southern kingdoms of Israel and Judah.

**35:11** Another example of God’s dealing with men as they deal with others. See Matt 7:2; Ps 18:25-26.

**35:13** “*Against me*”— to speak against God’s people is to speak against Him, to act against them is to act against Him (Matt 25:34-45; Acts 9:4).

**35:15** “*Rejoiced*”— 36:5; Obadiah v 12. This showed great hatred and malice toward God’s people, great hardness and depravity of heart.

inheritance of the house of Israel, because it was desolate, so I will do to you. You will be desolate, O Mount Seir, and all Edom, all of it. And they will know that I *am* the LORD.

**36** “Also, son of man, prophesy to the mountains of Israel, and say, You mountains of Israel, hear the word of the LORD. <sup>2</sup>Thus says the Lord God: Because the enemy has said against you, ‘Aha! Even the ancient high places are ours to possess.’ <sup>3</sup>Therefore prophesy and say, Thus says the Lord God: Because they have made *you* desolate, and swallowed you up on every side, so that you might be possessed by the rest of the nations, and because you are taken up by the lips of talkers, and *are* slandered by the peoples, <sup>4</sup>therefore, you mountains of Israel, hear the word of the Lord God. Thus says the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and an *object* of derision to the rest of the surrounding nations: <sup>5</sup>Therefore thus says the Lord God: Surely in the fire of my jealousy I have spoken against the rest of the nations, and against all Edom, who have claimed my land for themselves as a possession, with whole-hearted joy, with spiteful minds, plundering its countryside. <sup>6</sup>Therefore prophesy concerning the land of Israel, and say to the mountains, and to the hills, to the rivers, and to the valleys, Thus says the Lord God: See, I have spoken in my jealousy and in my fury, because you have had to bear the scorn of the nations. <sup>7</sup>Therefore thus says the Lord God: I have lifted up my hand *to swear*, Surely the nations which *are* around you will have to

bear their scorn.

<sup>8</sup>“But you, O mountains of Israel, will put out your branches, and yield your fruit to my people Israel; for they are about to come. <sup>9</sup>For, see, I *am* for you, and I will turn to you, and you will be tilled and sown. <sup>10</sup>And I will multiply men on you, all the house of Israel, all of it. And the cities will be inhabited, and the waste places will be built up. <sup>11</sup>And I will multiply man and beast in you, and they will increase and bear fruit. And I will settle people on you as in the past, and will do more good *to* you than at your beginnings; and you will know that I *am* the LORD. <sup>12</sup>Yes, I will cause men, my people Israel, to walk on you, and they will possess you, and you will be their inheritance, and from then on you will no longer bereave them *of men*.

<sup>13</sup>“Thus says the Lord God: Because they say to you, ‘You, *O land*, devour men, and bereave your nation.’ <sup>14</sup>Therefore you will devour men no longer, nor bereave your nation any more, says the Lord God. <sup>15</sup>Nor will I any longer cause *people* to hear in you the insults of the nations, nor will you bear the reproach of the peoples any longer, nor will you cause your nation to fall any more, says the Lord God”.

<sup>16</sup>Moreover the word of the LORD came to me, saying, <sup>17</sup>“Son of man, when the house of Israel lived in their own land, they defiled it by their own way and by their deeds. To me their way was like the uncleanness of a woman in *her monthly* impurity. <sup>18</sup>Wherefore I poured my fury on them, because of the blood that they had shed on the land, and because of their idols, *with which* they had defiled it. <sup>19</sup>And I scattered them among the nations, and

**36:1-38** A prophecy in four parts – vengeance against the nations that ruined Israel (vs 1-7), restoration of the land itself (vs 8-15), the reason for Israel’s ejection from the land (vs 16-23), the return of the people of Israel to the land (vs 24-38).

**36:2** 35:10.

**36:3** Israel had to endure such things through much of their history.

**36:6** “*In my jealousy*” – see 8:5; Ex 20:5-6; Song 8:6.

**36:7** God will deal with those nations as they dealt with Israel (35:11).

**36:8-15** A prophecy that the land of Israel would be restored. Observe the words “no longer” in v 12 and “any more” and “any longer” in vs 14,15. This was not fulfilled at the return of the Jews

from Babylon, for after that return the land was again deprived of its children (in 70 AD when the Romans destroyed Jerusalem and scattered the Jews). Two comings of Christ are foretold in the Old Testament, and there is no indication that many centuries would elapse between them. So it is with two restorations of Israel.

**36:16-23** The reasons for Israel’s ejection from the land.

**36:17** “*Defiled*” – the penalty for defiling the land was to be ejected from it – Lev 18:28; 20:22.

**36:18** Two main ways in which Israel defiled God’s land – murder and false religion. The one meant the death of people, the other meant the death of truth there. Both were done in defiance of God’s laws (Exodus chapter 20).

they were dispersed through the countries. I judged them in accordance with their way and their deeds. <sup>20</sup>And when they went among the nations, wherever they went, they profaned my holy name, when they said to them, 'These *are* the people of the LORD, and have left his land.' <sup>21</sup>But I had concern for my holy name, which the house of Israel had profaned among the nations where they went.

<sup>22</sup>"Therefore say to the house of Israel, Thus says the Lord God: I do not do *this* for your sakes, O house of Israel, but for my holy name's sake, which you have profaned among the nations where you went. <sup>23</sup>And I will show that my great name is holy, which *name* was profaned among the nations, which you have profaned among them. And the nations will know that I *am* the LORD, says the Lord God, when I am shown to be holy through you before their eyes.

<sup>24</sup>"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. <sup>25</sup>Then I will sprinkle clean water on you, and you will be clean. I will cleanse you from all your filthiness, and from all your idols. <sup>26</sup>Also I will give you a new heart, and I will put a new spirit within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh. <sup>27</sup>And I will put my Spirit within you, and cause you to walk in my statutes; and you will keep my judgments, and do *them*. <sup>28</sup>And you will live in the land that I gave to your fathers, and you will be my people, and I will be your

God. <sup>29</sup>I will also save you from all your uncleanness. And I will call for the grain and increase it, and put no famine on you. <sup>30</sup>And I will multiply the fruit of the tree, and the crops of the field, that you will no longer receive reproach about famine among the nations. <sup>31</sup>Then you will remember your own evil ways, and your deeds that *were* not good, and will loathe yourselves in your own sight for your wicked deeds and for your abominations. <sup>32</sup>Let it be known to you that I do not do *this* for your sakes, says the Lord God. Be ashamed and feel disgraced for your own ways, O house of Israel.

<sup>33</sup>"Thus says the Lord God: On the day that I cleanse you from all your iniquities I will also cause *you* to live in the cities, and the ruins will be built up. <sup>34</sup>And the desolate land will be tilled, instead of lying desolate in the sight of all who passed by. <sup>35</sup>And they will say, 'This land, which was desolate, has become like the garden of Eden; and the wasted and desolate and ruined cities *are* fortified, *and* are inhabited.' <sup>36</sup>Then the nations that are left around you will know that I, the Lord, build the ruined *places*, *and* plant what was desolate. I, the LORD, have spoken, and I will do *it*.

<sup>37</sup>"Thus says the Lord God: I will also let the house of Israel inquire of me *for* this, to do *it* for them: I will increase them with men like a flock, <sup>38</sup>like the holy flock, like the flock of Jerusalem in her solemn feasts. So the ruined cities will be filled with flocks of men; and they will know that I *am* the LORD".

**36:19** "In accordance with"— 7:8; 24:14; 39:24.

**36:20** "Profaned"— the nations would not have known the real reasons why Israel was defeated and scattered among them. They would have thought it was because Israel's God was too weak to defend them, and beneath their own gods.

**36:22** God would act for the sake of His holy name. That is, He would bring Israel back to the land and make them a holy people in a restored land (vs 24-35), though they did not in any way deserve God's favor. Compare God's way with believers described in Eph 1:3-14 which results in praise of His glorious grace. Observe here in Ezekiel that God's reputation is bound up with His people. By observing them others will be influenced in their views of God.

**36:23** In His dealings with Israel God would show His true holy character to the nations of the world. Compare Lev 20:7; Matt 6:9.

**36:24** 34:13; Isa 43:5-6; Jer 23:3.

**36:25-27** This speaks of a complete change in the people similar to that described in Jer 31:31-34 and Isa 1:25; 4:3-4. God promises to give this fallen people exactly what they needed – cleansing, a new heart, His own spirit and an inner strength to obey His word. All these He will give now also to the repenting sinner. Compare Ps 51:7-12.

**36:25** "Sprinkle"— Lev 14:51; Num 19:18.

**36:26** 11:19; 18:31. God would do what the people would not (and could not) do by themselves.

**36:27** Heb 8:10.

**36:29** 37:23; Heb 9:14; 10:22.

**36:31** This is certain to happen when God grants true repentance to sinful men – 6:9; 16:63; 20:43; Ps 51:3-5; Luke 18:13.

**36:36** This will be done in such a way that the nations will know it is God's work, not Israel's.

**36:37** God would once more hear His people (compare 14:3; 20:3,31), and what He would do would be in answer to their prayer.

**37** The hand of the LORD was on me, and carried me away in the Spirit of the LORD, and set me down in the middle of the valley. It was full of bones, <sup>2</sup>and he caused me to go all around among them, and I saw that there were very many in the open valley, and that they were very dry. <sup>3</sup>And he said to me, “Son of man, can these bones live?” And I answered, “O Lord God, you know”.

<sup>4</sup>Again he said to me, “Prophecy to these bones, and say to them, O dry bones, hear the word of the LORD. <sup>5</sup>Thus says the Lord God to these bones: See, I will cause breath to enter into you, and you will live. <sup>6</sup>And I will put sinews on you, and will bring flesh on you, and cover you with skin, and put breath in you, and you will live; and you will know that I am the LORD”.

<sup>7</sup>So I prophesied as I was commanded. And as I prophesied, there was a noise, and then a shaking, and the bones came together, bone to its bone. <sup>8</sup>And when I looked I saw the sinews and the flesh coming on them, and the skin covering them, but there was no breath in them.

<sup>9</sup>Then he said to me, “Prophecy to the breath, prophecy, son of man, and say to the breath, Thus says the Lord God: Come from the four winds, O breath, and breathe

on these slain, that they may live”. <sup>10</sup>So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army.

<sup>11</sup>Then he said to me, “Son of man, these bones are the whole house of Israel. See, they are saying, ‘Our bones are dried up, and our hope is lost. We ourselves are cut off.’ <sup>12</sup>Therefore prophecy and say to them, Thus says the Lord God: See, O my people, I will open your graves, and cause you to come up from your graves, and I bring you into the land of Israel. <sup>13</sup>And you will know that I am the LORD, when I have opened your graves, O my people, and brought you up from your graves. <sup>14</sup>And I will put my Spirit in you, and you will live, and I will place you in your own land. Then you will know that I, the LORD, have spoken it, and have done it, says the LORD”.

<sup>15</sup>The word of the LORD came again to me, saying, <sup>16</sup>“Moreover, son of man, take a stick and write on it, ‘For Judah and for his associates among the children of Israel.’ Then take another stick and write on it, ‘For Joseph, the stick of Ephraim, and for all his associates among the house of Israel.’ <sup>17</sup>And join them to each other as one stick; and they will become one in your hand.

**37:1** 1:3; 8:3; 11:1,24 – indicates a vision.

“Carried me away” – may indicate that the valley of the bones was somewhere other than the place of his exile. Perhaps it signifies all the nations of 36:24; and 37:20.

“Bones” – v 11 reveals what these bones symbolize. This chapter is a very important prophecy of the restoration of the nation Israel and their permanent blessing under the rule of God.

**37:2** “Very dry” – suggests a very long time out of the land and in a hopeless condition.

**37:3** Sometimes God asks us questions we cannot answer to provoke us to think, and to prepare us to participate in His work.

**37:4** Is there any use in preaching to dead bones? Yes, if God tells us to do it. Is there any use in preaching to those who are dead in trespasses and sins? Yes, it is a part of God’s work in raising them to life.

**37:5-6** The bones were all separate from one another (v 2). This indicates that at the beginning of the time of the visions fulfillment, Israel would not be one nation, not a united kingdom.

**37:5** “Breath” – or “wind” or “spirit”.

**37:7-8** Does this possibly suggest that Israel will become a united people, a nation, before the Spirit

of God gives them new life?

**37:9** The Hebrew word translated “breath” also means wind and spirit. Here it is a symbol of God’s Spirit (v 14).

**37:10** “An exceedingly great army” – surely indicates a greater number than the number of Jews who returned from Babylon in the 5th century BC (Ezra 2:64).

**37:11** “Cut off” – the KJV adds the words “for our parts”, but there is no Hebrew word for parts here.

**37:12** “Graves” – the places among the nations of the world where their hopes, their national life was buried. God is speaking of the resurrection of a nation, not of the literal dead. Verse 14 makes this clear.

**37:14** 36:27. The work of God’s Spirit would be needed in the formation of Israel as a nation again. When it takes place the people of Israel would know that God has done it in fulfillment of His Word.

**37:15-23** The people had been divided into two kingdoms since the days of Rehoboam and Jeroboam in 930 BC. This passage foretells the reuniting of all the Jews as one nation, as they had been in the days of David and Solomon. And they will be delivered from all the sins that caused God to scatter them throughout the world.



<sup>18</sup>“And when the children of your people speak to you, saying, ‘Will you not tell us what you *mean* by these?’ <sup>19</sup>Say to them, Thus says the Lord God: See, I will take the stick of Joseph, which *is* in the hand of Ephraim, and his associates *among* the tribes of Israel, and will put them with him, with the stick of Judah, and make them one stick, and they will become one in my hand. <sup>20</sup>And the sticks which you write on will be in your hand before their eyes. <sup>21</sup>And say to them, Thus says the Lord God: See, I will take the children of Israel from among the nations where they have gone, and will gather them on every side, and bring them into their own land. <sup>22</sup>And I will make them one nation in the land on the mountains of Israel. And one king will be king for all of them, and they will no longer be two nations, nor will they ever again be divided into two kingdoms. <sup>23</sup>Nor will they any longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will save them from all the dwelling places where they have sinned, and will

cleanses them. So they will be my people, and I will be their God.

<sup>24</sup>“And my servant David *will be* king over them, and they will all have one shepherd. They will also walk in my judgments, and observe my statutes, and do them. <sup>25</sup>And they will live in the land that I have given to Jacob my servant, where your fathers lived; and they will live in it, they and their children, and their children’s children forever; and my servant David *will be* their prince forever. <sup>26</sup>Moreover I will make a covenant of peace with them. It will be an everlasting covenant with them, and I will place them, and multiply them, and will establish my sanctuary in their midst forever. <sup>27</sup>And my tabernacle will be with them. Yes, I will be their God, and they will be my people. <sup>28</sup>And the nations will know that I, the LORD, sanctify Israel, when my sanctuary is in their midst forever”.

**38** And the word of the LORD came to me, saying, <sup>2</sup>“Son of man, set your face against Gog of the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him, <sup>3</sup>and say, Thus says

**37:24-28** The same people are in view here – the Jews who had divided into two kingdoms, had been later scattered in the world, and had become like dead, dry bones.

**37:24** 34:23; 44:3; 45:22; Hos 3:5.

**37:25** “*Land that I have given to Jacob*” – the emphasis here is on the literal land of Israel with the literal descendants of Jacob living in it. It is difficult to see how this verse can in any way refer to the Church of the New Testament.

“*Forever*” – this word is used four times in vs 25-28. This was not fulfilled when the Jews returned to the land of Israel after the Babylonian captivity. They were again uprooted and scattered by the Romans in 70 AD. Verses 25-28 speak of a time when they will be permanently settled in their land never again to be uprooted (see Amos 9:15).

**37:26** “*Covenant*” – 34:25.

“*Sanctuary*” – there is much about the sanctuary in chapters 40–48.

**37:27** “*My tabernacle*” – or “my dwelling place” – note at Ex 25:8.

**38:1** Ezek 38; 39 deal with one subject – an invasion of Israel by powerful northern nations. The invasion takes place “after many days”, after the regathering of Israel to their land (38:8). Presumably this is after the regathering described in chapter 37. It is not easy to determine exactly what nations are meant here or the time of the

invasion. The author of these notes can only suggest possibilities.

**38:2** “*Gog*” – evidently is a leader of this alliance of nations. In Rev 20:8 this name together with Magog seems to refer to rebellious nations throughout the world, but here this does not seem to be so.

“*Magog*” – here refers to the land of which Gog is the leader. In Gen 10:2 Magog is linked with Meshech and Tubal. All these peoples were descendants of Japheth and settled to the far north of the land of Canaan. Nearly 2000 years ago Josephus identified Magog with the Scythians, a barbarous people who lived north of the Black Sea in areas close to present-day Russia.

“*Prince of Rosh*” – the KJV has “chief prince” (also v 3). The Hebrew word “rosh” may mean “head” or “chief”, or it may indicate a place. Many scholars hold that the most natural meaning of the Hebrew phrase here is “Prince of Rosh”. This would mean that Rosh is a land or people (not mentioned by name anywhere else in the Bible). Its similarity in sound to Russia is obvious. There is no absolute proof that Russia is meant, but it seems very likely.

“*Meshech and Tubal*” – Gen 10:2. These were tribes which lived at one time in the eastern part of what is present-day Turkey but which may have moved northward beyond the Black Sea.

the Lord God: See, I *am* against you, O Gog, the prince of Rosh, Meshech and Tubal, <sup>4</sup>and I will turn you around, and put hooks into your jaws, and I will bring you out with all your army, horses and horsemen, all of them clothed in all sorts of *armour*, a great horde *with* large shields and small shields, all of them handling swords, <sup>5</sup>together with Persia, Ethiopia, and Libya, all of them with shield and helmet, <sup>6</sup>Gomer, and all its troops, the house of Togarmah from the far north, and all its troops, *and* many people with you.

<sup>7</sup>“Be prepared, and get yourself ready, you, and all the horde assembled around you, and be a guard for them. <sup>8</sup>After many days you will be mustered. In the latter years you will come into the land restored from the sword, gathered out of many peoples, against the mountains of Israel, which had long been desolate, but *its* people will have been brought out of the nations, and will be living in safety, all of them. <sup>9</sup>You will go up and come like a storm. You will be like a cloud covering the land, you, and all your troops, and many people with you.

**38:3** “*Against you*”– their behavior is against God and His people, so He is against them. He is opposed to their character and their purposes. **38:4** “*Hooks*”– v 16; 39:2. This shows God’s absolute sovereignty over these nations. Compare Dan 4:35.

**38:5** Persia is present-day Iran. In the Bible two lands of Cush are mentioned – an ancient land in the area of present-day Iraq, and the land usually identified with Ethiopia (or, more accurately, with parts of Sudan and parts of Ethiopia). There were also, it seems, two Puts – one present-day Libya, the other near the ancient Asian Cush.

**38:6** “*Gomer*”– Gen 10:3. A people who lived north of the Black Sea.

“*House of Togarmah*”– usually identified with present-day Armenia.

“*Far north*”– 38:15; 39:2. This means far north of Israel. In Ezekiel’s day, if God had wanted to indicate an alliance of peoples headed up by Russia, using the names of peoples known in that day, how better could He have done so?

**38:7** Addressed to Gog, the leader of this large alliance of peoples.

**38:8** “*After many days*”– how far off the event may be is not clear. Up till now there has never been an invasion of Israel by the peoples of verses 3,5 and 6. It will take place either toward the end of this age or at the end of the millennium (Rev 20:8). The author of these notes believes that a time toward the end of this age is indicated. See 39:12-13.

**38:10** “*Mind*”– the thoughts that come into Gog’s

<sup>10</sup>“Thus says the Lord God: It will happen on that day *that* thoughts will come into your mind, and you will devise an evil scheme, <sup>11</sup>and you will say, ‘I will go up to a land of unwalled villages. I will go to those who are at rest, who are living in safety, all of them living *in towns* without walls, and having neither bars nor gates.’ <sup>12</sup>*You will go* to take plunder and to take booty, to stretch out your hand against the desolate places *which will then be* inhabited, and against the people gathered out of the nations, who will have cattle and goods, who will be living in the center of the land. <sup>13</sup>Sheba, and Dedan, and the merchants of Tarshish, with all its young lions, will say to you, ‘Have you come to take plunder? Have you gathered your horde to take booty, to carry away silver and gold, to take away cattle and goods, to take great booty?’

<sup>14</sup>“Therefore, son of man, prophesy and say to Gog, Thus says the Lord God: On that day, when my people Israel are living in safety, will you not know *it*? <sup>15</sup>And you will come from your place out of the far

mind will be the “hooks” God uses to draw him into Israel (v 4). Compare Prov 21:1.

**38:11** This verse, with verses 8 and 14, indicates more of a time of safety and peace than Israel has enjoyed for most of its existence in the twentieth century.

**38:12-13** Israel is not a rich country, and there is not much there that would attract the greed of great nations. The richest resources in Israel are in the Dead Sea which contains potential great wealth in minerals and salts. Of course Israel is at present a strategic land in the area of the world that contains so much of the world’s oil reserves. Perhaps the plunder mentioned in these verses uses the language of Ezekiel’s day to symbolize a different kind of benefit to be gained by seizing Israel.

**38:12** “*Center of the land*”– or it could be translated “middle of the earth”.

**38:13** Gog will not come into Israel with no one to question him. Sheba and Dedan were both in the Arabian peninsula.

“*Tarshish*”– a place probably located on the southern coast of Spain. It was the most western place mentioned in the Bible.

“*All its young lions*”– could possibly signify other nations allied with Tarshish. Together they may indicate western nations in general, although there is no proof in the context for this suggestion.

**38:14** “*Know it*”– Gog will think he sees a good chance to conquer Israel.

north, you, and many people with you, all of them riding on horses, a great horde, and a mighty army. <sup>16</sup>And you will come up against my people Israel, like a cloud covering the land. It will happen in the latter days. And I will bring you against my land so that the nations may know me, when I reveal myself as holy through you, O Gog, before their eyes.

<sup>17</sup>“Thus says the Lord God: You *are* the one whom I spoke about in former days through my servants the prophets of Israel. They prophesied for years during that time that I would bring you against them.

<sup>18</sup>“And it will come about at that time, when Gog comes against the land of Israel, says the Lord God, *that* my fury will come up into my face. <sup>19</sup>For I have spoken in my jealousy *and* in the fire of my wrath: Surely on that day there will be a great shaking in the land of Israel, <sup>20</sup>so that the fish of the sea and the birds of the sky and the beasts of the field and all creeping things that creep on the earth, and all the men who *are* on the surface of the earth, will tremble at my presence, and the mountains will be thrown down, and the cliffs will fall, and every wall will fall to the ground. <sup>21</sup>And I will call for a sword against him throughout all my mountains, says the Lord God. Every man’s sword will be against his brother. <sup>22</sup>And I will execute judgment against him with the plague and with blood, and I will pour down a flooding rain on him and on his troops and on the many people who *are* with him, a flooding rain, and great hailstones, fire,

and sulfur. <sup>23</sup>Thus I will exalt myself, and show myself holy, and I will be known in the eyes of many nations, and they will know that I *am* the LORD.

**39** “Therefore, son of man, prophesy against Gog, and say, Thus says the Lord God: See, I *am* against you, O Gog, the prince of Rosh, Meshech and Tubal, <sup>2</sup>and I will turn you around, and lead you along, and cause you to come up from the far north, and will bring you onto the mountains of Israel. <sup>3</sup>And I will strike your bow out of your left hand, and will cause your arrows to fall from your right hand. <sup>4</sup>You will fall on the mountains of Israel, you, and all your troops, and the people who *are* with you. I will give you to the birds of prey of every sort, and *to* the beasts of the field to be devoured. <sup>5</sup>You will fall on the open field; for I have spoken *it*, says the Lord God. <sup>6</sup>And I will send a fire on Magog, and among those who live in safety in the coastlands; and they will know that I *am* the LORD.

<sup>7</sup>“So I will make my holy name known in the midst of my people Israel, and I will not *let them* profane my holy name any more; and the nations will know that I *am* the LORD, the Holy One in Israel. <sup>8</sup>See, it is coming, and it will be done, says the Lord God; *this is* the day of which I have spoken. <sup>9</sup>And those who live in the cities of Israel will go out, and set the weapons on fire and burn them, both the small shields and the large shields, the bows and the arrows, and the lances and the spears, and they will be burning them in the

**38:16** Observe again that it is God Who brings Gog into Israel.

**38:17** Gog is not mentioned by name in any of the prophets in the Bible up to Ezekiel’s day. Perhaps he is symbolized by some other person (such as the “Assyrian”, or the “king of the north”), but there is no certainty about it. Or this verse may possibly refer to prophecies not recorded in the Bible but which Ezekiel knew about.

**38:18** “*My fury*”— notes at Num 25:3; Ps 90:7-11.

**38:19-23** The destruction of the armies of Gog will be partly by God’s supernatural intervention and partly by sword and bloodshed (vs 21,22). Summoning a sword probably indicates bringing opposing armies. Compare Isa 34:5-6; Jer 9:16; 12:12; 25:29.

**38:23** Here is one of God’s good purposes in that terrible destruction. See 39:7.

**39:1-2** 38:1-9.

**39:1** “*Prince of Rosh*”— or “chief prince”.

**39:3** If these chapters foretell an event at the end of this age why speak of bows and arrows? or swords and shields (38:4)? or lances and spears (39:9)? Guns and tanks and bombs and planes had not yet been invented and the Hebrew language had no words for them. But the weapons mentioned in these chapters may signify the more destructive weapons that nations have today. The prophets had only the language of their day to speak of things far in the future.

**39:4** Verses 17-20. Compare Rev 19:17-18,21.

**39:6** This speaks of the land of Gog. Sending fire suggests some terrible destructive force. God may, of course, use other nations to send the fire on Magog.

**39:8** “*Day*”— possibly a reference to the general time called “the day of the LORD”. Notes at Joel 1:15.

fire for seven years, <sup>10</sup>so that they will not take wood from the field, or cut down *any* from the forests; for they will be burning the weapons in the fire. And they will plunder those who plundered them, and loot those who looted them, says the Lord God.

<sup>11</sup>“And it will happen in that day, *that* I will give to Gog a burial place there in Israel, the valley of travelers east of the Sea; and it will block the way of travelers. And there they will bury Gog and all his hordes, and they will call *it* The Valley of Hamon-Gog.

<sup>12</sup>“And the house of Israel will be burying them for seven months, to cleanse the land. <sup>13</sup>Yes, all the people of the land will be burying *them*; and it will mean fame for them *on* the day that I am glorified, says the Lord God.

<sup>14</sup>“And they will set apart men continually employed to go throughout the land to bury those who had been coming through, who remain on the surface of the ground, to cleanse it. At the end of seven months they will make a search. <sup>15</sup>And as those going throughout the land go along, *if anyone* sees the bone of a man, he will put up a sign beside it, until those doing the burying have buried it in The Valley of Hamon-Gog. <sup>16</sup>And the name of the city *will* also *be* Hamonah. Thus they will cleanse the land.

<sup>17</sup>“And, son of man, thus says the Lord God: Speak to every feathered bird, and to every beast of the field: ‘Assemble and come. Gather together from every side to my sacrifice, which I sacrifice for you, a great sacrifice on the mountains of Israel, that you may eat meat and drink blood. <sup>18</sup>You will eat the flesh of the mighty, and drink the

blood of the princes of the earth, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. <sup>19</sup>And in the sacrifice I sacrifice for you, you will eat fat until you are full, and drink blood until you are drunk. <sup>20</sup>Thus you will be filled at my table with horses and chariots, with mighty men, and with all the warriors, says the Lord God.’

<sup>21</sup>“And I will set my glory among the nations, and all the nations will see my judgment that I execute, and my hand that I lay on them. <sup>22</sup>So the house of Israel will know from that day on that I *am* the LORD their God. <sup>23</sup>And the nations will know that the house of Israel went into captivity for their iniquity, because they were unfaithful to me. Therefore I hid my face from them and handed them over to their enemies, so that they all fell by the sword. <sup>24</sup>I acted toward them in accordance with their uncleanness and their transgressions, and hid my face from them.

<sup>25</sup>“Therefore thus says the Lord God: So I will bring Jacob back from captivity, and have mercy on the whole house of Israel, and will be jealous for my holy name, <sup>26</sup>after they have borne their shame, and all their unfaithfulness in which they were unfaithful to me, when they were living in safety in their land, and no one was making *them* afraid. <sup>27</sup>When I bring them back from the peoples, and gather them out of the lands of their enemies, and show myself holy among them in the sight of many nations, <sup>28</sup>then they will know that I *am* the LORD their God, who caused them to be led away into captivity among the nations, but have gathered them to their own land, and have left none of them there any longer. <sup>29</sup>And I

**39:9** “*For seven years*”— indicates an immense amount of arms left by the destroyed armies.

**39:11** “*Sea*”— the Dead Sea. Hamon-Gog means “multitude of Gog”.

**39:12** “*Cleanse the land*”— dead bodies were considered defiling (Lev 5:2; 21:1,11; Num 5:2; 6:6; 19:16; 31:19).

**39:13** “*Glorified*”— 38:23; 39:21. God will be glorified in revealing His holiness in the destruction of evil and in rescuing His people from their enemies. These two verses seem clearly to point to a time before the new heavens and new earth, before the resurrection of the unsaved dead and eternal judgment (Rev 20:5,14,15; 21:1).

**39:16** “*Hamonah*”— this means “horde”.

**39:17-19** The destruction of these godless armies will be like a feast God provides for the animal creation.

**39:21** Verse 13; 38:23.

**39:22** This deliverance from their enemies will have a permanent effect on Israel.

**39:24** Jer 2:17,19; 4:18; Ezek 7:22.

**39:25** Isa 11:12; 37:12,21; 38:8.

“*Bring Jacob back from captivity*”— or “restore the well-being of Jacob”. See note at Ps 14:7.

**39:26** “*Shame*”— 6:9; 20:43; 36:31.

**39:27** 36:23. God has determined to show the nations of the world an aspect of His character they are very prone to forget – His holiness. One instrument He will use to do this is the nation Israel.

**39:28** “*Have left none of them there any longer*”— at present there are far more Jews living outside Israel in other countries than those living in Israel, and this has been true for a great many centuries, so this prophecy has not yet been completely fulfilled.

will not hide my face any more from them; for I will have poured out my Spirit on the house of Israel, says the Lord God”.

**40** In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth *day* of the month, in the fourteenth year after the city had been destroyed, on that very day the hand of the LORD was on me, and took me there. <sup>2</sup>In the visions of God he took me to the land of Israel, and set me down on a very high mountain. On it, to the south, there was what appeared to be the structure of a city. <sup>3</sup>And he took me there, and *I* saw a man whose appearance was like the appearance of bronze, with a cord of flax and a measuring rod in his hand; and he stood at the gate. <sup>4</sup>And the man said to me, “Son of man, see with your eyes and

hear with your ears and set your mind on all that I am going to show you. You *have been* brought here for the purpose of my showing *them* to you. Declare all that you see to the house of Israel”.

<sup>5</sup>And *I* saw a wall all around on the outside of the temple, and in the man’s hand a measuring rod of six *long* cubits, *each* a cubit and a handbreadth. So he measured the width of the wall, one rod; and the height, one rod.

<sup>6</sup>Then he came to the gate which faced east, and went up its steps, and measured the threshold of the gate, *which* was one rod wide; and the other threshold *of the gate*, *which* was one rod wide. <sup>7</sup>And *each* alcove was one rod long, and one rod wide, and *there* was a *space* of five cubits between the alcoves. And the threshold of the gate

**39:29** “Face”— v 24.

“Spirit”— 36:26-27; 37:14.

**40:1** Chapters 40-48 form a unit. All the material in them came in one vision in the year 573 BC. Some of the people of Judah had been in exile for 25 years. The temple at Jerusalem had been destroyed for 13 years. Now in vision Ezekiel sees a new temple. These chapters have perplexed commentators, both Jewish and Christian, all through the centuries, and they have set forth various interpretations to explain them.

(a) Some scholars have taught that these chapters are altogether symbolic of the Church of the New Testament and give only spiritual lessons.

(b) Some have taught that these chapters describe how the temple and city were to be built by Israel when they were restored to their land, but that they never actually did it.

(c) Some have taught that these chapters speak of the future reign of Christ on earth and speak of a temple and city to be built after He returns and sets up His kingdom.

(d) Some have taught that these chapters speak of the future kingdom of God, after the return of Christ, using expressions of worship, etc. familiar then to the Jews, which will be fulfilled in ways impossible for us to state at present.

Each of these interpretations has its difficulties when the details of the prophecy are examined. It is the opinion of the author of these notes that these chapters describe something that will literally take place in the future. But we should remember that a “literal” fulfillment does not exclude spiritual meanings. Compare the description of the tabernacle in Exodus chapters 25–30. A literal tabernacle was built, but in all its parts it spoke of Christ and spiritual matters. We should not think it impossible that there will be

something similar in the coming reign of Christ over the earth.

“Hand of the LORD”— 1:3; 3:14,22; 8:1; 33:22; 37:1.

“Took me there”— 3:14; 8:3; 11:24.

**40:2** “Visions”— 1:1; 8:3. Note on vision at Gen 15:1.

“Very high mountain”— Mount Zion in Jerusalem (17:22; Isa 2:2; Micah 4:1; Zech 14:10). Zion is not a high mountain in the physical sense. But it is extremely high in regard to God’s dealings with the earth. And in the future its physical altitude may be much greater than it is now.

**40:3** “Bronze”— may possibly indicate that the word “man” is not to be taken literally. Angels in the Bible sometimes appeared in the form of men (Gen 19:1). A cord was used for long measurements, a rod for short measurements.

**40:4** “Declare”— these closing chapters of Ezekiel were a special message for the Jews. The nation was shattered and scattered, the temple and the city were in ruins, the land was rapidly becoming a waste. These chapters speak of a complete restoration of people, land, city, and temple.

**40:5-7** Quite a bit of these chapters is taken up with measurements of walls, gateways, courts, buildings, etc. At present we cannot see any spiritual significance in this (which is not to say that it has none). It may have been much more meaningful to the Jews of that day than to us. It is difficult to keep from thinking that these measurements were given to indicate something physically real and solid.

**40:5** “Wall”— walls are built to keep out those who should not come in.

“Cubit”— slightly less than one half meter.

“Handbreadth”— about ten centimeters.

by the portico of the gate *facing* inward was one rod.

<sup>8</sup>He also measured the portico of the gate *facing* inward, one rod. <sup>9</sup>Then he measured the portico of the gate, eight cubits; and its posts, two cubits. And the portico of the gate *faced* inward.

<sup>10</sup>And *there were* three alcoves of the gate *facing* east on one side and three on the other side. The three *were* of one size, and the posts were the same size on this side and on the other side. <sup>11</sup>And he measured the width of the entrance of the gate, ten cubits; *and* the length of the gate, thirteen cubits. <sup>12</sup>And the space in front of the alcoves *on one side* was one cubit, and the space on the *other side* was one cubit; and the alcoves *were* six cubits on this side, and six cubits on that side. <sup>13</sup>He then measured the gate from the roof of *one* alcove to the roof of another. The width from door to door was twenty-five cubits. <sup>14</sup>He also measured the pillars, sixty cubits to the pillar of the courtyard around the gate. <sup>15</sup>And *it was* fifty cubits from the front of the entrance gate to the front of the portico of the inner gate. <sup>16</sup>And *there were* narrow windows in the alcoves, and all around inside the gate to their posts, and also in the archways; and there were windows all around inside; and *there were figures of* palm trees on *each* post.

<sup>17</sup>Then he brought me into the outer court, and *I saw* that rooms *were there*, and pavement made all around for the courtyard. Thirty rooms *were* along the pavement. <sup>18</sup>And the pavement was by the side of the gates, corresponding to the length of the gates. *This was* the lower pavement. <sup>19</sup>Then he measured the width from the front of the lower gate to the front of the outside of the inner courtyard, a hundred cubits toward the east and the north.

<sup>20</sup>And he measured the length and the width of the gate of the outer courtyard that faced the north. <sup>21</sup>And its alcoves *were* three *in number* on this side and three on that side, and its posts and its archways had the same measurement as the first gate. Its length was fifty cubits, and the width twenty-five cubits. <sup>22</sup>And their windows,

and their archways, and their palm trees, *had* the same measurement as the gate that faced east. And its ascent was by seven steps; and its archways *were* in front of them. <sup>23</sup>And the gate of the inner court was opposite the gate facing north and *the gate* facing east. And he measured from gate to gate, a hundred cubits.

<sup>24</sup>After that he brought me toward the south, and *I saw* a gate facing south. And he measured its posts and its archways with these same measurements. <sup>25</sup>And *there were* windows in it and in its archways all around, like those windows. The length was fifty cubits, and the width twenty-five cubits. <sup>26</sup>And *there were* seven steps going up to it, and its archways *were* in front of them: and it had *the figures of* palm trees, one on this side, and another on that side, on its posts. <sup>27</sup>And *there was* a gate in the inner court facing south. And he measured from *this* gate to the gate facing south, a hundred cubits.

<sup>28</sup>And he brought me to the inner courtyard at the south gate; and he measured the south gate, with these same measurements, <sup>29</sup>and its alcoves, and its posts, and its arches, with these same measurements. And *there were* windows in it and in its archways all around. *It was* fifty cubits long, and twenty-five cubits wide. <sup>30</sup>And the archways all around *were* twenty-five cubits long, and five cubits wide. <sup>31</sup>And its archways faced the outer court, and *figures of* palm trees *were* on its posts, and its ascent had eight steps.

<sup>32</sup>And he brought me into the inner courtyard facing east, and measured the gate with these same measurements. <sup>33</sup>And its alcoves, and its posts, and its archways, *had* these *same* measurements. And *there were* windows in it and in its archways all around. *It was* fifty cubits long and twenty-five cubits wide. <sup>34</sup>And its arches faced the outer court; and *there were figures of* palm trees on its posts, on this side, and on that side; and its ascent *had* eight steps.

<sup>35</sup>And he brought me to the north gate, and measured *it* with these same measurements, <sup>36</sup>its alcoves, its posts, its archways, and its windows all around. The length was fifty

40:7 "Portico"— the Hebrew word translated portico is obscure in meaning and could mean something like a porch.

40:14 "Pillars"— the meaning of the Hebrew of this verse is uncertain.

40:15 "Cubit"— the common cubit was slightly less than one half meter.

40:17 "Outer court"— inside the outer walls, but outside the temple compound with its altar, etc.

cubits, and the width twenty-five cubits. <sup>37</sup>And its posts faced the outer court, and *there were figures of palm trees* on its posts, on this side, and on that side; and its ascent *had eight steps*.

<sup>38</sup>And its rooms and its entrances *were* by the posts of the gates, where they washed the burnt offering. <sup>39</sup>And in the portico of the gate *there were* two tables on this side, and two tables on that side, for slaughtering the burnt offering and the sin offering and the trespass offering. <sup>40</sup>And on the outer side, as one goes up to the entrance of the north gate, *were* two tables, and on the other side, which *was* at the portico of the gate, *were* two tables. <sup>41</sup>Four tables *were* on this side, and four tables on that side, by the side of the gate, eight tables *in all*, on which they killed *their sacrifices*. <sup>42</sup>And for the burnt offering the four tables *were* of cut stone, a cubit and a half long, and a cubit and a half wide, and a cubit high. On it they also put the instruments for slaughtering the burnt offering and the sacrifice. <sup>43</sup>And inside *were* hooks, a handbreadth wide, fastened all around. And on the tables *was put* the flesh of the offering.

<sup>44</sup>And outside the inner gate *were* the rooms for the singers in the inner court.

One *was* by the north gate *facing* toward the south, one by the east gate facing toward the north. <sup>45</sup>And he said to me, “This room which faces south *is* for the priests who have charge of the temple. <sup>46</sup>And the room which faces north *is* for the priests who have charge of the altar. These *are* the sons of Zadok among the sons of Levi, who approach the LORD to minister to him”.

<sup>47</sup>So he measured the courtyard, a square a hundred cubits long and a hundred cubits wide, and the altar in front of the temple.

<sup>48</sup>And he brought me to the portico of the temple, and measured *each* post of the portico, five cubits on this side, and five cubits on that side; and the width of the gate *was* three cubits on this side, and three cubits on that side. <sup>49</sup>The length of the portico *was* twenty cubits, and the width eleven cubits. And *he brought me* by the steps which went up to it; and *there were* pillars by the posts, one on this side, and another on that side.

**41** Afterwards he brought me to the sanctuary, and measured the doorposts, six cubits wide on one side, and six cubits wide on the other side, *which was* the width of the tabernacle. <sup>2</sup>And the width of the entrance *was* ten cubits, and the side

**40:38-43** Three types of offering are mentioned – burnt, sin and trespass. Peace offerings and grain offerings are included in later references such as 43:27; 45:17; 46:2,12. For the meanings of these offerings see notes on Leviticus chapters 1–7.

The mention of offerings here has puzzled commentators. It points to a time when they will still be offered. If the picture in Ezekiel chapters 40–48 is of the time of the millennium, does this mean that such offerings of animals will be made then? Or should we take these references to offerings as altogether symbolic of Christ’s one offering? If the offerings are altogether symbolic does this mean that all the other details of this vision – temple, city, priests, etc – are altogether symbolic and will never have a physical reality? Or is there a mixture of symbolic and literal language here (as in many other places in the prophets), and should we expect a literal fulfillment in general without all the details being literally fulfilled? Such questions are easy to ask, but perhaps impossible for us to answer in our present state of knowledge.

One thing is certain – if animal sacrifices are to be offered in the millennium they will be memorials pointing to the one sacrifice of the Lord Jesus already made, as the Lord’s Supper is now. They will not be for the purpose of

taking away sin, for Christ by His one offering has taken away the sins of His people forever (Heb 10:5-14). Regarding a future temple and offerings – other prophets seem to foretell that there will be such. See Isa 19:21 (vs 22-25 puts the context in the future); Isa 60:7 (in context); Isa 66:20-23; Jer 33:14-18; Hag 2:6-9; Zech 14:16-21; Mal 3:2-4. See also Matt 24:15; 2 Thess 2:4; Rev 11:1-2.

**40:44-46** 44:15-31. This mention of a group of priests, especially said to be descendants of Zadok (2 Sam 8:17), who are distinguished from other Levites and from the people in general, indicates a time other than this Christian era. Now all believers are priests and may draw near to the Lord to minister to Him (Rom 5:1-2; Heb 10:19-22; 1 Pet 2:5,9).

**40:47** “*The altar*” – 43:13-17.

**40:48** “*Portico*” – the first main compartment of the temple. Compare 1 Kings 6:3.

**41:1** “*Sanctuary*” – the second main compartment of the temple and the largest. Compare 1 Kings 6:3-5,17. It corresponds to the Holy Place in the tabernacle.

“*Cubits*” – a cubit was slightly less than one half meter.

“*Tabernacle*” – or it could be translated “dwelling place” (for God).

walls of the entrance were five cubits on the one side, and five cubits on the other side. And he measured its length, forty cubits; and the width, twenty cubits.

<sup>3</sup>Then he went inside and measured the doorpost, two cubits; and the entrance, six cubits *high*; and the width of the entrance, seven cubits. <sup>4</sup>So he measured its length, twenty cubits; and the breadth, twenty cubits, beyond the sanctuary. And he said to me, “This is the Most Holy Place”.

<sup>5</sup>Afterwards he measured the wall of the temple, six cubits *thick*; and the width of every side room, four cubits, all around the temple on every side. <sup>6</sup>And the side rooms had three stories, one over another, with thirty on each level. And they extended to the wall of the temple which was the wall for the side rooms all around, so that they might be supported, but they were not fastened into the wall of the temple. <sup>7</sup>And all around the side rooms became wider at each successive story, for the structure all around the temple went up by stages. Therefore the width of this temple structure increased going up from the lowest room to the highest through the middle one.

<sup>8</sup>I also saw that the temple had a raised base all around, the foundation for the side rooms. It was a full rod of six large cubits. <sup>9</sup>The thickness of the outside wall of the side rooms, was five cubits; and also the terrace of the side rooms inside the house. <sup>10</sup>And beyond the rooms was an open area twenty cubits wide all around on every side of the temple. <sup>11</sup>And the doors of the side rooms faced the terrace, one door toward the north, and another door toward the south. And the width of the terrace was five cubits all around.

<sup>12</sup>And the building facing the separated area at its western end was seventy cubits wide, and the wall of the building was five cubits thick all around, and its length was ninety cubits.

<sup>13</sup>So he measured the temple, a hundred cubits long, and the separated area, and the building with its walls, a hundred cubits long, <sup>14</sup>and the width of the eastern face of the temple and of the separated area, a

hundred cubits.

<sup>15</sup>And he measured the length of the building opposite the separated area behind it, and its galleries on the one side and on the other side, a hundred cubits, with the inner temple, and the porticoes of the courtyard. <sup>16</sup>Their thresholds and the narrow windows and the galleries all around on their three stories, opposite the threshold, were paneled with wood all around, from the ground up to the windows (the windows being covered) <sup>17</sup>to the space above the door, to the inner house, and outside, and every wall all around, inside and outside, by measure. <sup>18</sup>And it was made with figures of cherubim and palm trees, so that a palm tree was between cherub and cherub. Each cherub had two faces, <sup>19</sup>so that the face of a man was facing the palm tree on the one side, and the face of a young lion faced the palm tree on the other side. They were carved all around the whole temple. <sup>20</sup>From the floor to the space above the door cherubim and palm trees were carved, and on the wall of the temple.

<sup>21</sup>The doorposts of the temple were square, also the one at the front of the sanctuary. The appearance of the one was the same as the appearance of the other. <sup>22</sup>The wooden altar was three cubits high, and its length two cubits; and its corners, and its length, and its walls, were of wood. And he said to me, “This is the table that is before the LORD”.

<sup>23</sup>And the temple and the sanctuary had double doors. <sup>24</sup>The doors each had two leaves, two folding leaves; two leaves for one door, and two leaves for the other. <sup>25</sup>And on them, on the doors of the temple, were carved cherubim and palm trees, like the ones carved on the walls; and there was a wooden projection over the front of the outside portico. <sup>26</sup>And on the sides of the portico there were narrow windows and palm trees, on one side and on the other side, and on the side rooms of the house, and on the wooden projection.

**42** Then he brought me out into the outer courtyard, the way facing north; and he brought me into the room that was opposite the separated area, and which was

**41:3** “*Inside*”— the Most Holy Place. The angel could enter there, but not Ezekiel. Among men only the high priest could enter that place, and only once a year – Lev 16; Heb 9:7.

**41:18** “*Cherubim*”— note at Gen 3:24; Ex 25:18-20.

Compare 1 Kings 6:29-35.

“*Two faces*”— compare 10:14.

**41:22** “*The altar*”— a table probably for the bread that was to be kept in the Holy Place (Ex 25:30; 1 Kings 6:20).



in front of the building facing north. <sup>2</sup>Facing the length, *which was* a hundred cubits, and the width *which was* fifty cubits, *was* the north door. <sup>3</sup>Opposite the inner court of twenty *cubits*, and opposite the pavement of the outer court, *was* gallery facing gallery in three *stories*. <sup>4</sup>And in front of the rooms on the inner side *was* a walkway ten cubits wide, one cubit away; and their doors faced north. <sup>5</sup>Now the upper rooms *were* shorter, for the galleries took more space from them than the lower and middle ones of the building. <sup>6</sup>For they *were* in three *stories*, and did not have pillars like the pillars of the courts, therefore *the building* was narrower *at the top* than at the lower and middle *levels* from the ground up. <sup>7</sup>And the length of the outside wall that *was* opposite the rooms facing the outer courtyard at the front of the rooms was fifty cubits. <sup>8</sup>For the length of the rooms that *were* in the outer courtyard *was* fifty cubits, but, see, *that* facing the temple *was* a hundred cubits. <sup>9</sup>And the eastern entrance *was* at these rooms, as one goes into them from the outer court.

<sup>10</sup>*There were* rooms in the thickness of the wall of the courtyard facing east, opposite the separated area, and opposite the building, <sup>11</sup>with a walkway in front of them. In appearance *they were* like the rooms which faced north, as long as those, *and* as wide as those; and all their exits were like their designs, and like their doors. <sup>12</sup>And corresponding to the doors of the rooms facing south *was* a door at the head of the walkway, the walkway directly in front of the wall to the east, as one goes into them.

<sup>13</sup>Then he said to me, “The north rooms *and* the south rooms, which *are* in front of the separated area, *are* holy rooms, where the priests who approach the LORD will eat the most holy things. There they will put the most holy things, and the grain offering, and the sin offering, and the trespass

offering; for the place *is* holy. <sup>14</sup>When the priests enter it, they will not go out of the holy *place* into the outer courtyard, but put there the garments in which they minister, for they *are* holy. And they will put on other garments, and approach *the places* which *are* for the people”.

<sup>15</sup>Now when he had finished measuring the inner temple, he brought me out to the gate which faced toward the east, and measured it all around. <sup>16</sup>He measured the east side with the measuring rod, five hundred rods, all around with the measuring rod. <sup>17</sup>He measured all around the north side with the measuring rod, five hundred rods. <sup>18</sup>He measured the south side with the measuring rod, five hundred rods. <sup>19</sup>He came around to the west side, *and* measured five hundred rods with the measuring rod. <sup>20</sup>He measured it on the four sides. It had a wall all around, five hundred *rods* long, and five hundred wide, to separate the holy from the common.

**43** Afterward he brought me to the gate, the gate facing toward the east, <sup>2</sup>and I saw the glory of the God of Israel coming from the direction of the east; and his voice *was* like the sound of many waters, and the earth shone with his glory. <sup>3</sup>And *it was* like the appearance of the vision which I had seen *before*, like the vision that I saw when I came for the destruction of the city; and the visions *were* like the vision that I saw by the Kebar River; and I went down on my face. <sup>4</sup>And the glory of the LORD came into the temple by the gate facing toward the east. <sup>5</sup>Then the Spirit lifted me up, and took me into the inner court, and *I saw* the glory of the LORD fill the temple.

<sup>6</sup>And I heard *him* speaking to me from the temple; and the man stood beside me. <sup>7</sup>And he said to me, “Son of man, *this is* the place of my throne, and the place of the soles of my feet, where I will dwell among the children

**42:13-14** Notice again the emphasis on a special priesthood distinguished from the rest of the people. They have special rooms, special food, special clothing. It is not easy to see how this could be spiritually fulfilled either in the Church of this New Testament age, or in the eternal ages when God will dwell in the midst of believers.

**43:1-5** This remarkable passage reveals the return of the glory which departed earlier. See 11:22-23. Because of the sin of His people God left His temple and His land. Here He is seen

returning. Observe that the coming of this glory in the vision is after the people are in the land, after the temple is built.

**43:3** See chapters 9—10.

**43:5** Compare Ex 40:34-35; 1 Kings 8:11.

**43:6** “*Him*”— God Himself, as is clear from the next verse.

**43:7** “*This is the place of my throne*”— compare Jer 3:17; 17:12. In the old temple God was said to be enthroned over the ark (1 Sam 4:4; 2 Sam 6:2; Ps 80:1; 99:1).

“*Where I will dwell*”— note at Ex 25:8.

of Israel forever. The house of Israel will no longer defile my holy name, *neither* they, nor their kings, by their prostitution or by the corpses of their kings on their high places. <sup>8</sup>When they placed their threshold by my threshold, and their post by my post, with a wall between me and them, they defiled my holy name by their abominations which they committed. Therefore I consumed them in mine anger. <sup>9</sup>Now let them put away their prostitution, and the corpses of their kings, far from me, and I will dwell among them forever.

<sup>10</sup>“Son of man, describe the temple to the house of Israel, that they may be ashamed of their evil deeds; and let them take the measurements of the pattern. <sup>11</sup>And if they are ashamed of all that they have done, reveal to them the design of the temple, and its arrangement, and its exits, and its entrances, and its complete design, and all its ordinances, and all its forms and all its laws. And write *it down* in their sight, so that they may keep its whole design, and all of its ordinances, and do them.

<sup>12</sup>“This *is* the law of the temple: All its surrounding area on the top of the mountain *will be* most holy. See, this is the law of the temple.

<sup>13</sup>“And these *are* the measurements of the altar in cubits (this cubit *is* to be a cubit and a handbreadth): the base *shall be* a cubit, and the width a cubit, and its rim all around the edge *shall be* a span. And this *shall be* the height of the altar: <sup>14</sup>From the base *on* the ground to the lower ledge *shall be* two

cubits, and the width *one* cubit; and from the smaller ledge to the larger ledge *shall be* four cubits, and the width one cubit. <sup>15</sup>So the altar *shall be* four cubits. And from the altar *rising* upward *shall be* four horns. <sup>16</sup>And the altar hearth *shall be* twelve cubits long, twelve wide, square at its four corners. <sup>17</sup>And the ledge *shall be* fourteen cubits long and fourteen wide at its four corners; and the rim around it *shall be* half a cubit, and its base *shall be* a cubit all around. And its steps shall face east”.

<sup>18</sup>And he said to me, “Son of man, thus says the Lord God: These *are* to be the ordinances of the altar at the time they make it, to offer burnt offerings on it, and to sprinkle blood on it. <sup>19</sup>And you shall give a young bull as a sin offering to the priests, the Levites, who are the descendants of Zadok, who approach me to minister to me, says the Lord God. <sup>20</sup>And you shall take some of its blood, and put *it* on the four horns of *the altar* and on the four corners of the ledge, and all around on the rim. Thus you shall cleanse and make atonement for it. <sup>21</sup>Also you shall take the bull of the sin offering, and he shall burn it in the appointed place of the temple, outside the sanctuary.

<sup>22</sup>“And on the second day you shall offer a male goat without blemish as a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull. <sup>23</sup>When you have finished cleansing *it*, you shall offer a young bull without blemish, and a ram without blemish from the flock. <sup>24</sup>And you shall offer them before the LORD, and the

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“*Children of Israel*”— we believe literal Jews are meant because the history of literal Jews with their idolatry, high places and sins is mentioned. Also in the New Testament the Church is never called “Israel”.

“*Forever*”— v 9; 37:26-28. These chapters speak of a permanent arrangement. This was not fulfilled in any temple the Jews ever had until this day.

“*Prostitution*”— adultery, or unfaithfulness to God in spiritual matters. See notes at 16:15-34; Ex 34:15; Lev 17:7; 2 Chron 21:11; Jer 2:20.

43:8 “*In mine anger*”— 5:11; 18:10-12; 22:1-15.

43:11 This is one main purpose of this revelation – indeed of all revelation from God. God means for it to promote repentance and obedience.

“*If*”— perhaps all these chapters remain unfulfilled to this very day because this “if” has not been fulfilled.

“*That they may keep*”— it would seem from this that there is more in these chapters than

mere symbols. They were being given definite regulations to follow.

43:12 A special area distinguished from other areas was to be most holy.

43:13-17 40:47 – the altar of burnt offerings. See Ex 27:1-8. “A handbreadth” (v 13) here means about 22 centimeters.

43:18-27 Note at 40:38-43. Observe how specific and detailed these instructions are. And they were meant to be followed (v 11). These verses speak of the sprinkling of blood and atonement being made for the altar (see Ex 29:16,37). So the fulfillment of these chapters looks forward to a time when men can defile the altar by their touch – a time, that is, when the people of God would still be in the flesh and have a sinful nature. It cannot, therefore, be speaking of spiritual worship in the ages of eternity.

43:19 Zadok – 40:46.

43:21 Ex 29:14; Lev 4:12,21.

priests will throw salt on them, and offer them up as a burnt offering to the LORD.

<sup>25</sup>“Each day for seven days you shall prepare a goat as a sin offering. They shall also prepare a young bull, and a ram from the flock, without blemish. <sup>26</sup>Seven days they shall make atonement for the altar and purify it; and they shall consecrate themselves. <sup>27</sup>And when these days have expired, on the eighth day and onward, it shall be *that* the priests will make your burnt offerings and your peace offerings on the altar, and I will accept you, says the Lord God”.

**44** Then he brought me back to the outer gate of the sanctuary, which faces east; and it was shut. <sup>2</sup>Then the LORD said to me, “This gate shall be kept shut. It shall not be opened, and no man shall enter through it, because the LORD, the God of Israel, has entered through it; therefore it shall be kept shut. <sup>3</sup>As for the prince: The prince shall sit by it to eat bread before the LORD. He shall enter through the portico of the gate, and shall go out by the same way”.

<sup>4</sup>Then he brought me by way of the north gate to the front of the temple. And I looked and saw that the glory of the LORD filled the house of the LORD, and I prostrated myself.

<sup>5</sup>And the LORD said to me, “Son of man, pay close attention, and see with your eyes, and hear with your ears all that I say to you concerning all the ordinances of the temple of the LORD, and all its laws; and pay close attention to the entrance of the temple, and all the exits of the sanctuary.

<sup>6</sup>“And you shall say to the rebellious

ones, *that is*, to the house of Israel, “Thus says the Lord God: O house of Israel, let all your abominations be enough for you. <sup>7</sup>For you brought foreigners *into my sanctuary*, uncircumcised in heart and uncircumcised in flesh, defiling it, my house, when you offered my food, the fat and the blood, and because of all your abominations, they made my covenant void. <sup>8</sup>And you did not keep charge of my holy things; you put keepers in charge of my sanctuary instead of yourselves. <sup>9</sup>Thus says the Lord God: No foreigner, of all the foreigners among the children of Israel, uncircumcised in heart or uncircumcised in flesh, will enter my sanctuary.

<sup>10</sup>“And *as for* the Levites who went far away from me, when Israel went astray, who strayed from me after their idols, they will bear their guilt. <sup>11</sup>Yet they will be servants in my sanctuary, *having* charge of the gates of the temple, and ministering in the temple. They will slaughter the burnt offering and the sacrifice for the people, and stand before them to minister to them. <sup>12</sup>*But* because they ministered for them in front of their idols, and caused the house of Israel to fall into wickedness, I have lifted up my hand *with an oath* against them, says the Lord God, and they will bear the consequences of their wickedness. <sup>13</sup>And they shall not come near me to serve me as priests, or to approach any of my holy things in the Most Holy Place, but they will bear their shame, and their abominations which they have committed. <sup>14</sup>But I will have them keep charge of the temple, for all its service, and for everything done in it.

**43:27** “*Peace offerings*”—notes at Leviticus chapter 3.

“*Accept you*”—they will show their faith by their obedience to these regulations and so God will accept them. Compare 18:6-9.

**44:1-2** The shut eastern gate would be a constant reminder to the people that the glory of God had entered by it. It should also remind them of God’s promise not to leave again (43:7,9), as He had once done by the east gate of the old temple (10:19; 11:22).

**44:3** “*The prince*”—34:24; 37:25. The prince in these chapters cannot be the Messiah, because he needs to offer sin offerings for himself (45:22). **44:4** 43:5; Ex 40:35; 1 Kings 8:10-11.

**44:5** God was impressing Ezekiel with the importance of the details of His revelation.

**44:6** “*Abominations*”—5:11; 7:20; 11:18,21; 37:23; Jer 16:18.

**44:7** “*Uncircumcised in heart*”—Jer 9:26; Acts 7:51.

Here this means spiritually unprepared and not in covenant relationship with God.

**44:8** If we try to put off on others what God has given us to do we prove ourselves unworthy of His service.

**44:9** This indicates that at the time of the fulfillment of this vision there will be such people living in the midst of Israel. There is a lesson here for our times as well. Those who are not cleansed by the blood of Christ, not in living relationship with God, should have no place in the Church.

**44:10** “*The Levites who went far away from me*”—16:18-21; 22:26; Jer 2:8; 5:31; 8:1-2; 26:7-8; 32:32.

“*Bear*”—let us never forget that sin will bring sad consequences—see 2 Sam 12:10-14. We will not be able to avoid God’s law of sowing and reaping. In the case of the Levites it will mean the shame of being in a lower place than they might have had.

<sup>15</sup>“But the priests, the Levites, the sons of Zadok, who kept charge of my sanctuary when the children of Israel went astray from me, shall approach me to serve me, and shall stand before me to offer to me the fat and the blood, says the Lord God. <sup>16</sup>They shall enter my sanctuary, and approach my table to serve me, and they shall keep my charge.

<sup>17</sup>“And it shall be *like this*: When they enter the gates of the inner court, they shall be clothed with linen garments; and no wool is to come on them, while they minister at the gates of the inner court and inside. <sup>18</sup>They shall have linen turbans on their heads, and linen undergarments on their loins. They shall not dress *themselves* with anything that makes *them* sweat. <sup>19</sup>And when they go to the outer court, to the people in the outer court, they shall take off the garments in which they ministered, and put them in the holy rooms, and put on other garments, and they shall not sanctify the people with their garments.

<sup>20</sup>“Nor shall they shave their heads, or allow their hair to grow long. They shall *keep the hair of their heads* trimmed. <sup>21</sup>Nor shall any priest drink wine when they enter the inner court. <sup>22</sup>Nor shall they take a widow or a divorced woman as a wife, but shall take virgins of the descendants of the house of Israel, or widows of priests. <sup>23</sup>And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

<sup>24</sup>“And in a dispute they shall take *their* stand as judges, *and* judge it in accordance with my judgments. And they shall keep my laws and my statutes in all my assemblies. And they shall keep my Sabbaths holy.

<sup>25</sup>“And they shall not approach any dead person, so defiling themselves; except that they may defile themselves for father, or for mother, or for son, or for daughter, for brother, or for a sister who has had no husband. <sup>26</sup>And after he has been cleansed, they shall count off seven days for him. <sup>27</sup>And on the day that he goes into the sanctuary, to the inner court, to serve in the sanctuary, he shall offer his sin offering, says the Lord God.

<sup>28</sup>“And as for the inheritance they are to have, I *am* their inheritance. And you shall give them no possession in Israel. I *am* their possession. <sup>29</sup>They shall eat the grain offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs. <sup>30</sup>And the best of all the firstfruits of everything, and every offering of every *kind* from all of your offerings, shall belong to the priest. You shall also give to the priest the first part of your dough, so that he may cause the blessing to rest on your house. <sup>31</sup>The priests shall not eat anything that dies of itself, or has been torn *by animals*, whether it is bird or beast.

**45** “Moreover, when you divide the land by lot for inheritance, you shall present a portion to the LORD, a holy district of the land. Its length *shall be* twenty-five thousands cubits, and its width ten thousand. This *will be* holy all around within its boundaries. <sup>2</sup>Of this, for the sanctuary there shall be a *place* five hundred *cubits long* and five hundred *wide*, completely square, with fifty cubits all around for its open space. <sup>3</sup>And in this area you shall measure a length of twenty-five thousand cubits, and a width of ten thousand. The sanctuary *and* the

**44:15-16** Only the descendants of one man, Zadok, remained faithful. They would be rewarded. On Zadok see 2 Sam 8:17; 15:24-29; 20:25. As believers our service in this life will have eternal reward – or lack of it (1 Cor 3:12-14).

**44:17-31** These instructions for the priests are similar to instructions in the law of Moses (Ex 39:27-29; Lev 6:10; 10:9; 15:31; 21:1-5,7; Deut 17:8-9; Lev 23; 21:1-3; Num 18:20,23,24). Observe that the vision speaks of a time when there will still be a distinction between holy and common, clean and unclean (v 23), a time when disputes and death will still be in the world (vs 24,25,31). It cannot, therefore, refer to the redeemed in eternity, when there will be no such things.

**44:28** See Num 18:20,23,24; Deut 10:9; Josh 13:14,33; 18:7.

**45:1** “*Divide...by lot*”– 47:13—48:29. Compare Num 34:1-15; Josh 14:1-5. Here we have a new allotment of the land of Israel, entirely different from the old one recorded in the book of Joshua.

“*Holy district*”– together with the 5,000 cubits width for the city (v 6) the whole area is a perfect square 25,000 cubits on each side (about 12.5 kilometers). If the long cubit is used (a cubit and a span) it would come to about 14 kilometers on each side. (The rod of 40:3,5 was equal to 6 long cubits.)

**45:2** 42:15-20.

**45:3** “*25,000 cubits*”– about 12.5 kilometers.

“*10,000 cubits*”– about 5 kilometers.

Most Holy *Place* will be in it. <sup>4</sup>*It* will be the holy *portion* of the land for the priests, the servants of the sanctuary, who approach to serve the LORD. It will be a place for their houses, and a holy place for the sanctuary. <sup>5</sup>And *an area* twenty-five thousand *cubits* long and ten thousand wide will be for the Levites, the servants of the temple, for a possession of twenty rooms.

<sup>6</sup>“And you shall appoint as the property of the city *an area* five thousand *cubits* wide and twenty-five thousand long, bordering the *portion* for the holy district. It shall be for the whole house of Israel.

<sup>7</sup>“And the prince *will have a portion* on the one side and on the other side of the portion for the holy *district*, and of the property for the city, bordering the portion for the holy *district*, and bordering the property for the city, extending to the west from the west side, and to the east from the east side, *running* lengthwise along one of the *tribal* portions, from the western border to the eastern border. <sup>8</sup>This land will be his possession in Israel; and my princes will no longer oppress my people. And *the rest of* the land they will give to the house of Israel according to their tribes.

<sup>9</sup>“Thus says the Lord God: Let it be enough for you, O princes of Israel! Remove violence and plundering, and administer judgment and justice. Stop dispossessing

my people, says the Lord God. <sup>10</sup>You shall have just balances, and a just ephah, and a just bath. <sup>11</sup>The ephah and the bath shall be of the same measure, so that the bath contains the tenth part of a homer, and the ephah the tenth part of a homer; their measure shall be according to the homer. <sup>12</sup>And the shekel *shall be* twenty *gerahs*: twenty shekels, twenty-five shekels, and fifteen shekels, shall be your mina.

<sup>13</sup>“This *is* the offering that you shall offer: a sixth of an ephah from a homer of wheat, and you shall give a sixth of an ephah from a homer of barley. <sup>14</sup>The rule concerning oil, a bath of oil: *you shall offer* a tenth of a bath from a cor, *which is* a homer of ten baths; for ten baths equal one homer. <sup>15</sup>And *take* one lamb out of a flock of two hundred, from the rich pastures of Israel, as a food offering and as a burnt offering and as peace offerings, to make reconciliation for them, says the Lord God. <sup>16</sup>All the people of the land shall give this offering for the prince in Israel. <sup>17</sup>And it will be the prince’s part *to give* burnt offerings, and grain offerings, and drink offerings, at the feasts, and at the new moon festivals, and on the sabbaths, at all the appointed feasts of the house of Israel. He will provide the sin offering, and the grain offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

**45:4-5** Priests and Levites were to have places to live, not to own (44:28).

**45:6** This city does not contain the temple, but lies next to the temple area. The area allotted for the city contains pasture lands, etc. The city itself is much smaller than this (48:16).

**45:7** The prince is given two portions, one east and one west of the temple and city area.

**45:8** Here the word prince is put in the plural. And they will not behave as former rulers in Israel’s history had behaved (vs 9-12).

**45:10-11** An ephah and a homer were dry measures, and a bath was a liquid measure.

**45:12** A shekel weighed about 11.5 grams. A mina usually was 50 shekels, the one described here was 60 shekels.

**45:13** 45:13-17 The system described is different from that in the law of Moses. According to that system the people gave their offerings directly to the priests. Here they give them to the prince who will then place the offerings in the hands of the priests. Observe that the purpose of these offerings is “to make reconciliation for the people”. The Hebrew word here is usually translated “make

atonement”. But it is possible to translate it “make reconciliation”, or “cover over”, “pacify”. The vision then points to a time when atonement will need to be made, and so it cannot refer to the redeemed in the new heaven and earth.

Many scholars think the time refers to the millennium (Revelation chapter 20). But in the millennium will animal sacrifices and other offerings be needed to make atonement? This is a hard question for those who see a completely literal fulfillment of this vision in the millennium. But, then, these chapters pose hard questions for any system of interpretation. And if we refuse an interpretation because there are difficulties involved in it, we can have no interpretation of these chapters at all. Actually, even under the law of Moses, sacrifices could not make full atonement – they could only symbolize the atonement which Christ would make when He came. Perhaps the same thing may be said about the sacrifices mentioned here in Ezekiel. They may symbolize the atonement Christ has already made at His first coming. “Peace offerings” (vs 15,17) – notes at Leviticus chapter 3.

<sup>18</sup>“Thus says the Lord God: In the first *month*, on the first *day* of the month, you shall take a young bull without blemish, and purify the sanctuary; <sup>19</sup>and the priest shall take some of the blood of the sin offering, and put *it* on the doorposts of the temple, and on the four corners of the ledge of the altar, and on the gateposts of the inner court. <sup>20</sup>And you shall do the same on the seventh *day* of the month for each one who has gone astray *unintentionally* or in ignorance. Thus you shall make atonement for the temple.

<sup>21</sup>“In the first *month*, on the fourteenth day of the month, you shall have the Passover, a feast of seven days. Unleavened bread shall be eaten. <sup>22</sup>And on that day the prince shall provide a bull as a sin offering for himself and for all the people of the land. <sup>23</sup>And for the seven days of the feast he shall provide a burnt offering for the LORD, seven bulls and seven rams, without blemish, each day of the seven days, and each day a young male goat as a sin offering. <sup>24</sup>And he shall provide a grain offering of an ephah for each bull, and an ephah for each ram, and a hin of oil for each ephah.

<sup>25</sup>“In the seventh *month*, on the fifteenth day of the month, he shall do the same for the seven days of the feast, for the sin offering, for the burnt offering, and for the grain offering, and for the oil.

**46** “Thus says the Lord God: The gate of the inner court that faces east will be shut the six working days, but on the Sabbath it will be opened, and on the day of the new moon it will be opened. <sup>2</sup>And the prince shall enter by way of the portico of the gate from outside, and shall stand by the gatepost. And the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. Then he shall go out; but the gate shall

not be shut until the evening. <sup>3</sup>Likewise the people of the land shall worship before the LORD at the door of this gate on the Sabbaths and on the new moons. <sup>4</sup>And the burnt offering that the prince offers to the LORD on the Sabbath day *shall be* six lambs without blemish, and a ram without blemish. <sup>5</sup>And the grain offering *shall be* an ephah for each ram, and the grain offering for the lambs as he shall be able to give, and a hin of oil for each ephah. <sup>6</sup>And in the day of the new moon *it shall be* a young bull without blemish, and six lambs, and a ram. They shall be without blemish. <sup>7</sup>And he shall provide a grain offering, an ephah for each bull, and an ephah for each ram, and for the lambs as much as he is able to get, and a hin of oil for each ephah. <sup>8</sup>And when the prince enters, he shall go in by way of the portico of the gate, and he shall go out by the same way.

<sup>9</sup>“But when the people of the land come before the LORD at the appointed feasts, he who enters by way of the north gate to worship shall go out by way of the south gate, and he who enters by way of the south gate shall go out by way of the north gate; he shall not return by way of the gate that he came in, but shall go out opposite it. <sup>10</sup>And the prince among them will go in when they go in, and will go out when they go out.

<sup>11</sup>“And at the festivals and appointed feasts the grain offerings shall be an ephah for each bull, and an ephah for each ram, and as much as he is able to give with the lambs, and a hin of oil for each ephah. <sup>12</sup>Now when the prince provides a freewill burnt offering or peace offerings voluntarily for the LORD, then *someone* shall open the gate that faces east for him, and he shall provide his burnt offering and his peace offerings, as he did on the Sabbath day. Then he shall go out, and after he has gone out *someone*

**45:18** From this verse to verse 16 of chapter 46 we have instructions regarding the offerings of the people. There are many changes from the law of Moses, and the significance of these changes is very difficult to determine.

**45:21** “*Passover*”—note at Lev 23:5.

**45:22** This verse is evidence that the prince cannot be the Messiah, the Lord Jesus Christ. The Lord Jesus was sinless and needed to offer no sin offering for himself.

**45:24** “*Hin*”—probably about 4 liters.

**45:25** This feast is called the Feast of Ingathering in Ex 23:16 and 34:22, and the Feast of Tabernacles

in Lev 23:34 and Deut 16:16.

**46:1** There were two east gates—one for the outer court which was to be permanently closed (44:2), one for the inner court which was sometimes to be opened.

“*New moon*”—1 Sam 20:5; Isa 1:13.

**46:2** “*Prince*”—45:22.

**46:9** Great numbers of people would be coming and going. To avoid disorder straight columns should move in only one direction through the temple courts.

**46:12** “*Freewill*”—Lev 22:18; 23:38; Num 15:3; Deut 12:6.

shall shut the gate.

<sup>13</sup>“Daily you shall prepare a burnt offering for the LORD, a lamb of the first year without blemish. You shall prepare it each morning.

<sup>14</sup>And with it you shall prepare a grain offering each morning, a sixth of an ephah, and a third of a hin of oil, to moisten the fine flour. This is to be a regular grain offering to the LORD by a permanent ordinance. <sup>15</sup>Thus they shall prepare the lamb, and the grain offering, and the oil, each morning as a continual burnt offering.

<sup>16</sup>“Thus says the Lord God: If the prince gives a gift from his inheritance to any of his sons, it shall belong to his sons. It shall be their possession by inheritance. <sup>17</sup>But if he gives a gift from his inheritance to one of his servants, then it shall belong to him until the year of liberty. Afterwards it shall revert to the prince; but his inheritance shall belong to his sons. It shall be theirs. <sup>18</sup>Moreover, the prince shall not seize any of the people’s inheritance by oppression, by evicting them from their property; but he shall give an inheritance to his sons from his own property, so that none of my people will be scattered from his property.’ ”

<sup>19</sup>Afterwards he brought me through the entrance, which was at the side of the gate, into the holy rooms of the priests, which faced north; and I saw there a place at the far western end. <sup>20</sup>Then said he to me, “This is the place where the priests will cook the trespass offering and the sin offering, where they will bake the grain offering, so that they do not carry *them* out into the outer court,

**46:13-15** In Num 28:3-8 the instruction was to offer a lamb in the morning and one in the evening.

**46:17** “*Liberty*”—see Lev 25:8-15. Properties which had been sold were to revert to their original owners every 50th year.

**46:18** “*His property*”—compare Micah’s picture of God’s coming kingdom (Micah 4:4).

**46:19-24** Again detailed descriptions are given and their spiritual significance, if they have any, is almost impossible to discover. They seem to point only to physical activity.

**47:1-12** There are three possible views about this river:

(a) It is a literal river showing the great physical changes there will be in the land of Israel in the millennium.

(b) It is altogether a symbolic picture teaching spiritual lessons and will never have any kind of literal fulfillment.

(c) The description contains a mixture of

and so sanctify the people”.

<sup>21</sup>Then he brought me out to the outer court, and caused me to pass by the four corners of the court; and I saw in each corner of the court *another* court. <sup>22</sup>In the four corners of the court *there were* enclosed courts forty *cubits* long and thirty wide. These four corner *courts had* the same measurements. <sup>23</sup>And *there was* a row of *stones* all around them, surrounding each of the four, and all around under these rows cooking hearths had been made. <sup>24</sup>Then he said to me, “These *are* places for those who will do the cooking, where the servants of the temple will boil the sacrifice of the people”.

**47** Afterward he brought me back to the door of the temple, and I saw water flowing from under the threshold of the temple toward the east; for the front of the temple *faced* the east, and the water was flowing from under the right side of the temple, at the south *side* of the altar. <sup>2</sup>Then he brought me out by way of the gate on the north, and led me around on the outside to the outer gate that faced east; and I saw water running out on the right side.

<sup>3</sup>And when the man who had the line in his hand went out toward the east, he measured a thousand cubits, and he brought me through the water. The water *was up* to the ankles. <sup>4</sup>Again he measured a thousand *cubits*, and brought me through the water. The water *was up* to the knees. Again he measured a thousand, and brought me through. The water *was up* to the waist. <sup>5</sup>He measured

literal and symbolical meanings which speak of some sort of literal stream in the future, but which teach spiritual lessons.

The author of these notes thinks the third view most likely.

**47:1** “*He*”—40:3.

“*Temple*”—indicating that the source of blessing, whether physical or spiritual, is God Himself Who will reside in the temple (43:7).

**47:2** The water flows from under the gate through which the glory of God entered (43:4). Where God comes in, from there blessings inevitably flow out.

**47:3** A thousand cubits equals about 450 meters.

**47:4-6** The river begins as a spring in the temple. In less than two kilometers it becomes deep and wide. The picture forbids thinking of other streams joining it. So this is a miraculous river. Its flow is not increased in the natural way of rivers in our world today. The angel’s question in v 6 was probably meant to emphasize this.

another thousand; *and it was* a river that I could not cross, for the water had risen, water to swim in, a river that could not be crossed.

<sup>6</sup>And he said to me, “Son of man, have you seen *this?*” Then he led me and had me return to the bank of the river. <sup>7</sup>Now when I returned *I* saw that there were many trees on the bank of the river, on the one side and on the other. <sup>8</sup>Then he said to me, “This water flows toward the eastern region, and goes down into the desert, and into the Sea. *When it enters the Sea, the water there will be made healthful.* <sup>9</sup>And this will happen: Wherever the river flows every moving living creature will live, and there will be a great many fish, because this water will go there, and the *water there will be made healthful, and where the river goes everything will live.* <sup>10</sup>And it will be *that* fishermen will stand by it from Engedi to En-Eglaim. There will be *places* for spreading nets. Their fish will be of the same kinds as the fish of the Great Sea, a great many. <sup>11</sup>But its swamps and marshes will not be made healthful. They will be given for salt. <sup>12</sup>And by the river, on its bank, on this side and on that side, all *kinds of trees* will grow for food. Their leaf will not wither, their fruit will not come to an end. They will bear fruit every month, because their water flows from the sanctuary. And their fruit will be for food,

and their leaves for medicine”.

<sup>13</sup>Thus says the Lord God: “These *are the* boundary *lines*, by which you will inherit the land according to the twelve tribes of Israel. Joseph *will have two* portions. <sup>14</sup>And you will inherit it with one another equally, for I lifted up my hand *and swore* to give it to your fathers, and this land will fall to you as *your inheritance.*

<sup>15</sup>“And this *will be* the border of the land on the north: from the Great Sea, the road to Hethlon, as men go to Zedad, <sup>16</sup>Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath, Hazar-Hatticon, which *is* on the border of Hauran. <sup>17</sup>And the border from the Sea will be to Hazarenan, the border of Damascus northward, with the border of Hamath on the north. *This is on* the north side.

<sup>18</sup>“And on the east you shall mark out from Hauran, and from Damascus, and from Gilead, and the Jordan *river* by the land of Israel, from the *northern* border to the eastern sea. And *this is* the east side.

<sup>19</sup>“And the south side *will be* from Tamar southward to the waters of Meribah *in* Kadesh, along the river *of Egypt* to the Great Sea. And *this is* the south side on the south.

<sup>20</sup>“And the west side *will be* the Great Sea from the *southern* border to a point opposite Hamath. *This is* the west side.

**47:7** Compare Gen 2:9; Isa 35:1-2; 51:3. Water brings life.

**47:8** “Sea”— the Dead Sea.

**47:9-10** At present there are no fish, no living creatures at all in the Dead Sea. Its heavy concentration of salts and minerals makes it impossible for such life to exist there. Spiritual lessons have been drawn from this – the Holy Spirit like living streams of water (John 7:39) flow through the world, and people dead in trespasses and sins are made alive. But such spiritual applications should not blind us to the possibility of a transformation of the literal Dead Sea in the future.

**47:10** “Great Sea”— the Mediterranean Sea (also vs 15,19,20).

**47:11** Salt will still be needed.

**47:12** “By the river”— for a spiritual lesson suggested by this see Ps 1:3. For other significant mentions of streams in the Bible see Gen 2:10; 36:8-9; Ps 46:4; Isa 33:21; Zech 14:8; John 7:37-39; Rev 22:1-2.

**47:13** From this verse to verse 29 of chapter 48 we have instructions concerning the division of the land of Israel. See also 45:1-8. Here is a detailed description of the borders of the land

and the portions for all the tribes of Israel. If no kind of literal fulfillment of this vision is to be expected the language here seems strange indeed.

“Joseph”— Levi would live in a special, holy area in the land and would have no inheritance like the other tribes, so there is no portion for Levi, so both Manasseh and Ephraim are allotted portions.

**47:14** “Fathers”— the land spoken of in these chapters is not some “glory land” out of this world. It is the very land promised to Abraham, Isaac and Jacob (Gen 15:9-21; 17:18,21; 28:13) and which is in view throughout the Old Testament.

**47:15-17** The northern border is approximately where it was in the days of David and Solomon.

**47:18** The area east of the Jordan River, once the home of the tribes of Reuben and Gad and half the tribe of Manasseh (Deut 3:12-17), is not included.

“Eastern sea”— Dead Sea.

**47:19** “Kadesh”, “river of Egypt”— Solomon’s kingdom extended this far. The “river of Egypt” does not mean the Nile but a river on the border of Egypt.

“Great Sea”— Mediterranean.



<sup>21</sup>“So you shall divide this land for yourselves according to the tribes of Israel. <sup>22</sup>And it will be *like this*: You will divide it by lot as your inheritance, and for the foreigners who live among you, who will beget children among you; and they shall be to you as those born in the country among the children of Israel. They are to have an inheritance with you among the tribes of Israel. <sup>23</sup>And it shall be that whatever tribe the foreigner lives among, there you shall give *him* his inheritance, says the Lord God.

**48** “Now these *are* the names of the tribes: From the northern border along the road to Hethlon, as one goes to Hamath, Hazarenan, the northern border of Damascus, to the boundary with Hamath; these are his sides east *and* west, a *portion for Dan*.

<sup>2</sup>“And along the border of Dan, from the east side to the west side, a *portion for Asher*.

<sup>3</sup>“And along the border of Asher, from the east side to the west side, a *portion for Naphtali*.

<sup>4</sup>“And along the border of Naphtali, from the east side to the west side, a *portion for Manasseh*.

<sup>5</sup>“And along the border of Manasseh, from the east side to the west side, a *portion for Ephraim*.

<sup>6</sup>“And along the border of Ephraim, from the east side to the west side, a *portion for Reuben*.

<sup>7</sup>“And along the border of Reuben, from the east side to the west side, a *portion for Judah*.

<sup>8</sup>“And along the border of Judah, from the east side to the west side, will be the district you will set apart as a gift, twenty-five thousand *rods* wide, and *as long* as any of the *other* portions from the east side to the west side; and the sanctuary will be in the middle of it.

<sup>9</sup>“The district you set apart as a gift to the LORD *will be* twenty-five thousand *cubits* in length and ten thousand in width. <sup>10</sup>And this holy portion will be for the priests. *It will be* twenty-five thousand *cubits long* on

the north, and ten thousand wide on the west, and ten thousand wide on the east, twenty-five thousand long on the south; and the sanctuary of the LORD will be in the center of it. <sup>11</sup>*It will be* for the priests who are set apart from the sons of Zadok, who have kept my charge, who did not go astray when the children of Israel went astray, as the Levites went astray. <sup>12</sup>And *this* portion of the land that is offered as a gift for them will be a most holy place along the border of the Levites.

<sup>13</sup>“And opposite the border of the priests the Levites *will have a portion* twenty-five thousand *cubits* long, and ten thousand wide. The entire length *will be* twenty-five thousand, and the width ten thousand. <sup>14</sup>And they shall not sell or exchange any of it, or make this best part of the land over to *others*, for *it is* holy to the LORD.

<sup>15</sup>“And the five thousand *cubits* in width that are left along the twenty-five thousand, will be for the common *use* of the city, for dwellings and open land; and the city will be in the center of it. <sup>16</sup>And these *are* its measurements: the north side four thousand five hundred *cubits*, and the south side four thousand five hundred, and the east side four thousand five hundred, and the west side four thousand five hundred. <sup>17</sup>And the open land of the city will be two hundred and fifty *cubits* on the north, and two hundred and fifty on the south, and two hundred and fifty on the east, and two hundred and fifty on the west. <sup>18</sup>And the rest of the length along the holy *portion* set apart as a gift *will be* ten thousand on the east, and ten thousand on the west; and it will be alongside the holy *portion* set apart as a gift. And its crops will be for food for those who serve the city. <sup>19</sup>And those who serve the city, from all the tribes of Israel, will cultivate it. <sup>20</sup>The complete portion set apart as a gift *will be* twenty-five thousand by twenty-five thousand *cubits*. You shall set apart this holy portion, along with the property of the city.

<sup>21</sup>“And the rest of *it will be* for the prince; *this area* on the one side and on the other of

47:22-23 This is a new instruction, not found in the law of Moses.

48:8-22 45:1-8 is here given in more detail.

48:11 40:46; 44:15.

48:14 Indeed God's priests must not sell or barter anything that belongs to God

Himself.

48:15-16 45:6. The city, like the one in Rev 21:16, is square. But its size is very much smaller than that one, being little more than two kilometers each way.

48:21-22 45:7-8.

the holy portion, and of the property of the city, from the twenty-five thousand *cubits* of the contributed portion to the eastern border, and on the west from the twenty-five thousand to the western border, along the *tribal portions will be* for the prince. It will be the holy portion; and the sanctuary of the temple *will be* in the center of it. <sup>22</sup>Moreover, apart from the property of the Levites, and apart from the property of the city, *which is* in the center of *that* which belongs to the prince, *the land* between the border of Judah and the border of Benjamin, will be for the prince.

<sup>23</sup>“As for the rest of the tribes, from the east side to the west side, Benjamin *will have one portion*.”

<sup>24</sup>“And along the border of Benjamin, from the east side to the west side, Simeon *will have one portion*.”

<sup>25</sup>“And along the border of Simeon, from the east side to the west side, Issachar one *portion*.”

<sup>26</sup>“And along the border of Issachar, from the east side to the west side, Zebulun one *portion*.”

<sup>27</sup>“And along the border of Zebulun, from the east side to the west side, Gad one *portion*.”

<sup>28</sup>“And along the southern border of Gad,

the border will go toward the south from Tamar to the waters of Meribah in Kadesh, and to the river of Egypt to the great sea.

<sup>29</sup>“This is the land which you will divide by lot to the tribes of Israel as *their* inheritance, and these *are* their portions, says the Lord God.

<sup>30</sup>“And these *will be* the exits of the city: from the north side, which measures four thousand five hundred cubits, <sup>31</sup>the gates of the city *will be* named after the tribes of Israel. *There will be* three gates on the north; one gate *named* for Reuben, one gate for Judah, one gate for Levi”. <sup>32</sup>And on the eastern side, *measuring* four thousand five hundred cubits, *will be* three gates; one gate *named* for Joseph, one gate for Benjamin, one gate for Dan.

<sup>33</sup>“And on the southern side, measuring four thousand five hundred cubits, *will be* three gates; one gate *named* for Simeon, one gate for Issachar, one gate for Zebulun.

<sup>34</sup>“On the western side, four thousand five hundred cubits, *with* their three gates; one gate *named* for Gad, one gate for Asher, one gate for Naphtali.

<sup>35</sup>“*The total distance* around *will be* eighteen thousand cubits. “And the name of the city from *that day will be*, The LORD is There”.

**48:25-27** Under Joshua the tribes of Issachar and Zebulun were allotted territories in the northern part of Israel, and Gad was east of the Jordan River.

**48:28** 47:19.

“Great Sea”— the Mediterranean.

**48:30-34** Rev 21:12-13. The arrangement of these names is quite different from the arrangement of the tribes surrounding the tabernacle in the wilderness (Num 2:3-31). Levi is included in

the names here (v 31), so to keep the number at twelve Joseph has one gate representing the tribes of Manasseh and Ephraim.

**48:35** Jerusalem in the future will have other names (see Isa 1:26; 60:14; 62:2-4,12; Jer 3:17; 33:16; Zech 8:3). But no name can be superior to Jehovah-Shammah, “The LORD is There”. God will be where He delights to be – in the midst of His people. See note at Ex 25:8.

