

# EZEKIEL

יְחֶזְקֵאל

A chapter-by-chapter study guide, as taught by Pastor  
Robert L. Bolender, at Austin Bible Church, 2000-2001.



# Ezekiel

## *Introduction*<sup>1</sup>

**Authorship and Date.** The author of this book is “Ezekiel the priest, the son of Buzi” (1:3). The name Ezekiel means “God will strengthen” or “God will harden.”

1. Like Jeremiah (Jer. 1:1) and Zechariah (Zech. 1:1; cf. Neh. 12:4, 16), Ezekiel was a priest (Ezek. 1:3). Ezekiel’s father Buzi is mentioned only in 1:3. Jeremiah, Zechariah, and Ezekiel were the only prophet-priests; and all three prophesied during the exilic or postexilic periods. Ezekiel’s priestly background explains in part his emphasis on the temple in Jerusalem, the glory of the Lord, the actions of Jerusalem’s priests, and God’s future temple.
2. The date for Ezekiel’s ministry can be determined by noting the chronological notations in his book (1:2; 8:1; 20:1; 24:1; 29:1, 17; 30:20; 31:1; 32:1, 17; 33:21; 40:1).
3. All Ezekiel’s prophecies are arranged chronologically (starting with “the 5th year of the exile,” 1:2, and ending with “the 25th year of our exile,” 40:1, except the prophecies introduced in 29:1,17). These two variations may be explained by the fact that they are grouped topically as part of the prophecies against Egypt in chapters 29-32.
4. Ezekiel’s ministry began “in the fourth month on the fifth day” of “the fifth year of the exile of King Jehoiachin” (1:1-2). Jehoiachin came to the throne in December 597 BC after Jehoiakim died (2<sup>nd</sup> Kings 24:1-12). After a reign of only three months Jehoiachin was captured by Nebuchadnezzar and deported to Babylon. The fifth year of Jehoiachin’s exile was 593 BC, and the fourth month was the month Tammuz. According to Richard A. Parker and Waldo H. Dubberstein (*Babylonian Chronology: 626 B.C.-A.D. 75*. Providence, R.I.: Brown University Press, 1956) the month Tammuz (Akk., Duzu) began on July 27 in 593 BC. Therefore Ezekiel began his ministry on July 31, 593 BC (the “fifth day” is inclusive, counting both July 27 and 31).
5. Ezekiel also said his ministry began “in the 30th year” (Ezek. 1:1). Scholars debate the exact meaning of this statement, but many feel it refers to Ezekiel’s age. If so, he was commissioned as a prophet at the age he was qualified to enter the priesthood (cf. Num. 4:3).
6. The last dated prophecy in Ezekiel was “in the 27<sup>th</sup> year, in the first month on the first day” (Ezek. 29:17). Since Ezekiel began prophesying in 593 (the fifth year of Jehoiachin’s exile, 1:2), this prophecy was 571 BC (March 26). So Ezekiel’s prophetic activity spanned at least 22 years (593-571 B.C.), from age 30 to 52.

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<sup>1</sup> Taken from: Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures*. Wheaton, IL: Victor Books.

**Structure and Style.** The structure and style of Ezekiel's book has at least four major characteristics.

1. *Chronological arrangement.* As noted earlier under "Authorship and Date" a definite chronological movement is evident within the book. Ezekiel is the only major prophet with such a precise chronological arrangement but the Books of Haggai and Zechariah have a similar arrangement.
2. *Structural balance.* In addition to its chronological arrangement Ezekiel's book also has a structural order and harmony.
  - a. The first 24 chapters focus on the judgment of Judah; chapters 33-48 focus on the restoration of Judah.
  - b. These two extremes are balanced by chapters 25-32 which deal with God's judgment on other nations.
  - c. The glory of God departed from the temple in judgment (9:3; 10:4, 18-19; 11:22-25) and reappeared in the temple for blessing (43:1-5).
  - d. Ezekiel was commissioned to deliver a message of judgment (chaps. 2-3) and later was recommissioned to give a message of deliverance (chap. 33).
3. *Focus on the glory and character of God.* Ezekiel emphasized the glory and character of God.
  - a. Having received a vision of God's glory before he was commissioned, Ezekiel continued to refer to God's glory throughout the book (1:28; 3:12, 23; 8:4; 9:3; 10:4, 18-19; 11:22-23; 39:11, 21; 43:2-5; 44:4).
  - b. God's character determined His conduct throughout the book.
    - 1) Fifteen times God declared that He had acted for the sake of His name to keep it from being profaned (20:9, 14, 22, 39, 44; 36:20-23 [twice in v. 23]; 39:7 [twice], 25; 43:7-8).
    - 2) Over 60 times God said He had acted so that the people would "know that I am the LORD" (e.g., 6:7, 10, 13-14).
4. *Use of literary devices.* Ezekiel used unique literary devices to drive home his message to a "hardened and obstinate" people. By these means Ezekiel presented his messages in dramatic and forceful ways, thus getting the people's attention so they would respond. These literary devices included:
  - a. proverbs (12:22-23; 16:44; 18:2-3);
  - b. visions (chaps. 1-3; 8-11; 37; 40-48);
  - c. parables (chap. 17; 24:1-14);
  - d. symbolic acts (chaps. 4-5; 12; 24:15-27); and
  - e. allegories (chaps. 16-17).

## **Historical Background.** (Background of Jeremiah, useful for Daniel & Ezekiel as well).

Jeremiah's ministry spanned the final five decades of Judah's history. His call to service came in 627 B.C. in the 13th year of King Josiah (cf. 1:2), Judah's last good king. Josiah's reign was the final ray of light before the darkness of idolatry and foreign intrigue settled over the Davidic throne. Josiah came to the throne when he was eight years old, and provided 31 years of relative stability for Judah.

Internally the nation of Judah was gripped by the idolatry that King Manasseh had promoted during his 55-year reign (2 Kings 21:1-9). In 622 B.C. (Josiah's 18th year) Judah experienced her final spiritual renewal (cf. 2 Kings 22:3-23:25). Prompted by the rediscovery of a copy of the Mosaic Law in the temple, Josiah embarked on a diligent effort to rid the nation of idolatry. He succeeded in removing the outward forms, but his efforts did not reach into his subjects' hearts. After Josiah's untimely death, the people returned to their wicked ways.

Internationally the Assyrian Empire, which had dominated the ancient Near East for centuries, was on the brink of collapse. The capital city, Nineveh, had been destroyed in 612 B.C., and in 609 the retreating Assyrian army was defeated at Haran. The beleaguered remains of the once-great Assyrian Empire staggered to Carchemish just across the Euphrates River (see the map "The World of Jeremiah and Ezekiel").

This collapse of Assyria was caused largely by the rise of another power-Babylon. In October 626 the Chaldean prince Nabopolassar had defeated the Assyrian army outside Babylon and claimed the throne in Babylon. The kingdom he founded came to be known as the Neo-Babylonian Empire. He consolidated his empire, and by 616 he was on the march to expand his territory. The combined army of the Babylonians and Medes destroyed Nineveh in 612.

Babylon's rise and Assyria's collapse created a realignment of power throughout the area. Judah, under Josiah, threw off the yoke of Assyrian dominion and enjoyed a brief period of national independence. This independence was shattered, however, by events in 609 B.C.

Egypt sensed an opportunity for expansion in Assyria's collapse. If a weakened Assyria could be maintained as a buffer state to halt Babylon's westward advances, Egypt would be free to reclaim much of western Palestine (including Judah) which she had lost to Assyria earlier.

Though Egypt had always feared a powerful Assyria, she now feared the prospect of a powerful Babylon even more. So Egypt entered the conflict between Assyria and Babylon on Assyria's side. In 609 Pharaoh Neco II marched with a large Egyptian army toward Haran to support the remaining Assyrian forces in a last attempt to retake their lost territory.

King Josiah knew what the consequences would be for Judah if Egypt were successful. He did not want Egypt to replace Assyria as Judah's taskmaster. So Josiah mobilized his army to stop the Egyptian advance. A battle took place on the plain of Megiddo-and Judah lost. Josiah was killed in battle and the Egyptian army continued on toward Haran (2 Chron. 35:20-24).

Whether Josiah's attack had an effect on the battle's outcome is not known, but possibly he delayed the Egyptian army from arriving in time to provide the assistance Assyria needed. Assyria failed in its bid to recapture the land, and it ceased to be a major force in history.

The city of Carchemish then became the line of demarcation, and the powers facing each other were Egypt and Babylon. After the defeat of Judah, Egypt assumed control of Palestine. Judah had appointed Jehoahaz king in place of his father Josiah; but after a reign of only three months he was deposed by Neco and taken to Egypt. (See the chart "The Last five Kings of Judah," near 2 Kings 23:31-32.) Neco then plundered the treasuries of Judah and appointed Jehoiakim, another son of Josiah, as his vassal king (2 Kings 23:34-35).

In 605 B.C. another major shift occurred in the balance of power. For four years the Egyptians and Babylonians had faced each other at Carchemish with neither side able to gain the upper hand. Then in 605 crown prince Nebuchadnezzar led the Babylonian forces to a decisive victory. The army of Babylonia smashed through the Egyptian defenses at Carchemish and pursued the forces to Egypt.

Two other events in 605 B.C. influenced Judah's history. First, King Jehoiakim switched allegiance to Babylon after the Battle of Carchemish and agreed to serve as a vassal king for Nebuchadnezzar (2 Kings 24:1). Second, on August 15, 605 Nabopolassar, the king of Babylon, died. Nebuchadnezzar returned to Babylon to claim the throne.

Nebuchadnezzar solidified his rule over this territory by appointing kings and taking "hostages" to assure continued loyalty. During this campaign he took Daniel captive (Dan. 1:1-6).

Judah remained a vassal state until late in 601 B.C. At that time Nebuchadnezzar made another advance through Palestine. His objective was Egypt, but his goal was not achieved. The army of Babylon suffered a major defeat and was forced to retreat.

Jehoiakim was a political chameleon. He had switched allegiance from Egypt to Babylon in 605 when Nebuchadnezzar had defeated Egypt. After Babylon's defeat in 601, however, he again changed sides and supported Egypt (cf. 2 Kings 24:1). This was a fatal mistake.

By December 598 Nebuchadnezzar's army was prepared for an attack. His chief objective was to take Jerusalem to teach it (and no doubt other vassal nations too) the awful consequences of rebelling against Babylon. Jehoiakim died during the time of Babylon's attack, and was followed to the throne by his son, Jehoiachin. Jehoiachin saw the folly in opposing Babylon, and Jerusalem surrendered in March 597.

Nebuchadnezzar replaced the new king, looted the city, and removed the chief individuals. Jehoiachin, after a three-month reign, was deported to Babylon, and his uncle, Zedekiah, was installed as Judah's vassal king.

Along with Jehoiachin, Nebuchadnezzar also deported 10,000 of the leaders, skilled laborers, and soldiers of Jerusalem (cf. 2 Kings 24:12-16). This was probably when Ezekiel was taken to Babylon. Five years later he began his prophetic ministry in Babylon.

Because Judah's new king, Zedekiah, was weak and vacillating, Judah eventually collapsed. His 11-year reign was marred by spiritual decline and political instability. Rather than learning from the mistakes of the past, Zedekiah repeated them.

With the enthronement of another Pharaoh (Hophra) in Egypt in 588, Judah was once again enticed to revolt from Babylon (2 Kings 24:20-25:1; Jer. 52:3-4). A coalition of vassal states (Judah, Tyre, and Ammon) refused to remain under Babylon's control. Nebuchadnezzar's response was swift and harsh. The army of Babylon surrounded Jerusalem and began a long siege. In July-August 586 the city fell and was destroyed.

The Book of Ezekiel was written during the time of Judah's bondage to Babylon under Nebuchadnezzar's rule. Ezekiel lived with a group of captives in Tel Aviv (not the modern-day city in Israel by that name), located beside the Kebar River (3:15) in Babylon. The exact site of this settlement is unknown, but the Kebar River has been identified with the Grand Canal (Akk., *naru kabaru*) in Babylon. This canal branched off from the Euphrates just above Babylon and flowed east of the city. It continued through the site of ancient Nippur and then reentered the Euphrates near Uruk (biblical Erech).

During these final years Ezekiel was ministering in Babylon, predicting the coming collapse of Jerusalem. His message fell on deaf ears till word of the city's destruction was received in Babylon. The fall of the city prompted a change in Ezekiel's prophetic message. Before Jerusalem fell, Ezekiel's message focused on Judah's forthcoming destruction because of her sin. After Jerusalem's fall, Ezekiel's message centered on Judah's future restoration.

## OUTLINE OF EZEKIEL<sup>2</sup>

- I. Prophecies of Doom and Judgment (1–24)
  - A. A Vision of the Glory of God (1:1–28)
  - B. Ezekiel’s Call (2:1–10)
  - C. Exhorter, Sentry, and Arbiter (3:1–27)
  - D. The Siege of Jerusalem Symbolized (4:1–5:17)
  - E. A Further Description of Judgment (6:1–14)
  - F. The End of Jerusalem (7:1–27)
  - G. Idolatry in the Temple (8:1–18)
  - H. The Execution of the Idolaters (9:1–11)
  - I. God’s Glory Leaves the Temple (10:1–22)
  - J. Lost and Saved (11:1–25)
  - K. The Exile Symbolized (12:1–28)
  - L. False Prophets (13:1–23)
  - M. Idolatry (14:1–23)
  - N. A Useless Vine (15:1–8)
  - O. A Foundling Turned Harlot (16:1–63)
  - P. Two Eagles and a Vine (17:1–24)
  - Q. Individual Responsibility (18:1–32)
  - R. A Dirge for Israel’s Kings (19:1–14)
  - S. Rebelliousness (20:1–49)
  - T. The Sword of Judgment (21:1–32)
  - U. A City of Blood (22:1–31)
  - V. Oholah and Oholibah (23:1–48)
  - W. A Steaming Cauldron (24:1–27)
- II. Oracles Against the Nations (25–32)
  - A. Ammon, Moab, Edom, Philistia (25:1–17)
  - B. Tyre (26:1–28:26)
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- III. Restoration and Renewal (33–39)
  - A. Accepting Responsibility (33:1–33)
  - B. Shepherds and Sheep (34:1–31)
  - C. Edom (35:1–15)
  - D. Restoration and Regeneration (36:1–38)
  - E. Resurrection and Reunification (37:1–28)
  - F. Gog (38:1–39:29)
- IV. The New Temple (40–48)
  - A. The Temple Area (40:1–49)
  - B. The Temple Proper (41:1–26)
  - C. Holy Chambers (42:1–20)
  - D. God’s Glory Returns (43:1–27)
  - E. Enterings and Exitings (44:1–31)
  - F. Division of the Land (45:1–25)
  - G. Worship Protocol (46:1–24)
  - H. The River of Life (47:1–23)
  - I. Division of the Land (48:1–35)

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<sup>2</sup> Taken from: Elwell, W. A. (1996, c1989). *Vol. 3: Evangelical commentary on the Bible*. Baker reference library. Grand Rapids, Mich.: Baker Book House.





## I. Prophecies of Doom and Judgment (1–24)

### A. A Vision of the Glory of God (1:1–28)

1. “The thirtieth year” is a reference to Ezekiel’s age. This was the year that he should have entered into full priestly service in Jerusalem.
2. The heavens were opened, and Ezekiel saw visions of God.
  - a. The heavens opening were indicative of the source of Ezekiel’s visions (cp. Matt. 3:16; Acts 7:56; Rev. 4:1; 19:11). This is a dimensional portal, doorway, or window into the heavenly dimension.
  - b. Ezekiel is provided with visual Divine revelation. מַרְאֵה mar’ah<sup>#4759</sup>: *vision*. This establishes Ezekiel with the prophetic gift (Num. 12:6).
3. Ezekiel was a priest, the son of Buzi. He joins Jeremiah, and will be followed by Zechariah, as the 3 prophet-priests of Israel.
4. Ezekiel was a captive in the Babylonian empire.
  - a. He was carried away from Jerusalem in the second deportation, 597<sup>BC</sup> (2<sup>nd</sup> Kings 24:14-16).
  - b. The exiles lived in apparent freedom, in Tel Abib (Ezek. 1:1,3; 3:15).
  - c. For 11 years, these exiles held out hope that their captivity would be short-lived, and that their return to Jerusalem was immanent.
5. The Word of the Lord came to Ezekiel. He was commissioned with a Divine message for Israel (cp. Isa. 1:10; 38:4; Jer. 1:2,4; Hos. 1:1; Joel 1:1; Jon. 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1,3; Zech. 1:1; Mal. 1:7). This phrase occurs 60x in the Book of Ezekiel.
6. The Hand of the Lord came upon Ezekiel. He will be strengthened, and empowered to fulfill his prophetic ministry (cp. 1<sup>st</sup> Kgs. 18:46). This phrase occurs 7x in the Book of Ezekiel.
7. The vision that Ezekiel beholds is the arrival of God’s chariot-throne (Ezek. 1:4-28).
  - a. The first glance observes a great storm cloud (v.4). The manifestation of God through a fiery cloud is well noted in the OT (Dt. 4:11; 5:22).
  - b. The chariot-throne of God is borne by four four-winged, four-faced cherubim (vv.5-12). Here, they are not named, but they are specifically called cherubim in ch. 10 (10:2ff.).
    - 1) There are a variety of angelic “races”, with a variety of angelic features.
    - 2) Angels have varying numbers of wings (0,2,4,6).
    - 3) Angels have varying number of faces (most have one).
  - c. The chariot-throne of God rolls along four omni-directional wheels. These wheels-within-wheels can move the chariot in any direction without turning.

### Thoughts on chapter one:

1. Ezekiel, as an exile, is a type of believer living as an alien in the world system (1<sup>st</sup> Pet. 2:11).
2. The Sovereignty of God extends to all His creation, and is not tied to any geographic location (Ps. 139:7-12).
3. The plan of God spans the ages of time, the dimensions of space, and the realms of human & angelic creation (Col. 1:15-20; Eph. 1:3-12; 3:8-12).

B. Ezekiel's Call (2:1-10)

1. Ezekiel is termed a "Son of Man."
  - a. Only Daniel shares this title with Ezekiel (Dan. 8:17).
  - b. Ezekiel is referred to as Son of Man 93x.
  - c. The Lord Jesus Christ is "The Son of Man."
2. Ezekiel is indwelt & filled with God the Holy Spirit.
  - a. The Holy Spirit will show Ezekiel visions.
  - b. The Holy Spirit will speak through Ezekiel.
  - c. The Holy Spirit will transport Ezekiel through space and time.
3. Ezekiel is commissioned to deliver the Lord's message to Israel in exile.
  - a. Jeremiah was the commissioned prophet to deliver the Lord's message to Israel in Jerusalem.
  - b. Daniel was commissioned by God to record written prophecies, but he was forbidden to speak of them at the time to Israel.
4. Ezekiel is challenged to fulfill his ministry.
  - a. His audience is a rebellious people. מַרְדָּם <sup>#4775</sup>: *to rebel*.
  - b. His audience is stubborn (stiff-faced), and obstinate (hard-hearted). קִשְׁי פָּנִים qeshey paniym. חִזְקֵי-לֵב chizqey-leb. קָשֶׁה qasheh <sup>#7186</sup>: adj. *hard, severe, cruel*. חֲזָאֵק <sup>#2389</sup>: *strong, stout, mighty*.
  - c. Ezekiel's faithfulness will leave his audience without excuse.
  - d. His work-assignment will include difficulty and discomfort.
  - e. His message will not be his own. It will be God's Word that he communicates.
  - f. His early message is one of lamentations, mourning, and woe.
  - g. His later message is one of comfort, encouragement, and hope.

Thoughts on chapter two:

1. God the Father desires for believers to stand ready for action (Mk. 10:46-52; 1<sup>st</sup> Cor. 16:13; Eph. 6:10-13; 1<sup>st</sup> Pet. 5:12).
2. God the Father desires for believers to be attentive to His communication (Matt. 11:15; 13:9,43; 17:5; Rev. 2:7,11,17,29; 3:6,13,22; 1<sup>st</sup> Jn. 4:5,6).
3. God the Father provides the Holy Spirit for our Divine enablement (Matt. 10:19,20; Lk. 4:14; Jn. 14:26; 15:26; Acts 4:31; 1<sup>st</sup> Cor. 3:16; 6:19; 12:7ff.).
4. God the Father assigns our work-assignment (Jn. 5:17,20; 17:4; Acts 13:2; Eph. 2:10; 4:12; Phil. 2:13).
5. God the Father expects faithfulness (thus, fearlessness) in our work-assignment (Mt. 25:21,23; Lk. 19:17; 1<sup>st</sup> Tim. 1:12; 2<sup>nd</sup> Tim. 2:2; Heb. 3:1-6; Rev. 2:10).

C. Exhorter, Sentry, and Arbiter (3:1–27)

1. Ezekiel is commanded to eat the scroll of God’s revealed Word.
  - a. The command to eat is given three times (Ezek. 2:8; 3:1,3).
  - b. Ezekiel found the scroll to be sweet as honey (Ps. 19:10; 119:103).
2. Ezekiel is assigned duties as an exhorter. His audience is once again identified.
  - a. The house of Israel (Ezek. 3:4,5,7).
  - b. Not strangers (Ezek. 3:5,6).
  - c. His own people.
3. Israel should listen, but will not (Ezek. 3:6,7).
4. God will make Ezekiel’s hardness equal to the task (Ezek. 3:8,9). It is Ezekiel’s role in delivering the tough messages which makes him an exhorter.
5. The messenger of God’s Word must first be a careful listener to God’s Word (Ezek. 3:10).
6. The messenger of God’s Word is accountable to deliver his message, regardless of the audience’s response (Ezek. 3:11; cp. 2:7; 3:17-21,27).
7. Ezekiel’s first public appearance as an anointed prophet involves only silence (Ezek. 3:15).
  - a. He sits in a spiritual, bitter rage.
  - b. He was strongly empowered throughout this time.
  - c. The observers were appalled. **שָׁמַעַם** <sup>#8074</sup>: *to be desolated, appalled*.
8. Ezekiel is assigned duties as a sentry (Ezek. 3:17).
  - a. He must volitionally deliver the message he is given.
  - b. Ezekiel is accountable for the actions of the listeners that he fails to warn.
  - c. The listener is then accountable to apply the Word of God, or not.
9. Ezekiel is assigned duties as an arbiter (*a person with power to decide a dispute*) (Ezek. 3:22-27).
  - a. He is instructed to go out onto the plain.
  - b. He beholds the glory of God for the second time.
  - c. He is spiritually empowered, and spoken to by God.
  - d. He is instructed to lock himself in his home.
  - e. “They” will bind you.
    - 1) May refer to angelic beings. God is the subject of the binding in 4:8.
    - 2) May be metaphorical, by the exiles’ negative volition, Ezekiel’s heart for the Lord will not allow him to leave his home.
  - f. God will hold his tongue fast.
  - g. Only when receiving Divine messages, will Ezekiel be permitted to speak aloud as God’s arbiter. **יָכַח** <sup>#3198</sup>: *to decide, adjudge, prove*.

Thoughts on chapter three:

1. God’s provision of His Word is nourishing and sweet to the believer who is oriented to work-assignment (Matt. 4:4; Dt. 8:3).
2. The believer who is oriented to his work assignment will stand out as odd, *even among others of his own house* (Matt. 16:22; Acts 20:36-38; 21:4,10-14).
3. The believer who is oriented to his work assignment will be restrained by his own soul’s integrity, concerning where he goes, and what he does (Eph. 5:3; 1<sup>st</sup> Pet. 4:4).
4. A mature believer controls not only his words (James 3:3-10), but his very thoughts (2<sup>nd</sup> Cor. 10:5).
5. The communicator of God’s Word is accountable for what he fails to teach (Acts 20:26,27), and the hearers of God’s Word are accountable for what has been taught (James 1:22-25; Lk. 12:48).

#### D. The Siege of Jerusalem Symbolized (4:1–5:17)

1. Ezekiel is instructed to act out two symbolic portrayals.
  - a. The first symbolic portrayal was a seige enactment.
  - b. The second symbolic portrayal was a shave & a haircut.
2. Ezekiel constructs a model of Jerusalem under seige. The exiles in Babylon will observe what is going to occur to their beloved Jerusalem.
3. The iron plate represents the barrier between Israel and the Lord, and His unwillingness to even hear their prayers any longer (Isa. 59:2).
4. Ezekiel symbolically bears the iniquity of Israel & Judah.
  - a. He lays on his left side (facing north), and bears Israel's iniquity for 390 days. These days represent the 390 years of Israel's iniquity, beginning with Jeroboam's golden calves (c.975 to 586BC) (1<sup>st</sup> Kgs. 12:20-33).
  - b. He lays on his right side (facing south), and bears Judah's iniquity for 40 days. These days represent the 40 years of Judah's iniquity, under the evil king Manasseh (1<sup>st</sup> Kgs. 21:10–16; 2<sup>nd</sup> Kgs. 23:26, 27).
  - c. God provides for Ezekiel's immobility during the two times of seige.
5. God also provides for Ezekiel's food during his long ordeal.
  - a. His diet is a seige-diet of scarcity.
  - b. Twenty shekels of food daily equals approximately 8oz.
  - c. 1/6 hin of water equals approx. 2/3 quart. (1 hin = 1 gallon)
  - d. His food is to be a defilement.
  - e. God graciously permits Ezekiel to substitute cow dung for human dung, and thus keep from defiling himself.
6. Following the 14+ months of seige, Ezekiel gives himself a shave & a haircut by means of sharp sword.
  - a. This is another problem area for Levitical priests (Lev. 21:5).
  - b. This is a general portrayal of shame & humiliation (2<sup>nd</sup> Sam. 10:4).
7. He divides his hair into thirds. The explanation is provided (Ezek. 5:12).
  - a. 1/3 he burns in the fire at the center of the (model) city (i.e. Jerusalem).
  - b. 1/3 he chops up with the sword around the (model) city.
  - c. 1/3 he scatters to the wind.
8. The Lord's ongoing wrath will be an object lesson.
  - a. The gentile nations are to be horrified by the Lord's wrath.
  - b. The gentile nations will then be the object of the Lord's wrath.

#### Thoughts on chapters four & five:

1. God makes His message crystal clear. He'll draw a big picture when He has to, in order to get His point across (Ps. 98:2; Rom. 1:18-20; 16:25,26; Eph. 1:9; 3:10).
2. The believer who is oriented to work-assignment must be willing to bear whatever shame is assigned to him (Heb. 12:2; Acts 5:41; Matt. 10:38; 16:24).
3. God is a holy God, Who's holiness must be satisfied (Lev. 11:44,45; Isa. 53:11; Rom. 3:21-25; 1<sup>st</sup> Jn. 1:1,2; 4:10).
4. God is a loving Father, Who disciplines His children (Dt. 8:5; Prov. 3:12; 13:24; Heb. 12:7-11).
5. God is the One who avenges (Gen. 12:3; Dt. 32:35; Rom. 12:19).

E. A Further Description of Judgment (6:1–14)

1. Ezekiel received a prophetic revelation (v.1).
2. Ezekiel's mouth will be opened for a message to be delivered to the physical geography of Israel (vv.2,3).
3. The source of the prophetic message is the Lord Jehovah. אֲדֹנָי יְהוִה. adonai yahweh. Used 284x278vv. (Gen. 15:2,8; Dt. 3:24; 9:26; Josh. 7:7; Jdg. 6:22; 16:28; 2<sup>nd</sup> Sam. 7:18,19<sup>x2</sup>,20,22,28,29; 1<sup>st</sup> Kgs. 2:26; 8:53; Isa. <sup>x22</sup>; Jer.x7; Ezek. <sup>x214(210vv.)</sup>; Amos<sup>x19</sup>; Obad, Mic, & Zeph <sup>x1</sup>). (Side Note: Jehovah Elohim occurs 224x173vv.).
4. The judgment that is about to fall upon Judah is a direct judgment of God.
  - a. The source of the judgment is God, not man.
  - b. The object of the judgment is the idolatry against God.
5. High places, altars, incense altars, idols, and works are all destroyed by God (vv.4-6).
6. The Divine object of this executed wrath is to bring about a knowledge of Jehovah (v.7).
7. God promises a remnant (v.8). The method of preserving this remnant will be the captivity itself.
8. God is hurt by the idolatry-unfaithfulness of Israel (v.9).
9. "Clap your hand, and stomp your foot" refers to a joyous outlook on the downfall of one's enemies (v.11 cp. 25:6).

Thoughts on chapter six:

1. The Word of God will be fulfilled whether or not human beings decide to listen to it (Ps. 33:11; Prov. 19:21; Isa. 46:10; 55:11; Eph. 1:11; 3:11).
2. The pursuit of idolatry is a rejection of the authority, and personal relationship of the Lord. As such, all believers are to flee from idolatry (1<sup>st</sup> Cor. 10:14; Col. 3:5; 1<sup>st</sup> Jn. 5:21).
  - a. The title Adonai speaks of the authority, or lordship, of God.
  - b. The name Yahweh is the personal name by which God revealed Himself to the steward-nation of Israel (Ex. 3:14).
3. Believers are commanded to know the Lord (2<sup>nd</sup> Pet. 3:18; Phil. 3:10; 1<sup>st</sup> Jn. 5:20).
4. Believers are to be faithful in their relationship with God, as He is faithful in His relationship with us (1<sup>st</sup> Cor. 6:17; 10:6-14,20-23; 2<sup>nd</sup> Tim. 2:13; Rev. 2:10).
5. Believers are to be like-minded with the Lord (Phil. 2:5), even during times of undeserved suffering (Job 2:10; Jms. 1:2-4), and even in the expression of Divine judgment (Heb. 12:11).

F. The End of Jerusalem (7:1–27)

1. The second prophetic revelation is given to Ezekiel (v.1), by the Lord Jehovah (v.2).
2. This message centers on “the end” (vv.2,3,6).
  - a. קץ qets <sup>#7093</sup>: *end, limit*. Fr. קצץ qatsats <sup>#7112</sup>: *to cut off, cut, clip*.
  - b. The Hebrew word for “end” (used twice in v. 2, once in v. 3, twice in v. 6) is related to ripe summer fruit that is ready to be harvested (see Amos 8:1–3). Harvesting means cutting down and clearing the fields. That is what the Lord is about to do, but it will not be a thanksgiving harvest.
  - c. This work is the work of God the Father, the Vinedresser (Jn. 15:1,2).
3. Jerusalem becomes the object of God’s anger (vv.3,4).
  - a. אף aph <sup>#639</sup>: *nostril, nose, anger*.
  - b. The judgment is extended according to their ways. שפוט shaphat <sup>#8199</sup>: *to judge, govern, preside as judge*.
  - c. Yet, the judgment is not *entirely* what they deserve (Ezek. 20:44).
4. The object of God’s wrath is to reveal Himself. This is the object of God’s entire plan for Israel, and all of mankind (Jer. 31:34).
5. The judgment is repeated (vv.5-9).
  - a. God says what He is going to do.
  - b. God says why He is doing it.
  - c. God says what the result will be.
6. God’s timing is absolutely perfect (vv.10-13; Gen. 15:16; Jms. 5:7-9).
7. Resistance against the Will of God is useless (vv. 14-19).
  - a. Military might will not help them.
  - b. Wealth will not help them.
8. Israel’s unfaithfulness to God’s temple will be answered (vv. 20-22).
9. God has handed Israel over to a wicked nation (vv.23-27; Hab. 1:5-11).

Thoughts on chapter seven:

1. God is a long-suffering God, but He does eventually reach His limit (Ex. 34:6,7; Num. 14:18; Ps. 86:15,16; Ps. 103:8-10; Rom. 2:4; 9:22,23; 1<sup>st</sup> Tim. 1:16; 1<sup>st</sup> Pet. 3:20; 2<sup>nd</sup> Pet. 3:9,15).
2. Even in the expression of wrath, God is merciful (Ezra 9:13; Ps. 103:10; Lam. 3:22,39,40; Hab. 3:2).
3. It is God’s purpose to reveal Himself, and to do so, ultimately in the Person and glory of His beloved Son (Matt. 16:16,17; 1<sup>st</sup> Tim. 3:16; 2<sup>nd</sup> Tim. 1:10; Col. 1:15-19; Gal. 1:16).

## G. Idolatry in the Temple (8:1–18)

1. The events of chapters 8-11 occur *within* the time-frame of Ezekiel’s symbolic portrayal of chapter 4.
  - a. His initial call came on the 5<sup>th</sup> day of the 4<sup>th</sup> month of the 5<sup>th</sup> year of King Jehoiachin’s exile (1:1,2).
  - b. He sat for 7 days without speaking in the midst of the exiles (3:15).
  - c. He bore the iniquity of Israel for 390 days (4:5).
  - d. He bore the iniquity of Judah for 40 days (4:6).
  - e. Yet, the hand of the Lord came upon Ezekiel on the 5<sup>th</sup> day of the 6<sup>th</sup> month of the 6<sup>th</sup> year of King Jehoiachin’s exile (8:1).
2. During Ezekiel’s lying down ministry, he continued to bear fruit.
  - a. He prophesied against Jerusalem (4:7).
  - b. The content of these prophesies is recorded (chs. 6&7).
  - c. He had ministry to the elders of Judah who came to sit before him (8:1).
  - d. He will receive additional teaching from the Lord, and will *spiritually* travel through time & space (chs. 8-11).
3. The Lord Jesus Christ appears to Ezekiel (8:2 cp. 1:26,27).
4. Ezekiel is *spiritually* lifted up and *dimensionally* positioned between the realm of earth and the realm of heaven (8:3).
5. Ezekiel, in his dimensional state outside of space & time, is brought to Jerusalem, where he will observe a panorama of Jerusalem’s idolatry through the years (8:6,13,15).
  - a. He is not brought to the Jerusalem of his day, however.
  - b. He is brought to the Jerusalem of King Manasseh’s day.
    - 1) He is brought to the temple, where an idol seated within (Ezek. 8:3).
    - 2) There were many instances of idolatry in Judah’s history, but only King Manasseh went so far as to seat an idol within the temple (2<sup>nd</sup> Kgs. 21:7).
    - 3) The good King, Josiah, will remove this idol (2<sup>nd</sup> Kgs. 23:6).
  - c. Jeremiah does not see what Ezekiel sees, because Ezekiel is outside of space & time.
6. Ezekiel, in the dimensional state outside of space & time, is able to observe the glory of God, which continued to dwell in Jerusalem despite the idolatry of Judah (8:4).
7. The Lord deliberately highlights what Ezekiel is supposed to see (8:5).
8. The Lord deliberately verifies what Ezekiel is supposed to understand (8:6).
9. Ezekiel then is brought to a (peep) hole in the temple wall (8:7).
  - a. He obediently digs through the wall at this point, and observes the activity within (8:8,9).
  - b. The elders of Israel are pursuing their individual systems of idolatry, even during a time of great reform and revival (8:10-13).
    - 1) Seventy elders of the house of Israel is representative of the fact that idolatry was spread throughout all the families of Israel.
    - 2) Jaazaniah is a member of an otherwise spiritually-faithful family (2<sup>nd</sup> Kgs. 22:3-13).
    - 3) The offering of incense occurs “in the dark”, and “in the room of his carved images” (Ezek. 8:12).
    - 4) Ezekiel’s act of digging through the wall places him within the hearts of these idolatrous elders. This is normally the realm where only the Lord is able to observe (1<sup>st</sup> Sam. 16:7).

10. The third abomination that Ezekiel is then taken to see the women of Israel weeping for Tammuz (8:14).
  - a. This pagan ceremony occurred annually in the (fourth) month of Tammuz (June-July).
  - b. In the Babylonian religion of Nimrod, Tammuz was the son of Semiramis, by miraculous conception. His birth, death & resurrection is a Satanic counterfeit religion.
  - c. As the summer heat dried up the land, Tammuz is said to have “died.”
  - d. The women (who worship Tammuz) then have a week of weeping, and then shave their heads, and engage in three seasons of cultic prostitution, devoting their proceeds to the fertility goddess.
  - e. As spring dawns in the following year, the worshipers of Tammuz have a feast of rejoicing. The fertility goddess has blessed them with another spring season, and Tammuz is restored to life.
11. The fourth and final abomination that Ezekiel observes the priesthood engaged in sun worship (8:16-18).
  - a. The inner courtyard, between the porch and the altar, was the area where only the priesthood could approach (Joel 2:17). It was an area where a weeping priesthood might seek the Lord.
  - b. The priesthood was organized into 24 orders (1<sup>st</sup> Chr. 24:7-19), and thus with the high priest, the total reaches 25. This vision is representative of the entire priesthood having abandoned the Lord.
12. The ultimate effect of all the idolatries of Judah is to put the twig to their nose, and assure the Lord’s wrath against them (8:17,18).

Thoughts on chapter eight:

1. God’s plan is an eternal plan (Eph. 3:11), and He observes all things from the beginning to the end (Isa. 46:10; Rev. 21:6; 22:13).
2. God knows the internal attitude of the heart, and is not fooled by the external show that men put on (1<sup>st</sup> Sam. 16:7; 1<sup>st</sup> Kgs. 8:39; Lk. 16:15).
3. God is not mocked, and we will reap what we sow (Gal. 6:7).
4. God’s longsuffering nature will provide the opportunity for repentance (2<sup>nd</sup> Pet. 3:9), but the guilty will by no means be left unpunished (Ex. 34:7; Nah. 1:3).



## H. The Execution of the Idolaters (9:1–11)

1. The events of ch. 9 follow immediately the events of ch. 8.
2. The Lord Jesus Christ continues to speak, issuing the command for the angelic executioners (v.1).
  - a. קָרַב qarab #7126: *to come near, approach*. Used 366x264vv. Used locatively, and temporally.
  - b. פְּקֻדָּה p<sup>e</sup>quddah #6486: *oversight, mustering, visitation, store*. Used 31x30vv. (translated as: *oversight*<sup>2</sup>, *appointed, responsibility*<sup>2</sup>, *fate, officers, class, offices*<sup>3</sup>, *affairs, muster*<sup>2</sup>, *care, office, punishment*<sup>11</sup>, *stored up, administrators, prison, executioners*).  
פָּקַד paqad #6485: *to attend, to visit, muster, appoint*. Used 321x268vv.
3. Six angelic beings approach, armed appropriately for their work assignment.
  - a. Each carried a shattering weapon.
    - 1) כֵּלִי keliy #3627: *utensil, vessel, weapon*. Used 318x274vv.
    - 2) מַפְּץ mappats #4660<sub>Hapax</sub>: *a shattering*.  
נִפְּץ naphats #5310: *to shatter, disperse, scatter*. Used 22x17vv.
  - b. They are accompanied by another angel.
    - 1) Clothed in linen. בָּד bad #906: *white linen*. Used 22x19vv.
    - 2) With a writing case. קֶסֶת qeseth #7083: *pot, inkhorn, writing case*.  
Used 4x3vv. (all in Ezek. 9).
4. The glory of God prepares for His departure from the temple, by going to the threshold of the temple (v.3a).
5. The angelic scribe is instructed to mark the faithful in Jerusalem, for their preservation (vv.3b,4).
  - a. תָּו tav #8420: *mark, signature*. Used 3x3vv. (Ezek. 9:4,6; Job 31:35).
  - b. All who sigh and groan. אָנַח anach #584: *to sigh, groan*. Used 12x11vv. (Ex. 2:23). אָנָּח anaq #602: *to cry, groan*. Used 4x4vv. (Jer. 51:52; Ezek. 9:4; 24:17; 26:15).
6. The angelic executioners are instructed to inflict God's wrath on all who do not possess the mark (vv.5-7).
7. Ezekiel cries out as an intercessor (v.8).
8. The Lord affirms His judgment, and declares the penalty to be their own conduct (vv.9,10).
9. The angelic scribe reports back, "mission accomplished" (v.11).

### Thoughts on chapter nine:

1. God inflicts mass destruction upon idolatry through the unseen agency of angelic beings (2<sup>nd</sup> Sam. 24:15,16; Ps. 104:4).
2. Cursing by association will affect believers along with the unbelievers (Matt. 5:45).
3. By God's special care, righteous believers are at times preserved (Gen. 19; Josh. 2; 6:17,22-24; 2<sup>nd</sup> Pet. 2:9).

## I. God's Glory Leaves the Temple (10:1–22)

1. The events of ch. 10 follow immediately the events of ch. 9.
2. The throne-chariot of the Lord reappears, prepared for the Lord's departure from Jerusalem (10:1).
3. The angelic scribe is instructed to purify Jerusalem with the coals of fire (10:2,6,7; cp. Isa. 6:6,7).
4. Ezekiel gets his closest look at the mighty cherubim (10:14,15). He once again takes a detailed look at the throne-chariot, and its omni-directional wheels.
  - a. 1:10 As for the form of their faces, *each* had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle.
  - b. 10:14 And each one had four faces. The first face *was* the face of a cherub, the second face *was* the face of a man, the third the face of a lion, and the fourth the face of an eagle.
5. The wheels of the chariot are called "whirling wheels" as they whirl, and prepare for departure (10:13).
6. The chariot moves to the east gate of the temple, and the shekinah glory of the Lord enters the chariot (10:18,19).

### Thoughts on chapter ten:

1. The judgment upon Jerusalem would be incomplete, if the expression of wrath did not contain a benefit for Jerusalem.
2. The purpose for the burning coals scattered over all of Jerusalem was for its purification (Mal. 3:1-4).
3. The departure of God's shekinah glory was necessary, to prepare the way for an even greater glory to appear.

J. Lost and Saved (11:1–25)

1. The events of ch. 11 follow immediately after the events of ch. 10.
2. The shekinah glory of the Lord has entered His throne-chariot, and has paused at the eastern gate of the temple (10:18,19).
3. Ezekiel is then spiritually transported to that eastern gate, in order to see why the Lord delayed His departure out of Jerusalem (11:1).
4. Ezekiel observes a false assembly, which is convened to replace the legitimate priestly assembly of 25.
5. This false assembly is gathered under Satan’s leadership, to lead Israel into rebellion against God.
6. Two ring-leaders are highlighted.
  - a. Jaazaniah son of Azzur. Yaazaniah = “YHWH hears.” Fr.  $\text{יָאָזַן}$  ‘azan <sup>#238</sup>: *to hear, pay heed*. There are four men with this name in the OT, and  $\frac{3}{4}$  of them are bad. This is not the same Jaazaniah as was seen in Ezek. 8:10-13 (that one was the son of Shaphan).
  - b. Pelatiah son of Benaiah. Pelatiah = “YHWH has delivered.”  $\text{פְּלִיטָה}$  p<sup>e</sup>leytah <sup>#6413</sup>: *an escape*.
  - c. Satan often operates with a pair of leaders.
    - 1) Jannes & Jambres (2<sup>nd</sup> Tim. 3:8; Ex. 7:11,12).
    - 2) Hymenaeus and Alexander (1<sup>st</sup> Tim. 1:20); Hymenaeus and Philetus (2<sup>nd</sup> Tim. 2:17; cp. Alexander alone 2<sup>nd</sup> Tim. 3:14,15).
    - 3) The two beasts (Rev. 13).
7. The message of the two ring-leaders mirrors the message of the false prophets of their day (Jer. 14:13).
8. The messengers of Satan often resort to murder, in order to maintain their false message (11:6,7).
9. Ezekiel delivers his message against the ring-leaders, and Pelatiah falls dead (11:13a).
10. Ezekiel then pleads for His people before the Lord once again (11:13b).
  - a. He had previously pleaded for Jerusalem when he observed the angelic executioners (9:8).
  - b. It is the mark of a holy prophet, that he intercedes for others (Gen. 18:23; Ex. 32:11-14; Num. 14:11-20; 16:20-22, 45-50; Jer. 14:19-22; Dan. 9:3-19; Am. 7:2,3,5,6).
11. The Lord assures Ezekiel that He has, in fact, preserved a remnant—the very people that He had carried away into exile (11:14-16).
12. The Lord delivers a promise of restoration (11:17-20).
  - a. He promises to gather them out of the nations.
  - b. He promises to give them the land of Israel.
  - c. Their first act of obedience will be to remove all vestiges of idolatry.
  - d. Their life will be spirit-filled.
  - e. They will fulfill all of God’s commandments.
  - f. They will be a unique people of God.
13. The shekinah glory of the Lord departs Jerusalem, and stands over the mountain to the east of the city.
  - a. He has departed, but is ready to return at any moment.
  - b. The Mount of Olives (the mountain east of the city) is where the Lord’s glory was manifest (transfiguration) (Matt. 17:1-3; Luke 9:28-31).
  - c. The Mount of Olives is where the Lord ascended into heaven, and where He will again return (Acts 1:9-11; Zech. 14:4).
14. Ezekiel is spiritually transported back to his body, and returns to the dimensions of space and time (11:24,25).

Thoughts on chapter eleven:

1. Self-exaltation and pride will *always* be judged by the Lord (Matt. 23:12; Luke 18:9-17).
2. God knows our thoughts, and nothing is hidden from Him (Ps. 94:11; Jer. 17:10; 1<sup>st</sup> Cor. 4:1-5).
3. God's perfect plan includes the perfect conclusion to all things (Isa. 46:10; 1<sup>st</sup> Cor. 15:24-28).
  - a. He has a culminating design for the angels (Heb. 1:14; 1<sup>st</sup> Cor. 6:3).
  - b. He has a culminating design for the human race (Gen. 1:26-28).
  - c. He has a culminating design for the nation of Israel (Isa. 2:2-4; Mic. 4:1-5; Ezek. 36:22-36).
  - d. He has a culminating design for the Church (Eph. 5:27; Rev. 21:2).

K. The Exile Symbolized (12:1–28)

1. The time-frame for the events of ch. 12 are not specifically dated. The sequential nature of Ezekiel, though, gives us the understanding that chs. 12-19 occur between the time limits of 8:1 and 20:1 (just over 11 months).
  - a. 8:1—6<sup>th</sup> year, 6<sup>th</sup> month, 5<sup>th</sup> day.
  - b. 20:1—7<sup>th</sup> year, 5<sup>th</sup> month, 10<sup>th</sup> day.
2. Another prophetic message comes to Ezkiel (v.1).
  - a. He has received five previous prophetic messages (1:3; 3:16; 6:1; 7:1; 11:14).
  - b. He now receives five messages in immediate succession (12:1,8,17,21,26).
3. Ezekiel lives in the midst of a rebellious house (v.2). מְרִי meriy <sup>#4805</sup>: *rebellion, rebellious, rebellious ones (rebels)*. Used 24x20vv. (Num. 17:10). (17x14vv. in Ezekiel; ch. 2: 5x4vv; ch. 12: 5x4vv.). מָרָה marah <sup>#4784</sup>: *to be contentious, or rebellious*.
4. This rebellious house is incapable of perceiving spiritual truth (v.2). Thus, Ezekiel is ministering to an audience in similar conditions to Isaiah’s audience (6:9,10), and Jeremiah’s audience (5:21).
5. Ezekiel is instructed to perform two more teaching-skits (vv.3-7).
  - a. The day-time production: packing for exile (vv.3,4a).
  - b. The night-time production: sneaking out (vv.4b-6).
  - c. Ezekiel faithfully executes his instructions, even though he has no idea why he is doing so (v.7).
6. Ezekiel receives his second, out of five prophetic messages from the Lord, explaining the details of the skits he performed (vv.8-16).
  - a. The elders of Judah had not ventured to ask what Ezekiel was doing (v.9).
  - b. The skit is defined as a burden/oracle against the prince in Jerusalem, and the house of Israel who are in Jerusalem (v.10). מַסָּא massa’ <sup>#4855</sup>: *a load, burden, utterance, oracle*. Only occurrence in Ezekiel. Isaiah declared a מַסָּא massa’ against Babylon (Isa. 13), Philistia (Isa. 14), Moab (Isa. 15), Damascus (Isa. 17), Egypt (Isa. 19), the Wilderness (Isa. 21:1), Edom (Isa. 21:11), Arabia (Isa. 21:13), Jerusalem (the Valley of Vision) (Isa. 22), Tyre (Isa. 23), and the Beasts of the Negev (Isa. 30:6). Zechariah pronounced two oracles: against the nations (Zech. 9), and against Israel (Zech. 12). The Books of Nahum, Habakkuk, & Malachi are in their entirety oracles (Nah. 1:1; Hab. 1:1; Mal. 1:1).
  - c. Ezekiel, through his skits, is a sign for Jerusalem (v.11). They will go into exile, as Ezekiel did (v.11). Their prince will try to sneak out of town, but get caught (vv. 12,13).
7. The remainder of the Jews will be scattered to the nations of the world, not as a remnant to be preserved, but as the instruments of the Lord’s world evangelism (vv. 14-16).
8. This burden was literally fulfilled when Zedekiah attempted to flee Jerusalem “through the wall” (through a small gate between the walls) (Jer. 39:4; 52:7).

JOSEPHUS [*Antiquities*, 10.7] reports that Ezekiel sent a copy of this prophecy to Zedekiah. As Jeremiah had sent a letter to the captives at the Chebar, which was the means of calling forth at first the agency of Ezekiel, so it was natural for Ezekiel to send a message to Jerusalem confirming the warnings of Jeremiah. The prince, however, fancying a contradiction between Ezek 12:13; “he shall not see Babylon,” and Jer. 24:8,9, declaring he should be carried to Babylon, believed neither. Seeming discrepancies in Scripture on deeper search prove to be hidden harmonies.
9. The third out of five prophetic messages was given to Ezekiel concerning his eating habits (Ezek. 12:17-20).
  - a. Ezekiel’s rapid and fearful eating will picture the dread of Jerusalem.
  - b. His external activity will be verbally explained.

10. The fourth and fifth prophetic messages given to Ezekiel are given in order to put an end to a false proverb (Ezek. 12:21-25).
  - a. The Jews had come to believe that all prophecies were so long in coming that they were not to be understood literally.
  - b. The Lord emphasized that His prophecies were to be taken literally, and from this point on, immediately.
  - c. A change of thinking is immediately necessary. The sense of imminency is vital for the pursuit of godliness (2<sup>nd</sup> Pet. 3:11).

Thoughts on chapter twelve:

1. All Scripture is God-breathed and profitable (2<sup>nd</sup> Tim. 3:16,17).
2. No Scripture is of its own private interpretation (2<sup>nd</sup> Pet. 1:20).
3. God's Word will be fulfilled (Isa. 55:11; Matt. 24:35).
4. God's time-table is not our time-table (Isa. 55:8,9; 2<sup>nd</sup> Pet. 3:8; Psa. 90:4).
5. Our responsibility is to be found faithfully waiting (Matt. 24:45-51; 1<sup>st</sup> Thess. 1:9,10; Rom. 8:23; Phil. 3:20; 2<sup>nd</sup> Pet. 3:12,13).

L. False Prophets (13:1–23)

1. Ezekiel receives the 11<sup>th</sup> prophetic message of his prophetic career (13:1).
2. Ezekiel is charged to rebuke the false prophets of his generation (13:2).
  - a. They are called prophets of Israel. נְבִיאֵי יִשְׂרָאֵל nebiy'ey yisra'el. נָבִיא nabiyy' #5030: *a spokesman, speaker, prophet.*
  - b. They actually do prophesy. נָבִיא nabiyy' #5012: *to prophesy.*
  - c. Their prophesies are from their own “inspiration.” These false prophesies are derived from within their own heart. לֵב leb #5820: *inner man, mind, will, heart.* This heart is more deceitful than all else, and is desperately sick (Jer. 17:9). It is out of the heart that evil thoughts, words, and deeds proceed (Matt. 15:19).
  - d. They have not heard “The Word of the Lord.”
  - e. They are commanded to listen to “The Word of the Lord.”
3. The Lord’s message of rebuke is a message of woe (13:3-7).
  - a. Woe. הוּי hoy #1945: *ah! alas! woe!*  
Used 51x47vv., but only once (1<sup>st</sup> Kgs. 13:30) outside of prophetic Scriptures. Isaiah 21x, Jeremiah 11x8vv, Ezekiel 3x (13:3,18; 34:2), Amos 2x, Micah 1x, Nahum 1x, Habakkuk 5x, Zephaniah 2x, Zechariah 4x.
  - b. These prophets are foolish (v.3). הַנְּבִיאִים הַנְּבִילִים hann'biy'iyim hann'baliym. נָבִיל nabal #5034: *to be senseless, foolish.* (Nabal, the first husband of Abigail, 1<sup>st</sup> Sam. 25:3ff.).
  - c. They are following their own spirit (v.3).
  - d. They have seen nothing (v.3).
  - e. They are like foxes among ruins (v.4). שׁוּעָלִים shu'al #7776: *fox.*
  - f. They fail in their responsibility as defenders of the faithful (v.5).
  - g. They listen to the false teaching of demons, and yet hope for a fulfillment of what they have proclaimed (vv.6,7).
4. As a consequence . . . behold! (13:8).
  - a. כֵּן ken #3651: *adv. so, thus.* לְכֵן according to such conditions, that being so, therefore; esp. in proph., where it often introduces, after statement of the grounds a divine declaration or command. (LXX uses διὰ τοῦτο).
  - b. הִנֵּה hinneh #2009: *prim.interj. lo! behold!*
  - c. “I am against you.” אֶלֶיְכֶם 'leykem. אֵל 'el #413: *to, into, towards, against.*
  - d. “Declares the Lord YHWH.” נִאֻם n'um #5002: *utterance, declares as a prophet.*
5. The Lord removed their current, and future influence (13:9).
6. The false prophets are the deceitful promoters of a non-existent peace (13:10a).
7. The false prophets operated by means of superficial construction (13:10b-16).
  - a. חַיִּיטַי chayits #2434: *a party-wall.* Not the usual word for wall—גָּדָר gadar #1443: *to wall up, build a wall.* Also גָּדֵר geder #1444: *wall; גָּדֹר g'dor #1446: wall; גָּדַר gader #1447: wall.*
  - b. תַּפְּחַל taphal #2950: *to smear, plaster over.*
8. There is also a significant problem with false prophetesses (13:17-23).
  - a. Legitimate prophetesses had previously had ministry in Israel.
    - 1) Miriam (Ex. 15:20).
    - 2) Deborah (Jdg. 4:4).
    - 3) Mrs. Isaiah (Isa. 8:3).
    - 4) Huldah (2<sup>nd</sup> Kgs. 22:14).
  - b. They also were prophesying from their “own heart.”
  - c. They also receive a message of woe. הוּי hoy #1945: *ah! alas! woe!*
9. The false prophetesses were involved with magic & witchcraft (vv. 18,20,21,23).
  - a. Magic bands. כֶּסֶת keseth #3704: *bands.* Used 2x2vv. (Ezek. 13:18,20).
  - b. Veils. מִסְפַּחָה mispachah #4555: *veils.* Used 2x2vv. (Ezek. 13:18,21).
  - c. All forms of sorcery were strictly prohibited under Mosaic Law (Deut. 18:9-14).

10. The false prophetesses are soul-hunters.

- a. Hunt down. **צוד** tsud<sup>#6679</sup>: *to hunt*. (First used of Esau, Gen. 27:3,5,33). **ציד** tsayiyd<sup>#6718</sup>: *hunting, game, hunter* (used of Nimrod, Gen. 10:9; Esau, Gen. 25:27).
- b. Lives. **נפש** nephesh<sup>#5315</sup>: *soul, life, living person*.

11. The false prophetesses were discouraging rather than encouraging.

- a. Discourage. **כח** ka'ah<sup>#3512</sup>: *to be disheartened, or timid*. Used 4x4vv. (Ezek. 13:22; Ps. 10:10; 109:16; Dan. 11:30).
- b. Encourage. (Strengthened the hands of). **חזק** chazaq<sup>#2388</sup>: *to be strong, make strong*.

Thoughts on Chapter Thirteen:

1. Communicators of the Word of God must first be hearers of the Word of God (Heb. 5:11-14; Acts 20:28).
2. The ministry of God's Word is the work of building up (Rom. 14:19,20; 15:2; 1<sup>st</sup> Cor. 10:23; 2<sup>nd</sup> Cor. 12:19; Eph. 4:12,29).
3. True building achievements are lasting achievements (Matt. 7:24,25).
4. True building achievements are God's building achievements (Ps. 127:1).
5. The forces of darkness are hungry for the souls of mankind (2<sup>nd</sup> Pet. 2:14,18-22; 2<sup>nd</sup> Tim. 3:6,7; Prov. 5:5,6,11; 7:21-27).



## M. Idolatry (14:1–23)

1. An occasion for ministry arises when elders of Israel came to Ezekiel (v.1).
2. Ezekiel receives the 12<sup>th</sup> prophetic message of his prophetic career (v.2).
3. The Lord reveals to Ezekiel the inner, heart-attitude of these very elders (v.3).
  - a. They have set up idols in their hearts. גִּלְגָּל <sup>#1544</sup>: *idol*.

Twelve different Hebrew words are represented by the English word ‘idol.’ Some of them point to the fact that an idol is a thing of nought; others are significant of the terror with which the worshipper of false gods is inspired, or of the aversion with which the living and true God regards such objects; others, again, refer to the shape of the idol, to the material of which it is made, or to the position in which it is placed. Another word for idol is derived from Galgal (גלגל), to roll, and signifies a trunk of a tree or a log of wood, or perhaps in some places a round stone. The word only occurs in Leviticus, Deuteronomy, the Kings, and Ezekiel. The LXX usually renders it εἰδωλον, an idol, but sometimes ἐπιτήδευμα, a custom; twice βδέλυγμα, an abomination; and in other passages ἐνθύμημα, ἐπιθύμημα διάνοια, and διανόημα, words which would point to the tendency of the heart to idolatry rather than to the object of worship itself.\*
  - b. They have provided for their own stumbling blocks. מִכְשׁוֹל <sup>#4383</sup>: *stumbling block*.
  - c. They have no standing to approach the Lord for guidance, or assistance.
4. The message is clear: approaching the Lord with an impure heart will result in immediate judgment (vv.4,5,7,8).
  - a. It is a trampling of His courts (Isa. 1:12).
  - b. It is a regarding as unclean His holy blood (Heb. 10:29).
  - c. God sees through such double-mindedness (Jer. 7:9-11).
5. The command is clear: repent! (v.6). שׁוּב <sup>#7725</sup>: *turn back, repent*.
6. The true prophet will remain silent, and God Himself will answer (vv.4,7).
  - a. His answer comes in the form of His judgments.
  - b. His purpose is to warn others against such abominations.
  - c. His purpose is to make Himself known to the idolaters.
  - d. His purpose is to restore Israel to Himself.
7. The false prophet will speak according to demons, under God’s permissive will (vv.9-11).
  - a. The false prophet will be “enticed” to deliver a message to the idolatrous petitioners. פָּתָח <sup>#6601</sup>: *to allure, entice, persuade, seduce*.
  - b. God permits for fallen angels and demons to be the instruments of that enticement (1<sup>st</sup> Kgs. 22:19-23).
  - c. Balaam was one such prophet who eagerly wanted to deliver a message to his well-paying audience (Num. 22:12-14,19,20,22; 2<sup>nd</sup> Pet. 2:15; Jude 11; Rev. 2:14).
8. Ezekiel then receives the 13<sup>th</sup> prophetic message of his career. It is a “prophetic hypothetical.” The hypothetical circumstances have a prophetic application (vv.12-23).
9. The hypothetical circumstance involves an idolatrous nation, and the hand of God’s judgment in four separate expressions of wrath (vv.13-20). Contrast the expressions of wrath in the hypothetical illustration with the literal expressions of wrath in the Mosaic Law (Lev. 26:14ff.).
  - a. Famine (v.13). רָעָב <sup>#7458</sup>: *famine, hunger*.
  - b. Wild Beasts (v.15). חַיָּה רָעָה <sup>#2421</sup>: *to live, living, animal, beast*. רָעָה <sup>#7451</sup>: *bad, evil, wicked*.
  - c. War (v.17). חֶרֶב <sup>#2719</sup>: *sword*. Used fig. of military conflict.
  - d. Plague (v.19). דֵּבַר <sup>#1698</sup>: *pestilence, plague*.
10. The “prophetic hypothetical” involves faithful and righteous believers, and God’s faithfulness towards them (vv.14,16,18,20).

P= The righteousness that each of these “Hall of Fame” believer-priests possessed, they were given as a gift of God’s grace. They did not derive a righteousness of their own.

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\* Synonyms of the Old Testament: Their bearing on Christian doctrine / Robert Baker Girdlestone.

- a. Noah. Noah was a gentile believer-priest, and is a type of a faithful remnant in the face of world-wide apostasy. Because of Noah's righteousness in God's sight, the grace of God delivered Noah, his three sons, and their four wives.
  - b. Daniel. Daniel was a Jewish exile under gentile dominion, and is a type of a faithful witness to God's Truth in opposition to false religions of this world. Because of Daniel's righteousness in God's sight, the grace of God delivered Daniel, and his three friends.
  - c. Job. Job was a gentile believer-priest, and is a type of a faithful believer enduring total Satanic warfare. Because of Job's righteousness in God's sight, the grace of God delivered Job, and his three judicial prosecutors.
  - d. There was blessing by association furnished in the instances of the historical characters described in the prophetic hypothetical.
  - e. There will be no blessing by association furnished in the instance of the future application of this prophetic hypothetical.
11. The prophetic application of these hypothetical circumstances applies to Jerusalem of the Great Tribulation, when *all four* of the separate expressions of wrath are laid upon them.
- a. These judgments were levied against Jerusalem in their 6<sup>th</sup> century BC destruction (Ezek. 5:17), and thus they were a warning to the gentile nations (Ezek. 5:16).
  - b. These judgments will again be levied against Jerusalem in their Tribulational judgment (Rev. 6:8).
12. The conduct and actions of post-Tribulational Israel will vindicate the Righteousness and Justice of God (Ezek. 14:22,23 cp. 11:19,20; 36:22-32).

#### Thoughts on Chapter Fourteen:

1. We must keep ourselves from all forms of idolatry (1<sup>st</sup> Cor. 10:14; 1<sup>st</sup> Jn. 5:21).
2. We must endeavor to remove all stumbling blocks (Rom. 14:13; 1<sup>st</sup> Cor. 8:13; Matt. 18:6-9; Rom. 13:14).
3. Our approach to God is on the basis of the Lord's faithfulness, merit, and standing (Heb. 4:14-16; 10:19-22), and yet the responsibility falls upon us to not be defiled in our approach (Jms. 4:8; 2<sup>nd</sup> Tim. 2:21,22; Isa. 1:13,16).
4. We cannot serve both God and idols (Matt. 6:24; 1<sup>st</sup> Cor. 10:19-22).
5. We must stand as a faithful remnant (Rom. 11:5), opposed to the false religions of this world (2<sup>nd</sup> Cor. 10:3-6), and withstanding all Satanic warfare (Eph. 6:10-18).
6. We must earnestly pray for our continued value as salt and light in the community around us (Matt. 5:13,14; Col. 4:5,6; 1<sup>st</sup> Cor. 7:14,16).

N. A Useless Vine (15:1-8)

1. Ezekiel received the 14<sup>th</sup> prophetic revelation of his career.
2. This prophetic revelation came in the form of a parable, and became the first of three parables that Ezekiel was given to deliver to Israel in exile (Ezek. 15-17).
3. This parable begins with a “prophetic rhetorical” (v.2).
  - a. How is the wood of the vine better than the wood of the forest branch?
  - b. עֵץ־הַגֶּפֶן ‘ets-haggephen. עֵץ ‘ets #6086: *tree, trees, wood*. גֶּפֶן gephen #1612: *vine*. Used 55x53vv.
  - c. עֵץ הַזְּמוּרָה ‘ets hazz<sup>e</sup>morah. זְמוּרָה z<sup>e</sup>morah #2156: *branch, twig, shoot*. Used 5x5vv. (Num. 13:23; Isa. 17:10; Ezek. 8:17; 15:12; Nah. 2:2). Used of tree branches, and sometimes even of vine branches.
  - d. עֵצֵי הַיַּעַר ‘tsey hayya‘ar. יַעַר ya‘ar #3293: *wood, forest, thicket*.
  - e. The unneeded answer to the “prophetic rhetorical” is that the wood of the vine is not at all better than the wood of the forest.
4. The parable includes a second “prophetic rhetorical” that amplifies the first question that was asked (v.3).
  - a. Can its wood be fashioned into anything useful?
  - b. Not even a peg?
  - c. The unneeded answer to the second “prophetic rhetorical” is that the wood of the vine is *so useless* that not even a tiny peg could be made from it.
5. The parable includes a third “prophetic rhetorical” that carries the first two to an extreme (v.4).
  - a. The useless wood is then thoroughly burned.
  - b. Is the usefulness improved, or worsened?
  - c. The unneeded answer to the third “prophetic rhetorical” is that the worthless wood becomes worthless and ruined through the burning, and that there is no humanly possible way for that wood to be put to any use.
6. God’s conclusion is that such wood is now “less than useless” (v.5).
7. The Lord explains His parable by explaining to Ezekiel that Israel is the worthless vine. He has burned both ends (northern Israel & southern Judah), and is leaving them less than worthless as a land of desolation (vv.6-8).

Thoughts on Chapter Fifteen:

1. The wood of the vine has no value to the carpenter. The carpenter considers the wood of the vine with as much value as the unbeliever regards the Word of God (1<sup>st</sup> Cor. 1:18,21,23,25; 2:14; 4:10).
2. The only value that the vine possesses is not in the wood, but in the fruit that it bears (John 15:1-11; Isa. 5:1-7).
3. The goal of every believer is to make himself useful for service (2<sup>nd</sup> Tim. 2:15,21,22; 3:16,17; Heb. 13:21).
4. God is the One who makes the useless (actually, the worse-than-useless) to be useful (2<sup>nd</sup> Cor. 2:16; 3:5,6; Ecc. 1:15 cp. 7:13; Ps. 107:33,35; Isa. 35:6,7; Jer. 31:1-6,13).



O. A Foundling Turned Harlot (16:1–63)

1. Ezekiel receives the 15<sup>th</sup> prophetic revelation of his career (v.1).
2. The subject of this revelation is to declare Jerusalem's abominations (v.2).
  - a. "Make known." v.hifil.imper. יָדַע yada' #3045: *to know*. "Cause them to know."
  - b. "Her abominations." תּוֹעֲבָה to'ebah #8441: *abomination*. Used 126x112vv. (43x41vv. in Ezek.) (Lev. 18:22-30; 20:13; Dt. 7:25,26; Prov. 6:16; 15:8,9).
3. The method of revelation is by parable, like chapters 15 & 17. Jerusalem is portrayed as a woman, specifically the unfaithful wife of יהוה YHWH.
4. The Lord reviews the woman's past, beginning with her birth (vv.3-7).
  - a. She was born in the land of the Canaanite. The environment in which she was born was not a healthy environment for the raising of children.
  - b. Her father was an Amorite. No greater example can be found of all the Canaanite people for total rejection of God's will (Gen. 15:16; Lev. 18:24-28).
  - c. Her mother was a Hittite. Even worse than the Moabite and Midianite women, were the Hittite women (Gen. 26:34,35; 27:46; 28:8).
  - d. She was born and given no appropriate infant care (vv.4,5).
  - e. She was thrown to the open field, that she might die (v.5b).
  - f. In the reality of this parable, the infant nation of Israel would not have survived in the midst of the hostile nations around her.
5. The Lord found her, and saved her life (vv.6,7).
  - a. She lived by His command (v.6a).
  - b. She grew, and grew (v.6b).
  - c. She grew abundantly, and developed in her youth, and yet she was unadorned (v.7).
  - d. In the reality of this parable, the adolescent nation of Israel remained unadorned in their bondage to Egypt.
6. The Lord observed that she was ready for marriage, and He took her for His wife (vv.8-14).
  - a. It was her time for marital love (v.8). דוּד dod #1730: *love (uncle)*. (Prov. 7:18; Song of Solomon 39x32vv.; Isa. 5:1; Ezek. 16:8; 23:17).
  - b. The Lord spread His skirt, and covered her. This was their espousal (Ruth 3:9).
  - c. The Lord entered into a covenant with Israel, and they were formally married (Isa. 54:5; Jer. 3:14; Hos. 2:19,20; Mal. 2:14).
  - d. The Lord bathed her, made her clean, and anointed her for the wedding (Est. 2:12; Ex. 19:14; cp. Eph. 5:26,27).
  - e. The Lord dressed her, and adorned her with the finest jewels (vv.10-13a).
  - f. The Lord fed her the finest food, and made her a queen (v.13b).
  - g. In the reality of this parable, the adult nation of Israel was presented in her royalty under the Godly reign of David, and the early reign of Solomon.
7. The woman's beauty and fame became the envy of the world (v.14).
8. The woman responded to the Lord's grace with evil (vv.15-22).
  - a. She trusted her beauty, instead of the Lord who made her beautiful (v.15).
  - b. She played the harlot because of her fame. זָנָה zana #2181: *to commit fornication, be a harlot*.
  - c. She used the Lord's gifts to promote her harlotries (vv.16-19).
  - d. She rejected her motherly responsibilities, and sacrificed her own children, to promote her harlotries (vv.20,21; Lev. 18:21; 20:1-5; Deut. 12:31; Ps. 106:34-39).
  - e. She failed to remember her lost estate (v.22).
9. The woman was not satisfied with her harlotries, so she multiplied them (vv.23-29).
  - a. She expanded her idolatry to every square (v.24) and street (v.25).
  - b. She multiplied her harlotry for the express purpose of angering the Lord (v.26).
  - c. Even the Philistine women are embarrassed by her lewdness (v.27).
  - d. Her lovers are not only the Canaanite inhabitants of the land, but the dominant nations of the world: Egypt (v.26), Assyria (v.28), Babylonia (v.29).

10. The woman is so consumed by her dissatisfactions, that she must become the one making payment (vv.30-34).
  - a. She can't bring herself to stop her empty way of life, even though her heart languishes (v.30).
  - b. She quits charging for her favors (v.31).
  - c. She can't go back to her husband (v.32).
  - d. She must begin to pay for her favors (vv.33,34).
11. The Lord then delivers His message to the harlot, after thoroughly reviewing her faithless past (vv.35-43).
  - a. Her lovers will be gathered together, where they will collectively see her, and hate her (vv.37-39).
  - b. Her destruction will be total, as a condemned harlot's should be (vv.40,41; Lev. 19:29; 20:10; 21:9; Dt. 22:21; 23:17,18).
  - c. In her destruction, the Lord's anger and jealousy will be satisfied (v.42), and her activity will be stopped (v.43).
12. The Lord authors a proverb for future generations (vv.44-52).
  - a. The proverb states, "Like mother, like daughter" (v.44).
  - b. Her mother was a Hittite (vv.3,45) who hated her husband, and her children.
  - c. Her sisters were Samaria and Sodom (v.46).
  - d. Jerusalem was the most wicked of all the girls in that family (vv.47,51).
  - e. Jerusalem made her sisters look righteous (vv.52).
13. The Lord promises restoration to Samaria and Sodom (vv.53-59; Dan. 11:41).
14. The Lord promises restoration to the woman (vv.60-63).
  - a. The Lord will remember His previous covenant, and make an eternal covenant with Israel (v.60).
  - b. Jerusalem will be shamed, and repent, as she is ushered into the new covenant (v.61).
  - c. Jerusalem will then finally and eternally know the Lord (v.62).
  - d. Jerusalem will be finally and eternally forgiven (v.63).

#### Thoughts on Chapter Sixteen:

1. Believers are totally undeserving of the grace blessings that God showers upon them (Eph. 2:5,8,9; Tit. 3:5; Rom. 5:15; 11:6).
2. Believers owe their worthiness, beauty, and ornaments entirely to the Lord (Jms. 1:5,17; John 3:27; 1<sup>st</sup> Cor. 4:7).
3. As recipients of the Lord's gifts, we are responsible to utilize them appropriately (Rom. 12:6,7; 1<sup>st</sup> Pet. 4:10,11).
4. As the objects of the Lord's love and devotion, we are responsible to be faithful to him (Rom. 5:8,10; 1<sup>st</sup> Jn. 4:10-12,16-21).
5. The pursuit of empty happiness only leads to increased dissatisfaction, and greater languishing of heart (Job 27:14; Ps. 59:15; Prov. 27:20; Ecc. 4:8; 5:10; 6:3,7; Isa. 55:2; 56:11; Ezek. 7:19; Hag. 1:6).
6. The believer is to be constantly mindful of the lost estate from which they were saved (1<sup>st</sup> Cor. 6:11; 12:2; Eph. 2:1-3; Col. 3:5-7; Tit. 3:3-7).

- P. Two Eagles and a Vine (17:1–24)
1. Ezekiel receives the 16<sup>th</sup> prophetic message of his career (v.1).
  2. This message will be a riddle/parable (v.2).
    - a. חִידָה chiydah <sup>#2420</sup>: *riddle, perplexing question* (Jdg. 14; 1<sup>st</sup> Kgs. 10:1).
    - b. מָשָׁל mashal <sup>#4912</sup>: *proverb, parable, byword, discourse* (Prov. 1:1; 10:1; 25:1; Ezek. 12:22,23; 14:8; 17:2; 18:2,3; 20:49; 24:3).
  3. The parable centers on two eagles (vv.3,7).
    - a. The first eagle represented Babylon (v.12).
    - b. The second eagle represented Egypt (vv.15,17).
  4. The parable also centers on a vine (v.6).
    - a. The vine represented the vassal state of Judah, under “king” Zedekiah (v.13 cp. 2<sup>nd</sup> Chr. 36:11-14).
    - b. Unlike a free-standing cedar tree, Judah is a vine. She is no longer an independent nation, but has been given over by God to dominion under the gentiles (Dan. 2:31-35; Lk. 21:24).
  5. The vine’s roots and branches are pictured (vv.6,7).
    - a. The vine was originally planted with it’s roots in it’s own soil, but with branches growing toward the first eagle who planted it (v.6).
    - b. The vine chose to bend it’s roots, and turn it’s branches towards the second eagle (v.7).
  6. The riddle is then asked, “will it thrive?” (vv.9,10).
    - a. The conditions are supportive.
    - b. The anger of God will uproot it.
  7. The riddle is then explained, in Ezekiel’s 17<sup>th</sup> prophetic revelation (vv.11-24).
    - a. It is a message to the rebellious house (v.12).  
בַּיִת הַמְּקֹרֵי bayith <sup>#1004</sup>: *house* + מְרִי m<sup>e</sup>riy <sup>#4805</sup>: *rebellion*. See Ezek. 12:2.
    - b. Israel is reminded of the capture of King Jehoiachin (v.12; 2<sup>nd</sup> Kgs. 24:11-16).
    - c. Israel is reminded of the puppet-King Zedekiah (vv.13,14; 2<sup>nd</sup> Kgs. 24:17-19).
    - d. Israel is informed that Zedekiah rebelled against Nebuchadnezzar of Babylon, and looked to Egypt for help (v.15; 2<sup>nd</sup> Kgs. 24:20).
      - 1) It is stated as a matter of historical fact by Ezekiel.
      - 2) If chs. 12-19 are chronologically placed between 8:1 and 20:1 then this rebellion is predicted by Ezekiel 3½ years in advance.
    - e. The riddle is then restated. “Will he succeed? Will he who does such things escape? Can he indeed break the covenant and escape?”
  8. The promise is given that the rebellious king will die in the land of Babylon (v.16,20,21; cp. 12:13; 2<sup>nd</sup> Kgs. 25:7).
  9. The king despised the oath, and broke the covenant (vv.16,18,19; cp. 16:59).
    - a. בָּזָה bazah <sup>#959</sup>: *despise*. Used 44x42vv. (Gen. 25:34; Num. 15:31; 1<sup>st</sup> Sam. 17:42; 2<sup>nd</sup> Sam. 6:16 (1<sup>st</sup> Chr. 15:29); 2<sup>nd</sup> Sam. 12:9,10; Ps. 22:6; Isa. 53:3; Ezek. 16:59; 17:16,18,19; 22:8).
    - b. אָלַה ’alah <sup>#423</sup>: *oath/curse*. Used 32x30vv.
    - c. פָּרַר parar <sup>#6565</sup>: *to break, frustrate*. Used 55x49vv. (Lev. 26:15; Isa. 14:27).
    - d. בְּרִית beriyyh <sup>#1285</sup>: *covenant*. Used 285x265vv.
  10. The cedar tree will have a cutting replanted by the Lord (vv.22-24).
    - a. The cutting had been clipped off the cedar by the first eagle (v.3).
    - b. The cedar tree of the parable is representative of the Houses of David & Solomon (2<sup>nd</sup> Sam. 7:2; 1<sup>st</sup> Kgs. 7:2,3,7,11,12), as well as the Jerusalem temple (1<sup>st</sup> Kgs. 6:9,10,15,16,18,20,30).
    - c. In general, the cedars of Israel were representative of maximum prosperity in the land (1<sup>st</sup> Kgs. 10:27).
    - d. The tender shoot will be planted, and prosper (Ezek. 17:22-24).
    - e. Israel will only have such blessings and prosperity again when the Lord Himself returns, and establishes His kingdom. The Lord Himself is the tender shoot (Isa. 53:2).

Thoughts on Chapter Seventeen:

1. God speaks in a manner that His intended audience can understand it loud and clear (Matt. 13:10,11).
2. God has absolute control over human history (Isa. 46:10,11; Dan. 2:21,37,38).
3. God's purpose will be accomplished, no matter how hopeless it appears to be (Ps. 33:11; Prov. 19:21; Isa. 14:24; 25:1).
4. Looking to false sources of security is a foolish and Satanic alternative to relying upon God's perfect protection (Isa. 30:1-7).
5. Nations receive the leaders that reflect their spiritual walk (Dan. 4:17,32).
6. Despising the Lord will result in our discipline (Mal. 1:6-14).
7. The Millennial Kingdom will be a remarkable age of birds and trees (immortal saints & mortal saints) (1<sup>st</sup> Cor. 15:53; Lk. 9:28-32).



Q. Individual Responsibility (18:1–32)

1. Ezekiel receives the 18<sup>th</sup> prophetic revelation of his career (v.1).
  2. The revelation of God centers on a second false proverb that was circulating.
    - a. The first proverb He corrected was that His prophecies were overdue and unreliable (Ezek. 12:22,23).
    - b. This proverb says that the exile generation is not accountable and not responsible for their exile. (Ezek. 18:2).
  3. The proverb established a cause and effect relationship between the parents and the children (v.2).
  4. The proverb was known in the exile, and in Jerusalem (Jer. 31:29).
  5. God takes a vow, and states that this proverb will be no longer spoken (v.3).
    - a. “As I live” 16 uses in Ezekiel (5:11; 14:16,18,20,48; 17:16,19; 18:3; 20:3,31,33; 33:11,27; 34:8; 35:6,11).
    - b. 8 uses outside of Ezekiel (Num. 14:21,28; Dt. 32:40; Isa. 49:18; Jer. 22:24; 46:18; Zeph. 2:9; Rom. 14:11 cp. Isa. 45:23).
    - c. David uses this oath with Abigail (1<sup>st</sup> Sam. 25:34).
  6. Behold! Pay attention! All souls are mine (v.4).
    - a. All souls belong to God (כָּל־הַנְּפֹשׁוֹת kol-hannephashoth). נֶפֶשׁ nephesh <sup>#5315</sup>: *life, soul*.
    - b. Each generation is personally accountable. The father & the son. This is in agreement, not contradiction with Ex. 20:5,6; 34:7; Num. 14:18,33; Dt. 5:9,10.
    - c. The Father gives the souls to the Son at the moment of that soul’s salvation (John 10:29; 17:24).
  7. A hypothetical example is given with three generations in view (vv.5-18).
    - a. The first generation man is a righteous man (vv.5-9).
    - b. The second generation man is a wicked man (vv.10-13).
    - c. The third generation man is a righteous man (vv.14-18).
- P= Only a believer in Christ, who has had God’s righteousness credited to them, is capable of producing any righteous works (Gen. 15:6; Rom. 4:24 cp. 3:10; Isa. 64:6).
8. The Truth of God’s absolute standard is reaffirmed—personal accountability for personal volitional decisions (vv.19,20).
  9. A second hypothetical example is given, of a wicked man who repents, and turns to God’s righteousness (vv.21-23).
  10. A third hypothetical example is given, of a righteous man who turns apostate (v.24).
  11. God’s ways are not man’s ways (vv.25-29).
  12. The summary statement: repent, or else (vv.30-32).
    - a. Repent. שׁוּבוּ וְהִשִּׁיבוּ. qal.imper. + hifil.imper. שׁוּבוּ shuwbu <sup>#7725</sup>: *to turn back, return, repent*.
    - b. Cast away. שָׁלַךְ shalak <sup>#7993</sup>: *to throw, cast, fling*.
    - c. A new heart, and a new spirit. Already seen to be a work of God on our behalf (Ezek. 11:19; cp. Ps. 51:10).
    - d. Death brings God no pleasure, therefore, repent and live!

Thoughts on Chapter Eighteen:

1. Every believer, in every generation, is accountable to God the Father for the volitional decisions he makes in life (Ex. 20:5,6).
2. Fathers who express negative volition will result in consequences for their children, grandchildren, and great-grandchildren (Num. 14:18,33), and yet each generation may turn cursing to blessing by turning to the Lord (Dt. 23:5; Neh. 13:2; 2<sup>nd</sup> Kgs. 12:1ff.).
3. As a living soul (נֶפֶשׁ חַיָּה) nephesh chayyah, we belong to the Living God, (אֱלֹהִים חַיִּים) 'elohiym chayyim, in Whose image and likeness we are created (Gen. 2:7; Isa. 43:1; John 10:29; 17:24).
4. Each person is accountable for their own volitional decisions under the law of sowing and reaping (Gal. 6:7,8; 2<sup>nd</sup> Cor. 9:6).
5. God is not waiting anxiously to administer judgment and death. He is waiting anxiously to forgive and bless (Ex. 34:6; Num. 14:18; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; 2<sup>nd</sup> Pet. 3:9; Rev. 2:21; John 3:17).
6. God's ways are not man's ways. They are *dimensionally* higher (Isa. 55:8,9).
7. Ultimately, we exist to bring pleasure to God the Father, and to glorify the Lord Jesus Christ (Col. 1:10; Eph. 1:5; 5:10; Phil. 2:13; Heb. 13:21).

R. A Dirge for Israel's Kings (19:1-14)

1. God composes a dirge, or lament, for Ezekiel to sing (v.1). This is the first of five recorded laments in Ezekiel (26:17-18; 27; 28:12-19; 32:1-16).
  - a. קִינָה qiy nah<sup>#7015</sup>: *elegy, dirge, lament*.  
Used 18x16vv., 10x9vv. in Ezek. (2<sup>nd</sup> Sam. 1:17; 2<sup>nd</sup> Chr. 35:25; Jer. 7:29; 9:10,20; Ezek. 2:10; 19:1,14; 26:7; 27:2,32; 28:12; 32:2,16; Am. 5:1; 8:10).
  - b. קוֹנֵן qonen<sup>#6969</sup>: *to chant an elegy, dirge, or lament*.  
Used 10x6vv. (2<sup>nd</sup> Sam. 1:17; 3:33; 2<sup>nd</sup> Chr. 35:25; Jer. 9:17; Ezek. 27:32; 32:16).
  - c. סָפַד saphad<sup>#5594</sup>: *to wail, lament*.  
Used 31x29vv. (Gen. 23:2; 50:10; 1<sup>st</sup> Sam. 25:1; 28:3; 2<sup>nd</sup> Sam. 1:12; 3:31; 11:26; 1<sup>st</sup> Kgs. 13:29,30; 14:13,18; Ecc. 3:4; 12:5; Isa. 32:12; Jer. 4:8; 16:4,5,6; 22:18; 25:33; 34:5; 49:3; Ezek. 24:16,23; Joel 1:13; Mic. 1:8; Zech. 7:5; 12:10,12).
2. The subject of the funeral dirge is the collective princes of Israel (v.1).
3. The dirge employs symbolic language to communicate the truth of Israel's present sadness.
4. "Your mother" was a lioness among lions. She raised up young lion cubs, who were subsequently caught.
5. The mother refers to either Israel, generally, or Judah, specifically (Gen. 49:9).
6. The cubs are two of Judah's kings.
  - a. Cub #1 is Jehoahaz, who was carried away to Egypt (2<sup>nd</sup> Kgs. 23:31-34).
  - b. Cub #2 is Jehoiachin, who was carried away to Babylon (2<sup>nd</sup> Kgs. 24:8-16).
7. The second part of the lament returns to the vine imagery of chs. 15 & 17.
8. The vine, should be flourishing, and should be ruling (vv.10,11).
9. The vine was plucked up in fury, and cast down (v.12a).
10. As a consequence, the east wind was capable of withering it's fruit (v.12b).
11. The vine is now a transplanted, pitiful thing to observe (vv.13,14).

Thoughts on Chapter Nineteen:

1. The Lord takes no pleasure in the death of the wicked (Ezek. 18:23,32; 33:11), instead He weeps over their wickedness (Matt. 23:37-39; Lk. 13:34,35).
2. The judgment of His people is the hand of God at work, regardless of what instrument He chooses to employ (Isa. 41:2,25; 45:1-3; Jer. 51:20-23; John 15:16; Acts 9:15).
3. Even in the application of judgment, God is mercifully preparing for future restoration (Ezek. 17:22,23; 39:25-29; Gen. 15:12-16).



S. Rebelliousness (20:1–45)

1. The date for this prophesy is 591<sup>BC</sup> (August 14). It has been nearly eleven months since the last dated prophesy (Ezek. 8:1).
2. The elders of Judah were sitting before Ezekiel (Ezek. 20:1).
  - a. They had done so twice before (Ezek. 8:1; 14:1).
  - b. They should not be able to do so (Ezek. 14:3).
3. Ezekiel receives the 19<sup>th</sup> prophetic message of his career (Ezek. 20:2).
4. The Lord denies the inquiry of the elders (Ezek. 20:3,31b). He denies their present inquiries with the language of a vow: “as I live.”
5. The Lord challenges Ezekiel to judge the elders (Ezek. 20:4).
6. The history of Israel’s rebellion is then reviewed (Ezek. 20:5-26).
  - a. The Exodus Generation rebelled before they ever left Egypt (Ezek. 20:5-12; Josh. 24:14).
  - b. The Exodus Generation again rebelled before they entered the Promised Land (Ezek. 20:13-20).
  - c. The Wilderness Generation rebelled before they entered the Promised Land (Ezek. 20:21-26).
7. With each rebellion, the Lord “resolved” to pour out His wrath (Ezek. 20:8,13,21).
8. With each rebellion, the Lord relented of His wrath in order to not profane His name among the nations (Ezek. 20:9,14,22; Ex. 32:11-14; Dt. 9:25-29).
9. In addition to the moral and ceremonial laws, the Lord gave a promise of dispersion to the nation of Israel when they persisted in their rebellion (Ezek. 20:23,24; Lev. 26:33-35; Dt. 4:25-28).
10. When Israel rejected the Lord’s statutes and ordinances, He “gave them” (or gave them over to) the world’s statutes and ordinances (Ezek. 20:25,26; Rom. 1:24,26,28).
11. Even in the land of promise, Israel continued their pattern of rebellion (Ezek. 20:27-31a).
12. God will not be approached by such defiled sinners (Ezek. 20:31b). This is expressed in the language of a vow: “as I live.”
13. Israel will be frustrated in their attempts to pursue the world system (Ezek. 20:32).
14. God then promises that He will put an end to Israel’s rebellion, finally and eternally (Ezek. 20:33-44).
  - a. This teaching is consistent with previous messages and promises of restoration.
    - 1) The truth concerning the exiles (Ezek. 11:14-21).
    - 2) The parable of the harlot (Ezek. 16:60-63).
    - 3) The parable of the sprig (Ezek. 17:22-24).
  - b. This promise is also phrased in the language of a vow (Ezek. 20:33).
  - c. The re-establishment of God’s kingship over Israel will be accomplished through the expression of wrath (Ezek. 20:33).
  - d. The re-gathering of Israel will happen through the expression of wrath (Ezek. 20:34).
  - e. The re-planting of Israel will occur only after they face their wilderness judgment (Ezek. 20:35-38).
    - 1) The believers pass under the rod of God’s discipline, and enter into the New Covenant (v.37).
    - 2) The unbelievers are purged from their midst—cast into hell until the Great White Throne judgment (v.38; Rev. 20:11-15).
    - 3) This is Israel’s private judgment in the wilderness, but notice the similarities with the Gentile judgment (Matt. 25:31-46).
  - f. The redeemed nation of Israel will be a witness and testimony to the nations (Ezek. 20:39-41).
  - g. The redeemed nation of Israel will have a more intimate, personal knowledge of God, than they have ever had before (Ezek. 20:42-44).

Thoughts on Chapter Twenty:

1. God is faithful with faithful believers, and with unfaithful believers (2<sup>nd</sup> Tim. 2:13).
2. God is going to glorify His name, and guarantees that it will not be profaned among the unbelievers (Isa. 43:25; 48:11; Dan. 9:14-19; Jn. 12:28; 14:13; 2<sup>nd</sup> Thess. 1:12; Rev. 15:4).
3. The guilty will by no means be unpunished (Ex. 34:7; Nah. 1:3; 2<sup>nd</sup> Thess. 1:6-10).
4. Judgment begins at the house of the Lord (1<sup>st</sup> Pet. 4:17; Ezek. 9:6; Am. 3:2; Lk. 12:48).
5. God will bring about His promises in His faithful administration of human history (Dan. 2:21; 4:17,32).

T. The Sword of Judgment (20:46-49; 21:1-32)

1. Ezekiel receives the 20<sup>th</sup> prophetic revelation of his career (Ezek. 20:45).
  - a. Ezekiel is instructed to “set his face,” “speak out,” and “prophesy” (Ezek. 20:46).
    - 1) פָּנָיִךְ שִׁימ paneyka. Qal.imper. שִׁימ siym <sup>#7760</sup>: *to put, place, set*. Used idiomatically with sword, heart, or face. (Setting your heart/mind toward something implies attention; setting your face toward/against something implies opposition). פָּנָיִךְ שִׁימ paneyka used 9x9vv. (Ezek. 6:2; 13:17; 21:2,7; 25:2; 28:21; 29:2; 35:2; 38:2).
    - 2) וְהִטַּף w<sup>e</sup>hatteph. Hifil.imper. הִטַּף nataph <sup>#5197</sup>: *to drop, drip, discourse*.
    - 3) וְהִנַּבֵּא w<sup>e</sup>hinnabe’. Niph.imper. אִנַּבֵּא naba’ <sup>#5012</sup>: *to prophesy*.
  - b. His target audience is “the south.”
    - 1) תֵּימָן teyman <sup>#8487</sup>: *Temán, south*. Fr. יָמִינַי yamiyn <sup>#3225</sup>: *right, right-hand*.
    - 2) דָּרוֹם darom <sup>#1864</sup>: *south*.
    - 3) נֶגֶב negeb <sup>#5045</sup>: *south country, Negeb, south*.
  - c. His message is that the Lord God is about to kindle a fire (Ezek. 20:47,48).
  - d. Ezekiel’s message is received with scorn (Ezek. 20:49).
2. Ezekiel then receives his 21<sup>st</sup> prophetic revelation (Ezek. 21:1-7).
  - a. He is instructed once again to set his face, speak out, and prophesy (v.2).
  - b. His target audience is Jerusalem, the sanctuaries, and the land of Israel.
  - c. His message is that the Lord has drawn His sword, and is about to go forth in great slaughter (vv.3-5).
  - d. Ezekiel is also instructed to make a great show of his grief (vv.6,7).
3. Ezekiel is then given his 22<sup>nd</sup> prophetic revelation (Ezek. 21:8-17).
  - a. This revelation takes the form of a song, singing the praises of the Lord’s glorious sword (vv.9-16).
  - b. The sword is sharpened, & polished for battle (vv.9,10).
  - c. The sword will not spare any “tree,” not even the scepter (שֵׁבֶט shebet <sup>#7626</sup>: *rod, staff, club, scepter, tribe*) of Judah (vv.10,13; cp. 19:11,14; 20:37; Gen. 49:10).
  - d. Ezekiel is instructed to greatly increase his visible distress (vv.12,14).
    - 1) Cry out (as in 9:8; & 11:13) & wail.
    - 2) Strike your thigh.
    - 3) Clap your hands (as in 6:11).
  - e. God Himself will applaud His work, and will be satisfied in the execution of His wrath (v.17).
4. Ezekiel is then given his 23<sup>rd</sup> prophetic revelation (Ezek. 21:18-32).
  - a. Ezekiel is instructed to build an intersection, with a sign-post (vv.19,20).
  - b. Ezekiel’s dramatization pictures the dilemma currently faced by King Nebuchadnezzar (vv.21-23).
  - c. Nebuchadnezzar is utilizing all sorts of Satanic methods for deciding his course of action, but God directs that his course of action will be set against Jerusalem (v.22).
  - d. Judah, and Jerusalem are vanquished (vv.24-27).
    - 1) The Kingdom of David’s descendants is coming to and end (vv.26,27).
    - 2) One is coming Who will restore it (v.27).
  - e. Amman is also vanquished (vv.28-32).

Thoughts on Chapter Twenty-One:

1. God may utilize a pagan nation to inflict His judgment, but ultimately, He is the One Who wields the tool (Isa. 10:5-15; Jer. 51:20-23).
2. The Lord is slow to anger (Ex. 34:6; Num. 14:18; Ps. 86:15; 103:8; 145:8; Joel 2:13; Jon. 4:2; Nah. 1:3), but once that anger is kindled, it cannot be quenched (Ezek. 20:48; 2<sup>nd</sup> Kgs. 22:17; Isa. 66:24; Jer. 7:20; 17:27; Heb. 12:29; Mk. 9:43-48), until it is satisfied (Isa. 53:11; Rom. 3:25; Heb. 2:17; 1<sup>st</sup> Jn. 2:2; 4:10).
3. The Lord is an effective and powerful swordsman (Dt. 32:41,42; Josh. 5:13-15; Num. 22:23,31; 1<sup>st</sup> Chr. 21:16,27,30; Isa. 27:1; 31:8; 34:5,6; Matt. 10:34; Heb. 4:12; Rev. 1:16; 2:12,16; 19:15,21).



## U. A City of Blood (22:1–31)

1. Ezekiel receives the 24<sup>th</sup> prophetic revelation of his career (v.1).
  - a. The Lord asks Ezekiel if he will judge the bloody city (v.2a).
    - 1) Will you judge? Will you judge? Repeated twice, as in 20:4.
    - 2) שָׁפַט shaphat #8199: *to judge, govern, punish*.
    - 3) אֶת־עִיר הַדָּמִים עִיר 'iyr #5892: *city* + דָּם dam #1818: *blood*.
    - 4) Only 6vv. in OT have עִיר 'iyr & דָּם dam, all in Ezek. (7:23; 9:9; 22:2,3; 24:6,9).
  - b. The Lord instructs Ezekiel to make her know her abominations (v.2b).
    - 1) Hifil.perf. יָדַע yada' #3043: *to know, make to know, declare*. Used 945x873vv.  
Hifil.perf. 18x18vv. (Ex. 18:16,20; 33:12; Dt. 4:9; Josh. 4:22; 1<sup>st</sup> Sam. 10:8; 1<sup>st</sup> Kgs. 1:27; Neh. 8:12; 9:14; Job 26:3; Ps. 77:14; 98:2; Prov. 22:19; Jer. 11:18; Ezek. 20:11; 22:2,26; Hos. 5:9).
    - 2) תוֹעֵבָה tow'ebah #8441: *a disgusting thing, abomination, abominable*.  
Used 117x112vv.; 43x41vv. in Ezek. Fr. תָּעַב ta'ab #8581: *to abhor, be abominable*.
  - c. The indictment contains two counts: blood-shedding, and idolatry (v.3).
  - d. Jerusalem's judgment makes them a world-wide object of derision (vv.4,5).
  - e. The rulers are guilty of this blood-shed (vv.6-8).
    - 1) Poor treatment of father and mother, violating Ex. 20:12.
    - 2) Poor treatment of the alien in the land, violating Ex. 22:21.
    - 3) Poor treatment of widows & orphans, violating Ex. 22:22.
    - 4) Disrespect for God's holiness, violating Lev. 10:10; 11:47; 20:25.
    - 5) Disregard for the sabbath, violating Ex. 20:8-11.
  - f. Slanderers are guilty of this blood-shed (vv.9-12).
    - 1) Participation in Canaanite worship, violating Ex. 20:3-6.
    - 2) Participation in immorality, violating Lev. 18:8,19,20,10,9.
    - 3) Participation in bribery, violating Ex. 23:8.
    - 4) Participation in usury, violating Lev. 25:36.
    - 5) Forgetting the Lord, violating Ex. 13:3; Num. 15:39,40.
  - g. Jerusalem is unable to stand up against the Lord, and as a result of His judgment, they will know the Lord (vv.13-16).
2. Ezekiel receives the 25<sup>th</sup> prophetic revelation of his career (v.17).
  - a. He presents a metaphor describing Jerusalem's upcoming judgment.
  - b. God is viewing Jerusalem as worthless dross.
  - c. They are consumed in the fire, and no mention is made as to their coming through the other side (cp. Isa. 1:25,26; Zech. 13:9; Mal. 3:2-4).
3. Ezekiel receives the 26<sup>th</sup> prophetic revelation of his career (v.23).
  - a. He exposes a conspiracy of prophets, priests, princes, and people.
  - b. He laments a lack of even one man to stand in the gap.

## Thoughts on Chapter Twenty-two:

1. Judgment is handed down for specific incidents of wickedness (Rev. 20:12,13).
2. Accountability is high for the recipients of God's specific Word (Lk. 12:48; Ezek. 3:19,21).
3. God tests our metal, and appropriately disposes of the dross (Ps. 26:2; 66:10; 1<sup>st</sup> Pet. 1:7).
4. Even one man can make a difference (Jms. 5:16b-18; Gen. 18:23-32; Jn. 9:31).

## V. Oholah and Oholibah (23:1–48)

1. Ezekiel received the 27<sup>th</sup> prophetic revelation of his career (v.1).
2. This message is delivered, as in ch. 16, in the form of a parable.
3. The parable portrays two sisters (vv.2-4).
  - a. Oholah. אֹהֵלָה 'oholah #170: *her own tent*.
  - b. Oholibah. אֹהֵלֵיבָה 'oholybah #172: *the tent is in her*.
4. The sisters were symbolic of Samaria & Jerusalem (v.4).
5. The parable, as in ch. 16, graphically teaches the unfaithfulness of Israel towards their covenant husband (v.4 cp. 16:8,20; Jer. 3:6-11).
6. Even in their youth, prior to marriage, these two sisters were harlots.
  - a. They “played the harlot.” זָנָה zannah #2181: *to commit fornication, be a harlot, play the harlot*, lit. or fig. *be unfaithful to God*.
  - b. In their “youth.” נְעוּרֵים n'uriym #5271: *youth, early life*.
  - c. In Egypt, prior to marriage, these girls lost their virginity.
7. Once they were grown and married to the Lord, the two sisters continued in their harlotry (vv.5-21).
  - a. Oholah’s harlotry is described (vv.5-10).
    - 1) Even though married, Oholah had a lust problem for other lovers. אָגַב 'agab #5689: *to have inordinate affection, or lust*.
    - 2) Lovers & neighbors attracted her attention—not her husband.
    - 3) She was attracted to these “desirable” young men. חֶמֶד chemed #2531: *desire, delight, desirable*; fr. חָמַד chamad #2530: *to desire, covet, take pleasure in, delight in* (Gen. 3:6; Ex. 20:17; Prov. 6:25; Song. 2:3).
    - 4) The promiscuity of her youth haunted her throughout her marriage.
    - 5) Continued harlotry resulted in Oholah being given over.
  - b. Oholibah’s harlotry is described in even greater detail (vv.11-21).
    - 1) Oholibah could have learned from her older sister’s example, but instead she surpassed her older sister’s evil.
    - 2) She set her eyes on an even wealthier lover—Babylon.
    - 3) Babylon disgusted her, so she multiplied her harlotries even more.
    - 4) Like her sister, Oholibah’s youthful promiscuity filled her memories, occupied her thoughts, and influenced her decisions (vv.19,21).
    - 5) Oholibah sinks to the lowest of all imaginable sexual abominations (v.20; Lev. 18:23).
8. The consequences of Oholibah’s harlotry are then announced (vv.22-35).
  - a. God will use her own lovers to bring about her own destruction (vv.22-30; 16:37).
  - b. God composes a song to announce Oholibah’s misery (vv.31-35).
9. Ezekiel is asked to judge the two sisters, and three additional summaries of their harlotry are then described (vv.36-44).
  - a. Their harlotry came at the expence of the children they sacrificed (vv.37-39).
  - b. Their harlotry extended to more and more lovers, of less and less distinguished stature (vv.40-42).
  - c. Their harlotry continues even long after her body is destroyed by her harlotries (vv.43,44).
10. The Lord declares that the two harlots are being given over to terror and plunder (vv.45-49).
  - a. The judgment is a righteous penalty for the sinfulness of Israel.
  - b. The judgment is a warning to other women who might consider such sinfulness.

### Thoughts on Chapter Twenty-three:

1. Graphic evil at times needs graphic messages (Jn. 16:25; Prov. 26:4,5; Ecc. 3:7).
2. Sin patterns from our past must be recognized, and guarded against in present time (Prov. 26:11; 2<sup>nd</sup> Pet. 2:21,22).

W. A Steaming Cauldron (24:1–27)

1. Ezekiel receives the 28<sup>th</sup> prophetic revelation of his career (v.1).
2. This message comes in the 9<sup>th</sup> year of the exile, in the tenth month, on the tenth of the month. January 15, 588BC.
  - a. The date is significant, because it accurately denotes the day that Nebuchadnezzar's seige of Jerusalem began (v.3).
  - b. This significant date was also noted by the author of 1<sup>st</sup> & 2<sup>nd</sup> Kgs. (2<sup>nd</sup> Kgs. 25:1).
  - c. This significant date was also noted by Jeremiah (Jer. 39:1; 52:4).
  - d. This message was given to Ezekiel after four years, six months, and five days (Ezk. 1:1,2).
3. This prophetic revelation takes the form of a parable that Ezekiel is commanded to deliver to the Jewish exiles (v.3).
4. The parable consists in some cooking instructions (vv.3-5).
  - a. They are to put a pot on the fire, and cook a tasty meal.
  - b. The parable reminds the exiles of the evil message of Jerusalem (Ezek. 11:3ff.).
5. The parable is a message of woe (vv.6,9). אוי 'owy #188: *woe! alas! oh!* (Ezek. 16:23; 24:6,9).
6. The meal is ruined because the pot itself is rusty (v.6).
  - a. There is nothing that can help the meal, each piece must be removed, without distinction.
  - b. No lot, such as is sometimes cast, to decide who are to be destroyed and who saved (2<sup>nd</sup> Sam. 8:2; Joel 3:3; Ob. 1:11; Nah. 3:10).
7. Jerusalem's bloodshed was so blatant, that they didn't even cover it (vv. 7,8 cp. Lev. 17:13).
8. The Lord continues the parable, by declaring that He Himself is going to burn the entire meal, and the pot itself (vv. 9-13).
9. His heart's desire was to cleanse them, but they would not be cleansed (v. 13).
10. Following this, Ezekiel receives the 29<sup>th</sup> prophetic revelation of his career (v. 15).
11. This message comes in the form of a personal tragedy, and Ezekiel's reaction to it (vv.16-24).
  - a. Ezekiel would lose the desire of his eyes. מַחְמַד machmad #4261: *desire, desirable thing, pleasant thing*; חַמַּד chamad #2530: *to desire, covet, take pleasure in, delight in* (Gen. 3:6; Ex. 20:17; Prov. 6:25; Song. 2:3).
  - b. He is forbidden to mourn, weep, or even have tears. צָפַד caphad #5594: *wail, lament, mourn* (Gn. 23:2; 50:10; 1<sup>st</sup> Sam. 25:1; 2<sup>nd</sup> Sam. 1:12; 11:26; Ecc. 3:4). בָּכָה bakah #1058: *to weep, bewail, cry, shed tears* (Gn. 21:16; 23:2; 27:38; 29:11; 37:35; 42:24; 43:30; 45:14,15; 46:29; 50:1,3,17; Ecc. 3:4; Ezek. 8:14). דִּמְעָה dim'ah #1832: *tears* (Ps. 56:8; Isa. 25:8; Mal. 2:13).
  - c. He is commanded to groan silently. אָנַח 'anaq #602: *to cry, groan, lament*. דָּמַם damam #1826: *to be silent, be still, wait, be dumb* (Used 4x4vv., Jer. 51:52; Ezek. 9:4; 24:17; 26:15).
12. In the fulfillment of Ezekiel's message, his wife died (v.18).
13. This was too much for the exiles to bear, and so they asked what the meaning of it all was (v.19 cp. 12:9; 17:12; 20:49).
14. Ezekiel explains that the exiles will go through what he went through when they hear of the destruction of Jerusalem (vv.21-24).
15. The exiles will be prohibited from mourning, or weeping, but they will rot away in their iniquities, and groan to one another. מָאָץ maqac #4743: *decay, pine away, rot, fester* (Lev. 26:34-39; Ezek. 4:17; 24:33; 33:10; Zech. 14:12). נָחַם naham #5098: *to growl, groan* (Used 5x5vv., Prov. 5:11; 28:15; Isa. 5:29,30; Ezek. 24:23).
16. Ezekiel is given a personal, short-term prophecy, as a sign of the Lord's faithfulness (vv.25-27; 33:21,22).

Thoughts on Chapter Twenty-four:

1. The plan of God is precise, determining the perfect days for His perfect will (Ps. 139:16; Dan. 12:11,12; 9:24-27 cp. Matt. 21:2,3; 26:18; Acts 1:7).
2. Believers are admonished to keep their vessels pure (2<sup>nd</sup> Tim. 2:21).
3. Personal tragedies have a purpose—to teach us, and others the grace of God (Gn. 50:20; Rom. 8:28; Heb. 5:8).
4. The Old Testament prophets endured a tremendous amount of testing and suffering, for purposes that were left incomplete until this present age of grace (Heb. 11:32-40).

## II. Oracles Against the Nations (25–32)

### A. Ammon, Moab, Edom, Philistia (25:1–17)

#### 1. The Oracle Against Ammon (25:1-7).

- a. Ezekiel receives the 30<sup>th</sup> prophetic revelation of his career (v.1), consisting of four oracles against four gentile nations (vv.2-17).
- b. Ezekiel is instructed to “set his face” against the sons of Ammon (v.2).  
שֵׁם אֲמֹנִי. (Ezek. 6:2; 13:17; 15:7; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2).
- c. Historical Background of Ammon.

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- 1) A people descended from a son of Lot by his younger daughter, who gave birth to Benammi in a cave near Zoar (Gen. 19:38).
  - 2) Their country lay between the Arnon and Jabbok River to the NE of Moab, protected by a strong border on its N side (Num 22:24).
  - 3) Rabbah, or Rabbath (modern 'Amman) was its chief city (Deut 3:11).
  - 4) No Ammonite could enter the nation of Israel even to the tenth generation (Deut 23:3).
  - 5) The Israelites were not to meddle with nor distress them on the way to Canaan (Deut. 2:19).
  - 6) The Ammonites joined with the Amalekites and Eglon the king of Moab to smite Israel in the time of the judges and to occupy Jericho, “the city of palm trees” (Jdg. 3:13).
  - 7) Israel later worshiped the Ammonite gods, was subjugated by these enemies for 18 years, and was finally delivered by Jephthah (Jdg 10:6–11:33).
  - 8) Nahash, king of the Ammonites, threatened Jabesh-gilead, but was routed by Saul (1<sup>st</sup> Sam. 11:1–11; 12:12).
  - 9) David was a friend of Nahash or of his son with the same name (2<sup>nd</sup> Sam. 10:2), but Nahash’s son insulted David’s messengers of peace and David thereupon sent Joab and Abishai to punish the people (2<sup>nd</sup> Sam. 10:1–11:1).
  - 10) When David fled from Absalom, Shobi, son of Nahash and brother of Hanun, brought supplies to David at Mahanaim (2<sup>nd</sup> Sam. 17:27–28).
  - 11) Zelek, one of David’s mighty men, was an Ammonite (2<sup>nd</sup> Sam 23:37).
  - 12) Solomon loved Ammonite women among other foreign women, and worshiped Milcom, the god of the Ammonites, building a high place for his worship (1<sup>st</sup> Kgs. 11:1,5,7,33). This god was the chief deity of their religion. Naamah, the mother of Rehoboam, was an Ammonite (1<sup>st</sup> Kgs. 14:21,31) .
  - 13) When the Ammonites joined with the Moabites and Edomites to attack Jehoshaphat, God sent confusion among them so that they destroyed each other (2<sup>nd</sup> Chr. 20:1–23).
  - 14) Zabad, son of the Ammonitess Shimeath, with Jehozabad, son of the Moabitess Shimrith, conspired against Joash, king of Judah, and slew him (2<sup>nd</sup> Chr. 24:26; 2<sup>nd</sup> Kgs. 12:21).
  - 15) Uzziah received tribute from the Ammonites among others whom he subjected (2<sup>nd</sup> Chr. 26:8).
  - 16) Jotham, son of Uzziah, again subjected them to tribute (2<sup>nd</sup> Chr 27:5).
  - 17) In his reforms Josiah defiled the high place which Solomon had built in Jerusalem for Milcom, the god of the Ammonites (2<sup>nd</sup> Kgs. 23:13).
  - 18) The Lord sent the Ammonites against Jehoiakim and Judah because of the sins of Manasseh (2<sup>nd</sup> Kgs. 24:1–4).
  - 19) The practices of the Ammonites still infected Israel in the days of Ezra (Ezr. 9:1).
    - a) Tobiah, an Ammonite, obstructed the rebuilding of both the temple and city of Jerusalem (Neh. 2:10,19; 4:3,7).
    - b) When the Jews returned from exile Nehemiah forbade them to marry Ammonites and Edomites (Neh. 13:23 ff.).
  - 20) The Ammonites were threatened with destruction (Am. 1:13–15; Zeph. 2:8–11), punished (Jer. 9:26) and were to become obedient to God’s people (Isa. 11:14).
  - 21) Ammon was then ruled by the Tobiads, Tobiah the Ammonite possibly being governor of Ammon on behalf of the Persian king (Neh. 2:19; 4:7; 6:10). By that time many Jews had settled in this area.
  - 22) Under the Ptolemies it became a Jewish political entity, called Ammanities. Its capital was now Birta, or Tyros (Iraq el-Emir), the other important city being Rabbath-Ammon, renamed Philadelphia. At the end of the Seleucid period the whole region became exclusively Jewish, under the name of Perea.
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- d. The message comes from the Adonai YHWH. אֲדֹנָי יְהוָה. adonai yahweh. Used 284x278vv. (Gen. 15:2,8; Dt. 3:24; 9:26; Josh. 7:7; Jdg. 6:22; 16:28; 2<sup>nd</sup> Sam. 7:18,19<sup>x2</sup>,20,22,28,29; 1<sup>st</sup> Kgs. 2:26; 8:53; Isa. <sup>x22</sup>; Jer. <sup>x7</sup>; Ezek. <sup>x214(210vv.)</sup>; Amos <sup>x19</sup>; Obad, Mic, & Zeph <sup>x1</sup>). (Side Note: Jehovah Elohim occurs 224x173vv.).
- e. The rebuke comes because of Ammon's celebration over Judah's downfall.  
 1) They said, "Aha!" אַחָה he'ach <sup>#1889</sup>: interj. *aha!* Used 12x9vv. (Job 39:25; Ps. 35:21x2,25; 40:15x2; 70:3x2; Isa. 44:16; Ezek. 25:3; 26:2; 36:2).  
 2) Their scorn was directed against the sanctuary, land, and house of Judah.
- f. Ammon will be given to the Sons of the East. בְּנֵי־קֶדֶם b'ney-qedem.  
 Used 9x9vv. (Jdg. 6:3,33; 7:12; 1<sup>st</sup> Kgs. 4:30 (= 5:10 Heb.); Job 1:3; Isa. 11:14; Jer. 49:28; Ezek. 25:4,10).
- g. The result of their judgment is that Ammon will know YHWH (vv.5,7).  
 h. Their judgment is repeated, so as to emphasize its certainty (vv.6,7).
2. The Oracle Against Moab (25:8-11).  
 a. Whereas Ammon celebrated Israel's destruction (v.3), Moab insulted YHWH (v.8).  
 1) Moab & Seir claimed that Judah is "like" all the nations (v.8).  
 2) The Lord states that there is no nation on earth like His chosen people (Ex. 34:10; Num. 23:9; Dt. 26:18,19; 28:1; but see 1<sup>st</sup> Sam. 8:5,20).  
 b. Historical background of Moab.

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- 1) A people descended from Lot, by his oldest daughter (Gen. 19:37).
  - 2) Their land was on the plateau east of Jordan, between the Arnon, and the Zered, south of Ammon, and northwest of Edom.
  - 3) When Israel sought permission to travel along 'the King's Highway' which crossed the plateau, Moab refused (Jdg. 11:17 cp. Num. 20:14-21).
  - 4) The Lord forbid Israel to attack Moab on their way to the land of Canaan (Deut. 2:9).
  - 5) As with the Ammonites, no Moabite could enter the nation of Israel even to the tenth generation (Deut 23:3).
  - 6) Balak, king of Moab, distressed by the Israelite successes, called for the prophet Balaam to curse Israel now settled across the Arnon (Num. 22-24; Josh. 24:9).
  - 7) As Israel prepared to cross the Jordan, they camped in the 'plains of Moab' (Num. 22:1; Josh. 3:1) and were seduced by Moabite and Midianite women to participate in idolatrous practices (Num. 25; Hos. 9:10).
  - 8) In the days of the Judges, Eglon, king of Moab, invaded Israelite lands as far as Jericho and oppressed Israel for 18 years. Ehud the Benjaminite assassinated him (Jdg. 3:12-30).
  - 9) Elimelech of Bethlehem migrated to Moab and his sons married Moabite women, Orpah and Ruth. Ruth later married Boaz and became the ancestress of David (Ru. 4:18-22; Matt. 1:5-16).
  - 10) Saul warred with the Moabites (1<sup>st</sup> Sam. 14:47).
  - 11) David lodged his parents there while he was a fugitive (1<sup>st</sup> Sam. 22:3-4).
  - 12) Later David subdued Moab and set apart many Moabites for death (2<sup>nd</sup> Sam. 8:2, 12; 1<sup>st</sup> Chr. 18:2,11).
  - 13) Moabites (and Ammonites, & Edomites) were among Solomon's wives (1<sup>st</sup> Kgs. 11:1,7,33).
  - 14) Towards the close of Ahab's life Moab began to break free again. Jehoram of Israel sought the help of Jehoshaphat, king of Judah, and the king of Edom to regain Moab, but the campaign was abortive (2<sup>nd</sup> Kgs. 1:1; 3:4-27).
  - 15) Later, Jehoshaphat's own land was invaded by a confederacy of Moabites, Ammonites and Edomites, but confusion broke out and the allies attacked one another so that Judah was delivered (2<sup>nd</sup> Chr. 20:1-30).
  - 16) In the year of Elisha's death, bands of Moabites raided Israel (2<sup>nd</sup> Kgs. 13:20).
  - 17) During the latter part of the 8th century BC Moab was subdued by Assyria and compelled to pay tribute (Isa. 15-16), but after Assyria fell Moab was free again.
  - 18) Moabites entered Judah in the days of Jehoiakim (2<sup>nd</sup> Kgs. 24:2).
  - 19) At the fall of Jerusalem in 587 BC some Jews found refuge in Moab, but returned when Gedaliah became governor (Jer. 40:11ff.).

- 20) Moab was finally subdued by Nebuchadrezzar (Jos., *Ant.* 10. 181) and fell successively under the control of the Persians and various Arab groups. The Moabites ceased to have independent existence as a nation, though in post-exilic times they were known as a race (Ezr. 9:1; Neh. 13:1,23). Alexander Jannaeus subdued them in the 2nd century BC (Jos., *Ant.* 13. 374).
- 21) In the prophets they are often mentioned and divine judgment pronounced on them (see Is. 15-16; 25:10; Jer. 9:26; 25:21; 27:3; Ezk. 25:8-11; Am. 2:1-3; Zeph. 2:8-11), and yet they are promised a restoration (Jer. 48:47). (Ammon is also promised a restoration: Jer. 49:6; see Dan. 11:41).

- c. As in the case of the Ammonites, the cities of Moab will be given to the sons of the East (vv.9,10). This is judgment upon Moab, but also additional judgment upon Ammon.
- d. The result of this judgment is so that Moab will know YHWH (v.11).
3. The Oracle Against Edom (25:12-14).
- a. Ammon & Moab celebrated the judgment upon Judah, but Edom used the opportunity to take their own vengeance.
- b. They took vengeance of vengeance. בִּנְקָם נָקַם. בִּנְקָם נָקַם <sup>#5358</sup>: *to avenge, take vengeance, revenge.* נָקַם <sup>#5359</sup>: *vengeance.*
- c. They are guilty of guilt. וְיִשְׂמוּ אֶשָׁם. qal imperf. + qal infin. אֶשָׁם <sup>#816</sup>: *to offend, be guilty, trespass.*
- d. Historical background of Edom.

- 1) A people descended from Esau/Edom, the older twin brother of Jacob/Israel (Gen. 36).
- 2) Their kingdom was bounded on N by the wilderness of Judea, the Dead Sea, and the river Zered (modern Wadi el-Hasa); on the E by the Syrian Desert; on the W by the Sinai Peninsula; and on the S by the Gulf of Aqabah.
- 3) This territory, called Mount Seir, was formerly occupied by the Horites (Gen 14:6), whom the Edomite dispossessed and settled in their place (Gen 36:8,15–21).
- 4) The Edomites refused to allow Israel passage through their land during their wilderness journey (Num. 20:14-21).
- 5) The chief source of income of the Edomites came from trade and the fees collected for “protecting” the caravans carrying the incense from S Arabia to the Mediterranean coast. They also practiced agriculture, and cultivated wheat to a small extent; but rainfall is very scanty in that area. They grew vines and olives near those regions watered by natural springs. Another source of income came from copper mined in the Arabah.
- 6) The Edomites reached the height of their prosperity when the great empires of the past were weakened by the onset of the Aegean invasion and enjoyed an Indian summer between the 12th and the 10th cen. B.C. During the 13th cen. the Edomites had expanded their territory to include the mountains and forests of Transjordan. To protect their eastern border from raids from the desert dwellers, they erected a series of fortresses close enough to one another to communicate by fire signals.
- 7) With the rise of David, the Edomites became vassals of the kingdom of Israel. It was probably David who destroyed fortresses of the Edomites on their western frontier W of the Arabah, as in the case of two 11th cen. B.C. forts near Jebel Usdum, the “Mount of Sodom” (2<sup>nd</sup> Sam. 8:14; 1<sup>st</sup> Kgs. 11:14-17).
- 8) They remained in that state during the reign of his son Solomon (1<sup>st</sup> Kgs. 11:14–17), who built the port of Ezion-geber (modern Tell el-Kheleifeh near the present port of Aqabah), in the heart of Edomite territory (1<sup>st</sup> Kgs. 9:26). Solomon also opened up a number of mines and constructed a large smelting industry which has been studied by Jewish archaeologists in recent years.
- 9) On the death of Solomon and the division of the kingdom of Israel, the Edomites regained their independence. However, with the rise of the Assyrian Empire in the 9th cen. the Edomites began paying tribute to Assyria, and became involved in numerous revolts against Assyrian rule that were instigated by Egypt. The lot of the Edomites was, however, a harder one than that of their neighbors, as they often found themselves paying tribute to Assyria on the one hand, and to the kingdom of Judah on the other (2<sup>nd</sup> Kgs. 8:20-22).
- 10) A revolt against Judah appears to have taken place sometime during the 9th cen. B.C., but this was put down by Amaziah with great severity (2<sup>nd</sup> Kgs. 14:7); Amaziah slew many Edomites by throwing them down the high rock bastion within Petra (2<sup>nd</sup> Chr. 25:12), now known as Umm el-Biyara. This action greatly weakened the Edomites and they ceased to play a great role in the history of the Near East.

- 11) The Edomites stood by rejoicing when Jerusalem was captured by Nebuchadnezzar (Ps. 137:7), and the prophets denounced them for ill-treatment of their brother nation Judah (Jer. 49:7–22; Ezek. 25:12–14). Because of similar callousness on the part of Edom when Jerusalem was plundered in his day, Obadiah had forewarned the house of Esau that judgment would befall them should they ever gloat over Judah again (Obad. 10–14).
- 12) The Nabataeans began to dislodge the Edomites from their country and occupied it in their stead. Already in 646 B.C. Ashurbanipal of Assyria had met Nabataeans on his campaign against the Arabs near the land of Edom (ANET, pp. 297–300). It appears that with the reduction of their number and the loss of the greater part of their territory, the Edomites withdrew to S Palestine which later came to be called Idumea. Antipater and his son Herod the great were both Idumean.

e. The result of this judgment is that Edom will know the vengeance of YHWH (v.14).

#### 4. The Oracle Against Philistia (25:15-17).

- a. The Philistines likewise used the opportunity of Judah’s fall to execute their own wrathful vengeance upon Israel.
- b. As with Ammon, their hatred was termed a “scorn of soul.” *בְּשִׂטְתָּא טְבִינָא*. *טְבִינָא* sh<sup>e</sup> at #7589: *despite, contempt*. Used 3x3vv. (Ezek. 25:6,15; 36:5). Edom is likewise described (Ezek. 36:5).
- c. Historical background of the Philistines.

- 1) The Philistines “came out from” Casluhim who were descendants of Mizraim, the son of Ham (Gen. 10:14; 1<sup>st</sup> Chr. 1:12).
- 2) They came into Palestine, probably by way of Cyprus, from Caphtor (Heb. name for Crete; cf. Jer 47:4; Amos 9:7; Deut 2:23).
- 3) In the latter half of the 2nd mil. B.C. groups called in Egyptian records “people of the sea” ravaged the Hittite country, the Cilician and N Syrian coast, Carchemish, and Cyprus. Excavations in Anatolia and Syria reveal the destruction of many cities (e.g., Ugarit and the Hittite capital Khattushash) at the end of the Late Bronze Age (c. 1200 B.C.).
- 4) These elusive bands attempted to invade Egypt during the reigns of Merneptah and Rameses III. Some fell back on Palestine. One group settled at Dor in the plain of Sharon (cf. the Egyptian story of Wen-Amon, ANET, pp. 25–29). South of Gerar there settled another group called Cherethites (1<sup>st</sup> Sam. 30:14; Ezk 25:16; Zeph 2:5).
- 5) By far the most important of the sea peoples in Palestine was the Philistine group clustering around their pentapolis of Gaza, Ashkelon, and Ashdod on the coast; Gath in the W Shephelah; and Ekron c. six miles inland. The Greeks gradually applied the name Palestine to all of Canaan.
- 6) Abraham and Isaac came in contact with the Philistines under Abimelech, the king of Gerar, and his general Phicol (Gen 20–21, 26).
- 7) When the Israelites left Egypt, the Philistines were so spread out along the coastal strip between Egypt and Gaza that Moses had to detour inland to avoid “the way of the land of the Philistines” (Ex 13:17). The adjacent section of the Mediterranean Sea was known as the sea of the Philistines (Ex 23:31). The Philistines in this area were probably the Caphtorim of Deut 2:23.
- 8) The Israelites did not do battle with the Philistines during the Conquest, but in Joshua’s old age they were firmly established in their five fortified cities (Josh. 13:1–3).
- 9) Again and again in subsequent history these sea people were used by the Lord to goad and chastise the Israelites (Jdg 3:2–3).
- 10) Shamgar temporarily repulsed them (Jdg 3:31), but they constantly pressed inland and the Israelites even adopted their gods (Jdg 10:6–7).
- 11) The Philistines captured the ark c. 1070 B.C. in a disastrous battle at Aphek and destroyed the shrine at Shiloh (1<sup>st</sup> Sam. 4).
- 12) Samson was the great Israelite judge-hero of the latter period of the judges (Jdg 13–16). Philistia and Israel evidently were coexisting during his youth because he married a Philistine wife. Later he had relations with Delilah (probably a Philistine or possessing a close affinity with them). His suicidal destruction of the temple at Gaza with many of their leaders (Jdg 16:27–30) c. 1050 B.C. may well have paved the way for the Israelite victory under Samuel at the second battle of Ebenezer (1<sup>st</sup> Sam. 7:7–14).
- 13) In spite of Samuel’s success, the Philistines soon again controlled Esdraelon, the coastal plain, the Negeb, and much of the hill country. They also controlled the distribution of iron, keeping useful weapons from the Israelites (1<sup>st</sup> Sam. 13:19–22). This continuous pressure called for a strong leader among the Israelites. So Saul was anointed king by Samuel.



- 14) Early in his reign King Saul won a smashing victory at Michmash and drove these “tyrants” into the hill country. His reign of folly, however, permitted the Philistines again to harass Israel. They challenged Israel at Ephes-dammim and there David slew Goliath (1<sup>st</sup> Sam. 17–18).
  - 15) Foolishly, Saul turned on David and forced him to become an outlaw and eventually a vassal of Achish, king of Gath (1<sup>st</sup> Sam. 27). David was not required to fight in the battle of Mount Gilboa when King Saul and his sons lost their lives (1<sup>st</sup> Sam. 29).
  - 16) When David assumed the rule of Israel he coexisted with Gath at least. In fact, he maintained a personal Philistine bodyguard.
  - 17) Finally, David drove the Philistines out of the hill country and struck heavy blows in Philistia itself (2<sup>nd</sup> Sam. 5:25), clipping the wings of the Philistines as a serious enemy.
  - 18) After the death of King David and the subsequent weakening of the kingdom, the Philistine cities (except Gath, 2<sup>nd</sup> Chr. 11:8) won their independence and there were skirmishes again on the frontier (2<sup>nd</sup> Chr. 17:11). However, under Jehoram the border town of Libnah asserted her independence (Isa. 9:8–12). After the Philistines invaded Judah during the reign of Ahaz (2<sup>nd</sup> Chr. 28:18), King Hezekiah dealt them a stinging defeat (2<sup>nd</sup> Kgs. 18:8).
  - 19) In chap. 47 Jeremiah prophesied their coming destruction by the might of Nebuchadnezzar’s armies.
  - 20) The last time they referred to in the Scriptures is in Zechariah (9:5–6), after the return from Exile.
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#### Thoughts on Chapter Twenty-five:

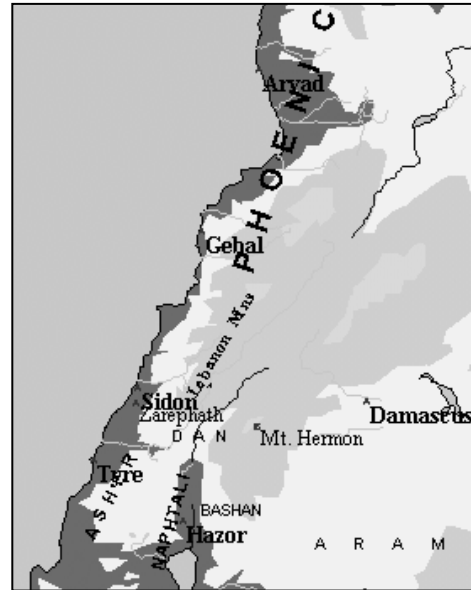
1. Though He may be slow to anger, the Lord does inflict His judgment upon the ungodly (Nah. 1:3).
2. Vengeance belongs to the Lord, and not to man (Deut. 32:35; Rom. 12:19; Heb. 10:30).
3. The nation who blesses Israel will be blessed, and the nation who curses Israel will be cursed (Gen. 12:3; 27:29; Num. 24:9).
4. God has millennial, and eternal purposes to be accomplished through Gentile nations as well as the nation of Israel.

## B. Tyre (26:1–28:26)

1. Ezekiel's 30<sup>th</sup> prophetic revelation consisted of four oracles against four gentile nations (Ezek. 25:1-17).
2. Ezekiel's next four prophetic revelations consist of four oracles against one gentile nation—Tyre (Ezek. 26:1; 27:1; 28:1,11).
  - a. A message against Tyre for their intended actions against fallen Israel (Ezek. 26).
  - b. A poetic message describing the sinking of the “ship” of Tyre (Ezek. 27).
  - c. A message against the Prince of Tyre (Ezek. 28:1-10).
  - d. A lament for the King of Tyre (Ezek. 28:11-19).

### 3. Historical background of Tyre

- a. An ancient Phoenician city-state on the Mediterranean between Acre and Sidon. In control of only the plain of Tyre (c. 15 miles long and two miles wide) in the early days, the city eventually established leadership over all the cities of the Phoenician coast, but did not unify them into a national state.
- b. Origins of Tyre date to very early times, probably the 3rd mil. B.C. During the Amarna age (c. 1400–1360 B.C.) Sidon successfully besieged the town and maintained an ascendancy over it thereafter. The temple of Asherah in Tyre was well known to the people of ancient Ugarit (ANET, p. 145). When sea raiders left Sidon largely in ruins about 1200 B.C., many of her people migrated to Tyre, contributing to this ascendancy. Thus it could be said that Tyre was the “daughter of Sidon” (Isa. 23:12).
- c. According to the Table of Nations, Sidon was the firstborn of Canaan (Gen 10:15). The city he founded gradually assumed domination of the Phoenician coast and maintained it for several centuries, finally losing it to Tyre.
- d. Elijah lived near Tyre in the Phoenician town of Zarephath (1<sup>st</sup> Kgs. 17:8-24).
- e. The story of the period of Phoenician independence (c. 1200–870 B.C.) is largely the story of the expansion of Tyre. The great period of advance seems to have come with Hiram I (*q.v.*) soon after 1000 B.C. The dates of his reign have recently been set at 980–947 B.C. by Frank M. Cross (BASOR, #208 [1972], p. 17). He seems to have begun the colony of Tarshish (*q.v.*) in distant Spain. In those days Tyre consisted of two small islands off the Phoenician coast. (Whether or not there was a Tyre on the mainland at that time is uncertain.) Hiram united the islands and presumably gave attention to the fortifications and harbors as well. A Sidonian harbor lay on the N and an Egyptian harbor on the S.
- f. Friendly relations existed between the Hebrews and Tyrians.
  - 1) Hiram provided carpenters, masons, and wood for the construction of David's palace (2<sup>nd</sup> Sam. 5:11–12; 1<sup>st</sup> Chr. 14:1–2),
  - 2) and he provided men and materials for the construction of Solomon's palace and the temple (2<sup>nd</sup> Chr. 2; 1<sup>st</sup> Kgs. 5:1–12).
  - 3) Hiram and Solomon also engaged in joint commercial endeavors (1<sup>st</sup> Kgs. 9:26–28).
- g. Hiram's line was brought to an end early in the 9th cen. B.C. by the revolt of a priest named Ethbaal, who assumed the throne and married his daughter Jezebel to Ahab of Israel (1<sup>st</sup> Kgs. 16:31). By this means Baal worship was introduced to Israel.
- h. Phoenician independence ended with the reign of Ashurnasirpal II (883–859 B.C.) of Assyria.
  - 1) In 876 he received tribute from Tyre, as well as other Phoenician towns.
  - 2) Later in that century, as tradition has it, Pygmalion (831–785 B.C.) founded Carthage in his seventh year of reign.
  - 3) Tyre attained the height of her prosperity during the 8th cen. under Assyrian suzerainty, probably because Assyrian power brought a high degree of peace and safety for the commerce of western Asia.
  - 4) During the Assyrian period, partly because of commercial advantage and partly because of Assyrian oppression. Phoenicians established numerous colonies in the western Mediterranean. The best known was at Carthage, but others were located in Spain, and on Sicily, Sardinia, Corsica, and the Balearic Islands.



- 5) During this same period the Phoenicians transmitted the alphabet to the Greeks (probably about 750), who improved upon it and passed it on to the Western world.
  - 6) But Tyrian history during the Assyrian period was punctuated with several rebellions against the foreign overlords.
  - 7) With the decline of Assyria after the middle of the 7th cen., Tyre obtained her independence and retained it for c. 40 years.
  - i. Ezekiel prophesied the destruction of Tyre (26:3–21).
    - 1) The first stage of fulfillment came with Nebuchadnezzar of Babylon who besieged the mainland city for 13 years (585–572 B.C.) and ultimately destroyed it. Without a fleet he could not take the island city, which surrendered on favorable conditions. Tyre’s greatest days were gone. Her commerce was ruined by the siege, as well as by the fact that Gr. merchants had captured Phoenician trade in the NE Mediterranean and to some extent elsewhere. Her role in international trade was further usurped on land by Aramean merchants and on sea by the Carthaginians.
    - 2) The second stage of fulfillment of Ezekiel’s prophecy came in 332 B.C., when Alexander the Great for seven months besieged the island city and ultimately took it by building to the island a causeway composed of remains of the mainland city and scraping the area as “bare as the top of a rock” in the process. Most of the population was killed or sold into slavery.
  - j. Although the city was rebuilt and was fairly prosperous by 315 B.C., the colonists were largely Carian rather than Phoenician. Thus there was little ethnic connection with ancient Tyre. During the Roman period Tyre attained a degree of prosperity, Tyrian purple being much in demand (*see Purple*). A Roman Colony was established at the city, which subsequently became largely Hellenized. At the close of Paul’s third missionary journey he stopped for a week at Tyre (Acts 21:3–4).
  - k. Tyre suffered numerous attacks and partial destruction in subsequent centuries and was almost completely destroyed by the Muslims in 1291, after which it lay in ruins for centuries. The modern town has a population of c. 12,000. The Lebanese government has been excavating remains of the city.
4. Ezekiel’s 31<sup>st</sup> prophetic revelation occurred in the eleventh year, on the first of the month (26:1).
- a. The year is 587-586BC.
    - 1) The month is not stated. It could be: a) The first month of the year; b) The month of the fall of Jerusalem (the fourth month); or c) The month after the fall of Jerusalem (the fifth month).
    - 2) Jerusalem fell to Nebuchadnezzar on July 18, 586BC. (Jer. 52:6,7).
  - b. They said “Aha” (חֵחֵךְ heach #1889) like Ammon did (26:2 cp. 25:3). Tyre’s celebration was an excitement over economic opportunities they anticipated with the fall of Jerusalem.
  - c. They were excited over the “gateway of the peoples.” Already with a monopoly on the sea trade, the merchants of Tyre were looking forward to controlling land-based caravan trade.
  - d. God promises judgment upon Tyre, and speaks to them in the language of the sea (vv.3-6).
  - e. The fall of Tyre at the hands of Babylonians, Persians, Greeks, & Romans illustrates the faithfulness of God in fulfilling not only His prophecies through Ezekiel, but also the Gentile dominion as prophesied by Daniel (Ezek 26:3-14).
  - f. The fall of Tyre is a foreshadowing of another world commercial power (Ezek. 26:15-18; Rev. 18).
  - g. The fall of Tyre is a reminder of at least one other world commercial power that was destroyed by the wrath of god (Ezek. 26:19-21; Gen. 4:17-24; 6:1-4).
    - 1) The antedeluvian world (Gen. 4:17-24; 6:1-4).
    - 2) The angelic world (Isa. 14:15-21; Ezek. 28:18,19).
5. Ezekiel’s 32<sup>nd</sup> prophetic revelation continues the message to Tyre, but takes it up in the form of a lament (Ezek. 27:1,2).
- a. חֵינָהּ qiy nah #7015: *lamentation, dirge, elegy*. Used 18x16vv. (2<sup>nd</sup> Sam. 1:17; Ezek. 2:10; 19:1,14<sub>x2</sub>; 26:17; 27:2,32; 28:12; 32:2,16). fr. חֵינָהּ qonen #6969: *to chant an elegy or dirge*. Used 8x6vv. (2<sup>nd</sup> Sam. 1:17; Ezek. 27:32; 32:16<sub>x3</sub>).
  - b. The lament is based upon the sadness of Tyre’s own words (Ezek. 27:3).
  - c. Tyre is described as a beautiful sailing vessel.
    - 1) It was made from four different kinds of wood: fir & cedar (v.5), oak & boxwood (v.6). The wood of the deck was inlaid with ivory (v.6).
    - 2) The sail was fine embroidered linen, and had colored awnings (v.7).

- 3) This ship had the most skilled rowers & pilots (v.8).
  - 4) This ship had the most skilled craftsmen for ship repair (v.9a).
  - 5) This ship was the flagship for a world-wide fleet of trading vessels (v.9b).
  - 6) This ship had the finest mercenary soldiers (vv.10,11).
  - d. Tyre's customers are then detailed (vv.12-25).
    - 1) Tyre traded with everybody, and obtained everything.
    - 2) Every nation had needs, and only Tyre could provide those needs.
  - e. The ship of Tyre is sunk (vv.26-36).
    - 1) The east wind is the most violent in the Mediterranean, blowing off of Lebanon into the sea.
    - 2) Nebuchadnezzar is the first blast of that east wind, sweeping in from the east.
    - 3) Every nation weeps and laments. They ask "who is like Tyre" (v.32), when they should be asking "who is like the Lord?" (Ex. 15:11). This, too, is a foreshadowing of future pride to come (Rev. 13:4).
6. Ezekiel's 33<sup>rd</sup> prophetic revelation contained a message of judgment against the Prince of Tyre (Ezek. 28:1,2).
- a. The addressee for this message is identified as נָגִיד לְנִינְיָ (v.2). נָגִיד *nagiyd*<sup>#5057</sup>: *leader, ruler, captain, prince*. Used 49x45vv. (1<sup>st</sup> Sam. 9:16; 10:1; 13:14; 2<sup>nd</sup> Sam. 7:8; 1<sup>st</sup> Kgs. 1:35; 1<sup>st</sup> Chr. 29:22; only 28:2 in Ezek.; Dan. 9:25,26; 11:22). נָגַד *nagad*<sup>#5046</sup>: *to be conspicuous, tell, make known*. Used 370x342vv. (Gen. 3:11; Ruth 2:11; 1<sup>st</sup> Sam. 25:12,14).
  - b. This human ruler is known to history as Ethbaal III. (Josephus cites Philostratus, Accounts of India and Accounts of Phoenicia, Ant. X.11.1). Diodorus Siculus referred to him as Ithobalus.
  - c. Of all the gentile nations thus covered, this is the first time that the human leader of that nation is personally rebuked for their evil.
  - d. The personal message of doom is delivered because the ruler of Tyre has lifted up his heart, and made his heart like the heart of God (vv.2,6).
    - 1) His heart was lifted up (v.2).
    - 2) Because of his increased riches (v.5).
    - 3) Because of his trade (v.5).
    - 4) Because of his wisdom (vv.4,5; Jms. 3:15).
    - 5) Making his heart like the heart of God means that he considered himself to be the supreme being.
  - e. The human ruler believed that he was a god, controlling events in the world around him (v.2). His view of himself was as an antediluvian god-king ruling in the "heart of the seas."
  - f. The Lord admits that Ethbaal's wisdom exceeds Daniel's wisdom (v.3). Yet, Daniel's wisdom was grounded in his fear of the Lord. Ethbaal's wisdom was corrupt.
  - g. Judgment upon Ethbaal is total. His pride (wealth) will be shattered, even as he is put to death, in the tradition of the antediluvian god-kings (vv.7,8).
  - h. It's hard to be a god when you are in the hands of your executioners (vv.9,10).
7. Ezekiel's 34<sup>th</sup> prophetic revelation contained a lament for the King of Tyre (Ezek. 28:11,12).
- a. The addressee for this message is identified as מֶלֶךְ צוּר מֶלֶךְ *melek*<sup>#4428</sup>: *king*.
  - b. The "king" of Tyre is the true power behind the human throne—Satan himself (2<sup>nd</sup> Cor. 4:4; Jn. 12:31; 14:30; 16:11; 1<sup>st</sup> Jn. 5:19; Dan. 10:13,20,21; 12:1).
  - c. Six statements of former glory are attributed to this "king" that cannot possibly apply to a human ruler of an earthly kingdom.
    - 1) You were in Eden, the garden of God (v.13). בְּעֵדֶן גַּן־אֱדֵן *eden*<sup>#5731</sup>: *pleasure*.
      - a) עֵדֶן *eden*<sup>#5731</sup>: *pleasure*.
      - b) Scripture reveals that Adam & Eve were the only human beings who were present in the earthly garden of Eden.
      - c) The serpent was another intelligent being who was present in the earthly garden of eden. He worked against the work of God, and was subject to Divine discipline.
      - d) It is most likely that this Eden is another of God's pleasure-gardens that He planted on the earth during the angelic dispensation.
    - 2) Every precious stone was your covering (v.13). Birds have feathers, animals have fur, reptiles have scales, people have skin/hair. This created being was covered with precious stones.
    - 3) You were the Anointed Cherub who guards by Divine appointment (v.14).

- a) Cherubs are the highest of God's warrior angels. כְּרוּב k<sup>e</sup>ruwb <sup>#3742</sup>: *cherub*. (Ezek. 10).
- b) This particular cherub was anointed for kingly, priestly, prophetic service.
- c) This particular anointed cherub was appointed to a guardianship position.
- 4) You were on the Holy Mountain of God (v.14).
  - a) Jerusalem (Zion) is the Holy Mountain of God on earth (Ps. 2:6; Ezek. 20:40; Dan. 9:16).
  - b) God has a Holy Mountain (hill) in the third heaven (Ps. 3:4; 15:1; Heb. 12:22).
  - c) It is most likely that God established a holy mountain on the earth during the angelic dispensation.
- 5) You walked in the midst of the stones of fire (v.14). These were the coals from the altar utilized in angelic ritual purification (Isa. 6:6).
- 6) You were blameless from the day you were created until unrighteousness was found in you (v.15). This is the direct opposite of human beings who are unrighteous from the day they were born until righteousness is imputed to them.
- d. Seven statements of the work of evil that destroyed this "king"'s former glory.
  - 1) His heart was lifted up (v.17).
  - 2) Because of his beauty (v.17).
  - 3) His wisdom was corrupted (v.17).
  - 4) Because of his splendor (v.17).
  - 5) He was internally filled with violence (v.16).
  - 6) Because of his abundant trade (v.16).
  - 7) You sinned (v.16).
    - a) Multitude of iniquities (v.18).
    - b) Unrighteous trade (v.18).
    - c) Profaned sanctuaries (v.18).
- e. The judgment of God upon this "king."
  - 1) Cast as profane from the holy mountain of God (v.16).
  - 2) Given up as lost from the midst of the stones of fire (v.16).
  - 3) Cast to the ground, turned to ashes (vv.17,18).
  - 4) Put before the appalled view of kings (vv.17,19).
- 8. Ezekiel's 35<sup>th</sup> prophetic revelation is related to the previous four in that it addresses Tyre's sister city-state of Sidon (Ezek. 28:20,21).
  - a. This message is another hostile message. שִׁימ פָּנֶיכָּהּ siym paneyka. (Used 9x9vv., all in Ezek. 6:2; 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2).
  - b. The Lord declares His opposition to Sidon. הִנְי עָלֶיךָ hin<sup>e</sup>niy 'alayik. (Used 4x4vv., all in Ezek. 5:8; 26:3; 28:22; 29:3).
  - c. The Lord will glorify Himself in their midst. Nifal.perf.1cs. כָּבֵד kabad <sup>#3513</sup>: *to be heavy, weighty, honoured*. Medial: *get oneself glory (or honour)*, of God Isa. 26:15; Ezek. 28:22; 39:13; Hag. 1:8.
  - d. The Lord will manifest His Holiness in their midst. Nifal.perf.1cs. שָׁדָד qadash <sup>#6942</sup>: *to be set apart, consecrated, holy. shew oneself sacred, majestic: c. בָּ pers., + לְעֵינַי Ez 20:41; 28:25; 36:23; 38:16; 39:27; c. בָּ Is 5:16 Ez 28:22, cf. Nu 20:13 (P)*.
  - e. God is removing the prickling briar (Tyre) and the painful thorn (Sidon) from the side of Israel.
  - f. In all of this judgment upon the Gentiles, Israel is to come to know the LORD.
- 9. The Phoenician section of Ezekiel's prophecies against the nations includes a short reminder of His promise for Israel's restoration (Ezek. 28:25,26).
  - a. Previous promises of restoration have already been given (Ezek. 11:14-21; 20:39-44).
  - b. Subsequent promises of restoration will be given with much greater detail (Ezek. 34:11-16,23-31; 36:22-38; 37:21-28; 39:25-29).
  - c. This reminder comes appropriately at the conclusion of the section of Ezekiel's message against the nations who have scorned Israel.
    - 1) Those among whom Israel has been scattered.
    - 2) Those who have scorned Israel.

Thoughts on Chapters Twenty-six through Twenty-eight:

1. The world system glorifies material success, and Tyre was the epitome of temporal-life prosperity.
2. Tyre's seat in the heart of the seas (Ezek. 28:2) ties them to the Dragon in ways moreso than any other earthly nation (Isa. 27:1; Ps. 74:13,14).
3. The Dragon will one day soon bring forth a great beast from the sea (Rev. 13:1), who will inaugurate a world-wide worship of himself, through the provision of unrivalled wealth (Dan. 11:36-39).

### C. Egypt (29:1–32:32)

#### 1. Ezekiel's 36<sup>th</sup> through 42<sup>nd</sup> prophetic revelations deal with Egypt.

- a. 29:1-16 10<sup>th</sup> yr. 10<sup>th</sup> mth. 12<sup>th</sup> day January 5<sup>th</sup>, 587BC
- b. 29:17-21 27<sup>th</sup> yr. 1<sup>st</sup> mth. 1<sup>st</sup> day April 26<sup>th</sup>, 571BC
- c. 30:1-19 No date, but probably follows b.
- d. 30:20-26 11<sup>th</sup> yr. 1<sup>st</sup> mth. 7<sup>th</sup> day April 29<sup>th</sup>, 587BC
- e. 31:1-18 11<sup>th</sup> yr. 3<sup>rd</sup> mth. 1<sup>st</sup> day June 21<sup>st</sup>, 587BC
- f. 32:1-16 12<sup>th</sup> yr. 12<sup>th</sup> mth. 1<sup>st</sup> day March 3<sup>rd</sup>, 585BC
- g. 32:17-32 12<sup>th</sup> yr. 15<sup>th</sup> day March 17<sup>th</sup>, 585BC

#### 2. Historical Background of Egypt

- a. Egypt is essentially the land of the Nile River. The Nile formed the basis of Egypt's commerce, trade, communication, agriculture. Although Egypt's outlying territories expanded and contracted through the years, the basic nation of Egypt was bordered on the North by the Mediterranean Sea, and on the south by the first cataract of the Nile. To the west was the vast Libyan desert, and to the east the Red Sea, and the Sinai desert.
- b. In the 3rd cen. B.C. an Egyptian priest-historian named Manetho divided the kings of Egypt into 30 dynasties, from the unification of the land until the conquest by Alexander the Great. Though little of his writing has come down to us, and that only as preserved by other writers, his system has been a convenience used by historians until the very present. The dynasties have been grouped into quite standard periods, which serve as useful labels in identification and discussion.
- c. The valley of the Nile, with the basins of the Tigris and the Euphrates, forms one of the most ancient cradles of civilization. Its unification goes back to the remote times of the 1st Dynasty when, in about 3000 BC, Upper and Lower Egypt were unified by the semi-legendary King Menes, to whom is also attributed the foundation of Memphis. The *Protodynastic* period covers Dynasties I–II; 3100–2700BC).
- d. *Old Kingdom* (OK, Dynasties III–VI; 2700–2200 B.C.). This period, the age of the great pyramid-builders, was one of the outstanding epochs of Egyptian history. Its architectural achievements are particularly famous; but equally noteworthy are its accomplishments in medicine, literature, and art. The great pyramids of Giza were built in the IV Dynasty, by three Kings: Khufu, Khafre, and Menkaure, known to the Greek world as Cheops, Chephren, and Mycerinus.
- e. *First Intermediate Period* (Dynasties VII–XI; 2200–2050 B.C.). This period was marked by political and social upheaval, confusion, and uncertainty.
- f. *Middle Kingdom* (MK, Dynasty XI–XII; 2050–1786 B.C.). Many Egyptologists regard this as the greatest period of ancient Egypt. Art and architecture again flourished. This was an age of engineering projects, such as attempts to control the Nile waters and of imperialistic expansion. To the S, Nubia was occupied and protected by forts and to the NE there was increased activity in Sinai. During the dark times of disintegration the nobles has gained power, so that the early MK was a kind of feudal monarchy. About the middle of his reign Senusert III (1878–1843 B.C.) reduced the status of the provincial nobles and administered the entire country through the office of the vizier. How this was achieved is not revealed in the Egyptian records, but Joseph's purchase of the land for the pharaoh during the famine (Gen 47:20) supplies a possible explanation. The king was represented in statuary as a care-worn ruler, the concerned but efficient "shepherd" of the people. An increasing emphasis was placed on *ma'at*, "justice, right, the proper order of things."
- g. *The Second Intermediate Period* (Dynasties XIII–XVII; 1786–1580 B.C.). Dynasties XIII–XIV were of minor importance; Dynasties XV–XVI were the Hyksos rulers, of whom later Egyptians spoke with contempt. The Hyksos, "rulers of foreign countries," became quite Egyptianized. Some scholars feel that they were able administrators and that Egyptian references to them were very biased. They introduced many elements into Egyptian culture including better weapons, which the native Egyptians adopted and used against them. Dynasty XVII, a local Theban house, initiated the fight to expel the Hyksos. The effort was successfully concluded by Ahmose, the first king of Dynasty XVIII.



- h. *The New Kingdom or Empire* (Dynasties XVIII–XX; 1580–1090 B.C.) was the high point of Egyptian territorial expansion, an age of conquest and material prosperity. The royal idea now stressed the physical prowess of the divine king and made him the insuperable strong man and skilled athlete. Among the prominent rulers of this period the following may be singled out:
- 1) (Dynasty XVIII) Hatshepsut, the woman-king, possibly the princess who found the infant Moses (Ex 2:5–10), is best known for her beautiful mortuary temple at Deir el-Bahri, with its fine reliefs showing her birth legend and a voyage to Punt.
  - 2) Thutmose III (1504–1450 B.C.) was the able military campaigner, whose 17 expeditions into Palestine-Syria really made the empire. According to the early date of the Exodus (c. 1445 B.C.), he would be the pharaoh of the oppression (Ex 2:15, 23); and his son
  - 3) Amenhotep II would then be the pharaoh of the Exodus (Ex 5:1; 14:31; Ex 5–14). Amenhotep III, justly nicknamed “the Magnificent,” noted for his luxurious living, and Amenhotep IV (Akhenaton), together were largely responsible for the temporary loss of the Asiatic empire through their rejection of pleas for help from that area (*See Amarna Letters*).
  - 4) In Dynasty XIX, Seti I and Ramses II (1304–1234 B.C.) renewed Egyptian activity in the Asiatic provinces. According to the late date of the Exodus these two kings were the probable pharaohs of the oppression and the Exodus, respectively. The latter was famous also for his building achievements; his monuments and inscriptions mark him as a supreme egoist. His son Merenptah claimed to have destroyed Israel on a campaign to Palestine, the first extrabiblical mention of Israel.
  - 5) Ramses III, the outstanding ruler of Dynasty XX, saved Egypt from an invasion of the Sea Peoples (including Philistines) and built his mortuary temple at Medinet Habu. The Empire Period was an age of cosmopolitanism, a characteristic which culminated in the collapse of the empire. Foreign influences sapped the strength of cultural features which were distinctively Egyptian; even the army became a mercenary force composed of foreigners.
- i. *The Post-Empire Period or Period of Decline* (Dynasties XXI–XXX; 1090–331 B.C.) saw Egypt under foreign domination several times. In the Libyan Dynasty (XXII) Sheshonk (the biblical Shishak) successfully invaded Palestine (926 B.C.). Dynasty XXV was Kushite or Ethiopian, but these people were steeped in Egyptian tradition and were more Egyptian than the Egyptians of that time. In spite of Assyrian invasions there was a resurgence of native energy in the *Saite Period* (Dynasty XXVI; 663–525 B.C.), but it was coupled with a backward look which generally hindered progress. Neco II (610–595 B.C.) tried unsuccessfully to dig a canal from the Nile to the Red Sea, but did send Phoenician ships which circumnavigated all of Africa. In 525 B.C. Egypt came under Persian domination (Dynasties XXVII–XXX; 525–331 B.C.). In 331 Alexander the Great brought the native dynasties to an end; after his death (323 B.C.) Egypt was ruled by the Ptolemies until it became a province of Rome in 31 B.C.
3. Ezekiel’s 36<sup>th</sup> prophetic revelation consisted of a hostile message against Pharaoh, in a rebuke of the Dragon of Egypt.
- a. This message is given to Ezekiel in 587BC (v.1). It comes before the messages to Tyre, and likely near the time of the messages in ch. 25.
  - b. It is a hostile message against Pharaoh first, and all Egypt secondly (v.2).
    - 1) The Pharaoh was Hophra (589-570BC).
    - 2) The language of hostility repeats the language of 28:21,22.
  - c. Pharaoh is described in metaphor as the Great Dragon (v.3).
    - 1) פֶּרְעֹה par‘oh<sup>#6547</sup>: *Pharaoh*.
    - 2) מֶלֶךְ-מִצְרַיִם melek-mitsrayim.
    - 3) הַתַּנִּינִים הַחֲדָדִים hattanniym haggadawl. תַּנִּינַי tanniyn<sup>#8577</sup>: *dragon, serpent, sea monster*. (Gen. 1:21; Ex. 7:9,10,12; Dt. 32:33; Job 7:12; Ps. 74:13\*; 91:13; 148:7; Isa. 27:1\*; 51:9\*\*; Jer. 51:34; Ezek. 29:3; 32:2). \* || לִיּוּיָתָן liviyathan<sup>#3882</sup> \*\* || רַהַב rahab<sup>#7294</sup>
    - 4) The dragon claims Creator status (v.3).
    - 5) God intends to spear this dragon, and leave his dead physical body for the beasts and the birds to eat (vv.4,5; Ps. 74:13,14; Job 41:1,2).
  - d. Pharaoh’s downfall will be instructive to the people of Egypt (vv.6,7).
    - 1) Their own people.
    - 2) The people of neighboring nations, who looked to Egypt for help against Babylon (2<sup>nd</sup> Kgs. 18:21; Isa. 30:1-5; 36:6; Jer. 37:3-10).



- e. The Lord proclaims desolation and deportation for Egypt (vv.8-12).
    - 1) God will utilize military defeat to bring an end to the Egyptian empire.
    - 2) God will destroy Egypt's cities, and deport Egypt's population through Nebuchadnezzar's victory.
  - f. The Lord promises restoration (vv.13-16).
    - 1) Egypt's captivity is declared to be 40 years (v.12).
    - 2) This corresponds to the right of return decree issued by the Persian King Cyrus (Ezra 1:1-4).
    - 3) Their return as a people will not mean a return to world dominance (vv.14-16).
    - 4) Their ultimate return to the land will be accomplished at the millennial inauguration (Isa. 19).
4. Ezekiel's 37<sup>th</sup> prophetic revelation pronounced the Divine reward being extended to Nebuchadnezzar for his faithful service.
- a. This message, and the next, are the latest recorded messages that the Lord gave to Ezekiel, 27<sup>th</sup> yr. 1<sup>st</sup> mth. 1<sup>st</sup> day April 26<sup>th</sup>, 571BC. Ezekiel is now 52 years old, and has been in prophetic office for 22 years.
  - b. Tyre surrendered to Babylon in 572BC, after a 13 year seige (585-572BC).
  - c. Nebuchadnezzar reigned from 605-562BC. Egypt was his last conquest, before his pride led to his seven years of insanity (Dan. 4:28-33).
  - d. Nebuchadnezzar was in the service of the Lord, in His judgment of Tyre (v.20).
    - 1) His armies had endured the wearying seige, with nothing to show for it (v.18).
    - 2) The Lord determined to reward Nebuchadnezzar in His own way (v.19).
  - e. God accomplished two things in this:
    - 1) Judgment upon Egypt for being Judah's stumbling block (v.16).
    - 2) Blessings upon Babylon for being the Lord's tool (vv.19,20).
  - f. God promised one more activity when Egypt falls: Israel's horn will sprout (v.21).
    - 1) Daniel and Hananiah, Mishael, & Azariah will rise in their political power (Dan. 1:19; 2:48,49; 3:30; 4:36).
    - 2) "King" Jehoiachin will be released from prison and elevated to the King's table (Jer. 52:31-34).
    - 3) Ezekiel's mouth will be opened in their midst. His prophetic office will continue to function at that time, although Scripture does not record any content of those messages.
5. Ezekiel's 38<sup>th</sup> prophetic revelation recorded a lament for Egypt's destruction (Ezek. 30:1-19).
- a. No date is given for this prophecy, and it is assumed to follow prophetic revelation #37.
  - b. Egypt is commanded to wail, and to expect their imminent Day of the Lord (30:2,3).
  - c. Four individual messages fall within this prophecy, each beginning with "Thus says the Lord GOD" (30:2,6,10,13).
  - d. Egypt is doomed, along with all her helpers (30:2-5).
  - e. Egypt's helpers will be dismayed when Egypt's destruction is reported (30:6-9).
  - f. Egypt's hordes will be slain, and their land made desolate (30:10-12).
  - g. Egypt's idolatry will be destroyed city by city (30:13-19).
6. Ezekiel's 39<sup>th</sup> prophetic revelation presented broken arms and strengthened arms (Ezek. 30:20-26).
- a. This message is delivered on 11<sup>th</sup> yr. 1<sup>st</sup> mth. 7<sup>th</sup> day April 29<sup>th</sup>, 587BC.
  - b. It comes three months after the first prophecy concerning Egypt (Ezek. 29:1-16).
  - c. Egypt was coming to save Judah, but they will offer no help whatsoever (Jer. 37:5-10).
  - d. Egypt has one broken arm, which will never be healed, and the Lord promises to return and break both arms (Ezek. 30:21,22).
  - e. Babylon will have a strengthened arm, and the Lord's own sword to use for the judgment upon Egypt (Ezek. 30:24,25).
  - f. Egypt's deportation is again promised (Ezek. 30:23,26 cp. 29:12; 30:17,18).
7. Ezekiel's 40<sup>th</sup> prophetic revelation consisted of a descriptive allegory of Egypt and Assyria (Ezek. 31:1-18).
- a. The 11<sup>th</sup> yr. 3<sup>rd</sup> mth. 1<sup>st</sup> day June 21<sup>st</sup>, 587BC, less than two months after message #39.
  - b. This message is directed to Pharaoh and his hordes (v.2).
  - c. This message is a comparison with fallen Assyria (vv.2-9).

- 1) Assyria rose to become the world's only great superpower (vv.3-5).
  - 2) Fallen angels infested Assyria's upper branches, and oversaw the daily human activity (v.6 cp. Dan. 4:12,21; Matt. 13:32; Eph. 2:2).
  - 3) Edenic trees were jealous of Assyria's glory (vv.8,9).
  - d. God judges Assyria because of their pridefulness (vv.10-14; Nahum & Jonah).
  - e. Assyria was welcomed into Sheol by other trees, who were comforted by Assyria's downfall (vv.15-17 cp. Isa. 14:15-17).
  - f. Pharaoh is reminded that his glory and greatness doesn't rise to Assyria's level, and that he will share Assyria's fate (v.18).
8. Ezekiel's 41<sup>st</sup> prophetic revelation was a lament over Pharaoh, the Dragon of Egypt (Ezek. 32:1-16).
- a. The 12<sup>th</sup> yr. 12<sup>th</sup> mth. 1<sup>st</sup> day March 3<sup>rd</sup> 585BC.
  - b. This message is a lamentation over Pharaoh (Ezek. 32:2).
  - c. Pharaoh had two comparisons for himself (Ezek. 32:2).
    - 1) A young lion of the nations.
    - 2) The dragon of the seas.
  - d. The Lord's destruction of this dragon is portrayed (Ezek. 32:3-10 cp. 29:3-7).
  - e. The fall of the dragon will leave other kings horrified (Ezek. 32:9,10; Rev. 6:12-17).
  - f. The message returns to literal Egypt, and again details the Babylonian military victory (Ezek. 32:11-16).
9. Ezekiel's 42<sup>nd</sup> prophetic revelation was a wailing lament for the Pit of Eternal Destruction (Ezek. 32:17-32).
- a. The 12<sup>th</sup> yr. (12<sup>th</sup> mth.) 15<sup>th</sup> day March 17<sup>th</sup> 585BC.
  - b. Ezekiel is commanded to wail. נָהָה <sup>#5091</sup>: *to wail, lament*. Used 3x3vv. (1<sup>st</sup> Sam. 7:2; Ezek. 32:18; Mic. 2:4). נָהָה <sup>#5092</sup>: *wailing, lamentation, mourning song* (Jer. 9:10,18,19,20; 31:15; Ezek. 27:32; Am. 5:16; Mic. 2:4). הֵי <sup>#1958</sup>: *woe* (Ezek. 2:10). נִיחָה <sup>#5093</sup>: *woeful, lamented* (Mic. 2:4). נִיחָה נָהָה <sup>#5093</sup> Mic. 2:4 (they will) lament a lamented lamentation.
  - c. Ezekiel is commanded to "bring Egypt down" to the nether world. That is, he is to prophecy of it's happening (cf. Jer. 1:9,10).
  - d. The nether world & the pit.
    - 1) אֶרֶץ תַּחְתִּיּוֹת <sup>#8482</sup>: *lowest earth, lowest land*. תַּחְתִּי <sup>#8482</sup>: *low, lower, lowest*. Used 19x19vv. (Gen. 6:16; Ex. 19:17; Dt. 32:22; Ps. 63:9; 86:13; 88:6; 139:15; Isa. 44:23; Lam. 3:55; Ezek. 26:20; 31:14,16,18; 32:18,24). אֶרֶץ <sup>#776</sup>: *land, earth, country*. Used 2497x2188vv.
    - 2) בֹּר <sup>#953</sup>: *pit, cistern, well*. Used 67x62vv. (Gen. 37:20,22,24,28,29<sub>x2</sub>; 1<sup>st</sup> Chr. 11:22; Ps. 28:1; 30:3; 40:2; 88:4,6; 143:7; Prov. 1:12; Isa. 14:15,19; 38:18; Jer. 38:6-13; Lam. 3:53,55; Ezek. 26:20; 31:14,16; 32:18,23,24,25,29,30). יוֹרְדֵי בֹר <sup>#953</sup>: *those who go down to the pit*.
    - 3) שְׂאוֹל <sup>#7585</sup>: *Sheol, underworld, grave, hell, pit*. Used 66x64vv. (Gen. 37:35; 42:38; 44:29,31; Num. 16:30,33; Dt. 32:22; 1<sup>st</sup> Sam. 2:6; 2<sup>nd</sup> Sam. 22:6; Job<sub>x8</sub>; Psa.<sub>x16</sub>; Prov.<sub>x9</sub>; Isa. 5:14; 7:11; 14:9,11,15; Ezek. 31:15,16,17; 32:21,27; Hos. 13:14; Am. 9:2; Jon. 2:2).
  - e. The Lord asks Pharaoh (Satan?) who he exceeds in beauty (v.19 cp. 28:12).
  - f. The death of the uncircumcised (Ezek. 28:10; 31:18; 32:19,21,24,25,26,27,28,29,30,32). The death of the uncircumcised is a human death apart from the blessings of God's covenant; i.e. the death of an unbeliever.
  - g. The Chiefs of the Mighty Ones will tell the story of the fall of Egypt (v.21). אֵלֵי גִבּוֹרִים <sup>#352</sup>: *leader, chief*. + גִּבּוֹר <sup>#1368</sup>: *mighty man, hero*.
    - 1) Him and his helpers is in reference to Egypt and the supporting nations under him (Ezek. 30:5-8; Nah. 3:9).
    - 2) There is also a poetic allusion to Rahab and her helpers (Job 9:13; Isa. 30:7).
    - 3) The Chiefs of the Mighty Ones are the fallen angels who rule this fallen world.

- h. The arrangement of Sheol.
  - 1) Assyria occupies the remotest part of the pit, having been slain by the sword (vv.22,23).
  - 2) Elam also occupies the pit, having been slain by the sword (vv.24,25).
  - 3) Meshech, & Tubal occupy the pit, having been slain by the sword (v.26).
  - 4) The Nephilim Mighty Ones are there with their swords (v.27; Gen. 6:4).
  - 5) You (Pharaoh, Satan?) will be in the midst of these people (v.28).
  - 6) Edom, having been slain by the sword (v.29).
  - 7) The chiefs of the north, and Sidonians, having been slain by the sword (v.30).
  - 8) Egypt, having been slain by the sword (vv.31,32).
- i. Earthly terror is rewarded by Hellish glory (vv.21-32).

#### Thoughts on Chapters 29-32:

1. Satan rules this world (Jn. 12:31; 14:30; 16:11).
2. Satan obtained this sovereignty over the kosmos when Adam abdicated his authority to him (1<sup>st</sup> Jn. 5:19; Matt. 4:8,9).
3. Satan's forces are organized into layers of agents (Eph. 6:12; Dan. 10:20,21; 11:1; 12:1).
4. Satan's activity is under God the Father's stated limitations (Job 1:12; 2:6), and God the Holy Spirit's world-wide restraint through the indwelt Church (2<sup>nd</sup> Th. 2:6,7).
5. Satan's goal is to establish an alternative plan and program to God the Father's plan and program (Isa. 14:13,14; Rev. 13).
6. Satan is already judged, and his parole will soon be revoked (Jn. 16:11; Gen. 3:15; Lk. 10:18-20; 1<sup>st</sup> Jn. 3:8; Col. 2:15; Heb. 2:14,15; Isa. 49:24-26; Rom. 16:20; Rev. 12:7-12; 20:2,3,10).
  - a. The ruler of the world has been judged (Jn. 16:11). ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Perf.pass.ind. κρίνω krino <sup>#2919</sup>: *to judge*.
  - b. The Lord Jesus Christ, as the seed of the woman, has the work-assignment of crushing the serpent's head (Gen. 3:15).
  - c. The Lord Jesus Christ's entrance into the world introduced a higher authority over Satan once again (Lk. 10:18-20).
  - d. The Lord's work of crucifixion destroyed the works of the devil (the fall of man through sin) (1<sup>st</sup> Jn. 3:8).
  - e. The Lord's victory on the cross left the fallen angelic forces unarmed (Col. 2:15), and rescued the devil's captives (Heb. 2:14,15; Isa. 49:24-26).
  - f. The Lord's final victory over Satan is yet to be realized in the dimension of time, as the Father is currently working to lead us in His triumph through Christ (2<sup>nd</sup> Cor. 2:14-16; Rom. 16:20; Rev. 12:7-12; 20:2,3,10).
7. God is in total control of human history, and He will fulfill His plan and program regardless of what human or Satanic opposition attempts to stop it (Job 42:2; Prov. 19:21; Ecc. 3:14; Isa. 14:24-27; 46:10; Dan. 4:35).



### III. Restoration and Renewal (33–39)

#### A. Accepting Responsibility (33:1–33)

1. Ezekiel's 43<sup>rd</sup> prophetic revelation is an undated message, re-commissioning the prophet for his second-half ministry (33:1-20).
  - a. This message is to be given to the sons of Ezekiel's people (33:2).
  - b. The illustration of an earthly watchman (33:2-6) establishes the principle for a spiritual watchman (33:7-9).
    - 1) In the earthly realm, the prudent hear the warning and flee, but the foolish ignore the warning and perish (33:4,5).
    - 2) In the spiritual realm, the prudent hear the spiritual warning and repent, but the foolish ignore the warning and are judged (33:8,9).
    - 3) The watchman who fails to deliver the message is accountable for the suffering that he could have prevented (33:6,8).
    - 4) This is nearly identical to the concept previously taught (3:17-21).
  - c. Ezekiel is either reappointed as a watchman to Israel, or else strongly reminded of his original commission (33:7 cp. 3:17; cf. Rom. 11:29).
  - d. The object of Divine discipline may be tempted to despair of all hope (33:10-20).
    - 1) The house of Israel understood that they were suffering because of their transgressions and sins (v.10). *עֲשָׂה* pasha' #6588: *transgression*. fr. *עָשָׂה* pasha' #6586: *rebel, transgress*. *חַטָּאת* chatta'th #2403: *sin, sin offering*. fr. *חָטָא* chata' #2398: *to miss the mark, sin*.
    - 2) The house of Israel viewed themselves as a rotting corpse without hope of life (v.10). *מַקְאָק* maqaq #4743: *to decay, rot, fester* (Lev. 26:39).
    - 3) The Lord encourages them to not give up and die, rather to repent (v.11).
    - 4) The purpose of Divine discipline is for the believer to repent (vv.12-20).
    - 5) Past deeds of righteousness cannot be counted upon as a guarantee of present blessings.
    - 6) Past deeds of unrighteousness are not held against the repentant believer.
    - 7) The key is to not consider any reward as having been secured (Phil. 3:12-14; 1<sup>st</sup> Cor. 9:24-27), but to recognize that they can be lost (Rev. 2:25), and/or taken away (Rev. 3:11), and forgotten (Ezek. 18:24,26; 33:16).
2. Ezekiel's 44<sup>th</sup> prophetic revelation comes in conjunction with the news of Jerusalem's destruction (Ezek. 33:21-33).
  - a. The human word arrives on the 5<sup>th</sup> day of the 10<sup>th</sup> month of the 12<sup>th</sup> year of the exile (33:21). Jan. 9, 585BC.
  - b. The night before this refugee arrived, the Lord opened Ezekiel's mouth, and ended his seven years of enforced silence (33:22; cp. 3:26,27).
  - c. This message has two recipients:
    - 1) The stragglers trying to survive the devastation of Judea (33:24-29).
    - 2) The exiles thriving in Babylon (33:30-33).
  - d. The refugees in the land held onto a false hope (33:24-29; cf. 5:1-17).
  - e. The exiles in Babylon had lost all perspective (33:30-33).

#### Thoughts on Chapter Thirty-three:

1. Every believer in the Lord Jesus Christ is a watchman upon the wall (Isa. 62:6,7; Luke 18:1-8; Eph. 6:18; Col. 4:2).
2. Every believer in the Lord Jesus Christ is to live one day at a time, being found faithful when the Lord returns (Heb. 3:12-14).
3. The Pastor needs to feed the flock, and not entertain them (2<sup>nd</sup> Tim. 4:3,4).

B. Shepherds and Sheep (34:1–31)

1. Ezekiel's 45<sup>th</sup> prophetic revelation is an undated message for and against the shepherds of Israel (vv.1,2a).
  - a. הַנְּבִיאַ עַל-רוּעֵי יִשְׂרָאֵל nifal.imper. נָבֵא naba' #5012: *to prophesy*.
  - b. רוּעֵי / רוּעִים ro'ey / ro'iyim v.qal.ptc.masc.pl. רָעָה ra'ah #7462: *to pasture, feed*.
  - c. It is a message of woe. הוּי hoy #1945: interj. *ah! alas! ha! ho! woe!*.  
Used 51x47vv., but only once (1<sup>st</sup> Kgs. 13:30) outside of prophetic Scriptures. Isaiah 21x, Jeremiah 11x8vv, Ezekiel 3x (13:3,18; 34:2), Amos 2x, Micah 1x, Nahum 1x, Habakkuk 5x, Zephaniah 2x, Zechariah 4x.
2. The shepherds of Israel are understood to be the elders, priests, and princes (Ps. 78:70-72; Isa. 44:28; 63:11; Jer. 23:1-4; 25:34-38).
3. The shepherds have been feeding themselves and not feeding the flock (vv.2b,3).
4. Their negligence is recorded in five areas (v.4).
  - a. The sickly (NIV, NKJV weak) need strength.
  - b. The diseased (NIV, NKJV sick) need healed.
  - c. The broken (NIV injured) need to be bound up.
  - d. The scattered (NIV strays, NKJV what was driven away) need to be brought back.
  - e. The lost need to be sought.
5. The shepherds' activity is called a domination, and is characterized by two terms: force and severity (NIV ruled them harshly and brutally; NKJV with force and cruelty you have ruled them).
  - a. רָדָה radah #7287: *to have dominion, rule, dominate*.  
(Used 25x24vv. Gn. 1:26,28; Lev. 25:43,46,53; 26:17; Ps. 110:2).
  - b. חֲזָקָה chazqah #2394: *strength, force, violence*.  
(Used 5x5vv. Jdg. 4:3; 8:1; 1<sup>st</sup> Sam. 2:16; Jon. 3:8; Ezek. 34:4).
  - c. פָּרַךְ perek #6531: *harshness, severity*. (Used 6x6vv. Ex. 1:13,14; Lev. 25:43,46,53).
6. The flock was scattered for lack of a shepherd (vv.5,6).
7. The Lord promises to step in and be faithful to the flock (vv.7-10).
  - a. He is against the shepherds.
  - b. He will demand His sheep from them.
  - c. He will relieve them of duty.
8. The restoration of Israel into the promised land is promised in terms of the faithful Shepherd bringing back His lost sheep (vv.11-22).
  - a. The Lord will remedy the shortcomings of the human shepherds (v.16).
  - b. Additionally, the Lord will destroy the fat and strong by feeding them with judgment.
    - 1) The fat and strong sheep follow after the characteristics of their shepherds (vv.20-22).
    - 2) The Lord has to deal with false shepherds, and also false sheep (vv.17-19; Ezek. 20:38).
9. The restoration of Israel into the promised land will accompany the lifting up of God's chosen Shepherd (vv.23,24). Three possibilities:
  - a. The literal, resurrected David (Jer. 30:9; Ezek. 37:24,25; Hos. 3:5).
  - b. The greater son of David (Jn. 10:11-18; Mt. 1:1; 22:42).
  - c. A literal, human descendant of David (Ezek. 45:22; 46:4).
10. The millennial conditions of the restored nation are described (vv.25-31).

Thoughts on Chapter Thirty-Four:

1. Anybody with spiritual responsibility for another person has application for this passage: husbands, parents, teachers, older believers (2<sup>nd</sup> Sam. 12:3).
2. Our attitude is to be one that pursues the interests of others and not merely our own interests (Phil. 2:3,4).
3. Our work assignment is not to be achieved through brutality (1<sup>st</sup> Pet. 5:3).
4. We need to remember Who truly owns the flock (1<sup>st</sup> Pet. 5:2).
5. We can be assured that the plan of God will be accomplished by God (Heb. 10:5-10).

### C. Edom (35:1–15)

1. Ezekiel's 46<sup>th</sup> prophetic revelation is an undated message that follows the context of ch. 34.
  - a. The preying wolves were the Edomites above all other gentile nations (Ezek. 34:5,8,28).
  - b. The context agrees with the material in Ezek. 25:12-14.
2. Mt. Seir became the land of possession for the sons of Abraham, Isaac, & Esau (Gen. 36:1-8; Num. 20:14-21; Deut. 2:1-7).
3. This prophetic revelation is a hostile message against Edom (vv.3,4).
  - a. Set your face against them (Ezek. 4:3,7; 6:2; 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2).
  - b. Behold, I am against you (Ezek. 5:8; 13:8,20; 21:3; 26:3; 28:22; 29:3,10; 30:22; 34:10; 35:3; 38:3; 39:1).
  - c. This judgment results in Edom's coming to know YHWH (v.4).
4. The prophetic judgment is restated, with important differences (vv.5-9).
  - a. They possess an everlasting enmity (v.5a). אִיבַת עוֹלָם. עוֹלָם <sup>#5769</sup>: *long duration, antiquity, futurity, everlasting, ancient.*
  - b. Their work against Israel is during the time of the iniquity of the end (v.5b). עֵוֹן קֵץ.
  - c. They loved the blood that they shed, and thus their blood shall be shed (v.6).
  - d. The judgment is an everlasting judgment (v.9). שְׁמֹמֹת עוֹלָם.
5. Although spared from the invasion of the self-magnified king, Edom responds to Israel's calamity with lustful envy for their land (Dan. 11:41; Am. 1:11,12; Jer. 49:7-22).
6. The Lord will march from His destruction of Edom, and achieve His final victory of the Armageddon campaign (Isa. 34; 63:1).

### Thoughts on Chapter Thirty-Five

1. The twin of Israel hated Israel in their youth (Gen. 27:41).
2. The twin of Israel hated Israel in the beginning of their nation (Num. 20:18-21).
3. The twin of Israel hated Israel in their exile (Ezek. 25:12-14; Ps. 137:7-9).
4. The twin of Israel will hate Israel in their restoration (Ezek. 35:1-15).





D. Restoration and Regeneration (36:1–38)

1. An additional prophecy is given to Ezekiel in conjunction with the Word of the Lord that came in 35:1.
2. This message is for the mountains of Israel (v.1).
  - a. It is the message of hope, in contrast with the message of judgment (Ezek. 6).
  - b. It is the corollary to the message against Edom and the gentile nations (Ezek. 36:5).
3. The Lord assures Israel’s mountains that their suffering will be avenged (vv.3-7).
  - a. The Lord issues a series of therefores (vv.3,4,5,6,7,14,22).  
לָכֵן laken<sup>#3651</sup>: *therefore, wherefore, surely*.
  - b. יַעַן ya’an<sup>#3282</sup>: conj. *because* (v.2,3,6,13).  
יַעַן וְיִבְיָעַן *because & for this cause* (Lev. 26:43; Ezek. 13:10; 36:3).
  - c. The nations will experience what they’ve been dishing out (v.7).
4. The mountains are promised an abundant agricultural regeneration (vv.8-15).
  - a. The Lord accomplishes this work on behalf of the land (v.9).
  - b. The Lord will bless the birthrate of Israel (v.10a).  
1996 Figures: US birthrate = 14.8 births/1000 population. Israel = 20.31 births/1000 population. Niger = 54.46 births/1000 population. Gaza Strip = 50.67 births/1000 population. Bosnia & Herzegovina 6.34 births/1000 population. World Ave. = 23 births/1000 population.
  - c. The Lord will oversee their municipal restoration (v.10b).
  - d. The Lord’s procreative blessings include man and beast (v.11).
  - e. The Lord’s procreative blessings will include erasing the infant mortality rate (v.12).  
1996 Figures: US infant mortality rate = 6.7 deaths/1000 live births. Israeli infant mortality rate = 8.5 deaths/1000 live births. Afghanistan = 149.7 deaths/1000 live births. Andorra = 2.2 deaths/1000 live births. World Ave. = 60 deaths/1000 live births.
  - f. The summary statement is given that the mountains of Israel will be a place of total blessing (Ezek. 36:13-15; Ex. 3:8, etc. 20x).
5. Ezekiel then receives his 47<sup>th</sup> prophetic revelation (vv.16-38), consisting of an explanation to Ezekiel, and three “thus says the Lord God” messages.
  - a. Ezekiel’s explanation (vv.16-21).
    - 1) Israel defiled the land (v.17).
    - 2) God’s wrath was in response to Israel’s idolatry (v.18).
    - 3) The final step in Israel’s judgment was dispersion (v.19).
    - 4) Even in exile, Israel continued to profane the Lord’s name (v.20).
    - 5) The vindication of the Lord’s name becomes the central issue (v.21).
  - b. Thus says the Lord God #1 (vv.22-32).
    - 1) God will not return Israel from exile because they deserve it (v.22a).
    - 2) God will return Israel from exile because His name deserves it (vv.22b,23).
    - 3) The Lord will regather Israel (v.24).
    - 4) The Lord will cleanse Israel (v.25).
    - 5) The Lord will create in them a new heart (v.26).
    - 6) The Lord will gift them with the Indwelling of the Holy Spirit (v.27).
    - 7) The Lord will bless Israel in temporal life (vv.28-30).
    - 8) The Lord will humble Israel in spiritual life (vv.31,32).
  - c. Thus says the Lord God #2 (vv.33-36).
    - 1) The municipal restoration will be a cause for wonder.
    - 2) The agricultural restoration will be a cause for wonder.
    - 3) The nations will observe a restored “Eden” on earth.
  - d. Thus says the Lord God #3 (vv.37,38).
    - 1) Israel will be allowed to multiply abundantly.
    - 2) Israel will not abandon the Lord’s worship, even with abundant population growth.

Thoughts on Chapter Thirty-Six:

1. The curse upon the land will not be totally removed until the new earth is made, and yet in the nation of Israel, aspects of the curse will be lifted (Zech. 14:11; Rev. 22:3).
2. God's plan for Israel will be fulfilled as the head of the nations (Zech. 14:16-19).
3. God's plan for the human race will be fulfilled, and is previewed by the example of Israel (Gen. 1:28; 9:1; Ezek. 36:11).
4. The work of the Lord Jesus Christ as the Eternal Father in the Dispensation of the Fulness of Times will fulfill what the Millennial Kingdom previews (Rev. 21:7; Isa. 9:6; Jn. 5:20).

## E. Resurrection and Reunification (37:1–28)

1. Ezekiel is once again taken on a spiritual journey (v.1 cp. 3:12; 8:3ff.; 11:1,24; 40:1ff.).
  - a. The spiritual journey took Ezekiel into a valley filled with bones (v.1).
  - b. Ezekiel was made to “pass among them round about” (NASB) (v.2).
  - c. The bones are on the surface of the valley, and they are very dry (v.2).
  - d. The Lord questions Ezekiel on the viability of the bones (v.3).
  - e. Ezekiel returns the question back to the Lord Who knows all answers (v.3).
2. Ezekiel is instructed to prophesy to the dry bones, and deliver his 48<sup>th</sup> prophetic revelation (vv.4-10).
  - a. Ezekiel prophesied that the Lord would bring life to the dry bones (vv.5,6).
  - b. Following Ezekiel’s obedience, the prophecy was fulfilled, in two stages (vv.7-10).
    - 1) Physical restoration (vv.7,8).
    - 2) Provision of breath/spirit life (vv.9,10).
  - c. The Lord explains the vision (vv.11-14).
    - 1) Israel & Judah will be reunited, and restored to the land.
    - 2) Their graves will be opened, and departed believers will be resurrected to enjoy the Millennial kingdom of Jesus Christ.
3. Ezekiel is provided with his 49<sup>th</sup> prophetic revelation (vv.15-28).
  - a. Ezekiel returns to his pantomimic ministry (vv.16,17).
    - 1) Ezekiel’s assignment is to prepare to sticks labelled Judah and Israel, and unite them together into one stick.
    - 2) Israel will be prompted to ask the significance of Ezekiel’s action.
  - b. The Lord promises to unite all of Israel under one King.
    - 1) All of Israel will be gathered from all the nations.
    - 2) All of Israel will be united under one King.
    - 3) All of Israel will be cleansed, and turn away from all idolatry.
  - c. David & David (vv.24-28)
    - 1) David the King will rule them.
    - 2) David the Shepherd will guarantee Israel’s walking, keeping, and observing the Lord’s ordinances and statutes.
    - 3) David the Shepherd will be their Immortal Prince.
    - 4) The Lord will make a covenant of peace with Millennial Israel, and the sign of that covenant will be the Millennial temple.

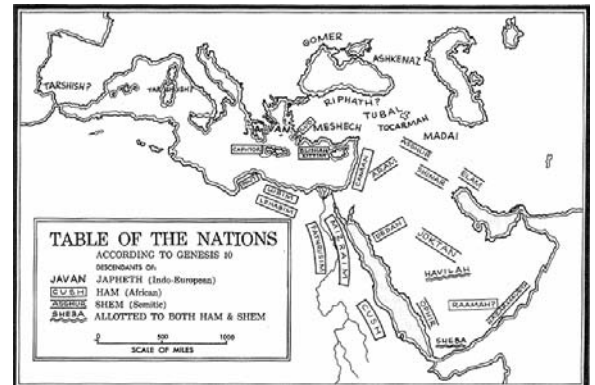
### Thoughts on Chapter Thirty-seven:

1. The Dispensation of the Kingdom will feature mortal and immortal human beings.
2. The mortal human beings will be the ones who survive the Tribulation and enter into the Kingdom able to reproduce.
3. The immortal human beings will be the ones who are resurrected after the Tribulation and enter into the Kingdom unable to reproduce (Matt. 22:30).
4. The resurrection of believers will be literal & bodily.
5. The Lord gave his disciples a preview of this Kingdom arrangement (Matt. 17:1-8).



F. Gog (38:1–39:29)

1. Ezekiel received his 50<sup>th</sup> and final prophetic revelation (38:1).
2. It is a hostile message (38:2,3).
  - a. Set your face. 11<sup>th</sup> and final time in Ezekiel (4:3,7; 6:2; 13:17; 20:46; 21:2; 25:2; 28:21; 29:2; 35:2; 38:2).
  - b. Prophecy against him. 14 times in Ezekiel (4:7; 6:2; 11:4; 13:2,17; 20:46; 21:2; 25:2; 28:21; 29:2; 34:2; 35:2; 38:2; 39:1).
  - c. I am against you. 10 times in Ezekiel (5:8; 13:8; 21:3; 26:3; 28:22; 29:3,10; 35:3; 38:3; 39:1).
3. The recipient of the message: Gog of the land of Magog, chief prince of Meshech and Tubal (38:2).
  - a. Gog. גּוֹג gowg #1463: uncertain derivation. mountain? Used 10x8vv. (1<sup>st</sup> Chr. 5:4; Ezek. 38:2,3,14,16,18; 39:1<sub>x2</sub>,11<sub>x2</sub>).
  - b. Magog. מָגוּג magog #4031: *land of Gog*. 2<sup>nd</sup> son of Japheth, grandson of Noah (Gen. 10:2). Used 4x4vv. (Gen. 10:2; 1<sup>st</sup> Chr. 1:5; Ezek. 38:2; 39:6).
  - c. Chief prince. נָשִׂיא רֹאשׁ n'siy' ro'sh. נָשִׂיא nasy' #5387: *one lifted up, chief prince*. Used 130x120vv. (Gen. 17:20; 23:6; 25:16; 34:2; Num. 2<sub>x12</sub>). רֹאשׁ ro'sh #7218: *head, chief*. Used 605x543vv. (Gen. 3:15; 8:5; 11:4; 28:12).
  - d. Meshech. מֶשֶׁךְ meshek #4902: *drawing out*. 6<sup>th</sup> son of Japheth, grandson of Noah (Gen. 10:2).
  - e. Tubal. תּוּבַל tubal #8422: *thou shalt be brought*. 5<sup>th</sup> son of Japheth (Gen. 10:2). Used 8x8vv. (Gen. 10:2; 1<sup>st</sup> Chr. 1:5; Isa. 66:19; Ezk. 27:13; 32:26; 38:2,3; 39:1).
4. Gog heads an alliance of many nations (38:4-7).
  - a. Persia. פָּרַס parac #6539: *pure, or splendid*. Used 28x24vv. (2<sup>nd</sup> Chr. 36:20,22,23; Ezra<sub>x11</sub>, Esther<sub>x5</sub>, Ezk. 27:10; 38:5; Dan.<sub>x6</sub>).
  - b. Cush (Ethiopia). כּוּשׁ kuwsh #3568: *black*. 1<sup>st</sup> son of Ham (Gn. 10:6,7). Used 29x29vv.
  - c. Put (Libya). פּוּט puwt #6316: *a bow*. 3<sup>rd</sup> son of Ham (Gn. 10:6). Used 8x8vv.
  - d. Gomer. גּוֹמֵר gomer #1586: *complete*. 1<sup>st</sup> son of Japheth (Gn. 10:2,3). Used 6x6vv. Known in history as the Cimmerians.
  - e. Beth-togarmah. בֵּית תּוֹגַרְמָה bayith #1004: *house + תּוֹגַרְמָה* togarmah #8425: *thou wilt break her*. 3<sup>rd</sup> son of Gomer, grandson of Japheth (Gn. 10:3).
5. The Gog federation will be summoned to attack a disarmed Israel (38:8-16).
  - a. Gog will have hooks in his jaws, and be summoned (38:4,8).
  - b. Israel has returned from “many nations” (38:8,12).
  - c. Israel has unwall cities (38:8,11,14; 39:26).
  - d. The purpose for this invasion will be for the instruction of the nations (38:16).
6. The Lord promises to personally destroy Gog, and his armies (38:17-23).
  - a. Are you the one? (38:17). No.
  - b. The Lord will utilize Divine power to destroy these invading armies (38:18-23).
  - c. Gog will be destroyed through earthquake (38:19,20), “friendly” fire (38:21), disease (38:22a), and meteor showers (38:22b).
7. The Lord repeats His promise to Gog, and indicates how Israel and the nations will respond to Gog’s destruction (39:1-8).



8. The cleanup for this invasion will take seven years (39:9-16).
  - a. The inability to fit a seven year cleanup within the Tribulation has led many scholars to place this event within the Millennium.
  - b. Another possibility places the event within the Tribulation, and places the cleanup within the Millennium.
  - c. A third possibility places the event and the cleanup before the Tribulation.
    - 1) After the Church Age, but before the Dan. 9:27 covenant with Antichrist.
    - 2) A time-gap between the Rapture and the Dan. 9:27 covenant is entirely likely. Dan. 9:26 encompasses 40 years.
9. The animals will feast on God's sacrifice (39:17-20).
10. The destruction of Gog is a witness to the nations (39:21-24).
11. The restoration to the land is once again promised (39:25-29).

#### Thoughts on Chapters 38-39:

1. This invasion is not the King of the North & King of the South invasion of Dan. 11.
2. This invasion is not the Gog/Magog revolution of Rev. 20.
3. This invasion will cause many to wonder, and some to believe. God will always leave Himself a witness (Rev. 1:5; 3:14; Isa. 43:10,12; Lk. 24:48; Acts 1:8; Rev. 11:3; 17:6).

## IV. The New Temple (40–48)

### A. The Temple Area (40:1–49)

1. The vision comes to Ezekiel in the twenty-fifth year of the exile (573BC).
2. The month designated as “the beginning of the year” could be either Nisan (spring) or Tishri (fall).
  - a. The tenth of Nisan begins Passover observance (Exod. 12:3).
  - b. The tenth of Tishri is the Day of Atonement (Lev. 16:29), and it inaugurates the year of Jubilee (Lev. 25:9).
3. Ezekiel is transported through time and space “in the visions of God” (40:2).
4. Ezekiel is given a guided tour of the temple, and instructed to relate the information to Israel (40:3,4).
  - a. The description does not match the Tabernacle, Solomon’s temple, Ezra’s temple, or Herod’s temple.
  - b. It is therefore a temple to be built in future times.
  - c. The dimensions of the temple, and the surrounding land do not match present-day geography.

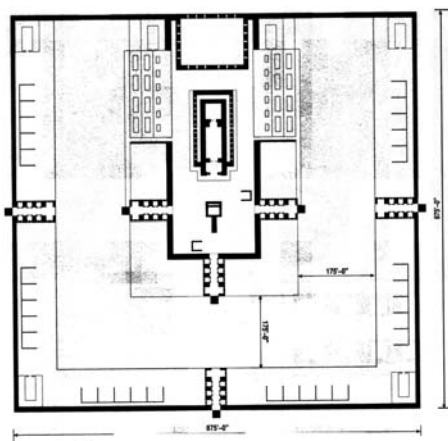


Figure 6.2 Messianic Temple Area Plan

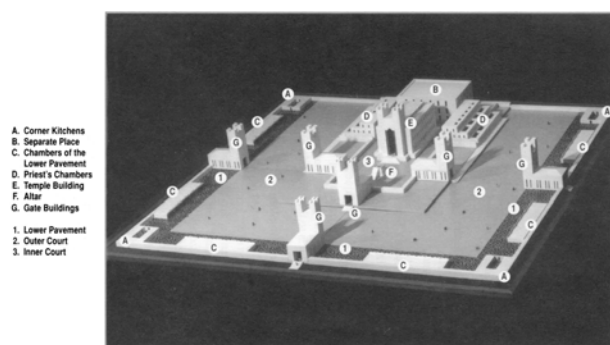


Figure 6.1 Temple Area Plan Site Identification

5. Ezekiel’s first tour stop is the outer wall, and the eastern gate (40:5-16).
  - a. The measurements for the temple will consist of the “long cubit” (21”) (40:5a).
    - 1) 1 cubit = 21”
    - 2) 1 rod = 10’ 6”
  - b. The outer wall is 1 rod thick and 1 rod tall (40:5b).
  - c. The gate contained six guardrooms.  $\text{סִדְרֵי תַּיָּו}$  #8372: *chamber*. Used 13x11vv. (11x9vv. in Ezek. 40, + 1<sup>st</sup> Kgs. 14:28; 2<sup>nd</sup> Chr. 12:11).
  - d. The outer gates had seven ascending steps (40:22,26).
  - e. The entire gate building had numerous windows looking out into the outer courtyard (40:16).

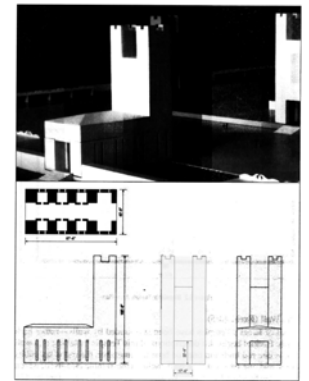


Figure 6.3 The Gate Building

6. Ezekiel's second tour stop is the outer court, and the northern & southern gates (40:17-27).
- Thirty chambers, and a lower pavement are lined along the outer wall, even with the outer gates (40:17,18).
  - The outer courtyard's upper pavement is 100 cubits wide, between the outer gates and inner gates (40:19).
  - The northern and southern gates are identical to the eastern gate that Ezekiel had passed through (40:20-27).
7. Ezekiel's third tour stop is the inner court, and the three inner gates (40:28-47).
- Ezekiel passes through the southern gate into the inner courtyard (40:28).
  - The inner gates are mirror images of the outer gates, with their porches facing the outer courtyard (40:29-31a).
  - The inner gates had eight ascending steps (40:31b).
  - The eastern & northern inner gates matched the southern gate (40:32-37).
  - Each inner gate had a room for the preparation of the animal sacrifices (40:38-43).
    - עֹלָה 'olah<sup>#5930</sup>: whole burnt offering. Used over 200x in OT (Gn. 8:20; 22:2,3,6,7,8,13; Lev. 1).
    - חַטָּאת chatta'ah<sup>#2403</sup>: sin, sin offering. Used over 400x in OT (Gn. 4:7; 18:20; Lev. 4).
    - אֲשָׁם 'asham<sup>#817</sup>: guilt offering. Used 84x74vv. (Lev. 5).
  - Adjacent to the northern and southern inner gates were chambers for the priests.
    - "Were chambers for the singers" (40:44 NASB, KJV, NKJV, NRSV, BHS).
    - "Were two rooms" (40:44 NIV, RSV, LXX).
    - They were adjacent to the N&S inner gates (NASB-95\*, NIV\*, NKJV, RSV, LXX), or the N&E inner gates (NASB\*, KJV, NRSV, BHS). \*The text has a marginal note indicating the alternative.
    - They were for the priests who ministered in the temple (north) and the priests who minister at the altar (south/east) (40:45,46).
  - The altar was in the center of the inner court (40:47).

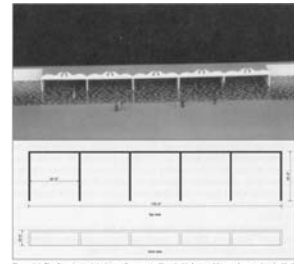


Figure 6.4 The Chambers of the Lower Pavement will probably be used for meals associated with the sacrifices of the people (such as the peace offerings).

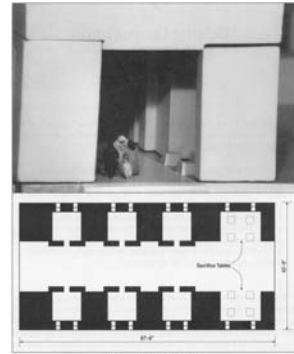
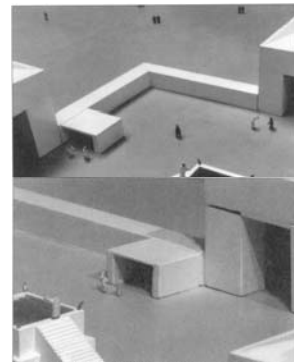


Figure 7.1 North Inner Court Gate



In the inner court, by the North Gate, is a small building called "The Chamber of the Singers."

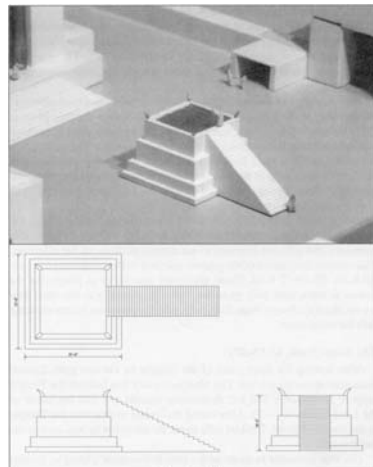


Figure 7.5 The Altar



B. The Temple Proper (40:48,49; 41:1–26)

1. Ezekiel’s fourth tour stop is the “house” or temple proper, from the porch (40:48,49), to the Holy Place (41:1,2), to the Most Holy Place (41:3,4).

- Ezekiel observes the entrance, and the holy place (40:48-41:2).
- Ezekiel does not enter into the most holy place (41:3,4).
- The LXX records the number of steps at the house to be 10. The numbers of steps have therefore increased from seven, to eight, to ten.
- The widths of the entrances are in decreasing amounts.
  - The entrance into the portico is fourteen cubits (40:48).
  - The entrance into the Holy Place is ten cubits (41:2).
  - The entrance into the Most Holy Place is six cubits (41:3).

2. Ezekiel’s fifth tour stop is the side chambers (41:5-11).

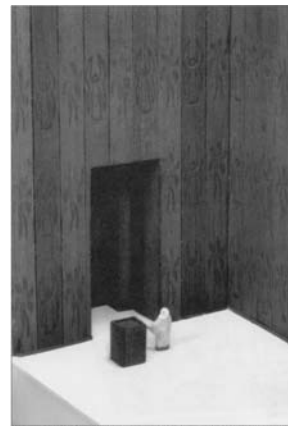
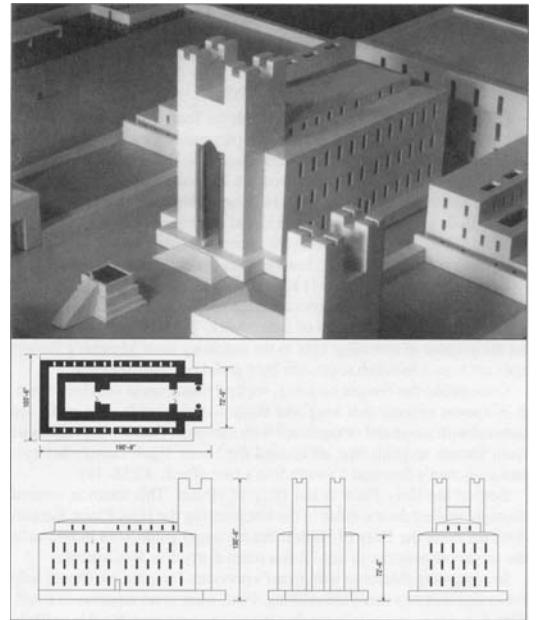
- The purpose for these side chambers is not stated.
- Solomon’s temple likewise had side chambers (1<sup>st</sup> Kgs. 6:5-10).
- They were most likely storerooms for all the tithes and offerings (Mal. 3:8-10).

The upper stories were larger than the lower, v. 7. The walls of the temple were six cubits thick at the bottom, five in the middle story, and four in the highest, which gave room to enlarge the chambers the higher they went; but care was taken that the timber might have *fast hold* (though God builds high, he builds firmly), yet so as not to weaken one part for the strengthening of another; they had hold, but not *in the wall of the house*. By this spreading gradually, the *side-chambers* that were on *the height of the house* (in the uppermost story of all) were six cubits, whereas the lowest were but four; they gained a cubit every story. The higher we build up ourselves in our most holy faith the more should our hearts, those living temples, be enlarged.

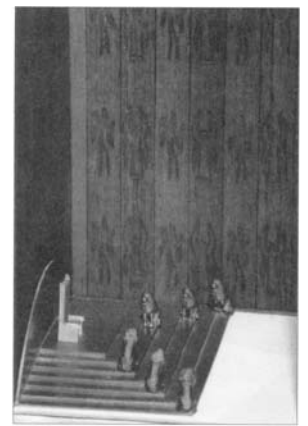
MATTHEW HENRY’S COMMENTARY ON THE BIBLE.

3. Ezekiel’s sixth tour stop is the western building (v.12).

- The purpose for this building is not stated.
- The activity within this building is not stated.
- The dimensions are stated as 70 cubits by 90 cubits, with walls 5 cubits thick.
- There is no mentioned entrance to this building.
- The position of this building places it “beyond” the Holy of Holies.
- Since the Lord Jesus Christ is the ultimate destination for the Zadokite (Aaronic/Levitical) priesthood, the western building by it’s position represents an objective that the Zadokite priesthood is unable to achieve (Heb. 8:7,13; 10:1,2).
- Since the Church Age priesthood could not fully be disclosed while the first temple still stood (Heb. 9:8-10), the fulness of Times Priesthood cannot be fully disclosed until the Millennial temple no longer stands (Rev. 21:22).
- The lack of doors makes this building perfectly suited for resurrected believers (Jn. 20:19).



The Temple Interior as seen by Ezekiel: a tall wooden table (left) before a door into the Holy of Holies (Throne Room).



The Holy of Holies as depicted by Ezekiel 42:2, "... the place of my throne, and the place of the soles of my feet."

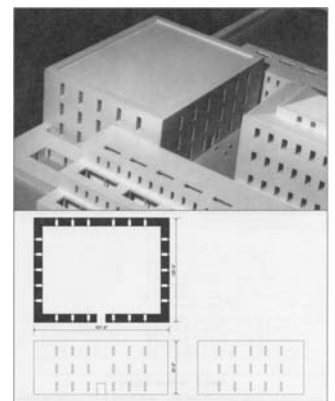


Figure 7.3 The Separate Place

4. Ezekiel's seventh tour stop is an overall measurement of the house and separate area, and a more detailed examination of the engravings (vv.13-26).

- a. He is first given the overall dimensions of the temple proper (vv.13-15).
- b. He then focusses on the adornment and furnishings (vv.16-26).
  - 1) The temple itself was panelled with wood (v.16).
  - 2) The wood panelling was engraved with cherubim and palm trees (vv.18-20).
    - a) Cherubim
      - (1) כְּרֻבִים *k'ruwb*<sup>#3742</sup>: *Cherub*.
      - (2) Χερουβίμ *cheroub*<sup>#5502</sup>: *Cherub*.
      - (3) The Semitic peoples pictured the cherubim as winged lions and bulls, having human faces, guarding temples and palaces.
      - (4) A cherub was posted to guard the Tree of Life (Gn. 3:24).
      - (5) Two cherubim spread their wings to overshadow the mercy seat (Ex. 25:18ff.; 2<sup>nd</sup> Chr. 3:7-14).
      - (6) They bear the chariot of YHWH (Ezek. 1:5ff.; 10).
        - (a) Four faces: man/lion/bull/eagle (1:10).
        - (b) Four faces: cherub/man/lion/eagle (10:14).
        - (c) Four living creatures: lion/calf/man/eagle (Rev. 4:6,7).
      - (7) Satan was the Messiah/Anointed Cherub who covers (Ezek. 28:14).
    - b) Palm trees
      - (1) תְּמוֹרָה *tamar*<sup>#8558</sup>: *palm tree, date palm*; <sup>#8559</sup>: *Tamar*. תֹּמָר *tomar*<sup>#8560</sup>: *palm tree, post, column*. תִּמְרָה *timorah*<sup>#8561</sup>: *palm tree figure (as ornament)*.
      - (2) φοῖνῖξ *phoinix*<sup>#5404</sup>: *palm tree*.

Palms begin to bear when 35 years old and average about 125 pounds of fruit per tree annually. Palms are symbolic of peace and plenty. Iron Age remains have been found at Beersheba and Arad (Borowski 1987: 128). Every part of this tree found a use. The trunk was used for construction, fences, rafts, and fuel. The leaf provided a motif for ornaments of King Solomon's temple (1 Kgs 6:32), and later became an emblem of victory on coins. The leaflets were woven into mats, baskets, utensils, sails, and roof thatch. The fiber was fabricated into rope. Fibers from the base of the leaves were used by the Egyptians for wigs, ropes, matting, baskets, bags, brushes, and brooms. When the fiber was mixed with camel hair it was woven into cloth for caravan tents. The leafless midrib sticks were manufactured into cages, chairs, doors, and palm-stick torches. The fruit was a basic food consumed both fresh or dried, made into honey (over 60 percent sugar content). Many scholars think that the honey mentioned 49 times in the Bible refers to date honey—not the honey derived from bees (which is mentioned only 4 times). Some Arab tribes have subsisted for months on dates and milk alone. The fermented fruit produces alcohol and vinegar. The unripe green date produces a dye, and is a good substance for tanning. The sap of the crown contains a syrup used for wine and as a sweetener. The kernel has long provided animal fodder (especially for toothless camels). Oil may be pressed from it, but the kernel has also been used ornamentally in necklaces. ANCHOR BIBLE DICTIONARY.

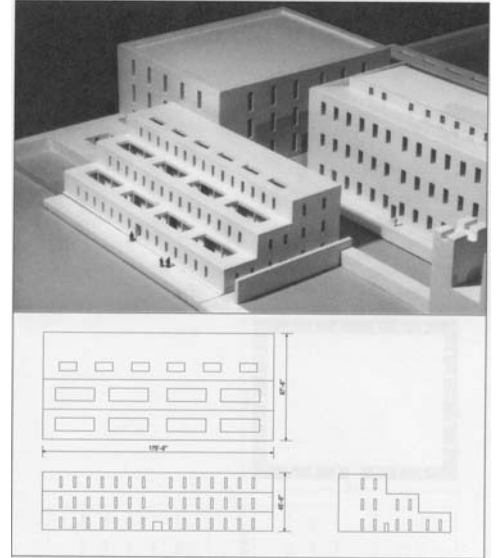
- (3) The camp of Elim featured 70 palm trees (Ex. 15:27; Num. 33:9).
- (4) Palm branches were utilized for the Feast of Tabernacles (Lev. 23:40).
- (5) Jericho was called the "city of palms" (Deut 34:3; Jdg 1:16; 3:13; II Chr 28:15).
- (6) Deborah's ministry was under a palm tree (Jdg. 4:5).
- (7) Palm trees were engraved onto Solomon's temple (1<sup>st</sup> Kgs. 6:29,32,35).
- (8) Palm trees are found on the gate-buildings of Ezekiel's temple (Ezek. 40:16), and throughout the sanctuary (Ezek. 41).
- (9) Palm trees are symbolic of blessing (Ps. 92:12).
- (10) Palm branches were spread before the Lord on Palm Sunday (Jn. 12:13).
- (11) Palm branches are held by martyred Tribulational saints (Rev. 7:9).

The dates of Palestine were famous. The palm is the symbol of Judea on coins under the Roman emperor Vespasian. The coin struck on the taking of Jerusalem by Titus, represented Judea as a female sitting solitary under a palm tree, with the inscription, *Judaea Capta*. JFB COMMENTARY

- 3) He examines the door posts (NASB, NKJV), doorframe (NIV), posts (KJV) (v.21).
- 4) He observes one, and only one, article of furniture within the sanctuary—a wooden altar/table (v.22). Hight/Length (BHS, NASB), Hight/Square (LXX, NIV).
- 5) He observes no veil, but double doors, each with two hinged leaves at the entrance to the Holy Place and the Most Holy Place (vv.23-25).

### C. Holy Chambers (42:1–20)

1. Ezekiel's 8<sup>th</sup> tour stop is an examination of the holy chambers (vv.1-14).
  - a. The chambers are located within two buildings, to the north and to the south of the temple proper (v.13).
  - b. These chambers are for the priests who are near to the Lord (v.13).
  - c. These chambers provide for the priests to partake of the sacrificial meal blessings (v.13; Lev. 6:16,26-30).
  - d. These chambers also provide for the priests to change from normal garments to holy garments.
  - e. The outer courtyard is called "that which is for the people" (NASB) or "the places that are for the people" (NIV) (v.14).
2. Ezekiel's 9<sup>th</sup> tour stop is an external measurement of the entire temple complex (vv.15-20).
  - a. 500 cubits square. NIV\*, RSV, NRSV, LXX. 875' x 875' 765,625ft<sup>2</sup>.
  - b. 500 reeds/rods square. NASB, KJV, NKJV, BHS.



### D. God's Glory Returns (43:1–27)

1. Ezekiel's tour is interrupted by the return of God's glory into His temple (vv.1,2; 1:28; 3:23; Rev. 1:17).
2. God's glory fills the house, and His voice comes from the house (vv.3-6).
3. Ezekiel is informed of why he has been given this tour (vv.7-12).
  - a. The description of the temple is to produce shame (v.10; 16:61,63; 20:43; 36:31,32; Jer. 31:18).
  - b. The law of the temple is holiness (v.12; Ex. 19:6,12,18-25; 24:1-11; Heb. 12:18-24).
4. Ezekiel's tour resumes with tour stop #10: a closer examination of the altar (vv.13-17), and the instructions for the altar's atonement (vv.18-27).
  - a. The altar is the highest altar yet for Israel's worship.
    - 1) *The brazen altar*, built by Bezaleel (Ex 27:1–8; 31:2–5; 38:1–7), was made of acacia wood and was covered with bronze. It was seven and one-half feet square, four and one-half feet high, and had horns on its upper four corners. Within, it was equipped with a grating of bronze which had four bronze rings one at each corner. The altar could be transported by means of two wooden poles overlaid with bronze, which were slipped through rings on the sides of the altar.
    - 2) The brazen altar which Solomon designed for the temple was larger than that in the tabernacle. It measured 20 cubits (30') square and 10 cubits (15') high (2<sup>nd</sup> Chr. 4:1).
    - 3) Ezekiel's altar is 31'6" square and 19'3" high.
  - b. Steps are incorporated, whereas in the Dispensation of Israel steps were expressly forbidden (Ex. 20:26).
  - c. The animal sacrifices are offered for 8 days, and from the 8<sup>th</sup> day onward, the altar will be ritually consecrated, and prepared for the millennial offerings (cf. Ex. 29:35-37).

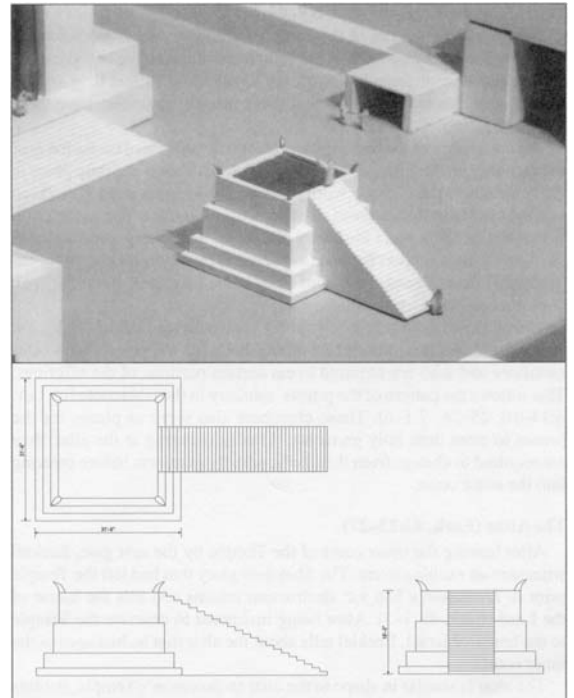


Figure 7.5 The Altar

## E. Enterings and Exitings (44:1–31)

1. Tour stop #11 is a return to the outer gate on the east (44:1-3).
  - a. The gate was shut, following the return of the glory of the Lord (44:2).
  - b. This gate will be the place for David the Prince to partake of his sacred feasts (Ezek. 44:3 cp. 34:24; 37:25).
2. Tour stop #12 brings Ezekiel back to the front of the house (44:4-31).
  - a. The message demands supreme attention, as a repeat of the original command in this section (Ezek. 40:4).  
“Look carefully, listen closely, and give attention” (NIV). “Mark well (set your heart on), see with your eyes, and hear with your ears” (NASB, NKJV).
  - b. The Lord outlines the abominations of the previous temple, which will not be permitted in this temple (44:6-14; cp. Ezek. 22:26).
  - c. The faithless Levites will minister to the people, but the faithful descendants of Zadok will minister before the Lord (44:11,13 cp. 15ff.).
    - 1) The Zadokite priesthood will enjoy special proximity to the Lord (44:15,16; cp. Deut. 10:8).
    - 2) The Zadokite priesthood will wear special garments (44:17-19; cp. Ex. 39:27-29).
    - 3) The Zadokite priesthood will function under special requirements for personal appearance (44:20; cp. Lev. 21:5; Num. 6:5).
    - 4) The Zadokite priesthood will function under special requirements for alcoholic consumption (44:21 cp. Lev. 10:9; Num. 6:3,4; Lk. 1:15; 1<sup>st</sup> Tim. 3:8).
    - 5) The Zadokite priesthood will function under special requirements for marriage (44:22; cp. Lev. 21:7,13,14).
    - 6) The Zadokite priesthood will serve as teachers and judges, and administrators of God’s Kingdom Law (44:23,24; cp. Deut. 17:8-13; Isa. 1:26).
    - 7) The Zadokite priesthood will function under special requirements for ritual cleansing (44:25-27; cp. Lev. 21:1-6; Num. 6:6,7; Matt. 8:21,22).
    - 8) The Zadokite priesthood will be personally provided for by the Lord (44:28-31; cp. Num. 18:9-11; 1<sup>st</sup> Cor. 9:13,14).

F. Division of the Land (45:1–25)

1. Ezekiel’s guided tour is put on hold once again, and instructions are given for the division of the land (45:1-8).
  - a. A holy portion of land measured 25,000 cubits by 20,000 cubits (45:1).
  - b. Under Mosaic Law, no land was set aside for the house of the Lord (2<sup>nd</sup> Sam. 7:7).
2. Within this division of the land, a contribution is given to the Lord, for the use of the Priests and Levites (45:1-5).
  - a. Half of this land is given to the Priests (45:3,4).
  - b. Half of this land is given to the Levites (45:5).
3. A further land division is given to the capital city for the Prince (45:6-9). The Prince will no longer need to take the best of the land from the tribes of Israel (45:8 cp. Deut. 17:14-17; 1<sup>st</sup> Sam. 8:10-18; Isa. 11:3-5; 32:1-8).
4. The economic standards for measurement are established (45:10-12).
5. The primary activity for the Prince is to bring the people’s offerings to the Lord (45:13-25).
  - a. Wheat and barley are taxed (tithed) at 1/60<sup>th</sup> of their crop (45:13).
  - b. Olive oil is taxed (tithed) at 1/100<sup>th</sup> of their crop (45:14).
  - c. Sheep are taxed (tithed) at 1/200<sup>th</sup> of their flock (45:15).
  - d. The Prince was to take his taxes (tithes), and use them for the national offerings to the Lord (45:16,17).
  - e. The Prince will also officiate at the national feasts of New Year (45:18-20), Passover (45:21-24), and Tabernacles (45:25). Not mentioned are Pentecost, Trumpets, and the Day of Atonement.

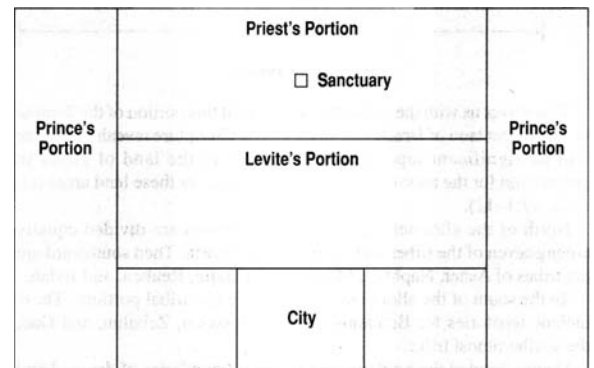
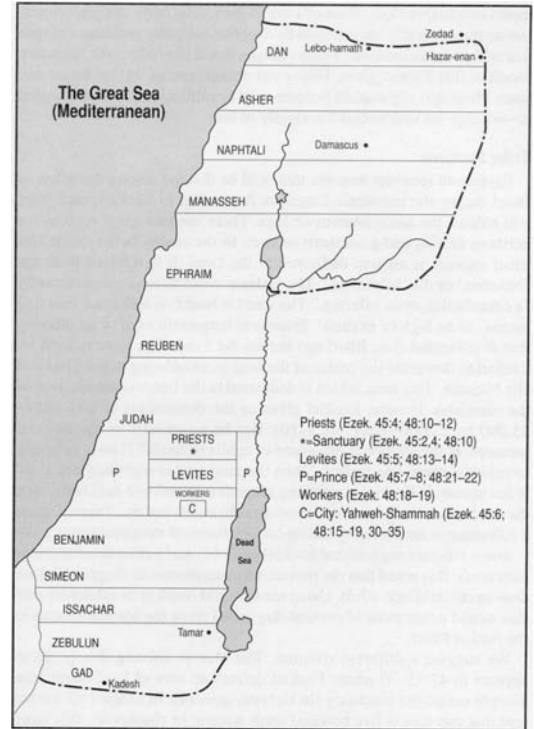


Figure 10.3 The Sacred Allotment

## G. Worship Protocol (Ezek. 46:1-24)

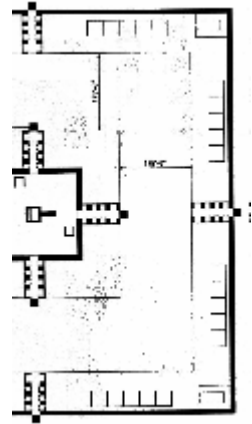
### 1. The eastern gate to the inner courtyard is the scene of the Prince's offerings

(Ezek. 46:1-8).

- a. This gate shall be shut, except for Sabbath days (Ezek. 46:1), new moon days, and during times of freewill offerings by the Prince (Ezek. 46:12).
  - 1) Both the Sabbath, and the new moons, were featured in the Levitical worship of the Old Testament (Num. 10:10; 28:11-15; 1<sup>st</sup> Chr. 23:31; Isa. 1:13).
  - 2) On Sabbath days and new moon days, the gate will remain open after the Princes offerings until evening (Ezek. 46:2).
  - 3) When the gate is opened for freewill offerings by the Prince, it shall be closed immediately upon the completion of the freewill offering (Ezek. 46:12).
- b. This gate is the primary location for public worship of the Lord Jesus Christ (Ezek. 46:3).
- c. The required offerings are indicated for both the Sabbath day and the new moon day (Ezek. 46:4-7).
- d. Specific instructions are given that only the Prince passes through the inner gate, and returns by the same gate (Ezek. 46:2,8).

### 2. The flow of traffic for the people shall be progressive—north to south, or south to north (Ezek. 46:9).

- a. The worshipper will enter through either the northern or southern outer gate with his offering in hand. The eastern outer gate will not be an option (Ezek. 44:1,2).
- b. The worshipper will cross the outer courtyard to the corresponding northern or southern inner gate, where he will deliver his offering to the Levites (Ezek. 40:39-43).
- c. The Levites will slaughter the offering, and minister to the worshipper (Ezek. 44:11-14).
- d. The Zadokite priests will take the offering within the inner courtyard, offer it on the altar, and minister to the Lord (Ezek. 40:46; 44:15,16).
- e. The worshipper cannot exit by the outer gate through which he entered (Ezek. 46:9).
  - 1) He must exit through the outer gate opposite to where he entered (either north or south).
  - 2) Therefore his path of travel will take him between the two eastern gates.
  - 3) Each worshipper will have the opportunity to not only bring an offering, but worship directly before the Lord.



### 3. The activity of worship will be for the Prince and all the people (Ezek. 46:10).

### 4. Instructions are given for required and freewill sacrifices (Ezek. 46:11-15).

### 5. Additional instructions are given for the Prince and his sons, and the administration of their land inheritance (Ezek. 46:16-18).

### 6. Ezekiel's 13<sup>th</sup> tour stop is a view of the temple's kitchen facilities (Ezek. 46:19-24).

## H. The River of Life (47:1–23)

### 1. Ezekiel’s 14<sup>th</sup> and final tour stop is the newly created River of Life (Ezek. 47:1-12).

- In place of the missing laver in the temple, water will flow from the temple.
- Ezekiel follows the eastern branch of a two-branch river (Zech. 14:8).
- Ezekiel took measurements at 1,000 cubit increments, and noted the power of the water going forth to provide life (Ezek. 47:3-5; Isa. 11:9; Hab. 2:14).
- The healing nature of this river will give life to the Dead Sea, and will provide sustenance to Israel (Ezek. 47:6-12).
- When redeemed Israel finally rejects all idolatry, God will flow forth His living waters (Jer. 2:13).
- “Come to the waters” becomes synonymous with coming to the Lord at the temple (Isa. 55:1; Joel 3:18).
- The New Earth will likewise contain a river of life (Rev. 22:1).

### 2. At the conclusion of the tour, specific instructions are given for the boundaries of the land of Israel (Ezek. 47:13-23).

- The twelve tribes are to be given an equal division of land, with Joseph receiving two portions (Ezek. 47:13,14). Levi is not reckoned as one of the twelve.
- The overall dimensions of the entire nation of Israel is

stipulated (Ezek. 47:15-20).

- The northern boundary (vv. 15-17).
- The eastern boundary (v.18).
- The southern boundary (v.19).
- The western boundary (v.20).

- Instructions for land inheritance includes the twelve tribes, and the aliens who reside among the twelve tribes (Ezek. 47:21-23).

- גֵר <sup>#1616</sup>: *sojourner, stranger, alien*.
- Gentiles will desire to sojourn in the land of Israel for a period of time, and even volunteer for bond-service in devotion to the Lord (Ezek. 47:23; Isa. 14:1,2; 56:6,7).

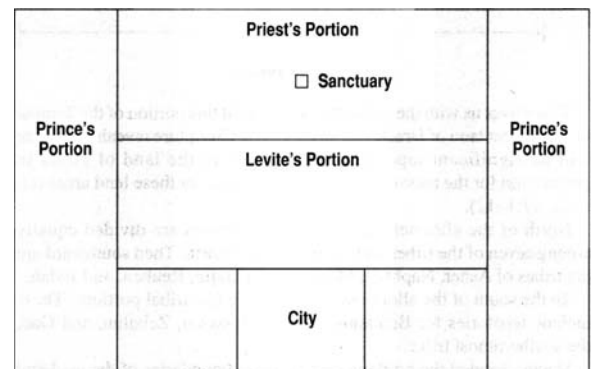
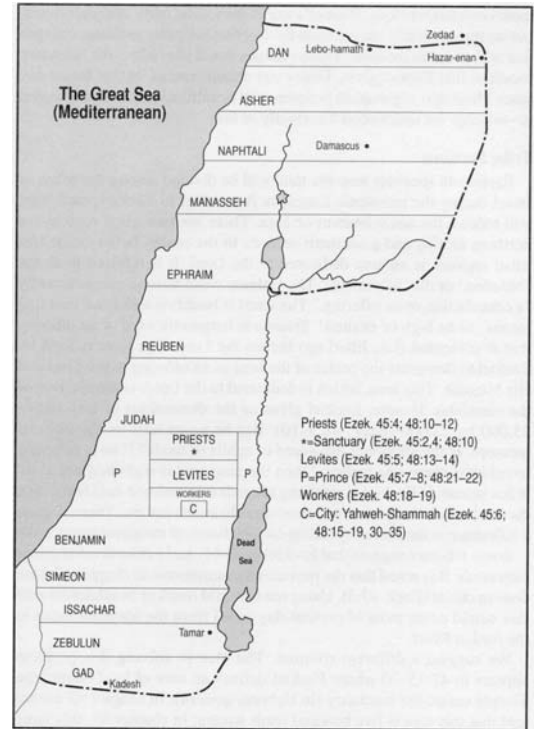


Figure 10.3 The Sacred Allotment

I. Division of the Land (48:1–35)

1. Seven northern tribes are given their Millennial inheritance (48:1-9).

Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah.

2. The Holy Allotment is reviewed (48:10-20).

a. The portion for the priests (48:10-12).

b. The portion for the Levites (48:13-14).

c. The portion for the city (48:15-20).

1) The city will be fed by its own pasture land.

2) The residents of the city will be from all twelve tribes.

3. The Prince’s Portion is also reviewed (48:21,22).

Everything between Judah & Benjamin, apart from the Holy Allotment.

4. Five southern tribes are given their Millennial inheritance (48:23-29).

Benjamin, Simeon, Issachar, Zebulun, Gad.

5. The City is described (48:30-35).

a. Four sides, 4,500 cubits square. Not the same as the New Jerusalem, which measured 1,500 *miles* square and high (Rev. 21:16).

b. Three gates on each side of the city will be named for each of the twelve tribes. Levi is included, as Manasseh & Ephraim are given the Joseph gate. Similar to the New Jerusalem, which has twelve gates named for the twelve tribes, but no posted angels, and no reference to the twelve apostles (Rev. 21:12-14).

c. The City is named “The Lord is There” יהוה שָׁמָּה (Ezek. 48:35), and The Throne of the Lord יְהוָה יָשֵׁב (Jer. 3:17).

Land Divisions	City Gates
Dan	Reuben
Asher	Judah
Naphtali	Levi
Manasseh	Joseph
Ephraim	Benjamin
Reuben	Dan
Judah	Simeon
Benjamin	Issachar
Simeon	Zebulun
Issachar	Gad
Zebulun	Asher
Gad	Naphtali

Thoughts on Chapters 40-48:

1. The prophetic vision of a future temple must be taken as literally and perfectly as the prophetic visions of the destruction of Jerusalem.
2. Israel is an earthly nation among earthly nations, and their Millennial land inheritance will be guaranteed by the Lord Jesus Christ Himself.
3. The Millennial temple will feature extensive symbolic ritual.
4. That ritual will include animal sacrifices.
5. That ritual will include a human, earthly priesthood.
  - a. A restoration of the Aaronic/Levitical Priesthood.
  - b. Modified to establish the Zadokite Priesthood. All non-Zadokite Aaronites will be considered as Levites.
6. The Millennial reign of Jesus Christ will feature a return of the environment to pre-flood conditions, and a return of national governments to post-flood instructions.