

## EZEKIEL

- Ezekiel (meaning “God will strengthen”) was one of the three “Captivity Prophets” (2 Kings 24:14).
  - Jeremiah was probably the eldest and remained in Palestine during Judah’s exile (until being taken into Egypt).
  - Daniel was exiled in the first deportation (605BC).
    - Daniel mentions Jeremiah (Daniel 9:2)
  - Ezekiel was taken in the second deportation (597BC).
    - Ezekiel does not mention Jeremiah, but he mentions Daniel three times (Ezekiel 14:14, 20; 28:3)
- The Book of Ezekiel is the most orderly book of the three major prophets; the sequence follows a clear track.
- The Book of Ezekiel has more parables than any other book in the Old Testament (likened to the book of Matthew in the New Testament).

<i>Correlation of...</i>	
<b>Ezekiel</b>	<b>Revelation</b>
Ch 1	Ch 4
Ch 26 - 28	Ch 18
Ch 38 - 39	Ch 20:7 – 10
Ch 40 - 43	Ch 11:1 - 2

- Ezekiel became a Priest (the “Priest - Prophet”), but he was deported at age 30, so he never served as Priest.
  - Ezekiel was born ~627BC and then was married and owned his own home in Babylon.
  - Ezekiel ministers as a prophet for approximately 20 years
  - Jewish worship in Synagogues began in Babylon since they had no Temple. The word “synagogue” means to come together.
- Ezekiel had a profound influence on Judaism worship and is even called by some as the “Father of Judaism”
  - Ezekiel’s main theme is the sovereignty and glory of God
  - God intended Ezekiel’s life to be a sign for Israel (Ezekiel 24:24)
  - Ezekiel impacts Israel with a purge of idolatrous worship while in Babylon

<b>Outline of the Book of Ezekiel</b>	
Ch 1-3	The Call of Ezekiel
Ch 4-24	Prophecy of the 3 <sup>rd</sup> Siege and the Fall of Jerusalem
Ch 25-32	Prophecy of the Judgment of Nations
Ch 33-37	Prophecy of Restoration
Ch 38-39	Apocalyptic Invasions from North are Defeated
Ch 40-48	The Restored Temple and City

### Timeline of Ezekiel

Chapters 1-7	593BC
Chapters 8-19	592BC
Chapters 20-23	591BC
Chapter 24	588BC
Chapter 25	587BC
Chapters 26-33	586BC
Chapters 34-39	585BC
Chapters 40-48	573BC

## 12 Ezekiel 1-3

### Read Ezekiel 1:1-3... Ezekiel Located at the Chebar Canal in Babylon

1:1 At the age of 30 (possibly Ezekiel's birthday), when men entered priesthood (Numbers 4:20, 23, 39, 43, 47) and Jesus began His ministry (Luke 3:23), Ezekiel was taken into captivity and received visions from the Lord (592BC).

- From 598/597BC – July 13, 594BC.....or.....From 597/596BC – July 1, 593BC
- The book of Ezekiel has an organized structure that is well-dated regarding events. (Ezekiel 1:1,2, 8:1, 20:1, 24:1, 26:1, 29:1, 30:20, 31:1, 32:1, 17, 33:21, 40:1)
  - The dates are in chronological/sequential order except for several of the prophecies against the nations.
- The term "*heavens were opened*" occurs in the first five books of the New Testament (Matthew 3:16; Mark 1:10; Luke 3:21; John 1:51; Acts 7:56).
- The revelation of God would have a permanent impact on Ezekiel who never wavered (as Jeremiah might), and referenced the personal experience of the glory of God multiple times throughout his ministry (similar to Isaiah 6).

1:2 Every verse of Ezekiel is first-person except for Ezekiel 1:2-3 which seems to be an editorial comment establishing the context.

1:3 This term "word of the Lord" is used sixty times through Ezekiel, and the "hand of the Lord" is used seven times (Ezekiel 3:14, 3:22, 8:1, 33:2, 37:1, 40:1)

- Captives of Assyria (2 Kings 17:6) and Babylonians were moved to the banks of a man-made canal ("Chebar" meaning "very thick").
  - The "Chebar Canal" is called the "Great Canal" in Babylonian documents (Psalm 137:1).
  - Some scholars believe that the Chebar (Kabar) canal connected the Euphrates to the Tigris River.
- **According to Ezekiel 1:1, where was Ezekiel sitting when he saw the visions of God?**
  - **Ezekiel had been taken into exile as he sat at the Chebar canal in Babylon (considered to be the "Royal Canal) which was the primary location of the exiled Jews in Babylon**
- **According to Ezekiel 1:2, King Zedekiah was on the throne in Judah, but which King is referenced?**
  - **King Jeconiah/Coniah/Jehoiachin who had been deported, but is also listed in the Genealogy of Jesus (Matthew 1:11-12)**
- **According to Ezekiel 1:3, what position did Ezekiel hold?**

- Ezekiel was a priest.

**Read Ezekiel 1:4-14... Ezekiel’s Vision of Four Cherubim**

- Ezekiel’s vision in chapter 1 contains Levitical symbolism (similar to Isaiah 6 and Revelation 4-5)

1:4 Wind is a Biblical symbol of the Holy Spirit (Acts 2); the light shines the truth and the fire is associated with judgment. In the middle of the cloud with lightning was something with an amber metallic shining.

- The north is often the direction of judgment (Leviticus 1:11Jeremiah 1:13-14)
- The word “living” may mean more than animate.

1:5 While the number “four” usually represents creation, the likeness of a man speaks of incarnation. This seems to be a mixture (a third kind) between cherubim and seraphim.

- On the Mercy Seat, the Cherubim have only one face that face the center of the mercy seat in the holy of holies. (Exodus 25:20). These are similar to the cherub of Revelation 4:7.

1:6 The number of faces matched the number of wings. In Scripture, the number four is frequently associated with creation.

Sequence of Identifying Characteristics	
1.	Faces
2.	Wings
3.	Legs
4.	Hands

1:7 Feet are interpreted as service or interaction with the world with the “straight” implying not being turned side-to-side, but instead taking the best, direct path; the bronze represents judgment

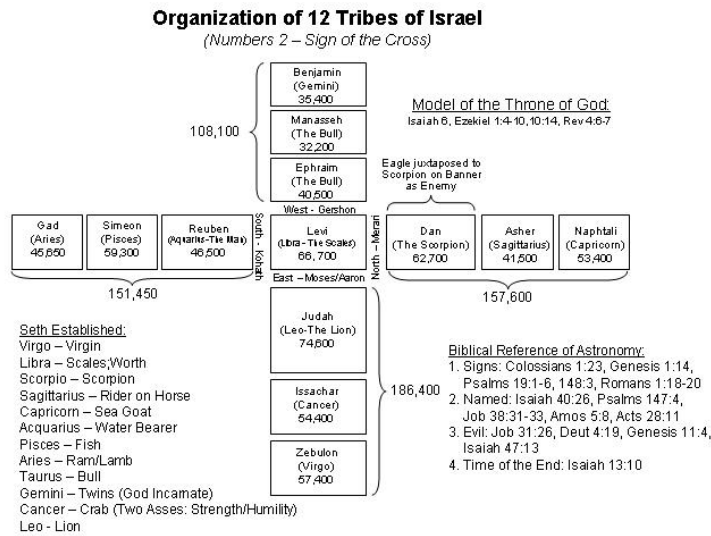
1:8 The hands represent the ability to do or take action. The hands were human as if to do their work through humans or possibly a human form.

1:9 Their wings touching one another speaks to the fact that they cover all and their reach is total

1:10 The face of the man is emphasized as the reference point for the other three faces (Ezekiel 10:14)

1:11 The number two often represent witness with two always touching (impacting) another while two covered their own person/self.

1:12 Each creature was Spirit propelled as they went straight ahead. The Hebrew term “sin” meant to deviate from the path. (Ezekiel 10:11)



1:13 The living creature were like coals of fire with a purifying effect (Isaiah 6:6)

1:14 The living creatures moved like lightning which moves at 200 million miles per hour. (Luke 17:24)

- According to Ezekiel 1:4, what did Ezekiel see coming out of the north?
  - A whirlwind (2 Kings 2:1; 1 Kings 19:11)
- According to Ezekiel 1:5, in whose likeness were the four creatures?
  - They had human likeness
- According to Ezekiel 1:6, how many faces and wings did the creatures have?
  - Four of each
- According to Ezekiel 1:7, what were the three characteristics of their legs and feet?
  - Straight legs; Soles of feet likened to calf’s foot; Sparkling like burnished bronze
- According to Ezekiel 1:8, what was under the wings of the living creatures?
  - Hands
- According to Ezekiel 1:10, what direction did the living creatures travel?
  - Each went straight forward (James 1:17)
- According to Ezekiel 1:9 & 11, what was touching?
  - The wings

In Isaiah 6, Ezekiel 1:4-10, 10:14; Revelation 4:6-7 (as well as the layout in Numbers 2)		
Face	Gospel	View of Christ
Messiah (Lion)	Matthew To Jew Reference of OT	What He Said
Servant (Ox)	Mark To Roman	What He Did

	Haste/Action	
Son of Man (Man)	Luke To Greek Philosophical	What He Felt
Son of God (Eagle)	John To Church	Who He Was

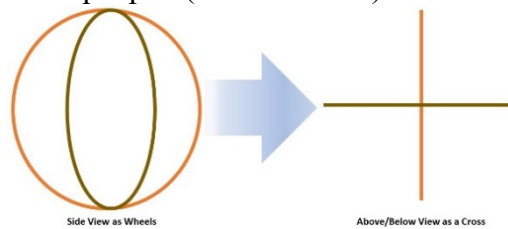
### Read Ezekiel 1:15-25... Ezekiel's Vision of the Four Wheels

1:15 A wheel (like a circle having neither beginning nor ending) is the symbol of what is eternal. The glory of God was mobile as the wheels could travel in any direction.

- Prior visions of God revealed a static throne (in the Temple – Isaiah 6); however, with the Jews exiled to Babylon. Ezekiel discovers that the glory of God is not constrained to a single place; God's glory could always be with His people no matter where they traveled.
- In ancient times, the local false gods were typically limited to the national homeland; however, the true God is omnipresent throughout all creation.

1:16 The color of a beryl is the color of gold shaded with green; the gold represents divine glory while the green represents the color of life – as God is the source of all life. (Ezekiel 10:9)

- The wheels were within each other as the Spirit of God fills the Temple and the Lord's people. (Ezekiel 10:10)



1:17 Each creature moved straight ahead without turning. The Hebrew term “sin” meant to deviate from the path.

1:18 The numerous eyes (Ezekiel 10:12) represent the omnipresence of God with everything exposed to His sight (2 Chron 16:9)

1:19 The movement of the spiritual beings determined the movement of the wheels. When the beings elevated away from the earth, the wheels elevated away from the earth. (Ezekiel 10:16)

1:20 The Spirit and the wheels moved as one because the Spirit indwelt the wheels (Ezekiel 10:17)

1:21 The term “lifted up” might refer to movement away from the earth into the heavenly realm (Ezekiel 10:15)

1:22 The Hebrew word for expanse (rāqîa ‘רָקִיעַ) was also used in the creation of the world (Genesis 1:6). The light from the expanse was painfully bright and white. (Ezekiel 1:22, 25; 10:4)

1:23 The beings had two wings outstretched towards each other while two wings covered themselves.

1:24 As they flew, their wings sounded like rushing waters – like the voice of God the Father (Rev 1:15, 14:2, 19:6)

1:25 Out of the bright light of the expanse came a voice above the creatures. Whenever the creatures were not moving and going, their wings dropped; however, while the creatures were moving, their wings were fully extended.

- **According to Ezekiel 1:15, what was on the earth beside each living creature?**
  - **A wheel**
- **According to Ezekiel 1:16, how were the wheels constructed?**
  - **A wheel within a wheel**
- **According to Ezekiel 1:17, how did the wheels navigate?**
  - **They went in any of the four directions without turning**
- **According to Ezekiel 1:18, what is described as awesome?**
  - **The wheels which were tall with eyes all about them.**
- **According to Ezekiel 1:19, what determined how the wheels moved?**
  - **The wheels moved with the living creatures**
- **According to Ezekiel 1:20-21, where was the spirit of the living creatures?**
  - **In the wheels**
- **According to Ezekiel 1:22, what was above the head of the living creatures?**
  - **An awe-inspiring crystal (Revelation 4:6)**
- **According to Ezekiel 1:26, what was over the expanse above the living creatures?**
  - **A throne**

#### **Read Ezekiel 1:26-28... Ezekiel's Vision of the Glory of God**

1:26 Lapis lazuli was a stone often utilized in statues for a brown hair and beard, so this infers healthy brown hair (Lamentations 4:7)

1:27 From the waist up, there was an appearance of the glowing metal with fire inside, and from the waist down, there was fire. The fire radiated light brilliantly. (Ezekiel 8:2)

- In Scripture, fire often means cleansing or judgment.

1:28 The rainbow represents God's covenant with man (Genesis 9:13-16) as the one surrounding Jesus' reminding Him of His covenant with mankind (Rev 4:3, 10:1); it is also interesting that the "solar spectrum" of the 7 primary colors of the rainbow (Red-Orange-Yellow-Green-Blue-Indigo-Violet) are the result of light (as Jesus is the light of the world) being refracted by the curved surfaces of the water (water symbolically represented the Word of God or the chaos of this world's system).

- The universal response to God's voice seems to be men "falling on their face" before Him (Num 22:31; Joshua 5:14; Judges 13:20, Is 6:5, Dan 10:8-10, Rev 1:17), and in the book of Ezekiel this happened seven times (Ez 3:23, 9:8, 11:13, 39:23, 43:3, 44:4)
- **According to Ezekiel 1:26, what was the likeness seated on the throne?**
  - **It was like that of a human**
- **According to Ezekiel 1:28, what surrounded the individual on the throne?**
  - **A rainbow (Revelation 4:3 – Genesis 9:13, 16)**



## Read Ezekiel 2:1-7... Ezekiel's Commission

- **After experiencing the glory of God, Ezekiel is called into action**
- 2:1 “Son of man” conveys two meanings: 1. representative and including all men (mankind; humanity) 2. emphasizing the immense difference between God and man
- 2:2 In the Old Testament, the Holy Spirit did not permanently indwell men as He does believers; Ezekiel needed to be filled with the Spirit in order to make him stand and hear God’s instruction. Ezekiel didn’t simply hear God, he experienced God’s filling of him.
  - When encountering the divine, it is perfectly natural to crumble to the ground; however, the Spirit can assist in standing before the divine.
- 2:3 The “rebellious people” is defined as “nation” (Hebrew “goyim”) which is usually a contemptuous term used by the Jews for the Gentiles, but in this instance, the Spirit uses the term “nation” to characterize the Jewish community.
- 2:4 The people of Israel had hard hearts that solidly held to their sins while the truth could not penetrate them (Isaiah 48:4).
  - This was the same as calling Israel a “stiff-necked” people (Exodus 32:9, 33:3, 5, 34:9; Deuteronomy 9:6, 13, 31:27)
  - The term “Lord God” is a translation of “Adonai Yahweh”.
    - The Hebrew word “Adonai” means “Lord”, “Owner”, “Master” or “Husband”.
    - The Hebrew name “Yahweh” is the covenant name for God (Exodus 3:14)
    - The Jews did not want to accidentally use the Lord’s name in vain (Exodus 20:7; Deuteronomy 5:11), so they chose not to even pronounce the name “Yahweh”; instead, when they came to that word (Ywhaeh) in the Jewish Scriptures, they would use “Adonai” instead.
- 2:5 Although the rebellious people would deny the message, they would ultimately realize that God’s word came through His prophet when the prophecies were fulfilled.
- 2:6 God’s messengers should not fear those with sin (thorns) who harm (scorpions).
- 2:7 Ezekiel was called to preach God’s words to His people regardless of their response. God viewed His people as rebellious, and He was sending a warning to them.
  - Moses offered Israel a choice of life or death knowing that they would select death and be exiled from the Promised Land (Deuteronomy 30:15-18)
  - **According to Ezekiel 2:1, what did Ezekiel need to do prior to the Lord talking with him?**
    - **Ezekiel needed to obediently stand on his feet.**

- **According to Ezekiel 2:2, what entered Ezekiel before he heard God speaking to him?**
  - **The Spirit entered him.**
- **According to Ezekiel 2:3, how does God characterize the people that He is sending Ezekiel?**
  - **They are rebellious**
- **According to Ezekiel 2:5, regardless of their receptivity to Ezekiel’s message, what would those who hear Ezekiel know?**
  - **They will know that a prophet of God has visited them**
- **According to Ezekiel 2:6, what would the circumstances be where Ezekiel is not to be afraid?**
  - **Dire circumstances of briers, thorns and scorpions**

### **Read Ezekiel 2:8-10... Scroll of Lamentations Given for Ezekiel to Consume**

2:8 Some truths from God’s words are “hard to swallow”, but He calls His people to truth in “eating” His word (Deuteronomy 8:3; Matthew 4:4; Luke 4:4)

2:9 The divine hand represents power and an action – doing something. God’s word was in His hand (powerful action) and conveyed to Ezekiel.

2:10 The scroll contained three items: 1. lamentations 2. mourning 3. woe.

- The extent of evil was so profuse that it was written front and back instead of the typical front side of the scroll.
- The writing on the “front and back” may infer the “full/complete” word of God
- **According to Ezekiel 2:8, what makes the people rebellious?**
  - **They do not take in the word of God**
- **According to Ezekiel 2:9-10, what did God give to Ezekiel to consume?**
  - **A book of lamentation and woe**

### **Read Ezekiel 3:1-3... Ezekiel’s Eats God’s Words**

3:1 In eating the Word of God, believers should consume His word and make it a part of our lives; “you are what you eat” (Jeremiah 15:16; Revelation 10:9-10)

- Until 922BC, Israel represented all of the tribes; however, after the secession, Israel represented the northern kingdom. Israel (also called Ephraim and Samaria) had been deported by the Assyrians in 722BC.
- Ezekiel begins around 597BC, so the Temple had not yet been destroyed.

3:2 Ezekiel did not feed himself; he opened his mouth as a child and the Lord fed Ezekiel His word.

3:3 To those who walk in obedience, God’s word is always delicious (Psalm 19:10, 119:103)

- **According to Ezekiel 3:1, to what part of the scroll did God direct Ezekiel?**
  - **Ezekiel could consume any of it; whatever he found**
- **According to Ezekiel 3:2, did Ezekiel feed himself?**
  - **No, the Lord fed him**
- **According to Ezekiel 3:3, what did God’s Word taste like?**
  - **Sweet as honey**

### **Read Ezekiel 3:4-10... God Prepares Ezekiel**



- 3:4 “Son of man” conveys two meanings: 1. representative and including all men (mankind; humanity) 2. emphasizing the immense difference between God and man
- 3:5-6 Ezekiel is being sent to his own people (just as believers are called to their families)
- The term “unintelligible speech” is translated “heavy of lip.” (Isaiah 33:19)
  - God was sending Ezekiel to those who should know God personally and have His law.
- 3:7 God’s messenger must share His truths regardless of the certain rejection (2 Pet 3:9)
- 3:8-9 The forehead speaks of the intellect as Ezekiel is made as stubborn as the listeners.
- The actual gem is unknown, but it is a hard particle that could be used to engrave stone.
  - The name “Ezekiel” means “God will strengthen” or God will make harder”, so this is a play on the prophet’s name.
- 3:10 “*He said to me, ‘Son of man, take into your heart all My words which I will speak to you and listen closely.’*” God encourages Ezekiel to take His words to heart instead of just thinking about them with his intellect.
- 3:11 God calls Ezekiel to the exiles with him in Babylon regardless of how they receive God’s message.
- **According to Ezekiel 3:5, how would the people respond if Ezekiel was a foreign missionary?**
    - **The foreign people would listen to God’s Word through Ezekiel**
  - **According to Ezekiel 3:7, would God’s people be open to His message?**
    - **No; God’s people were stubborn even after exile**
  - **According to Ezekiel 3:8, how did God prepare Ezekiel for this difficult ministry?**
    - **God had made Ezekiel as stubborn as the people**

### **Read Ezekiel 3:12-15... The Spirit Moves Ezekiel to a Time of Mourning**

- 3:12 The Spirit continues to lift Ezekiel up as he hears the creatures behind him (Isaiah 6; Revelation 4). The creatures are affirming a truth that the Lord’s glory that was present in that time and location was blessed.
- 3:13 Ezekiel hears movement of the living beings as their wings touch each other and the wheels begin to rumble with movement.
- 3:14 The Spirit not only lifts Ezekiel up (Ezekiel 3:24), but also carries him off as Ezekiel has become righteously indignant at the rebellion of Israel. The effect of God’s word on Ezekiel was that he became embittered and enraged.
- 3:15 Ezekiel was overwhelmed by the sinful state of his Jewish brothers and when he sat among the exiles for seven days, the Jews had serious concern about him.
- Abib (“Green Ears of Corn”) was the first month of the Jewish calendar (Barley harvest) when the Passover was celebrated between March and April (Exodus 13:4, 23:15; Deuteronomy 16:1). Israelites begin their calendar year in the month when the barley is “Abib” (the stage before being ripe; 2-4 weeks before harvest). The barley was “Abib” when destroyed in Egypt by the 7<sup>th</sup> plague of hail (Exodus 9:31).
    - After the Jews returned from Babylon, the month was called Nisan post-captivity.

- "Tel" is the Hebrew word for "mound" or "hill." Many towns in Israel begin with "Tel".
- The word for "month" originates from the word "moon" since (in ancient times) a month was equivalent to one full cycle of the moon. (Ps 104:19)
- **According to Ezekiel 3:14, how was Ezekiel moved?**
  - **Ezekiel was moved by the Spirit.**
- **According to Ezekiel 3:15, how long did Ezekiel mourn Judah's sinful state?**
  - **Ezekiel mourned for 7 days**

**Read Ezekiel 3:16-21... Ezekiel is Given the Watchman's Challenge**

- 3:16 Ezekiel was selected as God's messenger and prepared for the same amount of time that God directed Aaron to prepare for his priesthood before going among Israel (Leviticus 8:33).
- 3:17 The watchman's challenge (Ezekiel 33:1-9; Micah 7:4) has the objective of telling/alerting/warning, but not to be the one who saves (2 Samuel 18:24-27; 2 Kings 9:17-20)
- Other prophets speak of the concept of being a watchman (Isaiah 56:10; Jeremiah 6:17; Hosea 9:8)
- 3:18 Although the Lord talks directly to the wicked, the watchman is responsible to supplement with a warning. The sinner is responsible for his sin while the watchman could have curtailed the consequences of the man's sin (including death) – James 5:20.
- 3:19 The watchman is expected to give a warning, so that he has curtailed what consequences that he can.
- Some have said that Ezekiel had "supernatural sight" consisting of insight, foresight and oversight
- 3:20 A man's good works does not make allowance for sin. When a righteous man repents of his righteousness, God will judge the sin being committed.
- 3:21 Righteous in regards to following the Law of Moses (legal, not divine, standards)
- **According to Ezekiel 3:17, what is the watchman's challenge?**
    - **Ezekiel was to share the Word of the Lord whenever he heard it.**
  - **According to Ezekiel 3:18, if someone died in their sin, without warning, who was responsible?**
    - **Ezekiel would be held accountable for not warning the people**
  - **According to Ezekiel 3:19, what would be delivered if Ezekiel was faithful to God's call?**
    - **Ezekiel's soul**
  - **According to Ezekiel 3:21, what is the difference between the righteous and the wicked?**
    - **The righteous person does not sin after being warned unlike the one who does not turn from his wickedness**

<b>Eight Object Lessons of Ezekiel</b>	
1. Tied up & Mute	Ezekiel 3:22-27
2. Siege Model with Iron Plate	Ezekiel 4:1-3
3. Lie on Sides	Ezekiel 4:4-8
4. Diet	Ezekiel 4:9-11

5. Excrement for Fuel	Ezekiel 4:12-14
6. Hair cut & shave	Ezekiel 5:1-4
7. Prepare Bags & Dig	Ezekiel 12:1-16
8. Tremble While Eating	Ezekiel 12:17-20

Ezekiel's Primary Visions	
1. The Lord's Glorious Chariot	Ezekiel 1
2. The Departure of God's Spirit from the Temple	Ezekiel 8-11
3. The Valley of Dry Bones	Ezekiel 37
4. The Millennial Kingdom	Ezekiel 40-48

### Read Ezekiel 3:22-27... God Shuts and Opens the Prophet's Mouth

3:22 The Lord told Ezekiel to “get up” and go in order to hear the words of the Lord.

- God doesn't call His people to “figure out” what He is calling them to do. He repeatedly has two requirements for His people: 1. That the individual searches His revealed truths (Scripture) 2. That the individual surrender to what God tells them to do
- Instead of simply resolving the problems of an individual's life, God's greater focus is: 1. The willingness of the individual to listen to the Word that God 2. The willingness of the individual to surrender to His Word.

3:23 The Jewish people expected God's glory to be in the Temple in Jerusalem, however, God's glory was not confined to the Temple.

- God's glory was even on the plains in Babylon

3:24 The Spirit of God lifts Ezekiel from his humble state (Ezekiel 3:14); quite often, God calls His people to the wilderness before they begin their ministry. (Matthew 4:1; Mark 1:12; Exodus 34:28; 1 Kings 19:8)

- Ezekiel told to lock himself up in his house

3:25 God foretold that the people bind up Ezekiel with a rope.

3:26-27 Oddly enough, when a typical man is at rest, his tongue is at the roof of his mouth, but God is saying that he will keep Ezekiel from speaking outside of God's message.

- As for the recipient, Jesus also says “*Let him hear who hears, and let him refuse, who refuses.*” (Mt 11:15, 13:9; Mk 4:9, Lk 8:8).

- **According to Ezekiel 3:22, where did God speak with Ezekiel?**

- **In the valley**

- **According to Ezekiel 3:23, what was Ezekiel's response to seeing the glory of God?**

- **Ezekiel fell on his face**

- **According to Ezekiel 3:24, where was Ezekiel to lock himself?**

- **Ezekiel was to lock himself within his house**

- **According to Ezekiel 3:26, how was God going to impact Ezekiel?**

- **God was going to make Ezekiel mute and unable to speak.**

### **Read Ezekiel 4:1-3... Ezekiel Constructs a Model of Jerusalem**

- **Ezekiel was the premier user of object lessons**
  - **Ezekiel does not preach or say a word during the object lessons of Chapter 4**
- 4:1-2 Ezekiel was to draw a picture of Jerusalem on a clay tablet, and then set siege and war against the image.
- 4:3 Ezekiel was to then put an iron plate between himself and Jerusalem to represent God's rejection of His people.
- It was not obvious to the exiles that Jerusalem would be assaulted in 586BC; instead, the exiles were thinking about when they would be released to return home.
  - **According to Ezekiel 4:1, what was Ezekiel to scratch onto the brick?**
    - **An image of Jerusalem**
  - **According to Ezekiel 4:3, what was Ezekiel told to position between him and the image of Jerusalem?**
    - **Ezekiel was to place an iron plate to represent the separation of Jerusalem with the Lord.**

### **Read Ezekiel 4:4-8... Ezekiel Lies on His Sides Depicting the Siege of Jerusalem**

- 4:4 By lying on his side, Ezekiel was signifying that nothing would induce God to turn from the destruction of the rebellious.
- Many believe that the prophet lay on his side for several hours each day as a spectacle of what would take place.
  - The left side was often considered the weaker side and that would be a reference towards the northern kingdom of Israel which had already been exiled for over a century (since 722BC) by Assyria.
- 4:5 Every day that Ezekiel laid on his side represented a year.
- When Aaron's lineage was dedicated to the priestly office, the responsibilities of that office were to "*bear the iniquity*" as a priest for the people. (Numbers 18:23).
    - Jesus was the High Priest who bore the sins of the world (Hebrews 4:14-16).
- 4:6 After the judgment of Israel came the judgment of the southern kingdom of Judah. Ezekiel would lie on his right side which usually represented strength.
- Unlike the first judgment on Israel, Ezekiel should now face towards the model of Jerusalem since Jerusalem was located in the southern kingdom.
    - The Hebrew word "yamin" (יָמִין) is defined as the "right side" and also can mean the "south".
  - God judged Israel (as in Egypt) for 430 years (Exodus 12:40-41; Galatians 3:17) while the forty days may allude to the years in the wilderness (Numbers 14:34)
- 4:7 The bared arm represented strength and action.
- 4:8 The ropes showed the constraints against circumventing the punishment of God. Judgment would surely come.
- This prophecy may relate to the future of Israel/Judah; Ezekiel would have been exiled in 597BC, and this prophecy may have taken place two years later (595BC).
    - Advancing 390 years moves to 205 BC when Antiochus III defeats the Medes/Persians

- Another 40 years progresses to 165/164BC when the defiled Temple of Judas Maccabees is rededicated.
- This prophecy may relate to the future of Israel/Judah from the time of the destruction of the Temple in Jerusalem in 586/587BC.
  - Advancing 390 years moves to 196/197BC when Antiochus III (Syria) gained power over Ptolemy V (Egypt) as Syria gained authority over Palestine.
  - Another 40 years progresses to 156/157BC brought about a major victory by Jonathan Maccabees resulting in a negotiation of non-interference in Jewish worship.
- **According to Ezekiel 4:4, what was the object lesson that God told Ezekiel to do?**
  - **Ezekiel was to lay on his left side to represent the days of punishment against Israel**
- **According to Ezekiel 4:6, why did Ezekiel lay on his right side?**
  - **To represent the punishment of Judah**

#### **Read Ezekiel 4:9-17... Ezekiel Told to Eat & Drink Very Little**

- 4:9 The combination of these six grains result in a protein that closely parallels the protein found in milk and eggs. It contains all 9 essential amino acids which is important because the body must get these from food as it cannot manufacture amino acids itself.
- Fitches (“spelt”) is an inferior grain, showing that the siege/famine would force people in Jerusalem to eat virtually anything
  - In regards to the spiritual symbolism, the mixed grains could also represent the pollution by partnering with the world
- 4:10 The ability to consume such a small amount of food from time to time reflected a scarcity of food that would be unavailable every day. (Ezekiel 12:18-19)
- The historian Josephus records that a shekel weighed only four Attic drachms (half an ounce), so that twenty shekels would weigh approximately ten ounces. The 10 ounces of bread per day would be barely enough to keep Ezekiel alive.
- 4:11 The lack of water during the siege is represented by a small ration to the sixth of a hin which could also symbolize the lack of Spiritual water (God’s Word)
- 4:12 God’s purpose was to adequately reflect the desperate times that God’s judgment would bring on His people. Although some ancient civilizations utilized animal dung to fuel their fires, no societies used human dung to cook over.
- 4:13 Beyond their famine during the siege of Jerusalem, even as captives in Babylon, the dietary restrictions of the Jewish people would be ignored
- Fortress walls were formidable in ancient times. Canons were not invented until the 12<sup>th</sup> century as China (the Yuan Dynasty) developed gunpowder.
  - Sieges were the weapon of choice against fortresses as assaulting armies stopped communication and supply chains from entering or leaving the besieged cities.
- 4:14 Ezekiel was willing to be publicly humiliated for the Lord (Ezekiel 4:1-8) while thirsting and starving himself (Ezekiel 4:9-11); Ezekiel begged against defiling himself and making himself ceremonially unclean.
- 4:15 God leniently conceded to Ezekiel allowing him to use cow dung instead of human.

- Abraham had negotiated with the Lord as well (Genesis 18:22-33)

Ezekiel's Object Lesson of Studying God's Word without the Revelation of the Holy Spirit (Ezekiel 4:12-15 → Ez 2:8; Rev 10:10; Jer 15:16)			
Priest	Study Scripture	Analyze	Teach Others
Priest	Eat Food	Digest/Process	Deposit Excrement

4:16 A staff is to be depended upon for support, but Jerusalem's inhabitants could not depend on food or water to be available – the “staff” would be broken.

4:17 As the inhabitants of Jerusalem starved to death, they were disgusted as they watched each other waste away in their sin. Sin often has side effects and consequences that maim the appearance of the body.

- **According to Ezekiel 4:10, how much could Ezekiel eat while lying on his side?**
  - Ezekiel was to eat very little (by weight – less than 20 shekels a day) to represent the scarcity of food
- **According to Ezekiel 4:12, what was Ezekiel to cook his food over?**
  - Ezekiel was to bake his food over human dung to show how despicable the judgment would be
- **According to Ezekiel 4:14, what did Ezekiel declare to the Lord?**
  - Ezekiel had never defiled himself from his youth with polluted food.
- **According to Ezekiel 4:15, what does the Lord allow for Ezekiel?**
  - The Lord allows Ezekiel's food to be baked over cow manure.
- **According to Ezekiel 4:16, what would God disrupt into Jerusalem?**
  - God would break the supply of bread
- **According to Ezekiel 4:17, what would be the consequences of God's judgment on Jerusalem?**
  - Lack of bread and water as they rot away

### Read Ezekiel 5:1-4... Ezekiel's Object Lesson of Hair

5:1 Priests were not allowed to shave their heads (Leviticus 19:27; 21:5).

- Shaved heads and beards were signs of mourning and shame (Job 1:20; Isaiah 15:2; Jeremiah 48:37; 2 Samuel 10:4).

5:2 The scale is symbolic of justice. The three piles of hair represented the ways that God was going to remove the inhabitants from Jerusalem. (Ezekiel 5:10, 12, 12:14, 17:21)

- 1/3 would die by sword;
- 1/3 would be scattered to the Gentile nations.
- A few are saved in the next verse before the final 1/3 is thrown into the fire

5:3 The few hairs that were saved in his robe (sewn into the hem of Ezekiel's robe) represent the remnant saved during the siege, but even a number of these would perish in fire

- God often reserved a remnant to Himself (2 Kings 25:22; Isaiah 6:13, 10:22; Jeremiah 23:3; Ezekiel 6:8, 10; 11:13; Zechariah 13:8-9)
- Nothing more is mentioned in Scripture of this hair in the hem of the robe.

5:4 After a few are saved, the final 1/3 are thrown into fire for destruction which is symbolic of death by plague or famine (Ezekiel 5:12).

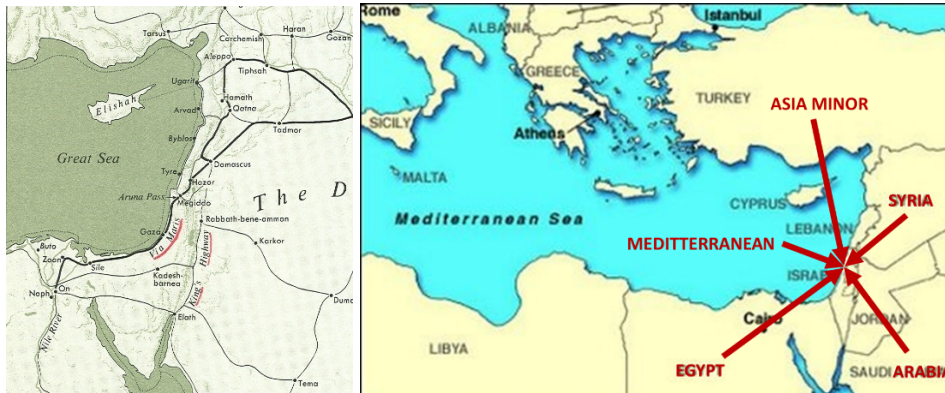
- **According to Ezekiel 5:1, what did God tell Ezekiel to do?**

- Ezekiel was to shave the hair from his head and face
- According to Ezekiel 5:2, what happened to Ezekiel’s hair?
  - It was separated into thirds being burned, struck with the sword and scattered to the wind
- According to Ezekiel 5:3, what did Ezekiel do with the hair representing the remnant?
  - These few hairs were hidden in the hem of Ezekiel’s robe
- According to Ezekiel 5:4, would all of the remnant be saved?
  - No, some of the remnant would die in the fire

**Read Ezekiel 5:5-12... Ezekiel’s Object Lesson of Hair Explained**

5:5 Israel was at the crossroads of ancient world civilizations.

- The Via Maris was a coastal, ancient trade route along the Mediterranean Sea that linked Egypt with the northern empires of Syria and Mesopotamia
- All of Africa and Asia Minor had access to each other only by passing through Palestine.



5:6 God’s people had been meant to be a light to the world, but they had misused their knowledge of Him.

5:7 Israel had multiplied their sins more than the pagan nations around them. Israel had not even been as true to the one living God as the pagans had been to their false idols.

5:8 Israel could have been an obedient nation greatly blessed by God as a testimony of His grace. However, since Israel was a rebellious nation, they would be greatly judged by God as a testimony of His justice.

5:9-10 God would turn Jerusalem over to the siege causing famine and fulfilling His earlier warning (Deuteronomy 28:53; Leviticus 26:29). Rebellious Israel would be so famished that they would become cannibalistic (Lamentations 2:20, 4:10) just as God had forewarned. The revulsions of a siege are immense (Jeremiah 19:9).

5:11 The Lord takes an oath by the greatest and most certain truth – Himself.

5:12 This is the explanation of the three groupings of hair, and the terms “pestilence, famine, sword” are used together in Ezekiel seven times (Ezekiel 5:17, 6:11, 6:12, 7:15, 12:16, 14:21)

- According to Ezekiel 5:5, where did God place Jerusalem?
  - In the center of the nations

- According to Ezekiel 5:6, how did God assess Jerusalem against the surrounding pagan nations?
  - Jerusalem had been more wicked
- According to Ezekiel 5:8, did God support Jerusalem?
  - No, God was against His people
- According to Ezekiel 5:10, how horrible would be God’s judgment?
  - Cannibalism between father and son
- According to Ezekiel 5:11, what caused God to withdraw?
  - God’s people defiled His sanctuary with detestable things

**Read Ezekiel 5:14-17... The Testimony of God’s Judgment**

The Consequences of Judgment (Ezekiel 5:13)	
God	God’s People
1. God’s Anger is Spent	Will Know That He Is Lord
2. God’s Wrath is Satisfied	Will Know That He Has Spoken in His Zeal
3. God is Appeased	Will Know That He Spent His Wrath Upon Them

5:14-15 The Gentile nations will understand God’s judgment

5:16 God would send a famine. Food was used to support God’s people just as a staff was used to support, but God would break the food supply.

5:17 As the people became hungry, so would the wild animals until they took the children of Israelites for food.

- According to Ezekiel 5:16, who would destroy Judah?
  - God

**Read Ezekiel 6:1-7... The Judgment of Israel for Their Idolatry**

6:1 This term “word of the Lord” is used sixty times through Ezekiel.

6:2 Now Ezekiel has given up in preaching to people as he turns to the mountain locations of the idolatry (Isaiah 65:7; Jeremiah 3:6; Hosea 1:3)

6:3 Mountains traditionally represent leadership, but these were also the locations of the idolatrous worship on the high places (Leviticus 26:30; Numbers 33:52).

- Hezekiah removed the high places (2 Kings 8:14).
- Josiah did not remove the high places, but instead repurposed them to worship Yahweh (2 Chronicles 33:17)

6:4 The Lord would slaughter the warriors in front of the idolatrous altars as they are destroyed.

6:5 The crushed bones and corpses would cause the high places to be defiled. God would cause a stench on the idolatrous altars instead of the pleasant smell of incense.

- The term “altars” might be used for buildings of idolatrous brothels as prostitutes worked in the temples of idolatry. When the prostitutes became pregnant, their infants would be sacrificed to the false gods and the charred bones of the infant was scattered at the place of worship.

6:6 As the places of false worship were destroyed, all of the possessions of Israel as well as their ambitions were destroyed.

6:7 When the relatives, friends and warriors of Judah began to die, the people would realize that God is the sovereign Lord.

- According to Ezekiel 6:3, what would God destroy?



- God would destroy the high places
- According to Ezekiel 6:7, what would the people understand after God’s judgment?
  - They would know that He is the Lord

**Read Ezekiel 6:8-10...A Remnant Will Be Blessed**

6:8 God continues to break the proud hearts of Israel through diaspora and servitude to other nations

6:9 The adulterous heart (unfaithfulness, fornication) equate to idolatry (Dt 31:16).

- The Hebrew word for “idol” is “gillul” (additional meaning of “rolling” גִּלּוּל) while the Hebrew word for “dung” is “galal” (additional meaning of “rolling” גָּלַל)

6:10 When the people recognized that God is the sovereign Lord, they would realize that His Word is true and applicable.

- According to Ezekiel 6:9, how was God broken?
  - His people had whoring hearts with false idols and had departed from Him
- According to Ezekiel 6:10, what is not given in vain?
  - God’s Word is not given in vain

**Read Ezekiel 6:11-14...A Call to Know God and Grieve His Judgment**

6:11 God encourages His people to understand the depth of their wickedness and the certainty of their judgment. In Jewish culture, grief is acted out publicly in wailing, clapping and crying out.

6:12 There would be no hiding place for those whom the Lord would judge.

<b>No Hiding Place from God’s Judgment (Ezekiel 6:12)</b>	
1. Those Far Off...	Plague
2. Those Near...	Sword
3. Those Who Remain...	Famine

6:13 Three times in this passage God stresses the goal that all will know that He is The Lord (Ez 6:7, 10). This does not mean that people will choose to allow Him to be the Lord; instead, they will acknowledge the truth that He is the Lord.

6:14 “Diblah” is interpreted as “Riblah” which was the military headquarters in Syria for Egyptian and Babylonian troops

- According to Ezekiel 6:12, was God’s judgment challenged by locale of the people?
  - No, whether far or near, God would bring disaster on the people

14 Ezekiel 7-9

**Read Ezekiel 7:1-15...Israel’s Day of Judgment According to Their Sin**

- Beyond the Babylonian destruction, much of this prophecy is a foreshadowing of the Great Tribulation

7:1 This term “word of the Lord” is used sixty times through Ezekiel.

- 7:2 “Four” is used in the Bible to mean “testing” or “creation.” The Lord will judge the sin of the land completely.
- 7:3 *“I will judge you according to your ways and bring all your abominations upon you.”* (Ezekiel 7:8-9; 9:10)
- 7:4 The ultimate result of God’s terror is that His people would know that He is Lord.
- 7:5 The people were unacquainted and unaware of this unique tragedy.
- 7:6 Whereas God’s people knew Him as Jehovah-jireh (God will provide), they would now understand Him as Jehovah-makkeh (Jehovah will destroy/smite). Just as an individual might awake in a bad mood, the unprecedented judgment will come upon His people.
- 7:7 The high places had been locations of idolatry and frivolity, but now would become places of mourning.
- 7:8 God would...” *judge you according to your ways and bring on you all your abominations.”* (Ezekiel 7:3; 9:10)
- 7:9 *“I will repay you according to your ways, while your abominations are in your midst.”* The people would come to know of the holiness and sanctity of God through His judgment on them.
- 7:10 The term “the day” represents a time period of judgment as in “Judgment Day.” The pride of the people would result in the correlating fruits of their sin.
- Aaron’s rod had budded many years before to show the insolence and pride of Israel’s leaders as they had rejected his authority (Numbers 17:8; Hebrews 9:4). Now their rods would “bud” into judgment as the appropriate fruits of their pride.
- 7:11 Wickedness begets violence as no one cares for the lives of the wicked.
- 7:12 Those in Israel had been forced into selling their land and possessions to meet their economic obligations, but both buyer and seller would lose whatever they had as exiles to other nations. “You can’t take it with you.” There comes a time when everyone moves to Judgment, and it will not matter what has been materially gained or lost.
- 7:13 Jewish customs would be discarded in captivity; for instance, during the year of Jubilee, the land would not be returned to the seller from the one who bought it
- 7:14 Just as Israel had claimed to be followers of God without truly seeking Him, they now blow the trumpets as warriors without having a real army to fight
- 7:15 The warriors outside of the fortress would be slain in battle while the siege of the city would bring both famine and plague. The population within the walls of the city would tax the resources to become inadequate to sustain the swelled population.
- **According to Ezekiel 7:3, what determined how God’s people would be judged?**
    - **Their ways and abominations determined their judgment**

### **Read Ezekiel 7:16-19...The Broken Repentance of Those Who Escape**

- 7:16 As doves represent peace, even the those who escape to the mountains will grieve the losses of their slain loved ones.
- 7:17 The literal translation is that when God’s wrath occurs “their knees will run with urine” because of their terror
- 7:18 Grief, fear and shame would be clearly evident by the faces of the Israelites. This would be dramatically different from the revelry and pride of their idolatrous selves.

7:19 Salvation will not be able to be bought. Silver is the Biblical symbol of redemption while gold is the symbol of glory; as God’s people prided themselves in the show of church membership, good works, pompous gatherings – these will be seen as useless. In fact, their pride in these “religious” cabarets will be the “stumbling block” to a spirit filled relationship with the true God.

**Read Ezekiel 7:20-22...Enemies Defile the Sanctuary Because of Israel’s Sin**

7:20 The beauty of His ornaments refers to God’s Temple.  
 7:21 The items that Israel had viewed as holy while profaning them spiritually would be given over to pagans to demean and pollute materially. The physical state of Israel would come to match their spiritual state.  
 7:22 God’s people were continually mistaking the safe-havens of His ark of the covenant or His priests or His Temple as refuge, when God Himself alone offers asylum.

**Read Ezekiel 7:23-27...The Cruelty and Judgment Regarding All Orders of Men**

7:23 The “chain of events” will lead to “chains” of bondage as the violent society of Israel would be judged. The Lord would give them over to the violence that society had so eagerly sought, and it would result in their exile.  
 7:24 The cruelty and hatred (anti-Semitic behavior) of the Gentiles through the ages is a revelation of the evil that man is capable (Ez 11:12, 20:22, 28:25, 30:3, 34:29)  
 7:25 “*When anguish comes, they will seek peace, but there will be none.*” (Isaiah 55:6)

<b>Every Function of Society will Disappear (Ezekiel 7:26-27)</b>	
Prophet	No Vision
Priest	No Understanding of the Law
Elder	No Counsel
King	No Joy
Prince	No Honor
Common People	No Capability
<b>Israel Denied that this would happen (Jeremiah 18:18)</b>	

7:27 Man’s “way” leads to death (Ez 11:21); truly “where there is a will, there is a way” and man must submit to God’s will versus his own (Prov 14:12; John 14:6)

- **Chapters 8-11 reference a single vision where Ezekiel is transported to Jerusalem. Approximately 14 months have elapsed since Ezekiel’s calling (Ezekiel 1:1-3)**

**Read Ezekiel 8:1-4...Ezekiel’s Vision of God in Jerusalem**

8:1 Ezekiel was shut inside his house in accordance to God’s command (Ezekiel 3:24)

- This vision is 14 months after the first vision.
- The elders in Babylon had taken note of Ezekiel’s object lessons and were now gathered in his home.
- From 598/597BC – August 29, 593BC.....or.....From 597/596BC – September 17, 592BC

8:2 Ezekiel sees a vision similar to his earlier vision of God (Ezekiel 1:27) Fire represents judgment while bronze (like amber) represents strength foretelling a powerful judgment on Judah. From the waist up, there was an appearance of the glowing metal with fire inside, and from the waist down, there was fire. The fire radiated light brilliantly.

- In Scripture, fire often means cleansing or judgment.

8:3 Ezekiel had shaved his head as his hair represented the Israelites to be persecuted, so either time had passed or God didn't need much hair to grab (Ezekiel 5:1).

- The Spirit of God can move His people between places (Ezekiel 3:14; 37:1; Acts 8:39)
- The “north” gate is also called the “altar” gate. This was the gate that was built as a passageway for the king to move from his palace to the Temple. This gate was the location that sacrifices were killed (Leviticus 1:11).
- In the inner court (where the priests were) there was an idolatrous image (2 Kings 21:7, 23:6). God is a jealous God who will not share His honor (Exodus 20:5, 34:14, Deuteronomy 4:24, 5:9, 6:15, 32:16; Joshua 24:19; Psalm 78:58; 2 Corinthians 11:2)

8:4 This references the vision of God in the plain detailed in Ezekiel 3:22-23. The point is the continuity between visions.

- **According to Ezekiel 8:2, what was the appearance of the man who appeared before Ezekiel?**
  - **From the waist up, there was an appearance of the glowing metal with fire inside, and from the waist down, there was fire.**
  - **Ezekiel sees a vision similar to his earlier vision of God (Ezekiel 1:27)**
- **According to Ezekiel 8:3, where did the Spirit of God take Ezekiel?**
  - **To the north gate of Jerusalem**
- **According to Ezekiel 8:4, had Ezekiel seen the glory of God before?**
  - **Yes, Ezekiel saw the vision of God in the plain (Ezekiel 3:22-23)**

### **Read Ezekiel 8:5-6...Idol in the North (“Altar”) Gate**

- **First Idolatry of God’s People**

8:5 God revealed an idol on the north side of Jerusalem that had caused Him jealousy.

The north usually indicates logic/intelligence (in contrast to “faith” represented by the south), so Israel had pursued their own reasoning as an idol or resulting in this idol.

8:6 God emphasizes the sin of the idol to Ezekiel. The word “abominations” (Hebrew: תועבות *tōw‘ēbōwt*) is repeated six times in Scripture (Psalm 88:8; Proverbs 26:25; Ezekiel 8:6(twice), 8:13, 15).

- The term “abomination” often carries the meaning of polluting or defiling something that was clean, pure or holy.
- This verse shows that some abominations are more wicked than others. (Ezekiel 8:13)

### **Read Ezekiel 8:7-13...Secret Cultic Rituals by Seventy Elders (Sanhedrin) in Outer Court**

- **Second Idolatry of God’s People**

8:7-8 The religious secrets (abominations) were so carefully disguised that they could only be discerned by “digging” and applying the truth of God’s word.

- 8:9-10 Ezekiel was going to be entering a site of secret cultic rites containing wicked pictures that were carved into the walls of the Temple.
- 8:11 The religious leaders were worshipping their idols in God’s house (the Sanhedrin numbered Seventy - Numbers 11:16-25 → which was also the number of years of captivity – Jeremiah 25:11-12; 29:10).
- Even Jaazaniah (“whom the Lord will hear”) from the honorable family of Shaphan (Jeremiah 43:6) was an idolater (Ezekiel 11:1). Jaazaniah had been the Secretary of State under Josiah. (2 Kings 25:23)
- 8:12 Throughout Ezekiel, God is answering what “*they say*” to Ezekiel. (Ezekiel 9:9, 11:3, 15, 12:22, 27, 18:2, 25, 33:10, 24, 30, 35:12, 37:11)
- The elders are blaming God for breaking His covenant with Israel to rationalize idolatry
- 8:13 The term “abomination” often carries the meaning of polluting or defiling something that was clean, pure or holy. According to the Lord, some abominations are more wicked than others.

**Read Ezekiel 8:7-13...Astral Worship of Heavens in Inner Court**

- **Third Idolatry of God’s People**

8:14 The women were as idolatrous as the men; on the second day of the fourth month, women were to mourn for the false god Tammuz who folklore claimed was the son of Nimrod – “sun god”. (Isaiah 17:10-11)

- Tammuz was a Babylonian deity that is the Sumerian god (Dumuzi) of agriculture who would follow the seasons of the year – dying off at the end of the year and resurrected in the Spring.
- Catholics associate the time of Lent with the 40 days that Jesus spent fasting in the wilderness at the beginning of His ministry (Mark 1:13). However, Lent preceded the annual festival in commemoration of the death and resurrection of Tammuz -- which was celebrated by alternate weeping and rejoicing.

The Adoption of the Idolatrous Practices of Nations Around Israel			
1.	Ezekiel 8:3,5	Idols	Canaanite
2.	Ezekiel 8:9-10	Depictions of half animal & man	Egyptian
3.	Ezekiel 8:14, 16	Astral Worship of the Heavens	Babylonian

- 8:16 These 25 men are supposedly the priests (religious leaders) of Yahweh who have turned from God (with their backs to the Temple) and worshipping the sun – the natural light/intelligence/wisdom of this earth. (2 Kings 23:11)
- Five is the Biblical number for “responsibility” inferring grace and judgment. These priests had followed the gods of this world. (Deuteronomy 4:19)
  - **According to Ezekiel 8:5, what was positioned on the north side of Jerusalem?**
    - **An idol in the north gate**
  - **According to Ezekiel 8:7, what did Ezekiel find at the wall of the Temple?**
    - **A hole in the wall**
  - **According to Ezekiel 8:10, what did Ezekiel observe on the inside walls of the Temple?**
    - **Wicked pictures including idols, creeping things and loathsome beasts**
    - **This may have been a site of secret cultic rites containing wicked pictures**

- **According to Ezekiel 8:11, how many elders were committing idolatry inside the Temple?**
  - **70 religious leaders were worshipping their idols in God's house**
  - **The Sanhedrin numbered Seventy - Numbers 11:16-25**
  - **Seventy was also the number of years of captivity – Jeremiah 25:11-12; 29:10).**
- **According to Ezekiel 8:12, why did the elders feel safe performing idolatry in the Temple?**
  - **They felt that the LORD (Yahweh) would not see them because He had forsaken the land.**
- **According to Ezekiel 8:13 & 15, were all abominations equally wicked?**
  - **No, there are greater abominations**
- **According to Ezekiel 8:16, how many men worshipped the sun in astral worship while inside the Temple?**
  - **25 men who were allegedly the priests (religious leaders) of Yahweh, but had turned from God (with their backs to the Temple) and worshipped the sun.**

#### **Read Ezekiel 8:17-18...God's Wrath for Jerusalem's Idolatry**

8:17 God emphasized the gravity of Israel's idolatrous practices which resulted in violence across the nation.

- In Assyrian Bas-relief carvings, the holding of a twig to the nose was a part of the worship of the sun god; this would be twigs or plants/flowers lifted to the nose.
- The Israelites could have done this as a sign of mockery towards God, or this could also be a reference to the stench of idolatry that rose to God from Judah's wickedness.

8:18 Because of their rebellion, God will ignore their prayers and cries for help

- **According to Ezekiel 8:18, because of their abominations, what would God reject?**
  - **God would not hear their prayers and cries for help**

#### **Read Ezekiel 9:1-4...A Vision of Those Who Will Be Preserved**

9:1 God calls the angelic destroyers (Exodus 12:23; 2 Samuel 24:16; 1 Chronicles 21:15; Daniel 4:13, 17, 23) to come near to Jerusalem.

9:2 The six are thought to be angels coming from the north (symbolizing Israel's reason); Babylon came over the fertile crescent. The north was the location of the idol of the false god (Ezekiel 8:3) as well as the weeping women (Ezekiel 8:14).

- The angels were meant to destroy the city with battle axes (Jer 46:22; Ez 26:9)
  - The weapon of the angels may have been a war club (Jeremiah 51:20)
- The seventh (Jesus) in linen (purity) with writing implement of each man's life and ultimate destination (Rev 3:5, 13:8, 17:8, 20:12 & 15, 21:27; Ps 69:28, 139:16; Dan 12:1).
  - At a time when few knew how to read/write, scribes would travel with inkhorns (10 inches long x 2 inches wide) of metal/wood holding wooden pens with the ink (charcoal/gum/water) attached in the lid.

9:3 The shekinah glory had remained over the mercy seat on the ark of the covenant until now

9:4 God's people should weep over sin and rebellion God's people are as evident as a mark on the forehead (Rev 7:3, 9:4, 22:4)

- Cain was also marked by the Lord (Genesis 4:15)
- The door posts were marked for salvation at Passover (Exodus 12:7)
- **According to Ezekiel 9:1, who did the Lord call to come?**
  - **The executioners of the city**
- **According to Ezekiel 9:2, what did each executioner bring with him?**
  - **His "destroying weapon"**
- **According to Ezekiel 9:3, what had already taken place with the glory of God?**
  - **God's glory had been above the cherubim on the ark of the covenant, but God's glory had lifted from its position**
- **According to Ezekiel 9:3, who did the Lord call after the executioners?**
  - **He called "the man" clothed in linen with a writing case hanging at his waist**
- **According to Ezekiel 9:4, which men were to have their forehead marked?**
  - **Those who grieved over the abominations of Jerusalem**

#### **Read Ezekiel 9:5-7...A Vision of Those Who Will Be Destroyed**

9:5 In the original Hebrew, the mark was an "X" or a "T". The Hebrew letter being marked on the forehead is the last letter of the Hebrew alphabet – the Tav which represents "a mark/sign."

9:6 Judgment began with the elders/priests at the house of God (1 Peter 4:17)

9:7 Because His people had already secretly defiled the Temple, God made its ungodliness evident by the corpses (Nu 19:11; 1 Kings 13:2; 2 Kings 23:16; 2 Chron 36)

- **According to Ezekiel 9:5, what were the executioners told not to have?**
  - **Pity**
- **According to Ezekiel 9:6, who were the first ones listed to kill?**
  - **The elders at the Temple followed by the old men and followed by young men and then young women.**
  - **The children were then listed with the older women listed last.**
- **According to Ezekiel 9:7, how did the executioners defile the Temple?**
  - **They killed and left the corpses of the slain in the Temple**

#### **Read Ezekiel 9:8-11...There is No Mediator for Those Being Judged**

9:8 Ezekiel is afraid that no one will remain except for him as he witnesses everyone being slaughtered. Although Ezekiel was a tough prophet, he had a soft heart towards Israel.

- This is the first time that Ezekiel cries out to the Lord about the salvation of the remnant of Israel (Ezekiel 11:13)

9:9 The Lord answers Ezekiel that the sin of the people is very great as they believe that God is not active nor attentive to their sins. Atheistic communism brought tens of millions of deaths in the 20<sup>th</sup> century (Hitler/Stalin/Mao).

<b>The Lifestyles of Israel &amp; Judah Have “Great” Sin (Ezekiel 9:9)</b>
1. The land is filled with blood – violence
2. The city is full of perversion – licentiousness
3. They claim God does not witness their wickedness

9:10” *My eye will have no pity nor will I spare, but I will bring their conduct upon their heads.*” (Ezekiel 7:3, 8-9; 9:10)

9:11 The man in linen reports that He has performed all that the Lord had commanded (John 17:4)

- **According to Ezekiel 9:8, what did Ezekiel ask while the slaughter occurred?**
  - **Ezekiel asked if God would destroy even the remnant.**
- **According to Ezekiel 9:10, how did the Lord view the slaughter?**
  - **The Lord described the slaughter as well-deserved by their conduct**
- **According to Ezekiel 9:11, what did the man clothed in linen report to the Lord?**
  - **That He had obeyed the Lord**

15 Ezekiel 10-12

**Read Ezekiel 10:1-7...A Vision of Coals Used to Purify the City of Jerusalem**

**The Shekinah Glory leaves the Temple in Ezekiel 10, but will return again in Ezekiel 43.**

10:1 Ezekiel again sees the Lord’s virtual “chariot throne” (Ezekiel 1:13-25)

10:2 Ezekiel speaks of Cherubim (Ezekiel 1:13) while Isaiah speaks of Seraphim (Isaiah 6:2).

- The coals represent purification and cleansing judgment (Leviticus 16:12; Psalm 11:6; Isaiah 6:6).
  - The rain of fire is similar to the destruction of Sodom and Gomorrah (Genesis 19:24, 28)
- One use of the cherub was mobility (2 Sam 22:11; Ps 18:10).

10:3 This cloud was the Shekinah Glory – the very presence of God (Ex 40:34-35; 1 Kings 8:10-11)

10:4 The cherub differs at times; they were crafted over the ark of the covenant (Exodus 20). As the cloud filled the Temple, the brightness of the glory of God also shown throughout the Temple (Ezekiel 1:22, 25)

10:5 This sound might be similar to the “sound of a rushing wind” at Pentecost (Acts 2:2) or also likened to rushing waters (Job 37:4-14; Ezekiel 1:24; 43:2; Revelation 1:15). God’s mighty voice (Psalm 29:3-9; 68:33) is correlated to thunder (Psalm 18:13; 29:3-4; 2 Samuel 22:14).

10:6 Just as linen represents purity, fire also represents the tool that cleanses and makes pure the polluted. (Isaiah 6:6-7)

10:7 The man in linen has the coal as the element of purification and judgment

- **According to Ezekiel 10:1, what was on the expanse over the heads of the cherubim?**
  - **“Something like a sapphire in appearance like a throne”**
- **According to Ezekiel 10:2, what was among the whirling wheels of the glorious throne?**



- **Burning coals.**
- **According to Ezekiel 10:4, with what were the house and the court filled?**
  - **The cloud filled the Temple while the court shone with brightness**

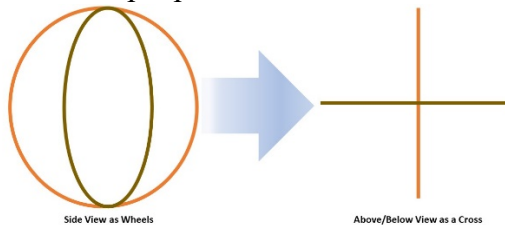
### **Read Ezekiel 10:8-19...The Lord Leaves the Polluted Temple**

10:8 The “hand” often references the ability “to do”, and these are similar to human hands as if working through humanity while powered angelically.

10:9 The cherubim were each beside an all-seeing wheel (Ezekiel 1:18). “Beryl stone” is a crystal clear or sea green gem. The color of a beryl is the color of gold shaded with green; the gold represents divine glory while the green represents the color of life – as God is the source of all life. (Ezekiel 1:16)

10:10 A wheel (like a circle having neither beginning nor ending) is the symbol of what is eternal (Ezekiel 1:15-16)

- The wheels were within each other as the Spirit of God fills the Temple and the Lord’s people.



10:11 Each creature was Spirit propelled as they went straight ahead. The Hebrew term “sin” meant to deviate from the path. (Ezekiel 1:12)

10:12 The numerous eyes (Ezekiel 1:18) represent the omniscience of God with everything exposed to His sight (2 Chron 16:9). Beyond the wheel, the eyes cover the cherub as well.

10:13 The wheels were called the “whirling wheels” as they rolled and circled around. (Isaiah 17:13); the wheels were not in passive state, but in movement.

- These were mechanisms of life and activity.
- The Hebrew word “haggalgal” (הגלגל) can mean rolling rapidly (Ecclesiastes 12:6).

10:14 The emphasis is on the mighty servant of God which is typically viewed as the “Ox” (Ezekiel 1:10; Revelation 4:6-7); however, the cherubim were obediently active in this passage and the position was elevated from ox to angelic.

10:15 Ezekiel makes the connection as he remembers his initial interaction with the divine at the Chebar canal in Babylon. (Ezekiel 1:1-3). The cherubim “rose up” which might refer to movement away from the earth into the heavenly realm (Ezekiel 1:21)

10:16 The movement of the spiritual beings determined the movement of the wheels. When the beings elevated away from the earth, the wheels elevated away from the earth. (Ezekiel 1:19)

10:17 The cherubim and the wheels moved as one because the spirit of the living beings indwelt the wheels (Ezekiel 1:20)

10:18 “*Then the glory of the LORD departed from over the threshold of the Temple and stopped above the cherubim.*” – The Glory of God departs from Israel

- The judgment was forewarned as God’s glory had departed from Shiloh (Jeremiah 7:12, 14; 26:6, 9; 41:5) when Eli’s grandson was named Ichabod meaning “God’s glory has departed” (1 Samuel 4:12-22)
  - The Temple of God is the body of the believer (1 Corinthians 3:16-17, 6:19-20), and believers can have the outer work without relying on the Spirit of the Lord.
    - The Lord had left Samson (Judges 16:20)
    - The Spirit of the Lord departed from Saul (1 Samuel 16:14, 18:12)
    - David feared the departure of the Spirit (Psalm 51:11)
    - Believers continue to have the Spirit of God (Romans 8:9; Ephesians 1:13-14; John 14:16; 2 Corinthians 1:22) although believers can grieve the Spirit (Ephesians 4:30; 1 Thessalonians 5:19)
- 10:19 The heartbreaking departure of the Spirit from the Temple was methodical, hesitant, but deliberate. The Spirit went out of the Temple and beyond the East Gate to the Mt. of Olives where Jesus ascended (Acts 1:12) and where He will return again (Zechariah 14:4).

### **Read Ezekiel 10:20-22...Summary of the Cherubim**

- 10:20 Ezekiel understood that these living creatures were cherubim because he recognized the cherubim from his earlier vision at the Chebar canal.
- 10:21 While the number “four” usually represents creation, the likeness of a man speaks of incarnation. The number of faces matched the number of wings. The hands represent the ability to do or take action. The hands were human as if to do their work through humans or possibly a human form. (Ezekiel 1:8)
- This seems to be a mixture (a third kind) between cherubim and seraphim. (Ezekiel 1:5)
- 10:22 On the Mercy Seat, the Cherubim have only one face that face the center of the mercy seat in the holy of holies. (Exodus 25:20). These are similar to the cherub of Revelation 4:7.

### **Read Ezekiel 11:1-12...The Sin and Judgment of the Elders**

- 11:1 These twenty-five men were civil and political leaders. (Ezekiel 8:16; Jeremiah 26:10). The nobility would have been removed in 605BC and 597BC, so these must have been laymen leaders.
- The name “Jaazaniah” means “God Will Hear Me” while “Pelatiah” means “God Delivers”
- 11:2 These leaders had undermined the prophet’s message of judgment and encouraged Israel to continue to build materially (Luke 12:16-20, 17:28-30).
- These men considered the caldron protection against the flames instead of an increasingly condemnatory situation (Ezekiel 24:3-6).
  - These elders promised false peace (Jeremiah 21:8-10)
  - In modern times, some do not believe that Jesus is coming again, so they spend their time investing in the world instead of eternity.
- 11:3 These men felt protected as meat within a pot is protected, but the flame underneath the pot continues to rise. Jeremiah’s second vision concerned a boiling pot facing away from the north (Jeremiah 1:13-14; Ezekiel 11:13-19).

- 11:4 Ezekiel is told that the way that he should deal with these ungodly men is to prophecy against them.
- 11:5 The Spirit fell upon Ezekiel before he spoke for God in warning these men of the coming wrath. God knows the inmost thoughts of Israel.
- Although the northern kingdom had been exiled by Assyria in 722BC, the Lord refers to these people of Judah as “Israel.”
- 11:6 Many had died unjustly – impoverished, evil judicial system, abortion, etc. The “slain” would have included past prophets who had been persecuted and the child sacrifices towards Molech.
- 11:7 The city of Jerusalem is symbolized as the cauldron which would pour out into exile every living human except for the corpses of the dead.
- The Babylonians would breach Jerusalem’s fortress walls as the inhabitants fled (Jeremiah 52:7-8)
- 11:8 Because Judah feared the Babylonians more than they feared God, He would fulfill the fears of the disobedient (Matthew 10:28)
- 11:9 Instead of delivering “from” the Babylonians, God would deliver these people “into” the hands of the Babylonians.
- Scripture references the onslaught of “strangers” (Psalm 54:3; 109:11; Isaiah 1:7, 25:8, 61:5; Ezekiel 28:7, 10; Obadiah 1:11). Jeremiah states that God’s people have loved strangers (Jeremiah 2:25), so His people will serve strangers (Jeremiah 5:19). Ultimately, other strangers would also be used to judge Babylon (Jeremiah 51:2).
- 11:10 The “end game” is that Israel will truly recognize (come to grips) that He is God and all of the consequences of that truth (Ez 13:9, 20:20 & 44, 23:49, 24:24, 28:22, 24, 26, 29:16, 34:30, 35:11, 36:23, 39:22 → 39:28 even in the regathering)
- 11:10-11 “... to the border of Israel” infers the whole land of Israel or within all Israel’s borders – while Israel felt no matter how heated, they were safe in the midst of the cauldron, God would pursue them to their borders.
- This is realized with King Zedekiah’s flight to the border when he was captured and judged at Riblah (2 Kings 25:18-21).
- 11:12 God’s people had rejected His word, truth and morals for the false religious codes of those nations around them.

**Read Ezekiel 11:13-21...Ezekiel Complains & God Reveals His Purpose to Save a Remnant**

- 11:13 The sudden death of Pelatiah (“the deliverance of the Lord”) had no impact on the rebellious, but God’s servant Ezekiel interceded all the more.
- Pelatiah (Ezekiel 11:1) had been proclaiming that peace and good times were upon them, and the people should have understood his death revealed him as false.
  - This is the second time that Ezekiel cries out to the Lord about the salvation of the remnant of Israel (Ezekiel 9:8)
- 11:14 This term “word of the Lord” is used sixty times through Ezekiel.
- 11:15 After the first two sieges of Jerusalem, the remaining inhabitants had taken over the properties of the exiles and disregarding the year of jubilee, they retained the land as their own instead of understanding that it belonged to the Lord.

- Those remaining in the Lord thought that they were the blessed Israelites with God's Temple in their midst.
- 11:16 God corrects their understanding that although His people had been scattered, the Lord Himself was a sanctuary to them. God provided a place of peace, worship, fellowship and refuge in Himself. (Revelation 21:22)
- God was not limited as a local "God".
  - The New Covenant includes an internal change (Jeremiah 31:31-34)
- 11:17 God would once again return the land of Palestine to Israel.
- 11:18 In the Post-Babylon era, God's people never struggled with idolatry again as they destroyed all of the remnants of false worship.
- 11:19 Man's hearts are hard (Mt 19:8; Mk 3:5, 10:5, 16:14; Rom 2:5) like a heart of stone (Zechariah 7:12).
- God etches His law in the stone (Ex 31:18, 32:16, 34:14; Dt 4:13, 5:22, 9:9-11, 10:1, 13:10; Prov 3:3, 7:2-3) with his prophets as diamonds (Ezekiel 2:7-9).
  - However, God removes the heart of stone for a heart of flesh when one turns to Him (Ezekiel 36:26) and writes His law on these hearts (Jeremiah 31:33; Heb 8:10, 10:16)
  - Men also have a responsibility to maintain that sensitivity of heart (Ezekiel 18:31), but the Lord ultimately gives the new heart and spirit (Ezekiel 36:26).
  - A heart of flesh infers sensitivity to the Lord instead of stubbornly rebellious against the Lord.
- 11:20 *"That they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God."*
- 11:21 Man's "way" leads to death (Ezekiel 7:27); truly "where there is a will, there is a way" and man must submit to God's will versus his own (Prov 14:12, 16:25; John 14:6)

### **Read Ezekiel 11:22-25...God's Glory Leaves Jerusalem & Ezekiel Returns to Babylon**

- 11:22 The royal chariot of God lifted with the cherubim by the wheels and the glory surrounding Him.
- 11:23 The glory of the Lord departed from the Temple and then the city before hovering over the Mount of Olives as if to look back longingly in a farewell to Jerusalem.
- God's Spirit may have continued east to join Ezekiel, Daniel and His people in Babylon.
- 11:24 The Spirit then returned Ezekiel to the Israelite captives in Babylon.
- 11:25 Ezekiel shared the word of the Lord and his spiritual visit back to Jerusalem. The elders that had been sitting in Ezekiel's house at the beginning of the vision (Ezekiel 8:1) may have still been present at his house.
- The exiles in Babylon continued to expect to return to Jerusalem; however, Ezekiel corrected their perspectives towards a polluted people and Temple where the Spirit had departed, so it would be judged.
  - Ezekiel encouraged his fellow exiles not to trust in the Temple structure of Jerusalem, but instead to trust in God who alone would be their refuge even in a foreign land.

### **Read Ezekiel 12:1-7...Ezekiel's Object Lesson of Exile & Captivity**

- 12:1 This term “word of the Lord” is used sixty times through Ezekiel.
- 12:2 Rebellion of the heart causes those to see and hear without truly watching and listening (Acts 28:26-27, 29:1-4, Is 6:9-10, Jer 5:21, Mt 13:10-17; Mark 8:18; John 9:39-41, 12:39-40)
- The phrase “*eyes to see but do not see*” is mentioned multiple times throughout Scripture (Deuteronomy 29:1-4; Isaiah 6:9-10; Jeremiah 5:21)
  - God’s people should be able to see the spiritual world instead of only the material world. Believers who are not walking by spiritual perception are walking in rebellion.
- 12:3 God gives the captives in Babylon a prophetic view of the way that Zedekiah would fall (Jeremiah 39:4-7). God is conveying a message that Judah is rebellious, but they must accept the message of their sin.
- 12:4 Although the Israelites were already slaves in captivity, they thought that they would be returning to Jerusalem shortly. Ezekiel placed his packed bags outside for all to see before Ezekiel re-enacted the exile of Zedekiah from Jerusalem.
- 12:5 Ezekiel is told to dig through the wall just as Zedekiah attempts to be saved through a way of his own making, but there is only one true way – one true door to escape judgment. (John 10:7; Jeremiah 39:4-5)
- Ezekiel was digging through the wall of his house
- 12:6 Ezekiel is told to cover his eyes for multiple reasons (Ezekiel 12:12).
- Zedekiah would be blinded as they exiled him from Jerusalem (Jeremiah 39:7; 2 Kings 25:1-7). Josephus documents that rebellious Jews told Nebuchadnezzar that King Zedekiah was fleeing.
  - Judah was blind to spiritual truths (Ezekiel 12:2)
- 12:7 Ezekiel obediently followed God as a spectacle and a witness by: 1. Setting his luggage outside in the day 2. Digging out of his house in the evening 3. Carrying his baggage away into the darkness of night

### **Read Ezekiel 12:8-16...Explanation of Object Lesson That Jerusalem Will be Exiled Again**

- **Ezekiel often performs object lessons without explanation until afterward**
- 12:8 This term “word of the Lord” is used sixty times through Ezekiel.
- 12:9 The spectacle of Ezekiel’s object lesson had been noticed by the exiles who were also judged by God as rebellious.
- The Hebrew term for “rebellious” (hammerî מַרְבֵּרִי) is repeated six times in Scriptures – each time in Ezekiel with three of those times being in this chapter (Ezekiel 2:8; 12:2, 9, 25; 17:12; 24:3)
  - Believers should live such radical lives of testimony that the world asks “what are you doing?” (Matthew 5:14-16)
- 12:10 The word burden (oracle) is used to describe a prophecy or song (1 Chronicles 15:27) of judgment and woe. (2 Kings 9:25; 2 Chronicles 24:27; Proverbs 30:1; Isaiah 14:28, 22:25; Jeremiah 23:36; Habakkuk 1:1).
- 12:11 God directs Ezekiel to say “*I am a sign to you.*” Jerusalem will once again be taken into captivity.
- The rebellious people of Judah did not submit to the Lord God; they did not submit to Babylon’s authority while they were in Jerusalem, and they did not accept a ruler even in exile.

- 12:12 Zedekiah covered his face to hide, so that he couldn't even see the ground, and then the Babylonians made his condition permanent by blinding him (2 Ki 25:1-7; Jer 39:4-7; 52:7-11)
- 12:13 Although the Babylonians are utilized to exile Judah, God is the root source behind the judgment. Judah is caught in God's "net" and "snare." King Zedekiah would die as a blind man in Babylon (Jeremiah 39:7).
- 12:14 Those around the King would scatter and flee. (Ezekiel 5:2, 10, 12, 17:21)
- 12:15 There were multiple diasporas of the Jews to the Gentile world as the Lord expels them from Palestine.
- 12:16 The diaspora of the Jews would take God's word and testimony of His actions to the world. A remnant would be saved from judgment to have a testimony to the world.

### **Read Ezekiel 12:17-20... Ezekiel's Object Lesson of the Fearful Siege & Ration Food**

- 12:17 This term "word of the Lord" is used sixty times through Ezekiel.
- 12:18 During the famine of the siege against Jerusalem, food and drink would not bring peace; Jerusalem's inhabitants would continue to shake in fear. (Ezekiel 4:9-11)
- 12:19 The rebellious wickedness of Judah had brought violence to Palestine. The violence included the killing of children to Moloch and the persecution of the prophets.
- 12:20 Three times in this passage God emphasizes the goal that all will know that He is The Lord (Ezekiel 12:15, 16)

### **Read Ezekiel 12:21-28...The Time of the Fulfillment of Prophecy Has Arrived**

- 12:21 This term "word of the Lord" is used sixty times through Ezekiel.
- 12:22 Israel had disregarded the true prophet's warning for false teaching because it had taken time for God's judgment to occur.
- Ezekiel had begun teaching several years after Jerusalem's 597 Babylonian exile, but Jerusalem did not fall again until over a decade later (586BC). (2 Peter 3:4)
  - The arbitrary visions of the false prophets undermined the veracity of the true prophets of God.
- 12:23 The Lord purposefully makes the exiles stop using this proverb that God's word would never happen.
- Those in modern times might also doubt the certainty of the Word of God
- 12:24 The tribes of Israel (northern and southern kingdoms) had paid priests to give flattering blessings over sinful lifestyles, but God would bring an end to the false and lying prophecies.
- The term "divination" implies the use of material, worldly objects to supernaturally foresee the future. Divination is condemned in Scripture. (Leviticus 19:26; Deuteronomy 18:10-12; Jeremiah 14:14; Ezekiel 21:21)
  - Scripture promotes a walk with a living Creator God who can affect the future instead of playing with the dark magic of this world to passively understand what will occur.
- 12:25 The Lord would take immediate action through His words of creation and destruction. *"For I the Lord will speak, and whatever word I speak will be performed."*

- 12:26 This term “word of the Lord” is used sixty times through Ezekiel.
- 12:27 Even those who believed the warnings thought that the day of judgment was in the distant future.
- 12:28 The word of the Lord is easily enacted – all God has to do is to “say the word” and judgment begins (Isaiah 55:6-11). The name “LORD God” (Yahweh Adonai) is the covenantal name (Yahweh) with the synonymous name that the Jews felt comfortable to use (Adonai).
- Be assured of God’s promises of blessing and God’s warnings of judgment.

16 Ezekiel 13-15

**Read Ezekiel 13:1-7...God Commands Ezekiel to Testify Against Judah’s False Prophets**

- **These may have been the men that Ezekiel saw worshipping idols and the sun (Ezekiel 8:16-18)**
- **Scripture records the confrontations of God’s true prophets against false prophets:**
  - **Elijah confronts the 450 prophets of Baal (1 Kings 18)**
  - **Micaiah confronts Ahab’s 400 Prophets (1 Kings 22)**
  - **Jeremiah confronts Hananiah (Jeremiah 28)**
- **The criteria of a true prophets include: accuracy, speaking in God’s name, predicated on people’s repentance and faithfulness leading to obedience under God (Deuteronomy 13:1-4; 18:22; Matthew 7; 1 John 4:1-6)**
- **Ensure that the message brings glory to Jesus while the life and words of the speaker are consistent with the Word of God.**

13:1 This term “word of the Lord” is used sixty times through Ezekiel.

13:2 While Ezekiel was in Babylon, false prophets remained in Jerusalem claiming that God would soon restore the exiles to the city. Sincerity and assertion do not necessarily equate to truth or inspiration. (2 Peter 2:1-3)

<b>False Prophets are Condemned for Six Reasons (Ezekiel 13:2-7)</b>		
1.	Ezekiel 13:2	They prophesy from their own inspiration
2.	Ezekiel 13:3	They follow their own spirit
3.	Ezekiel 13:3	They have seen nothing
4.	Ezekiel 13:5	They did not stand in the breach or build a wall to protect Israel
5.	Ezekiel 13:7	They see falsehood
6.	Ezekiel 13:7	They have spoken falsehood & misled God’s people

- 13:3 The religious leaders were foolishly pretending that they had heard from the Lord.
- The false prophets had seen nothing of God, but instead they saw a false vision of this world (Ezekiel 13:7) with this world’s sinful fabrications.
  - The false prophets had followed their own spirit instead of relying on the Spirit of the Lord.
- 13:4 Foxes are crafty and cunning to succumb their prey although they live among the ruins. In the same way, the prophets were wily in their interactions with the people.
- 13:5 It was the purpose of the prophets to selflessly protect their people instead of selfishly using the people of Israel for self-gain.

13:6 The prophets receive some idea of the future and hope that it comes to pass after they preach it as “gospel”. The false prophets are either deceived or deceivers...or possibly both. (2 Timothy 3:13)

13:7 Be careful of sharing personal opinions and thoughts as ideas from the Lord

**Read Ezekiel 13:8-16...God’s Judgment on Judah’s False Prophets**

13:8 The false prophets lied about God’s Word. “Behold, I am against you,” declares the Lord God.”

God Judges False Prophets in Three Ways (Ezekiel 13:9)	
1. “No place in the council of My people”	Lose their leadership
2. Not recorded in the registry of Israel	Names removed from the covenant people (Rev 20:12)
3. Not enter the land of Israel	They would not be restored to the Promised Land

13:10-11 The false prophets had foretold peace and these assertions of safety were viewed as attractive, fortified barricades when in fact they were fragile and weak.

- The Hebrew word for a weak shell of a “wall” is “ḥayis” (חַיִּץ); David Kimchi (a Jewish scholar circa 1200) stated this word for “wall” means an “inferior partition”. (Matthew 23:27; Acts 23:3)
- There was a breach in the city wall that had fallen down, but looked to have been rebuilt, but was just a façade. (Ezekiel 13:5)
- Whitewash plaster with untreated mortar that falls apart (Job 13:4; Psalm 119:69)

13:12 After the failure of these predictions (the falling of the wall in the torrential storms), everyone would understand that the false prophets had misled God’s people.

13:13 This world might have visions of peace without Jesus, but He is the only source of peace.

13:14 God would break down the façade of the plaster wall.

13:15 God would judge the façade as well as those who participated in building the façade.

13:16 The false prophets proclaim peace and prosperity when the sinful society is bringing God’s judgment. Israel had a false sense of security by listening to the false prophets (fake media) who heralded false peace (Jeremiah 4:10, 6:14, 8:11, 14:13, 23:17)

**Read Ezekiel 13:17-19...God Commands Ezekiel to Testify Against Judah’s Prophetesses**

- These may have been the women Ezekiel saw weeping for Tammuz (Ezekiel 8:13-14);

True Prophetesses	
1. Miriam	Exodus 15:20
2. Deborah	Judges 4:4
3. Huldah	2 Kings 22:20
4. Isaiah’s Wife	Isaiah 8:3
False Prophetesses	
1. Noadiah	Nehemiah 6:14
2. Israel’s Prophetesses	Ezekiel 13:17-23

13:17 There were also charismatic prophetesses with great emotion who misled the people (1 Cor 14:34; 1 Tim 2:11-12)



13:18 These prophetesses were hunting for souls then giving good luck charms and talismans; God does not condone the concept of “luck” as He alone blesses in contrast to any useless, physical possession.

- These prophetesses would perform voodoo type hexes and would take advantage of people as do modern fortune tellers.
- Followers of the false prophetesses would wear wrist/arm bracelets and veils.

13:19 People were told that their eternal salvation depended on acceptance of the false teaching. In exchange for lies (even prosecutorial lies that led to death penalties or releases of capital punishment), the prophetesses would be given food rations in a starving city.

### **Read Ezekiel 13:20-23...God’s Judgment on Judah’s Prophetesses**

13:20 God would remove the wristbands/armbands that associated the people with the false prophetesses; He would free the souls from the false teachings that they could fly.

13:21 God would also remove the veils from the people so that they could properly see the truth.

13:22 The Prophetesses had discouraged the righteous from remaining in their obedience to God while encouraging the wicked not to repent. Religious teaching should not be a popularity contest, but instead, it should be Spirit filled guidance.

13:23 The Lord would release His people from superstition and witchcraft of the prophetesses. (Deuteronomy 18:10-12)

### **Read Ezekiel 14:1-5...God’s People in Idolatry Continued to Approach God Unrepentantly**

14:1 The elders gather to Ezekiel’s house as they had done before and would do again (Ezekiel 8:1; 20:1).

14:2 This term “word of the Lord” is used sixty times through Ezekiel.

14:3 Although the religious leaders had misled the people according to their personal idols, they unrepentantly approached the Lord as if He would hear their prayers.

14:4 The Lord would answer the man seeking answers according to his idolatry. The Lord would purposely mislead a man in the same fashion as he was being misled by his idols. (1 Kings 22:15)

14:5 Each man’s idols alienate him from the Lord, so be careful not to have any personal idols in your heart (Ezekiel 14:6-8)

### **Read Ezekiel 14:6-8...God Calls His People to Repentance to Reestablish a Relationship**

14:6 Instead of approaching God while living a life of sin, God calls the elders to repent. In order to repent with the heart, the elders need to turn their faces and eyes from what they typically focus on.

14:7 The idolatry of the elders occurred in their hearts. God would judge those who sinned and then approached him while worshipping false gods. Covetousness and greed equate to idolatry (Colossians 3:5)

14:8 The one who approaches God lightly while living in sin would be judged as a testimony of God’s holiness, and others would reference him as an example of the bereft.

### **Read Ezekiel 14:9-11...False Prophets That Perpetuate Sinful Lifestyles Will Be Judged**

14:9 As false prophets begin to deceive, the Lord would further their deception.

- Whether a prophet speaks the truth from God or a false prophet seeks his own benefit, God is the source of activity as well as the Judge.
- All of creation (both good and bad) is orchestrated by the Lord. (1 Samuel 16:14-16; 1 Kings 22:22)

14:10 Those who listen to a false teacher will bear the penalty for their sins, and false teachers will bear the penalty for the sin of those who listen to them.

14:11 In order to be God's people, Israel must walk faithfully with the Lord and not defile themselves.

### **Read Ezekiel 14:12-20...Righteous Men Cannot Act as Mediators for The Idolatrous**

14:12 This term "word of the Lord" is used sixty times through Ezekiel.

14:13 As whole nations transgress God's laws for their own ethics, God judges them with famine – lack of physical bread just as there was lack of God's spiritual bread.

14:14 Noah and Job were selected out of all the world as unique to God because of their obedience to Him; Daniel is alive in the Babylonian king's palace during this time of Ezekiel, so it is interesting that Ezekiel is discussing the righteous walk of a peer

14:15-16 Wild Beasts - If God turned the land over to wild beasts who attacked and consumed the population, these three heroes of faith could not even save their own families, but only themselves.

- In spite of these men being righteous, they can only save themselves from beast, sword/war, or pestilence/plague in contrast to the righteousness of Christ which is available for all mankind.

14:17-18 Sword - If God turned the land over to invaders who attacked and destroyed the population, these three heroes of faith could not even save their own families, but only themselves.

14:19-20 Plague - If God turned the land over to a plague that destroyed the population as well as the wild beasts, these three heroes of faith could not even save their own families, but only themselves.

### **Read Ezekiel 14:21-23...God Can Provide Salvation When Men Cannot**

14:21 Righteous men cannot mediate for anyone other themselves for any single judgment (Ezekiel 14:15-20); therefore, idolatrous nations do not have any chance of survival when God sends His full litany of judgments including sword, famine, wild beasts and plagues.

14:22 However, God can withhold judgment to save a remnant as a testimony to God's judgment and mercy.

14:23 After Israel's destruction, the remaining remnant will understand that God has had a cause for His wrath

### **Read Ezekiel 15:1-8...Israel is Like a Fruitless Vine Without Value**

- **Similar passage in Isaiah 22:23-25**

15:1 The phrase "the Word of the Lord came to me" is used in Scripture 144 times.

15:2 God poses a rhetorical question to Ezekiel to name any characteristics in which the wood of a vine is better than the wood of a tree.

- A point being made is that the vine itself is not to be prized above the fruit that it produces. The fruit of the vine determines the value of the vine.
- 15:3 The constitution of a vine bears very little burden unlike the weight the wood of a tree can bear. The vine of God's people is good for bearing fruit as it breaks when it bears anything else.
- 15:4 A vine doesn't even make good fire wood as both ends burn – the northern kingdom (by Assyria) and the southern kingdom (by Babylon)
- 15:5-6 God chose Israel because of their weakness, and now that they have rejected Him, He would in turn reject them
- 15:7 There were three assaults on Jerusalem (605, 597, 586 BC). The third attack destroyed the city
- 15:8 Because of the faithlessness (idolatry), God would turn the promised land desolate.

## 17 Ezekiel 16

### **Read Ezekiel 16:1-5...Jerusalem is Compared to an Abandoned Infant**

- 16:1 The phrase “the Word of the Lord came to me” is used in Scripture 144 times.
- 16:2 Ezekiel is charged with telling Israel of her sins
- 16:3 The Amorites and Hittites were in Palestine prior to Israel, and instead of expelling them, Israel adopted their pagan practices.
- 16:4-5 Israel was likened to an orphan abandoned in a field at birth

### **Read Ezekiel 16:6-14...God Raised Jerusalem Although They Were an Unloved Orphan**

- 16:6 Only the blood of Jesus can bring life; a baby does not receive blood from the mother, but the fetus develops its own (thus varying blood types between mother and child). Lev 17:11 & 14; Dt 12:23; Jn 6:54
- 16:7 Israel had enjoyed God's blessings and had blossomed into a beautiful bride.
- 16:8 The custom was that when a man covered the woman with his hem, she became his responsibility. (Ruth 3:9)
- 16:9 This resembles salvation with cleansing of man's blood debt while anointing the new believer with the Spirit.
- 16:10 The covering of embroidering may have been multi-colored like Joseph's coat (Genesis 37:3-4). The skin for the footwear was the same type of material (taħaş wħħ) that was used to cover the Temple (Numbers 4:6, 8, 10, 11, 12, 14). Linen represented purity and cleanliness.
- 16:11 The Targum (Jewish interpretation of Scripture) interprets ornaments as the words of the law (Proverbs 1:8) while the bracelets would be the two stone tablets of Moses (Exodus 34:1; Deuteronomy 4:13). The chain of gold speaks of honor and authority (Genesis 41:42; Daniel 5:16) and decorated the Temple (1 Kings 6:21, 7:17; 2 Chronicles 3:5, 16)
- 16:12 The adornment extended to nose rings (Genesis 24:22, 47; Isaiah 3:21), earrings and a tiara/crown representing royalty.
- 16:13 While gold was used inside of the Temple, Silver was used in the courtyard; gold often represented royalty while silver symbolized the redemptive process. Beyond the pure (linen) and special (multicolored) covering, God's people were given the

choicest foods to consume (the Word of God). The bread of life that satisfied the taste (honey) while being filled with the Spirit (oil).

16:14 Israel had become a blessed nation which made them popular among the Gentile pagan nations.

**Read Ezekiel 16:15-34...Jerusalem Rebelled Against God as a Promiscuous Youth**

16:15 Instead of trusting in the Lord, Judah trusted in herself. Any willing worldly alliance was accepted.

16:16 Judah repurposed the clothing and covering of the Lord to attract worldly alliances.

16:17 The wealth, riches and treasures that the Lord had bestowed on Judah were melted and shaped into idols of false gods. Judah would lose their jewels to their invaders.

(Ezekiel 23:26)

16:18 Just as the Lord had given the multicolored robe as a sign of favor (Ezekiel 16:10), Judah favored the idols that she manufactured. Instead of sharing in the Lord's Spirit through prayer (incense), the people worshipped the false god.

16:19 Even the harvests of food and produce that the Lord supplied to His people were offered to the false gods.

16:20-21 Israel becomes unfaithful to God through the worship of foreign false gods even to the point of physically sacrificing them to the fiery idol of Molech as well as spiritually sacrificing the offspring to the eternal hell

16:22 The redeemed nation did not remember their pre-salvation state when they were helpless and hurting without the Lord.

16:23 The woe is emphasized and repeated as a warning as a harsh and certain judgment.

16:24-25 The shrines to false gods were on the mountain tops as the people licentiously worshipped the false gods of the neighboring nations around them. Judah accepted alliances with God's enemies while adopting their false gods and sexual worship ceremonies with male and female prostitutes.

16:26 Judah continued to return to an alliance with Egypt against Assyria and Babylon; Egypt is portrayed in sexual terms as being a well-endowed male or woman that is used for pleasure and protection.

16:27 The Lord cut off the provisions of Judah and turned them over to their Philistine enemies in the southwest. The Philistines were faithful to their own false gods instead of unfaithfully adopting any false god of the surrounding pagan nations. (Ezekiel 16:57; Jeremiah 2:11)

16:28 Judah's King Ahaz trusted in Assyria more than God as he called on Assyria to invade the northern kingdom of Israel. (2 Kings 16:7-9)

16:29 Judah's King Hezekiah began an alliance with Babylon as Judah adopted Babylon's astral worship of the heavens. (2 Kings 20:12-19; 2 Chronicles 32:31-33)

16:30 The weakness/strength of a person or nation is equivalent to the weakness/strength of their heart.

16:31 Instead of being faithful to their one true God, Judah invested in building idols and altars to the false gods of the surrounding pagan nations.

16:32 Instead of enjoying the benefits of worshipping their covenantal God (Yahweh) alone, Judah became derelict in worshipping Yahweh as she pursued relationships with the pagan gods. God had been a kinsman redeemer (Goel) and husband to Judah (Numbers 5:19-20, 29; Jeremiah 31:32)

16:33 Israel sought and paid to be a harlot as they constructed idols and altars for pagan gods.

16:34 Although the Jewish people had unfaithfully adopted the false gods of the surrounding pagan nations, they had not shared the message of their God with the surrounding people.

### **Read Ezekiel 16:35-43...Jerusalem Was Judged for Their Rebellion**

16:35 The Lord addresses Judah as a harlot to the surrounding nations and their false gods as He commands her to hear His judgment on her spiritual infidelities.

16:36 The people of Judah would be judged for their licentious worship of false gods. Unwanted pregnancies of temple prostitutes would be offered as a human sacrifice.

16:37 In Scripture “nakedness” often symbolizes “full disclosure” and vulnerability.

16:38 The Lord would judge Israel as a jealous husband might. (Exodus 20:5, 34:14; Deuteronomy 4:24, 5:9, 6:15)

16:39 Judah had adopted the idolatrous practices of their political allies (Egypt, Assyria, Babylon) as well as the idolatrous practices of their enemies (Moab, Ammon, Edom). Israel’s alliances will turn on her, and they will persecute her for her unfaithfulness (even though they were her partners).

16:40 The invaders who destroy the nation of Judah will act as an incited crowd stoning the transgressor.

16:41 After Judah is humbly destroyed, they will have no resources to pay for their abominations.

16:42 When all hope of reconciliation with their worldly allies has been broken due to Judah’s devastation, God will see their plight and His anger will be assuaged.

16:43 In the youth of Israel, God freed them from Egypt and led them into the promised land. Their sin would be judged by the Lord in order for Judah to not accumulate even more sins upon the ones that she will already be punished.

- High places were a result of alliances with pagan nations, so the high places themselves were a hill of abominations. On top of that, licentious worship of false gods took place while the offspring of those perverted practices were sacrificed alive.

### **Read Ezekiel 16:44-59...Judah’s Unfaithfulness Surpassed That of Her Sister, Israel**

16:44 “*Behold, everyone who quotes proverbs will quote this proverb concerning you, saying, ‘Like mother, like daughter’*” with the more common adage being “like father, like son.”

16:45 Characteristics of a harlot include despising her husband and children. Just as the Hittites and Amorites hated God (Romans 1:30) and God’s children, Judah became the same way as God’s prophets were persecuted.

16:46 Samaria is symbolic of false worship with the first king of the northern kingdom, Jeroboam, establishing a calf idol in Dan & Bethel (1 Kings 12:25-29)

16:47 Judah took the sins of the surrounding pagan nations to a new level of depravity.

16:48 - 49 Sodom speaks of significant sexual perversion

16:50 Not only did Sodom pursue sexual degradation, but they also celebrated their sexual immorality. Society does this today: homosexual pride parades; awards and

recognition of any theatrical event or artwork that desecrates what Believers hold sacred.

- 16:51 Samaria was the capital city of the northern kingdom of Israel. Judah was so wicked that it made the northern kingdom of Israel appear righteous.
- 16:52 Although Israel was exiled first by Assyria (722BC), Judah's sins were so egregious that God lightened the punishment of the northern kingdom of Israel who appeared more righteous relative to Judah.
- 16:53 Israel has been restored in recent times along with idol worship and sexual perversity
- 16:54 The downfall of Judah would be a consolation to Sodom and Israel because their sins were not as egregious as Judah's wickedness.
- 16:55 The Lord would restore the 12 tribes of Israel (northern and southern kingdom) post-Babylon. The Midrash (Jewish commentary on Hebrew Scriptures) states that in the future even Sodom and Gomorrah will be rebuilt.
- 16:56 Although Israel had pursued sexual pleasures, they had looked down on Sodom
- 16:57 Even the Edomites and the Philistines looked upon Judah as immoral.
- 16:58 The consequences and judgment of Judah's sins would be an evident testimony.
- 16:59 Israel had broken their oath to God (Deuteronomy 29:2, 14), so they would be judged accordingly.

#### **Read Ezekiel 16:60-63...God Would Have Compassion & Establish an Eternal Covenant**

- 16:60 God is faithful to His covenant with His people in spite of their unfaithfulness. God would establish an eternal covenant that His people would not be able to break (Jeremiah 31:31-34)
- 16:61 God's people will be ashamed of their sinful lives when they understand His faithful goodness and sacrifice on the cross.
- 16:62 The Lord would establish the new covenant, and His people would know that He is the one true God.
- 16:63 The repentant sinner will not defend himself with arguments of self-righteousness, but will humbly accept his fallen and despicable state. (Psalm 51:17)

#### 18 Ezekiel 17-19

#### **Read Ezekiel 17:1-10...Parable of Two Eagles and a Vine**

- 17:1 The phrase "the Word of the Lord came to me" is used in Scripture 144 times.
- 17:2 A parable is similar to a riddle in that it is a story of symbols utilized to illustrate spiritual truths. (Proverbs 1:6)
- 17:3 The eagle represents Babylon (Daniel 7:4; Jer 49:22); the colors represent multiple nations; Lebanon represents Canaan/Israel with the top of the cedar being the palace/throne
- 17:4 The plucked topmost shoot was King Jehoiachin who was taken to Babylon, the land of merchants (2 Kings 24)
- 17:5-6 The seed taken to sprout was King Zedekiah, and although low (subject to Babylon), Israel would have been fine
- 17:7 This other Eagle was Egypt (2 Chron 36) who came after Israel

- 17:8 Israel had been intended for three outcomes: 1.to produce branches 2.bear fruit  
3.become a splendid vine
- 17:9 This treachery of rebelling against God’s planned subjection to Babylon for Egypt would be punished
- 17:10 Babylon & Nebuchadnezzar were from the east; the east wind is always associated with judgment (Gen 41:6, 23, 27; Ex 10:13, 14:21; Job 27:21; Is 27:8; Ez 17:10, 19:12, 27:26; Hos 12:1, 13:15, Ps 48:7 & Jonah 4:8)

**Read Ezekiel 17:11-21...God’s Judgment on Jerusalem for Unfaithfully Turning to Egypt**

- 17:11 The phrase “the Word of the Lord came to me” is used in Scripture 144 times.
- 17:12 The Lord expects the exiles to understand the meaning of the parable, but concedes to explain it. Nebuchadnezzar exiled Jeconiah/Coniah to Babylon and replaced him as King of Judah with his uncle (son of Josiah) Zedekiah.
- 17:13-14 King Zedekiah vowed to faithfully submit to the authority who made him King.
- 17:15 Just as Judah had broken the covenant with God, they also broke the covenant with Babylon as they made a worldly alliance with Egypt for horses and troops.
- Zedekiah vowed an oath to faithfully submit to Babylon, but then he pursued an alliance with Pharaoh Necho (Ezekiel 17:17)
  - Personal infidelities reflect Spiritual infidelities
- 17:16 The living Lord vowed that unfaithful Zedekiah would die in the land of Babylon – the people whose covenant he broke.
- 17:17 Judah worldly alliance would be powerless to assist Jerusalem when Babylon laid siege against it.
- 17:18 Although Zedekiah had made a pledge of allegiance to Babylon, he unfaithfully turned against them. Zedekiah was an unfaithful “covenant breaker” whether to God or to Babylon.
- 17:19 The Lord transitions to Judah’s rebellion from Him in the same light as Judah’s unfaithfulness to Babylon. An individual’s faithfulness in human commitments often mirrors their relationship with the Lord.
- 17:20 The Lord would capture and judge Zedekiah and those in Judah by using the Babylonians.
- 17:21 The elite warriors of Zedekiah’s army would either die or flee. (Ezekiel 5:2, 10, 12, 12:14)

**Read Ezekiel 17:22-24...God Vows to Plant the Cedar of the Gospel**

- 17:22 After the fall of the past monarchy with Zedekiah’s unfaithfulness, God would establish a new monarchy from faithful Jesus Christ – the tender one (Isaiah 11:1, 10).
- 17:23 The church will be established (Ezekiel 20:40) and bear spiritual fruit (Galatians 5:22-23) around the world with people from every race and background being included.
- 17:24 Trees symbolize men, and everyone would know that the Lord exalts the humble while humbling the proud.

**Read Ezekiel 18:1-4...Israel Blamed Their Issues on Their Ancestors**

- 18:1 This term “word of the Lord” is used sixty times through Ezekiel.

18:2 The Lord listens to the platitudes of the population and asks the populace to consider what they so readily repeat. This saying placed the issues of the present generation on the sins of the fathers instead of taking personal responsibility (Jeremiah 31:29; Lamentations 5:7)

18:3 The Lord declared that the exiles would come to understand that they were responsible for their own plight.

18:4 Every life belongs to God, and every person must pay for his own sin. The Hebrew word for “soul” is “nephesh” נֶפֶשׁ which means personhood, self or living being.

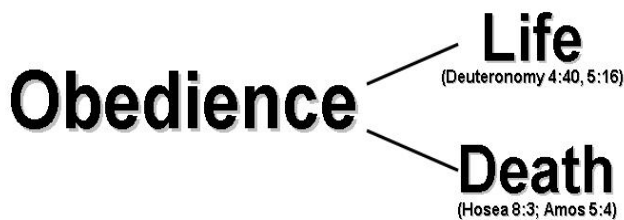
- While the Greek idea is that humans have a soul, the Hebrew thought is that humans are a soul.
- Although parents pass on to their children the poor priorities of their lives to the 3<sup>rd</sup> or 4<sup>th</sup> generations, those who live righteously extends to the hundreds of generations. (Exodus 20:5-6; 34:7; Deuteronomy 5:9)

**Read Ezekiel 18:5-9...The Actions of a Righteous Man**

18:5 A righteous man must practice justice and righteousness.

<b>The Actions of a Righteous Man</b> <i>(Ezekiel 18:6-9)</i>		
<b>DOES NOT...</b>		<b>DOES...</b>
1	Eat at the mountain shrines	Returns collateral to the debtor
2	Raise his eyes to idols	Gives his bread to the hungry
3	Defile his neighbor’s wife	Covers the naked with clothing
4	Have sexual relations during her period	Keep his hand from wrongdoing
5	Does not oppress anyone	Carry out true justice
6	Commit robbery	Follows God’s statutes/ordinances
7	Lend for interest and profit	Is Faithful
<b>...this man will certainly live...</b> <i>(Ezekiel 18:9)</i>		

18:9 Righteousness results in life. The Old Covenant/Testament concept of righteousness is a man doing what he knows God commands whereas the New Covenant/Testament concept of righteousness is a righteousness imputed by God.



**Read Ezekiel 18:10-13...The Sinful Son of a Righteous Man (Manasseh)**

18:10 A righteous father should pass on to his son the importance of living according to God’s law; however, just because a man is righteous, his son may still be judged unrighteous and not inherit the wisdom of his father.

18:11 The unrighteous man is an idolater (spiritually) as well as an adulterer (physically).

18:12 The unrighteous man is self-serving as he ignores the poor and needy to steal for himself.



18:13 The unrighteous man lends money at a price; he even thinks of his personal gain when helping others. His sin will lead to death.

### **Read Ezekiel 18:14-20...The Righteous Son of a Sinful Man (Josiah)**

18:14 The righteous son observes the sin of his father before observing the law of God.

18:15 The righteous son does not commit idolatry or adultery.

18:16 The righteous man lives selflessly for others while assisting the poor and needy.

18:17 The sins of the father of a righteous man will not lead to the death of the righteous man.

18:18-19 While the son gains life for his righteous living, the father will die for his unrighteousness.

18:20 Ezekiel teaches of individual responsibility. *“The person who sins will die.”* (James 1:15)

### **Read Ezekiel 18:21-23...The Wicked Man Who Repents Will Be Forgiven**

18:21 A man will be forgiven and restored if he turns to God. (Ezekiel 18:27)

18:22 The sins of a repentant man will be forgiven and forgotten (Isaiah 43:25; Hebrews 8:12, 10:17; Psalm 103:11)

18:23 *“Do I take any pleasure in the death of the wicked?” This is the declaration of the Lord GOD. “Instead, don't I take pleasure when he turns from his ways and lives?”*

### **Read Ezekiel 18:24-26...The Righteous Man Who Falls Away Will Be Judged**

**A parallel passage to Ezekiel 18:25 & 29 is similar to Ezekiel 33:17 & 20, mankind isn't fair in our dealings with God (Ps 9:8, 58:1, 67:4, 75:2, 96:10, 98:9, 99:4)**

18:24 A man is responsible if he turns away from God; a true follower of the Lord sincerely seeks to submit and please the Lord instead of self-seeking lives.

- Followers of God have a relationship with Him through Jesus Christ; they have a growing doctrinal understanding, and they have a submissive lifestyle ever changing to be more pleasing to Him.
- Old Testament unfaithfulness teaches that man is unable to fully keep God's law (Romans 8:3-4), so Christ became the perfect sacrifice for man (1 John 2:1-6).

18:25 Limited man often acts as if he knows more than omniscient God. Instead of prescriptive prayers, believers should submit to the Lord's will (Isaiah 55:8-9)

18:26 Even for a righteous man, sin brings consequences up to death. (Galatians 6:7)

### **Read Ezekiel 18:27-32...Ezekiel Calls Israel to Repent and Be Forgiven**

18:27 Ezekiel returns to God's willingness to forgive (Ezekiel 18:21)

18:28 The pursuit of justice and righteousness will save a man's life.

18:29 Terminating sin in one's life extends his life. Lifestyle determines an individual's relationship and closeness to God.

18:30 *“Therefore I will judge you, O house of Israel, each according to his conduct”* (Romans 2:6; 2 Corinthians 5:10; 1 Peter 1:17; Psalm 62:12; Proverbs 24:12; Colossians 3:25)

18:31 There is a fervency in rejecting sin. God will give His people a new heart and spirit (Jeremiah 31:33; Ezekiel 36:26), but there is a response by faith to the grace of God.

18:32 “‘For I have no pleasure in the death of anyone who dies,’ declares the Lord God.  
‘Therefore, repent and live’”

**Read Ezekiel 19:1-9...A Lamentation for the Princes of Israel Using a Parable of a Lion’s Whelp in a Pit**

19:1 A lamentation is a mournful song (a dirge) usually accompanying funerals. The term “princes of Israel” refers primarily to the Kings.

19:2 Israel is depicted as a lioness (Genesis 49:9; Is 29:1; Numbers 23:24, 24:9) and her Kings as cubs (Ezekiel 19:3), and Jehoiakim having alliance with Egypt

19:3 The Kings of Israel were as lion cubs who were raised to be vicious as they attack and destroy men. (Ezekiel 22:6, 27)

- The false prophets were also compared to devouring lions who destroyed people’s lives with their lies. (Ezekiel 22:25)

19:4 After Egypt killed King Josiah in battle, they deposed his replacement (Jehoahaz) that was installed by the people of Israel. The Egyptians took Jehoahaz as a slave into Egypt after he ruled as Israel’s king only three months. Prisoners were often led by hooks through their noses (Isaiah 37:29) as were captured wild beasts. (Ezekiel 19:9)

19:5 After Jehoahaz was removed to Egypt, Eliakim/Jehoiakim was made king over Israel (2 Kings 23:34).

19:6 Eliakim/Jehoiakim became vicious and tyrannical even to the point of shedding innocent blood (Jeremiah 22:13).

19:7 Eliakim/Jehoiakim forcefully took the strongholds and palaces of any of the wealthy men as he liked. They were “widowed palaces” or “he knew their widows” which infers that in order to take possession of the land/palaces that he desired; he simply killed the owners. (1 Kings 21:1-16)

19:8 Babylon’s allies fought against Eliakim/Jehoiakim until he died under a Jerusalem siege by Babylon. Jehoiachin/Coniah/Jeconiah replaced his father for three months before being deposed by Babylon in 597BC.

19:9 Jehoiachin/Coniah/Jeconiah was exiled to Babylon and was replaced by Zedekiah as King for 11 years until the final destruction of Jerusalem in 586BC.

**Read Ezekiel 19:10-14...A Lamentation for Jerusalem Using a Parable of a Wasted Vine**

19:10 The Lord had established Israel as a well-watered vineyard that was well-prepared to bear fruit.

19:11 At any time, Israel had the potential of continuing in their strong line of Kings and Rulers.

19:12 Similar to Jeremiah’s prophecy of Israel’s branches burned (Jer 11:16); God is mentioned three times as the “consuming fire” (Deut 4:24; 9:3; Heb 12:29). Jerusalem was totally devastated and the Temple destroyed under Zedekiah.

19:13 Because of Israel’s sin, they had returned to wilderness dwelling without living water to make it grow. (Psalm 63:1)

19:14 After Zedekiah’s capture, all of his elders and sons were killed (2 Kings 25:7). Judah could not even support a governor since Ishmael killed Gedaliah. (Jeremiah 41:1-3)

- **Ezekiel Chapters 20-22 form a literary unit**
  - **Ezekiel 20 Concerns the History of the Jewish People**
  - **Ezekiel 21 Concerns the Fierceness of God’s Judgment**
  - **Ezekiel 22 Concerns the Sinful Society of Judah**

**Read Ezekiel 20:1-3...God Refuses to Be Consulted by Israel’s Elders**

20:1 God refuses to be inquired by the elders. They may have been asking if it made sense for the exiles to expand to the false gods of other nations. (Ezekiel 20:32)

- From 598/597BC – August 24, 592BC.....or.....From 597/596BC – August 13, 591BC

20:2 This term “word of the Lord” is used sixty times through Ezekiel.

20:3 The phrase “as I live” is an oath used by the Lord to represent His certainty as the only living God. (Ezekiel 20:31, 33) God’s covenant name was Yahweh which means “I am”, “I exist” and “I live.”

**Read Ezekiel 20:4-9...God Shows Israel’s Rebellion in Egypt**

20:4 Although the elders desired to use God in one capacity or another, the elders needed to understand God’s judgment of them for continuing the unfaithfulness of their forefathers from long ago.

20:5 The Lord chose Israel on a given day (Jeremiah 33:24) to be His testimony to the world, but they would not (Exodus 19:5-6).

- The phrase “I am the Lord your God” is a play on words as LORD (all capital letters) is translated “Yahweh” which means “I am.” (Exodus 3:14)

20:6 God had fulfilled His vow to bring His people into a land flowing with milk and honey (Ex 3:8, 17; 13:5; 16:31; 33:3). While “milk” references the health of the herds and livestock, the “honey” represents the fruitfulness of the plants/flowers. (Jer 32:22; Ez 20:6). The milk is probably the “goat’s milk” while the honey may reference “dates that are squeezed and made into a paste.”

20:7 The Lord called for His people to reject the idolatrous practices of Egypt. “*Cast away the detestable things your eyes feast on, every one of you, and do not defile yourselves...*”

20:8 Israel was taken out of Egypt, but still polluted by the practices in Egypt (e.g. idolatry Ezekiel 20:8; Leviticus 18:3 Joshua 24:14)

20:9 Israel was set apart to testify to the world about God (Exodus 19:5-6). Israel believed themselves to be special, but they were special for a purpose – the end focus was not them, but Him.

- The Lord “acted for His name’s sake” which means to make His name known (Isaiah 48:9-11; Jeremiah 14:7, 21; Ezekiel 20:14, 22, 44; 36:21-22)

**Read Ezekiel 20:10-26...God Repeats Israel’s Rebellion in the Wilderness Twice**

- **Ezekiel 20:10-15 is emphasized and repeated in Ezekiel 20:18-25**

20:10 The people followed the Lord out of the slavery of the world, but they were not wholeheartedly committed to obey by faith so they wandered in the wilderness.

- 20:11 While keeping the law results in life (Leviticus 18:5), sin leads to death (Romans 5:12, 6:23, 7:5, 13; James 1:15). The Law reveals what sin is (Romans 7:10-13), so that men would understand their need for a Savior. (Galatians 3:24)
- Although the ten commandments continue to be valid, they are not valid for salvation – the commandments are only valid for God’s will in society. (Matthew 5:17-18)
- 20:12 The Sabbaths were a sign that they could rest in the Lord instead of self-effort and working on the Sabbath. It has always been God who sets His people apart to make them holy.
- 20:13 Instead of following the Lord, the people developed their own societal, moral codes and refused to rest in Him.
- 20:14 The Lord chose Israel to testify to the world that He is the one true and living God, so the Lord protected His identity in spite of the failures of His people (“*for His name’s sake*”)
- 20:15 Beyond the nation, the Promised Land of Israel is special to God (Genesis 3:14-17, Leviticus 25:23, Deuteronomy 11:11-12, Ezekiel 20:6 & 15; Jeremiah 2:7; Psalm 105:6-11)
- 20:16 The hearts of His people turned to idols, but God stayed faithful to their children

<b>God’s Commands to the Children of Israel in the Wilderness</b> <i>(Ezekiel 20:18-20)</i>	
<b>DO NOT...</b>	<b>DO...</b>
1   Follow the statutes of your fathers	Follow God’s Statutes
2   Defile yourselves with their idols	Keep & Practice God’s Ordinances
3   Keep ordinances of idolaters	Keep God’s Sabbaths Holy

- 20:18 While children must honor their parents (and everyone must respect authority), God is the supreme power and should be obeyed above all
- 20:20 The Sabbaths were a sign of God’s relationship with His people
- 20:21 Instead of following the Lord, the people developed their own societal, moral codes and refused to rest in Him. (Ezekiel 20:13)
- 20:22 Three times in this passage, the incentive for God’s actions are His name (Ezekiel 20:9 & 14)
- 20:23 The exile had been forewarned to Israel even before they arrived in the promised land.
- 20:24 The generational sin of idolatry had passed from father to son.
- 20:25 The law of God brought death to the transgressors contrasted to the life for the obedient (Galatians 3:21). The Jewish commentator Isaac Rashi (1040-1105AD) states that God turned Israel over to their perverted hearts. (Romans 1:24-28)
- 20:26 Israel sacrificed their firstborn to their idols (the false god Molech) in the valley of Hinnom (Gehenna) which became a garbage dump for Jerusalem. (Psalm 106:34-41)
- Molech was a Phoenician fire & fertility god. (Leviticus 18:21, 20:2-5; 2 Kings 21:6, 23:10; 2 Chronicles 28:3; Jeremiah 7:31, 19:4-9, 32:35; Ezekiel 16:20, 22:4)
  - God explicitly commanded His people against human sacrifices (Deuteronomy 12:30-32, 18:10; Leviticus 18:21, 20:1-2)

**Read Ezekiel 20:27-32...God Shows Israel’s Rebellion in the Promised Land**

- 20:27 After rebelling in the wilderness, Israel's forefathers rebelled against the Lord in the promised land that He had given them.
- 20:28 Israel had licentious worship practices to Baal and Ashtoreth on the high places under the trees so they would not get sunburned. (Isaiah 57:5-8; Jeremiah 3:9)
- The term "altars" might be used for buildings of idolatrous brothels as prostitutes worked in the temples of idolatry (Ezekiel 6:5). When the prostitutes became pregnant, their infants would be sacrificed to the false gods and the charred bones of the infant was scattered at the place of worship.
- 20:29 This is a play on the Hebrew word "Bamah" (high places) because the word "what" is "Ma" and the word "go" is "Ba". "Bamah Ma Ba" – what goes on at the high places.
- 20:30 As Israel's forefathers passed the generational sin of idolatry to their lineages, God asked a rhetorical question of these elders as to whether they would stop teaching idolatry to their lineages (knowing that they were being idolatrous even at that time).
- 20:31 God will not even listen to the prayers and requests of His disobedient people (Is 1:15, 59:2; Lam 3:8, 44; Ez 20:31; Zech 7:13)
- 20:32 Although the elders of the exiles sought God's guidance, they were also open to idolatry towards the false gods of other nations. They were perpetuating the covenant-breaking hearts of their ancestors.

### **Read Ezekiel 20:33-44...God Will Gather His Children Via the Gospel**

- 20:33 God was always meant to be Israel's king (1 Samuel 8:7; Jeremiah 51:57) The same powerful "outstretched arm" of God that created the world (Jer 27:5, 32:17) and beckons His children to come (Ex 6:6) is also used to punish the rebellious (Dt 4:34, 7:19, 11:12, 26:8, 2 Kings 17:36; Is 14:27; Jer 21:5, 32:21) – this arm is Jesus (Is 53:1-3; John 12:37-38; Ps 98:1; Is 52:10)
- 20:37 "Passing under the rod" is a shepherd metaphor. Sheep would pass under a rod as their shepherd counted them. (Leviticus 27:32; Jeremiah 33:13)
- 20:39 God allows mankind to follow his idols and ways to his own destruction (Revelation 22:11)
- 20:40 This refers to Mt Moriah where the sacrifice of Jesus would be made in the hope for restoration.
- 20:41 Ultimately, God will demonstrate His holiness through His people
- 20:42 God foretells that He will re-gather His Israel from the diaspora (Dt 30:1-10; Is 11:11-12, 60:1-22; Jer 23:1-4; Zech 10:8-12; Amos 9:11)
- 20:43 Repentance means a change of mind and action (Ezekiel 16:61)
- 20:44 The grace of forgiveness comes after repentance. God's grace: *"Then you will know that I am the Lord when I have dealt with you for My name's sake, not according to your evil ways or according to your corrupt deeds."*

### **Read Ezekiel 20:45-49...God's Destruction of a Forest Represents Jerusalem**

- 20:45 In the Masoretic text, this verse begins the next chapter (21)
- 20:46 God referenced Ezekiel as the "Son of Man" because as God spoke to Ezekiel, the prophet would preach to the people (Ezekiel represented the people of Judah). These three titles infer the land in the south (Judah) even as far as Negev (which literally translates to "south")

- 20:47 The fire of God (forest fire) will be in His servant and destroy the green trees (those that bear fruit) and the dry trees (no fruit) – Luke 24:32; Ezekiel 21:32
- The judgment of God would move from Judah in the south to Ammon in the north. (Ezekiel 21:18-27)
- 20:48 This judgment of fire that would consume all of Judah with nothing being able to stop the conflagration. God is described as an all-consuming fire (Hebrews 12:29; Deuteronomy 4:24).
- This coming judgment on Jerusalem and Judah would result in total devastation, and there would be no way of stopping it. The time of repentance had passed.
- 20:49 The exiles believed that they would be restored to Jerusalem soon and that eccentric Ezekiel was just speaking in parables.
- The use of parables was to conceal the truth from the hard-hearted while revealing the truth to the humble. (Matthew 13:10-17)
  - Even modern believers frequently discard challenging Scriptures as too difficult to decipher, when in fact, the individual finds the Scripture too difficult to apply. (2 Timothy 3:16)

### **Read Ezekiel 21:1-7...Ezekiel Prophecies Against Jerusalem with A Sigh & A Groan**

- 21:1 This term “word of the Lord” is used sixty times through Ezekiel.
- 21:2 The Hebrew word for “speak” (nataph נִטַּף) also means to “drip” (Judges 5:4; Job 29:22; Psalm 68:8; Joel 3:18), so prophets can be referenced as “drippers.” (Ezekiel 20:46, 21:2; Amos 7:16, 9:13; Micah 2:6, 11)
- The Hebrew word “nataph” can also be used for seductive speech (Proverbs 5:3; Song of Solomon 4:11)
  - God is telling Ezekiel to look directly at Jerusalem and the land of Israel and to “flow” the full nature of His judgment. This prophecy was against the “sanctuaries” on the high places used for idolatrous worship.
- 21:3 The sword of the Lord is a metaphor for revealing God’s Words in action (Joshua 5:13). The consequences and judgment of sin affect the good and the bad; wickedness carries ramifications beyond the individual themselves.
- 21:4-5 The “righteous” are really self-righteous carnal churchgoers (Mk 10:20-22)
- 21:6 As Ezekiel witnesses, he is to reflect a broken heart to the rebellious. (Ezekiel 18:32)
- The literal Hebrew references the “breaking of the loins” as loins were the largest muscle, so the Hebrew “loins” was the metaphor for “strength.” (Job 40:16; Psalm 66:11; Isaiah 21:3; Nahum 2:10)
- 21:7 Ezekiel’s sigh and moan would be so evident that the exiles would ask him the reason that he is sighing. Ezekiel’s sad disposition would give him an opportunity to share the coming judgment of God on Israel.

### **Read Ezekiel 21:8-17...God Prepares His Sword to Destroy the Promised Land**

- 21:8 This term “word of the Lord” is used sixty times through Ezekiel.
- 21:9 As a representative of the people (Son of Man), God tells Ezekiel that His judgment is prepared and ready to go which would be effectual in its devastation.
- 21:10 There was a prophecy that the Messiah would come (Genesis 49:10), so the people put their faith in the upcoming Messiah to get them out of the judgment of God.

- God told the people that the Messiah would despise the wicked men who lived idolatrous wicked lifestyles.
- 21:11 The sword is “furbished” which originates from the French word “fouir” meaning to polish and brighten. In this case, Nebuchadnezzar (the Babylonian King) would be the slayer of the people in Palestine.
- 21:12 To “strike one’s thigh” was a symbol of grief and shock (Jeremiah 31:19). This was not a time for joy or attempting to get the most out of this world; this was a time of broken and contrite hearts. Jewish people are traditionally very animated in their weeping and wailing with grief.
- 21:13 The Israelites believed that they could embrace licentious, idolatrous, murderous lifestyles and be protected from God’s wrath by the Davidic covenant and the promised Messiah (scepter), but nothing could save these wicked people from King Zedekiah being exiled leaving Israel without a King (while even the Governor Gedaliah is assassinated -2 Kings 25:23-26; Jeremiah 40:7-41:18).
- 21:14 The act of “clapping hands” was exasperation as this third siege (605BC, 597BC, 586BC) results in the annihilation of Jerusalem.
- 21:15 A typical cloud-to-ground lightning bolt travels at 200,000 miles-per-hour. The Babylonian invasion would occur at blinding speed.
- 21:16 The phrase “show yourself sharp” is directed to the sword of the Babylonian army as running the full gamut of the land. There would be no escape – even for King Zedekiah (Jeremiah 32:4, 39:4-7; 2 Kings 25:1-7)
- 21:17 The Lord Himself also shows signs of grief because of the judgment by the clapping together of hands (an example of anthropomorphism). God wrath is appeased as He references Himself by “LORD” (in all capital letters) which shows the translation of “Yahweh” which was God’s covenant name. (Exodus 3:14)

### Read Ezekiel 21:18-23...God Directs Babylon Using Pagan Divination

21:18 This term “word of the Lord” is used sixty times through Ezekiel.

21:19-20 The Lord explains that the sword equates to the Babylonian army. Ezekiel is told to make a signpost at a crossroads to Rabbah of the Ammonites and Jerusalem of Judah.

- Ezekiel would draw a map depicting Nebuchadnezzar at the crossroads between Ammon and Judah

21:21 Babylon is using divination to give them guidance even so much as pursuing hepatoscopy (“the reading of the liver”), but in reality, God is affecting the results

21:22 The signs of the divination pointed Nebuchadnezzar to Jerusalem, but he didn’t realize that the signs weren’t from his occult practices, but instead the signs towards Jerusalem came from God.

- The only living God is sovereign over the pagan King and his pagan practices.
- This would fulfill God’s plan of judgment moving from south to north (Ezekiel 20:47).



21:23 The Jews would doubt the divination against Jerusalem because they had taken oaths of submission to Babylon until King Nebuchadnezzar reminds Zedekiah and the Jerusalem elders of their acts of unfaithfulness.

### **Read Ezekiel 21:24-27...Judah Unfaithful Transgressions Are Revealed and Not Secret**

21:24 The inhabitants of Judah believed that their broken vows against Babylon were secret just as they believed their broken covenant with the Lord had been secret – they were wrong on both counts.

21:25 King Zedekiah would be exiled which would conclude his unfaithful reign.

21:26 The removal of the turban speaks of priesthood with the crown reflecting royalty. The King/Priest would be lost until the Messiah (Hebrews 5-7). A follower of Christ is also seen as Priest/King (Psalm 110:24; Isaiah 9:6, 42:1; Zechariah 6:9-15, Jeremiah 23:5, 33:17)

- Israel was ruled by the Hasmonean Kings of the surrounding lands from 140 until Herod “the Great” was made King over Israel by Rome in approximately 40BC. However, Herod was an Idumean (an Edomite from Esau’s lineage).
- Israel’s first Jewish King after Coniah was Jesus from the lineage of David (Matthew 1; Luke 3)

21:27 The devastation and ruin of Jerusalem would be so complete that it is mentioned three times – “*A ruin, a ruin, a ruin, I will make it.*”

- The word “Shiloh” is used as a Messianic title for the “Coming One.” The Davidic covenant would appear to be concluded forever, but the Lord Jesus Christ would reestablish the kingdom of God’s people.

### **Read Ezekiel 21:28-32...God’s Judgment Against the Ammonites**

21:28 Just as God’s people were judged for their wickedness, now the Ammonites (Gentiles) would be judged for their wickedness. Judgment begins with the house of God. (1 Peter 4:17)

21:29 Although the Ammonites had diviners and false prophecies of peace and prosperity, the Gentiles would have their own appointed day of punishment and judgment. The Ammonites had taunted oppressed Israel (Zephaniah 2:8-9).

- The Ammonites treacherously strategized with Ishmael to kill Gedaliah the Governor (Jeremiah 40:14; 41:10, 15)

21:30 Although a portion of God’s people (Judah) were allowed to survive via exile to Babylon, the Ammonites would not be taken into Babylon, but instead, they would be destroyed in their own land.

21:31 The Lord’s wrath would prevail against Ammon, and experienced men of destruction would be used as God’s instrument of judgment (sword).

21:32 The Ammonites were destroyed in their land. The people living in that land are identified with the Jordan River – Jordanians in the country of Jordan.

- In the 3rd century BC, Ammon was conquered by Egypt’s King Ptolemy II Philadelphus who renamed it “Philadelphia” which it was called through Roman times. Ammon was conquered by an Arab general in 635AD (during the earliest days of Islam); by 1300AD, Ammon had entirely disappeared from causes unknown to historians.



- In 1878 the Ottoman Turks resettled Ammon with Russian refugees, and it remained a small village until after World War I when Transjordan became part of the Palestine mandate. “Jordan” was divided from western Palestine in 1921 as a protected emirate of “Transjordan” with the capital city being “Amman.”

## 20 Ezekiel 22, 23

Chiastic Structure of Ezekiel 22-23	
22:1-5 Blood guilt and abomination	
22:12 Forgetting God	
22:26 No Difference Between Holy and Profane	
	22:29-31 Vain Search for Someone to Bridge the Gap
	23:29 No Difference Between Holy and Profane
	23:35 Forgetting God
23:26-44 Blood guilt and abomination	

### Read Ezekiel 22:1-12...Characteristics of a Fallen Society and Jerusalem’s Sins

- 22:1 This term “word of the Lord” is used sixty times through Ezekiel.
- 22:2 Seven times (Ez 22:3, 4, 6, 9, 12, 13) the term blood is used as Israel had become murderous (Is 1:21)
- 22:3 As if Jerusalem were ambitious for judgment, Jerusalem was filled with violence and idolatry. Jerusalem made the idols that they had adopted from the surrounding pagan nations.
- 22:4 The Lord had appointed a time of judgment when Jerusalem would become a testimony of His holiness and discipline.
- 22:5 Jerusalem had become as chaotic as the tower of Babylon (Genesis 11:7-9), and their testimony (as to what not to do) was amplified near and far.
- 22:6 The Kings of Israel were as lion cubs who were raised to be vicious as they attack and destroy men. (Ezekiel 19:3; 22:27) Even the royalty, elders and judges were murderers (Exodus 20:13; Deuteronomy 5:17)
- 22:7 The sinful society had lost respect for the parents (Exodus 20:12; Deuteronomy 5:16) and charity for those in need.
- 22:8 Nothing was considered sacred and holy in Jerusalem’s fallen society. Comedians had no boundaries. There was no restraint, self-control, respect or wise discretion.
- 22:9 Aggressors instigated violence with their slanderous words while others practiced licentious lifestyles on the high places where idolatry was being practiced.
- 22:10 There was no propriety, but instead children flippantly looked at their naked parents with intent of incest and mockery as Ham had done to Noah (Genesis 9:22-25). Young girls who began their menstrual cycles would be raped of their virginity while others practiced gory intercourse to lessen the likelihood of pregnancy.
- 22:11 No woman was sexually off limits and no faithful covenant went unbroken. As neighbor’s wives and daughters-in-law were seduced (Exodus 20:17; Deuteronomy 5:18, 21) and sisters were raped.
- 22:12 Greed drove immorality of bribery and extortion. (Exodus 20:16; Deuteronomy 5:20). This sinful society was the result of Jerusalem forgetting the Sovereign Creator God. The people had no accountability with a focus on flesh and immediate pleasures instead of having eternal perspectives.

### **Read Ezekiel 22:13-22...God's Furnace of Purification Burning Away the Dross**

22:13 God calls attention to His hitting His hand angrily because of Jerusalem's violence and dishonest gain.

22:14 The "LORD" (in capital letters) is a translation of "Yahweh" – God's faithful covenant name. The faithful, covenant Lord (who does what He says) has now vowed to judge, discipline and deal with His people.

22:15 Just as the Lord exiles the polluted people from His holy land, He would also remove the polluted hearts, lifestyles and attitudes from His people.

- God is a consuming fire (Hebrews 12:29) that brings purity through the heat of trials and judgment.

22:16 God had been His people's inheritance and portion (Exodus 19:5; Jeremiah 10:16), but their inheritance would now be the consequences of their sin and the judgment that they had brought upon themselves.

22:17 This term "word of the Lord" is used sixty times through Ezekiel.

22:18 God would use the heat of judgment to remove the impurities from His redeemed (represented by silver). (Psalm 119:119; Proverbs 25:4-5; 26:23; Isaiah 1:21-25; Ezekiel 22:18-22)

- After the silver is mined, it has to be refined through the application of heat. As the heat melts the silver, the impurities (called "dross" which were entrenched in the silver) float to the top to be skimmed off.
  - "Dross" is a solid waste which is different from "Slag," which is a liquid.
  - The term dross means an "undesirable, unprofitable work" and the word is derived from the Old English word "dros" which referred to the scum that was produced when smelting metals (extracting metals from their ores)
  - Dross must be removed for the silver to be used properly, and each time the silver is heated, there is less and less dross to be removed.
  - Finally, there is a pure product when the silversmith can see his likeness reflected in the silver.

22:19 Upon invasion, the population often congregated into the walled fortress of the city.

22:20 Once entrapped in the besieged city of Jerusalem, resources would run out for the overpopulated town as sickness/plague and famine spread through the concentrated masses.

22:21 In three consecutive verses (Ezekiel 22:19-21), God repeats that He will gather the wicked together to purify with the "fire of His fury."

22:22 The Lord would remove their sinful attitudes of pride, lust and greed as He humbled His people in the crucible of His judgment.

### **Read Ezekiel 22:23-29...The Corruption of the Prophets, Priests, Royalty and People**

22:23 This term "word of the Lord" is used sixty times through Ezekiel.

22:24 The drought and lack of rain was a clear sign of God's judgment (Leviticus 26:3-4; Deuteronomy 6:5, 10:11-17, 28:1-2; Jeremiah 14:22; Psalm 72:6; Hebrews 6:7-8)

- The Lord's blessings are symbolized by rain from heaven (Hosea 6:3)

22:25 The false prophets were similar to devouring lions who destroyed people's lives with their lies.

- The Kings of Israel were also compared to lion cubs who were raised to be vicious as they attack and destroy men. (Ezekiel 19:3).
- 22:26 The priests held nothing sacred and holy, but treated everything as common and worldly. The preachers had been tolerant of every sinful lifestyle as equally pleasing to the Lord; the preachers did not impose morality onto people of differing views, so that unclean lives were elevated to the status of clean lives.
- 22:27 The Kings of Israel were as lion cubs who were raised to be vicious as they attack and destroy men. (Ezekiel 19:3, 22:6) The royalty killed and took whatever they wanted just as King Ahab had killed Naboth for his vineyard. (1 Kings 21)
- 22:28 Religious leaders were whitewashing the polluted people's sin versus pursuing repentance and true purity
- 22:29 Extortion equates to taking something (i.e. money, lands, etc.) through threats, so it is similar to theft. Not only did God's people not assist the poor and needy, but they abused and stole from poor and needy.

### **Read Ezekiel 22:30-31...God Could Not Find a Single Man to "Stand in the Gap"**

22:30 God could not find a single man to stand in the gap as if a human part of the breached fortress wall. "Standing in the gap" equates to interceding for the vulnerable against the threatening mighty.

- The person would need to stand before the Lord on behalf of someone else in need to defend against the onslaught of hostile aggressors.
  - The mission or ministry to stand in the gap might take resources, time, effort, energy and availability for someone else who is in need.
  - God is looking to reveal His strength to those who are loyal to Him (2 Chronicles 16:9).
  - Even a century before Ezekiel's time, God had not been able to find a single righteous man to do His bidding. (Isaiah 59:16) Everyone was too busy pursuing selfish sinful lifestyles to be used of God.
  - The Lord was willing to spare Jerusalem if He had been able to find a single person who was selflessly interceding for the poor and needy (Jeremiah 5:1)
- 22:31 *"I have consumed them with the fire of my wrath. I have returned their way upon their heads, declares the Lord God."*
- Even God's followers will be judged according to their works (Ezekiel 34:22). Everyone must appear before the judgment seat (1 Cor 3:14; 2 Cor 5:10), and God will judge everyone (Rev 20:13, Is 59:18, Jer 21:14, Ez 18:30, Mt 16:27, Rom 2:6, 1 Pet 1:17). Although Christ took the punishment for sin, believers will not receive the rewards that they might otherwise have attained.

### **Read Ezekiel 23:1-4...The Unfaithfulness of the Sister States (Israel & Judah)**

- **Oholah is Samaria/Israel; Oholibah is Jerusalem/Judah.**
- **In Hebrew, "Oholah" means "her tent/tabernacle" while "Oholibah" means "my tent/tabernacle is in her"**
  - **The northern kingdom of Israel had established her own temple and worship**
  - **The Lord had constructed His Temple in Jerusalem of the southern kingdom of Judah; the Lord had placed His name there.**

- 23:1 This term “word of the Lord” is used sixty times through Ezekiel.
- 23:2 The “mother” is the unified 12 Tribes of Israel which divided into the northern kingdom of Israel (capital city of Samaria) and the southern kingdom of Judah (capital city of Jerusalem) – 1 Kings 12.
- 23:3 The symbolism of the women’s breast was meant for nourishment of the offspring and lineage of Israel, but instead became simply a play toy for the world (Egypt).
- As Israel was a young nation in Egypt (increasing from 70 people to several million), Israel was trained through her national adolescence in the idolatries of Egypt.

**Read Ezekiel 23:5-10...The Unfaithfulness of Oholah (Samaria/Israel) with Assyria**

- 23:4 Samaria and Jerusalem were viewed as idolatrous sisters forming alliances with enemies of God
- 23:5 Oholah/Israel was exiled by Assyria in 722BC which was a century before this time (586BC).
- 23:6 The northern kingdom of Israel coveted the pomp and circumstance as well as the powerful army of the Assyrians.
- 23:7 The northern kingdom of Israel adopted false foreign gods as their own including Assyria’s god of Asshur who gave power and life to every king. Asshur was characterized as a winged circle (globe) with the human figure of a warrior armed with a bow.
- The northern kingdom of Israel was ultimately exiled and replaced by other nations who served their false gods. (2 Kings 17)
- 23:8 Even while in Egypt, Israel had begun to make worldly alliances with the surrounding nations.
- 23:9 The Lord turned Israel over to the nations with whom she had made alliances. Instead of representing God to the world, Israel adopted the pagan practices of the world.
- 23:10 The Assyrians stripped Israel of all of her resources including the exile of her people.

**Read Ezekiel 23:11-21...The Unfaithfulness of Oholibah (Jerusalem/Judah)**

- 23:11 The worldly covetousness and alliances of Judah were even more thorough than Israel as Judah assimilated into the licentious idolatrous practices of other nations.
- 23:12 Judah desired the military and political power of the Assyrians.
- 23:13 The southern kingdom of Judah betrayed her commitment to the one true God (Yahweh) just as the northern kingdom of Israel had done. Judah adopted the false gods of Assyria and trusted in Assyria for protection. (2 Kings 16)
- 23:14 Oholibah (Jerusalem/Judah) saw colored depictions of the Chaldeans/Babylonians. The color of vermillion is a shiny color that was used in ancient colors of man’s flesh/skin tones. These pictures may have depicted the false gods of the Chaldeans on the Temple wall (Ezekiel 8:10).
- 23:15 The pictures depicted men who were “dressed for success” with their belts, sashes, tunics and turbans; men who appeared great in stature and experience.
- 23:16 Judah desired to trade with Chaldea/Babylon as the two cultures became increasingly integrated (Ezekiel 16:29).

- 23:17 Judah consummated an alliance with Babylon and adopted her astral worship of the heavenlies. *“And after she was defiled by them, she turned from them in disgust.”*
- 23:18 Just as Judah turned from Chaldea/Babylon with a disgust of their repulsive society and practices, God would also view Judah in the same light and turn away in disgust just as He had turned from the northern kingdom of Israel. *“I turned in disgust from her, as I had turned in disgust from her sister.”*
- God the Father would also turn away from Jesus Christ on the cross (Mark 15:34) as He became sin for mankind. (2 Corinthians 5:21)
- 23:19 Recalling the idolatrous alliances that Israel had established in Egypt during her national adolescence, Judah continued to grow in worldly alliances. (Ezekiel 16:8-43)
- 23:20 The focus of Israel was not on character or godliness, but instead their focus was a lust for sexual prowess of the surrounding nations which was rumored to be great. Egyptian hieroglyphics illustrated the forms of horses to symbolize lustful people.
- 23:21 Israel recalled nostalgically certain pleasures of their time in Egypt (selective memory) without remembering the brutal slavery and torturous labor that came along with it.

**Read Ezekiel 23:22-35... Oholibah (Jerusalem/Judah) is Destroyed by Her Lovers (Allies)**

- 23:22 The Lord would instigate aggression against Judah by her worldly alliances. (Judges 9:23)
- 23:23 God would unsettle the city of Babylon in the Region of Chaldea. “Pekod, Shoa and Koa” represent either nobles of Babylon or the names of communities that bordered Chaldea. Even the Assyrians would join Babylon in aggressions against Judah. The attractive military of might that once seemed so alluring to Judah would now be used against Judah to her own demise.
- Often the very same characteristics that attract individuals are the characteristics that become an annoyance over time.
- 23:24 Both Babylon and Assyria would travel the fertile crescent over the Arabian Desert, north up the Euphrates River before heading south into Palestine. The Lord would allow Babylon/Assyria to carry out their judgments on Judah.
- 23:25 In ancient times, the husband of an adulterous wife would have rights to disfigure her. Society also believed that if a prostitute was mutilated, she would not be attractive for sin. Indeed, sin itself is a grotesque perversion of something good.
- 23:26 The wealth, riches and treasures that the Lord had bestowed on Judah were melted and shaped into idols of false gods (Ezekiel 16:17). Judah would lose their jewels to their invaders. (Isaiah 3:18-24)
- 23:27 Instead of reminiscing on the pleasures of Egypt, the Lord would bring such terror that Judah would simply be focused on survival. Judah would no longer have anything to offer any worldly alliance and must depend solely on the Lord alone.
- God calls His people to be adorned with character (1 Peter 3:3-4)
- 23:28 Judah had turned in disgust from the carnal practices of their worldly alliances, Assyria and Babylon, but the Lord would give Judah over to her alliances as their slaves. Judah did the bidding of Babylon while she was free, so now she would be enslaved by Babylon.
- 23:29 Babylon would leave Judah feeble and vulnerable – exposed to any outside attack.

- 23:30 Judah had brought this judgment on themselves as they broke the covenant with the one true God by turning to idols of the surrounding nations.
- 23:31 Since Judah followed the behavior of Israel in licentious Idolatry on high places, Judah would follow the judgment of Israel in exile and slavery.
- 23:32 The “cup of wrath” is a recurring judgment through Scripture as well as other references to the “cup.” (Psalm 11:6; Isaiah 51:17, 51:22; Jeremiah 25:15, 49:12; Ezekiel 23:33; Habakkuk 2:16; Mark 14:36; Luke 22:42; Revelation 14:10, 16:19)
- On the other hand, the Lord is the cup for believers (Psalm 16:5, 23:5, 116:13; Jeremiah 16:7; 1 Corinthians 10:16)
- 23:33 The cup of judgment includes spices that infer a more severe effect on the sinner (Psalm 75:8) The cup of judgment may come with a double portion of calamities (Isaiah 51:17-19; Revelation 17:3-4; 18:6)
- 23:34 The Lord speaks of the certainty which the judgment will be ingested and result in grief.
- 23:35 Although His people turn back to Him, they must bear the consequences of indecency

### **Read Ezekiel 23:36-45... Adulteries of Oholah/Israel & Oholibah/Judah Are Condemned**

- 23:36 The term “LORD” is translated from “Yahweh” – the covenant name given. (Exodus 3:14). Ezekiel did not have an issue performing foolish object lessons, but the Lord asks if Ezekiel can tell (verbally) the prophecies to the 12 tribes.
- 23:37 Idolatrous prostitutes worked at the high places and when they became pregnant, the babies would be sacrificed alive.
- God calls the blood of children, “innocent” in reference to child sacrifice (Jeremiah 19:4; 2 Kings 21:16) The Jews grew to hate Gehenna because of the murders of their babies in that place as sacrifices to Milcom/Molech. (Ezekiel 23:37)
    - Milcom/Molech had begun as the worship of the Amorites. The firstborn would be killed in sacrifice to Milcom/Molech instead of being dedicated to God (Exodus 13:15).
    - God is against human sacrifice (Deuteronomy 12:31, 18:10; Leviticus 18:21; 2 Kings 23:10; Jeremiah 7:30-31; Ezekiel 23:37-39)
- 23:38 Not only had Judah sinned through omission of keeping the Lord’s Sabbath and relying on Him for their peace and sustenance, they performed sins of commission in trusting false gods and sacrificing infants to them.
- 23:39 Israel was hypocritical in acting like they believed in God while sacrificing their children to their idols. God is angered when so many continue to come into God’s house after pursuing the world.

### **Read Ezekiel 23:46-49... Oholah/Israel & Oholibah/Judah Are Judged**

- 23:46 The Lord calls a multitude of invaders to terrorize and plunder Judah.
- 23:47 The judgment of stoning was meant for those who turned God’s people away from Him (Deuteronomy 13:10). Just as Judah had sacrificed their children to false foreign gods, the Lord would slay the children.

23:48 The women who joined in the licentious society and idolatrous adultery would now be raped and terrorized by invaders; they would learn not to be lascivious. It has been said that the manner in which women dress determines the morality of a society.

23:49 Throughout the judgment of Judah, His people are reminded that He is the one true living God.

21 Ezekiel 24-26

### Read Ezekiel 24:1-6...The Parable of the Boiling Pot

- **The Day that Jerusalem Fell**

24:1 This date of January 15, 588 BC was the day on which Nebuchadnezzar began his third and final siege of Jerusalem (2 Kings 25:1; Jeremiah 52:4)

- From 598/597BC – January 15, 588BC.....or.....From 597/596BC – January 26, 589

24:3 The lesson of the boiling pot refers to Israel’s unfounded security (Ez 11:2). The melting pot metaphor is used multiple times (Jeremiah 1:13-14)

24:4 All the best pieces of meat had been put into the pot as Jerusalem had been filled with all of the choice benefits from the Lord.

24:5 After the meat has been prepared in the pot, Ezekiel was to start the fire to boil the meat within the pot.

24:6 There would be no way to fix the corrosion and rust of the boiling pot which had infected all of the choice pieces of meat. The entirety of the contents needed to be discarded and thrown away.

### Read Ezekiel 24:7-14...The Annihilation of Jerusalem

24:7-8 Blood on a rock (1 Cor 10:4) is a lasting stain contrasted with blood on the ground which can be covered and hidden.

24:9 The Lord calls Jerusalem a “bloody” city as it had murdered the innocent.

24:10 The preparation did not matter.

24:11 Any preparation would be wasted because the contents were put into a corrosive vessel that polluted any of the contents.

24:12 Jerusalem had wearied themselves in preparation; however, it would all be wasted by the corrosion of the vessel.

24:13 The time of cleansing had passed, and now was the time of judgment.

24:14 The people would be judged according to their deeds.

<b>The Lord’s Claims Will Occur: (Ezekiel 24:14)</b>	
1.	It shall come to pass
2.	I will do it
3.	I will not go back
4.	I will not spare
5.	I will not relent

### Read Ezekiel 24:15-18...The Death of Ezekiel’s Wife

24:15 “The Word of the Lord” came fifty times in Ezekiel and 144 times in all of Scripture.

- 24:16 On this day that God loses His bride (Israel) through the downfall of Jerusalem, Ezekiel's wife also dies to reflect God's loss. Ezekiel is told to not cry or grieve.
- 24:17 Ezekiel is told not to grieve out loud, but instead to get dressed for ministry.
- 24:18 Ezekiel preached after this with the knowledge that his wife would die, and when she did, Ezekiel obeyed the Lord's commands to not grieve openly.

**Read Ezekiel 24:19-27...The Annihilation of Jerusalem**

- 24:19 The manner that Ezekiel behaved after his wife's death was a witness.
- 24:20 "The Word of the Lord" came fifty times in Ezekiel and 144 times in all of Scripture.
- 24:21 God then destroyed the Temple and children that Israel had taken pride.
- 24:22 Ezekiel would respond to the death of his wife in the same manner as the Lord treats the destruction of Jerusalem. There would not be open grieving which included the mourning action of covering one's mouth nor the comfort of someone sending bread to console.
- 24:23 The people would be fully dressed (head-to-toe) for exile as they languish in their sin. The grief would not compel them towards repentance with God, but instead, they would gossip and complain to one another.
- 24:24 *"Now Ezekiel will be a sign for you. You will do everything that he has done. When this happens, you will know that I am the Lord GOD."*
- 24:25 The Temple within Jerusalem had been a fortress, pride and joy of Judah. The people of Judah delighted in the Temple building as their "soul's desire" instead of the Creator God.
- 24:26 Ezekiel prophesies that an escapee who witnessed Jerusalem's destruction will arrive and be fulfilled 7 years later (Ezekiel 33:21).
- 24:27 Ezekiel would no longer prophesy to the exiles about Jerusalem, but the escapee would arrive and confirm the slaughter and destruction of Jerusalem.

**Chapter 25 is prophecy against Israel's extended family of Ammon (offspring of Lot's youngest), Moab (offspring of Lot's eldest) – Gen 19:33-38, and Edom (offspring of Esau) – Obadiah is a book committed wholly to prophecy against Edom.**

**The surrounding countries would be judged by God for desiring the downfall of Israel. At God's initial call of Abraham, the Lord asserted that "those who bless you, I will bless, and those who curse you, I will curse." (Genesis 12:1-3)**

<b>Judgment on the Enemy Nations against Israel</b>	
<b>1. Ammon</b>	<b>Ezekiel 25:1-7</b>
<b>2. Moab</b>	<b>Ezekiel 25:8-11</b>
<b>3. Edom</b>	<b>Ezekiel 25:12-14</b>
<b>4. Philistines</b>	<b>Ezekiel 25:15-17</b>
<b>5. Tyre</b>	<b>Ezekiel 26:1-28:19</b>
<b>6. Sidon</b>	<b>Ezekiel 28:20-23</b>
<b>7. Egypt</b>	<b>Ezekiel 29-32</b>

**Read Ezekiel 25:1-7...God's Judgment on Ammon**



- 25:1 “The Word of the Lord” came fifty times in Ezekiel and 144 times in all of Scripture.
- 25:2 Ezekiel was called to prophesy against the Ammonites who were the descendants of Lot’s youngest daughter.
- 25:3 Instead of supporting God’s people, Ammon found it a joy to watch the destruction of Judah.

<b>Ammon’s Enjoyment of Judah’s Downfall (Ezekiel 25:3)</b>
1. As the Temple was profaned
2. As the Land became desolate
3. As Judah went into exile and captivity

- 25:4 The Ammonites would be occupied by both the Chaldeans and the Arabians who consumed their resources.
- Ammon had actively worked to destroy Judah by allying with the Chaldeans, hiring Ishmael to assassinate Gedaliah (the Governor of Judah – Jeremiah 40:13-14), and then impeding the rebuilding of the Temple post-captivity (Tobiah – Nehemiah 2:10, 19; 4:3, 7)
- 25:5 Rabbah (also called Philadelphin) was the capital city of the Ammonites, but during the occupation, Ammons resources would be utilized as resources for the camels and flocks of their enemies
- 25:6 Ammon had thoroughly and colorfully enjoyed the downfall of Judah. (Proverbs 24:17-18)
- 25:7 The Ammonites were defeated by Judas Maccabeus in the 2<sup>nd</sup> century BC. The Ammonites were scattered but many still remain in Jordan whose capital city is “Amman.”

**Read Ezekiel 25:8-11...God’s Judgment on Moab/Seir**

- 25:8 Moab descended from the eldest daughter of Lot; Moab did not acknowledge the special place of Judah.
- 25:9 Moab’s frontier cities would become comprised as security risks. All three of the fortified cities (Bethjeshimoth - Joshua 13:20; Baalmeon/Bethbaalmeon - Joshua 13:17, and Kirjathaim - Numbers 32:37) had initially been in the territory of Reuben.
- 25:10-11 The occupiers from Chaldea and Arabia would utilize the resources of the Moab and Ammon. They would know that their judgment was from the LORD.

**Read Ezekiel 25:12-14...God’s Judgment on Edom**

- 25:12 Edom descended from Esau, the brother of Israel/Jacob. Although close in relation, Edom had fought with the tribes of Israel throughout history.
- 25:13 Instead of cities, Teman and Dedan were regions/districts within Edom which the Lord would make desolate.
- 25:14 Just as Edom had taken vengeance of God’s people (Israel), God would now take vengeance on Edom.
- The Lord is a God of vengeance (Luke 21:22; Deuteronomy 32:35, 41; Romans 12:19; Hebrews 10:30; Nahum 1:2; Psalm 94:1; Jeremiah 5:9, 29, 9:9, 46:10, 50:28, 51:11; Isaiah 1:24, 34:8, 35:4, 61:2; Micah 5:15)

**Read Ezekiel 25:15-17...God’s Judgment on the Philistines**

- 25:15 The Philistines had perpetually harassed God's people  
 25:16 The Philistines were destroyed by Babylon without any on-going survivors.  
 25:17 Just as the Philistines had taken vengeance of God's people (Israel), God would now take vengeance on the Philistines.

**Chapter 26 is a prophecy against Tyre, the capital city of the great Phoenician nation. At one point, the Tyre king was a friend of David/Solomon, but the alliance fell away, and Tyre began trafficking Israelites as slaves (Isaiah 23).**

Four Oracles Against Tyre		
1.	Prophecy against the nation of Tyre as a whole	Ezekiel 26:1-6
2.	A Lament/Dirge about Tyre	Ezekiel 26:15-27:36
3.	Prophecy against the ruler of Tyre	Ezekiel 28:1-10
4.	Prophecy against the king of Tyre	Ezekiel 28:11-19

**Read Ezekiel 26:1-6...God's Judgment on Tyre**

- 26:1 The eleventh year was the year of Jehoiakim's exile (587BC), and the proud city of Tyre mocked Israel's downfall. Tyre was a prosperous society that had competed with Israel in trade and commerce.  
 26:2 God would judge Tyre because Tyre celebrated the downfall of Israel.  
 26:3-4 Tyre means "rock" and God will leave her as a "bald" rock (Ez 26:14; Zech 9:3-4; Jer 47:5)  
 26:5 As they are lessened to a place for spreading nets to catch fish, they were also caught (Ez 17:20)

**Read Ezekiel 26:7-14...God's Judgment on Tyre with the Babylonian Military**

- 26:9 These axes seem to be the weapon-of-choice for destruction (Jer 46:22; Ez 9:2)  
 26:12 Alexander the Great built a causeway to the island of Tyre

**Read Ezekiel 26:15-21...The World's Response to the Fall of Tyre**

- 26:20 The arrogant city of Tyre (masters of the sea – world system) is a symbol of Satan (Ez 28:12-19), so this could show the final disposal of him to the Pit.

22 Ezekiel 27, 28

**Read Ezekiel 27:1-4...A Lament/Dirge for Tyre**

- 27:1 "The Word of the Lord" came fifty times in Ezekiel and 144 times in all of Scripture.  
 27:2 God takes no pleasure/joy in discipline. This "lament" is similar to a dirge that is heard at the death of a loved one.  
 27:3-4 Tyre is described as "Perfect in Beauty" (Ez 16:14, 27:3, 4, 11, 28:12)

**Read Ezekiel 27:5-25...The Metaphor of Tyre as a Ship**

- 27:5-7 The beautiful mercantile city of Tyre is likened to a ship with construct from the best of various nations

27:5 Surrounding nations developed the city of Tyre. “Senir” is an Amorite term referencing Mount Hermon which is the tallest mountain in the northern part of Israel which was covered in fir trees in ancient times.

- There continue to be cedars in Lebanon in modern times.

27:6 Bashan is known as the Golan Heights in modern times. Although Bashan was filled with oak trees in ancient times, it is now flat farmland without forests.

<b>A Ship as a Metaphor for the City of Tyre</b>					
1.	Ez 27:5	Planking	Pine Trees	Senir	Ship Construct
2.	Ez 27:5	Mast	Cedar	Lebanon	“ “
3.	Ez 27:6	Oars	Oaks	Bashan	“ “
4.	Ez 27:6	Deck	Cypress inlaid with Ivory	Cyprus	“ “
5.	Ez 27:7	Sail/Banner	Embroidered Linen	Egypt	Thrust of Ship
6.	Ez 27:7	Awning	Blue & Purple Fabric	Elishah	
7.	Ez 27:8	Rowers	Rowers	Sidon & Arvad*	Staff of Ship
8.	Ez 27:8	Helmsmen	Wise Men	Tyre	“ “
9.	Ez 27:9	Repairers	Wise Men	Elders of Gebal	“ “
10.	Ez 27:10	Army Warriors bringing Splendor	Men	Persia, Lud, Put	“ “
11.	Ez 27:11	Lookouts	Men	Arvad*, Helech, Gamad (area of Arvad)	“ “
12.	Ez 27:12	Trading Partner	Silver, Iron, Tin, Lead	Tarshish*	First & Final Partner Listed (Ez 27:25)
13.	Ez 27:13	Merchants	Slaves, Bronze Utensils	Javan, Tubal, Meshech	
14.	Ez 27:14	<i>Merchants (implied)</i>	Horses, War Horses, Mules	Beth-togarmah	
15.	Ez 27:15	Merchants		Dedan	
16.	Ez 27:15	Regular Markets	Ivory Tusks, Ebony	Many Coasts & Islands	
17.	Ez 27:16	Trading Partner	Turquoise, Purple, Embroidered Cloth, Fine Linen, Coral, Rubies	Aram	

18.	Ez 27:17	Merchants	Wheat, Minnith, Meal. Honey, Oil, Balm	Judah & the Land of Israel	Food/Sustenance & Medications
19.	Ez 27:18	Trading Partner	Wine, White Wool	Damascus, Helbon	
20.	Ez 27:19		Wrought Iron, Cassia, Aromatic Cane	Vedan & Javan from Uzal	
21.	Ez 27:20	Merchants	Saddlebacks	Dedan	
22.	Ez 27:21	Business Partners	Lambs, Rams, Goats	Arabia, Princes of Kedar	
23.	Ez 27:22	Merchants	Gold, Spices, Precious Stones	Sheba*, Raamah	
24.	Ez 27: 23-24	Merchants	Choice Garments, Cloaks of Blue & Embroidered Materials, Multicolored Carpets	Haran, Caneh, Eden, Merchants of Sheba*, Asshur, Chilmad	
25.	Ez 27:25	Carriers		Ships of Tarshish*	

27:7 Egypt had traditionally been known for their manufacture of linens. Elishah is thought to be the ancient term for the island of Cypress.

27:8 Sidon (“hunting/fishing”) and Arvad (“wandering”) were Syrian port cities north of Tyre with skilled sea-farers, and between them lay the smaller port city of Gebal (“border”) which had men skilled in maintaining and fixing the ships (Ez 27:9). Gebalites also assisted in the construction of Solomon’s Temple (1 Kings 5:18).

- Arvad is an island off the coast of Syria.

27:9 Gebal (Jebel) is a city that exists even to this day. The caulking refers to pitch that covers the planks of the ships; the caulkers would be on the ship as the boards expanded and pulled, the caulking would cover the gaps between the boards to stop any leaking.

27:10 This is the first mention of “Persia” in the Bible instead of Elam

27:11 Arvad is an island off the coast of Syria.

27:12-23 Countries from each direction traded with Tyre

27:12 Tarshish means “sweltering plant” or “refinery” and thought to be Spain.

- “Tin” is mentioned which Spain was not known to trade; however, Great Britain was known to trade in tin in ancient times.

27:13 Javan (“deceiver” or “one who makes sad”) is the fourth son of Japheth (Genesis 10:2, 4; 1 Chronicles 1:5, 7); a people who settled in Greece. They traded slaves and bronze for commerce.

- Tubal and Meshech migrated north to Russia (Ezekiel 38:2-3; 39:1).

- 27:14 Beth-togarmah is located in eastern Turkey.
- 27:15 Dedan is synonymous with modern day Arabia.
- 27:16 Syria was attracted to Tyre for their “abundant goods.” The “abundance” is repeated for Syria (Ezekiel 27:18).
- 27:17 The only source of sustenance and nourishment for Tyre was Judah/Judea (Acts 12:20). The key exports of Judah/Israel seem to have been wheat, meal, honey, oil and balm.
- Minnith was an Ammonite town located east of the Jordan river.
- 27:18 Damascus was the capital of Syria which was enamored with the variety and abundance of goods to be traded. The “abundance” is repeated for Syria (Ezekiel 27:16).
- 27:20 Dedan is a reference to modern day Arabia whose products consisted of riding equipment.
- 27:21 Arabia also shepherded flocks of rams, lambs and goats.
- 27:22 Sheba and Raamah were areas in southern Arabia that exported spices, gems and gold.
- 27:23 A list of Mesopotamian countries are listed in modern day Iraq. Asshur is Assyria.
- 27:24 These countries of Mesopotamia traded in textiles such as cloth, fabric, carpets and cords.
- 27:25 Three times in succession, it is emphasized that the vessel of Tyre is in the “heart of the sea” (Ez 12:26, 27, 28:8). The sea often symbolizes the world, and the vessel of prosperity will be engulfed and overwhelmed by the world (Ex 15:8, Ps 46:2).

### **Read Ezekiel 27:26-36...The Grief of Tyre’s Partners**

- 27:26 The east wind is often the judgment of the Lord especially on the worldly trade of commerce and riches with Tarshish (Ps 48:7; Jonah 1:4, 4:8), but it was also a source of salvation for His people (Ex 14:21).
- Scripture characterizes Tyre as sinking “in the heart of the seas.” The heart of the sea is a wicked heart.
- 27:27-28 Tyre will sink and come to an end while all of Tyre’s partners will grieve. The believer must be cognizant of the interactions with this world; each contact must have a spiritual perspective and purpose.
- 27:29 Those challenged with supporting the ship will flee and stand helpless from afar.
- 27:30-31 The participants act as if it is the death of a loved one (Rev 18:19).
- 27:32 The nations of the world understood how unique the marketplace of Tyre was before their destruction.
- 27:33 Tyre’s marketplace satisfied the needs and desires of the world; the world began to rely on Tyre instead of the Lord.
- 27:34 The world system that brought fame and glory would also be the cause of its downfall and destruction.
- 27:35-36 Those who use Tyre for their personal benefit and worldly gain will detest Tyre for its failure as it negatively impacts their own standard of living. Tyre will ultimately be destroyed never to return (Ez 28:19).

### **Read Ezekiel 28:1-10...God’s Judgment on the Prince (Ruler) of Tyre** **Chapter 28 (like Isaiah 14) is focused on the pride and fall of the Ruler of Tyre**

- 28:2 The prince of Tyre represents Satan, but also the anti-Christ (2 Thes 2:4); this is the perpetual struggle of man (Gen 3:15) to pursue his own will through self-effort
- 28:3 Daniel was a contemporary of Ezekiel and renown for insights into dreams (Daniel 2:47); the anti-Christ will have much earthly wisdom
- 28:4-5 The anti-Christ is a talented businessman accumulating wealth for his own desires which results in a prideful heart.
- 28:6 The King of Tyre (Acts 12:20-23), like Satan himself, thought himself to be an equal to the one, true God.
- 28:7 Just as Tyre was to fall to Babylon (Jer 27:3, 6) and later to Alexander the Great's army, so will Satan's power fail.
- Tyre was moved off the coast ½ a mile with walls 150' high. Alexander's engineers constructed a causeway 220' wide to the manmade island.
- 28:8 It is once again emphasized that the vessel of Tyre is destroyed in the "heart of the sea" (Ez 27:25, 26, 27). The sea often symbolizes the world, and the vessel of prosperity will be engulfed and overwhelmed by the world (Ex 15:8, Ps 46:2).
- 28:9 As God causes the demise of this prideful individual, will he still be disillusioned that he is a god? Although the prideful are self-deceived, their demise makes their limits plainly evident to all around.
- 28:10 The term "deaths" is plural in this use to convey intensity, but also the death is beyond a physical death to a spiritual death as well. The speech of God creates life as well as concludes life with absolute certainty.

### **Read Ezekiel 28:11-19...Satan as the King of Tyre**

- 28:11 Separate from the downfall of Tyre was the demise of Tyre's King. Ezekiel is called "Son of Man" as his humanity is emphasized as he is directed to lament (grieve) over the downfall of the King of Tyre.
- 28:12 The transition occurs from "Prince of Tyre" to "King" revealing the greater evil of Satan in contrast with simply the anti-Christ; Satan had wisdom without understanding (Ps 119:34)
- 28:13 Satan was in the garden of Eden, and he was also musical (attractive) ← Satan was created with these abilities for God's purpose (John 1:3)
- 28:13 The beautiful gems on the breastplate of Israel's priests are mentioned (Exodus 28:19), but the third row is missing. Satan is beautiful, but three equates to deity which Satan is not.
- 28:14 Satan was appointed one of the four key angels (cherub – Ez 10:14; Ex 25:18-22; 2 Sam 22:11; Ps 18:10, 99:1) surrounding God's throne who covers (inferring the "head" or governing). The fiery coals were used to purify and punish (Ez 10:2, 7, 9, 41:18)
- 28:14-15 Iniquity was found in Satan from having grown out of business activities (bartering, trading) which led to internal aggression/competitiveness resulting in sin
- 28:16 The achievement of his workings caused him to become lawless as he attempted to increase accomplishment through self-effort in his own way. God cast out and destroyed the "covering cherub" of Satan from the purifying stones (Is 6:6).
- The Hebrew word for "Trade" (רַקְּלָלָתָאֲכָא רַקְּלָלָתָא) has the connotation of going about from one person to another with broad contact (widespread connections and network).

- 28:17 As is so often the case, the quality of beauty caused revolting pride to breed. The kings were shown the power of God to depose self-sufficiency and pride.
- 28:18 The sanctuaries were to be a blessed place of safety, but the indulgence in sin caused these sanctuaries to be disrespected. Ashes represent the meaningless remainder of wood which had use and purpose.
- 28:19 As with anything or anyone evil, they are discarded at their judgment.

Names of the Evil One		
Job 1:6	Satan	“Adversary” = Fifty-two times in Scripture
Isaiah 14:12	Son of the Morning	Only once in Scripture
Isaiah 14:12	Day Star	Translated Lucifer
Revelation 22:16	Morning Star	Similar to Isaiah’s “Day Star”
Ezekiel 28:14	The Anointed Cherub	Walked among the stones of fire
Matthew 4:1	The Devil (“Slanderer”)	Only appears in the New Testament
Revelation 12:10	Accuser of God’s People	Watching to accuse before God
Matthew 4:3	Tempter	Attempts to tempt even Jesus
Matthew 12:24	Beelzebub	Meaning “Lord of the Flies/Dung”
Matthew 13:19	The Evil One	Snatching God’s Word from men
2 Corinthians 6:15	Belial	The inference is “vileness.”
Matthew 13:39	Enemy	Sows rebels among believers
John 8:44	Father of Lies	There is no truth in him
Revelation 12:9	Deceiver of the Whole World	Persuader of an unbelieving world
2 Corinthians 11:14	Angel of Light	Deceptive appearance
John 8:44	Murderer	He murdered in the Garden of Eden
Revelation 9:11	Abaddon/Apollyon	Angel of the Abyss
Matthew 9:34	Ruler of Demons	Taking 1/3 of the Angels (Rev 12:4)
John 14:30	Ruler of This World	Authority of this world (1 John 5:19)
Ephesians 2:2	Ruler of the Air	Kingdom of the air is current wicked world
2 Corinthians 4:4	God of This Age	Earth will pass away (1 Pet 3:10; Lk20:34-35)
1 Peter 5:8	Roaring Lion	Seeking prey
Revelation 12:9	Dragon	Old Serpent

### Read Ezekiel 28:20-23...God’s Judgment on Sidon

- 28:20 Separate from Tyre would be the demise of Sidon (25 miles north of Tyre). Sidon was established by Noah’s great-grandson and the firstborn son of Canaan (Gen 10:15) resulting in it being one of the most ancient Phoenician cities (Gen 10:19, 49:13). Sidon had originally founded Tyre as an outpost which grew into a “twin city”.
- 28:21 Ezekiel is called to prophesy against Sidon, but is not instructed to lament (grieve) as he was with Tyre.
- 28:22 Sidon would go through a time of judgment as the holiness and purity of the Lord is observed.
- 28:23 Sidon would receive judgment internally (plague, bloodshed) and externally from the onslaught of surrounding nations. Beyond their destruction, the objective for the judgment was a realization that God was Jehovah (Yahweh).
- 28:24 Thorns and briars are the painful consequences of sin. Sidon had captured Israelites and sold them into slavery (Joel 3:4-6). Jezebel (wife of King Ahab) was the daughter of Ethbaal, king of Sidon, and she encouraged idolatry throughout Israel (1 Kings 16:30-33; Rev 2:20) as she killed the prophets of the Lord (1 Kings 18:4, 13, 19:1-2).

### **Read Ezekiel 28:25-26...The Restoration of Israel**

28:25 The re-gathering of Israel was to be a witness to the Gentiles (Ez 7:24). Israelites will once again be dispersed in the Great Tribulation, but will also be re-gathered and witness to the holiness of the Lord throughout the millennium. The specific land is noted as belonging to the people of the Lord.

28:26 Three times in this passage God emphasizes that all will know that He is The Lord (Ez 28:22, 24). While others will understand that God is Jehovah because of His judgment upon them, Israel will have the same realization through His protection.

### 23 Ezekiel 29-31

#### **Read Ezekiel 29:1-7...God's Judgment on Egypt's Pharaoh**

29:1 One year and two days after the siege on Jerusalem.

- From 598/597BC – January 17, 588BC.....or.....From 597/596BC – January 6, 587BC

29:2 Nine (finality) times, the Lord tells Ezekiel to “turn his face towards” someone to declare judgment (Ez 4:3, 7, 6:2, 21:2, 25:2, 28:21, 35:2, 38:2).

29:3 Hophra was the grandson of Necho. Beyond the immediate local application, the Pharaoh being called the crocodile (the identity of the Egyptian Pharaoh), it can also be read as great dragon likening the Pharaoh to Satan (Rev 20:2) both of whom take pride in achievements that they did not cause.

29:4 While the Lord catches those to save in a net for salvation (Mt 13:47-50), Egypt would be hooked by their own avarice and greed.

29:5 Egypt would not be honorably buried, but instead be left as a fish in the desert to be eaten by other wild animals adhering to this world system.

29:6 A weak “staff of reed” does not offer much support (2 Ki 18:21; Is 36:6) and cannot survive without water from the Lord (Job 8:11).

29:7 Not only was Israel's relationship with Egypt unprofitable to Israel, Egypt was actually detrimental to Israel's well-being.

#### **Read Ezekiel 29:8-12...God's Judgment on Egypt**

29:8 Babylon would be the sword (29:19-21) that the Lord would use against Egypt.

29:9 The Lord God judges man for taking credit and saying that he created something when all good things originate with the Lord.

29:10 Migdol (“tower”) was in the northeast of Egypt/Goshen; Israel passed Migdol on their exodus before the Red Sea (Ex 14:2). Syene (“opening/enmity”) along the Nile ~600 miles south of the Mediterranean in Upper Egypt (Ez 30:6). God is against self-provision whether it is Egypt's Nile or Assyria's Euphrates (Zech 10:11).

29:11 Seventeen years later Babylon would defeat Egypt and carry them into captivity.

29:12 Many Egyptian captives spent 40 years as captives in Babylon before they were freed by Persia.

#### **Read Ezekiel 29:13-16...Egypt's Restoration After 40 Years**

29:13-14 God re-established Egypt after forty years just as He had done for Israel in the wilderness. Pathros was the region upstream Nile in southern Egypt which is



considered to be the original location (birthplace) of Egypt, and thus symbolized the entire nation of Egypt.

29:15 Egypt had been a world power until the captivity in Babylon. Egypt surrendered much of their knowledge to the Greeks and were dominated by many nations including the Romans, Ottomans and the Europeans. Although Egypt is now self-governing, they do not reign over other countries and extreme poverty is rampant.

29:16 After being enslaved jointly with Egypt by the Babylonians, the Israelites never again fled to Egypt for protection although as a child, Jesus was taken into Egypt for protection from Herod (Mt 2:13-15).

### **Read Ezekiel 29:17-20...Babylon's Attack on Tyre**

29:17 Seventeen years later, the word of the Lord came to Ezekiel about Tyre again.

- From 598/597BC – April 8, 572BC.....or.....From 597/596BC – April 26, 571BC

29:18-20 It is a historical fact that Tyre endured Babylonian onslaught by moving community off shore to island. This prolonged war caused Nebuchadnezzar to run out of war funding, so he plundered Egypt to pay his army.

- The siege of the mainland Tyre lasted thirteen years in which most of the populace relocated to an island ½ mile into the Mediterranean.
- The city was demolished by Babylonian troops, but without a navy, they could not reach the island.
- Two centuries later, Alexander the Great would throw every rock and fabric of the old city into the sea to build a causeway to the island.

### **Read Ezekiel 29:21...The Restoration of Israel**

29:21 The horn represents strength and power, and Jesus (the netzer) would bud forth with His message (Is 53:2). Three times in this passage God stresses the goal that all will know that He is The Lord (Ez 29:6, 16)

### **Read Ezekiel 30:1-19...Egypt and Their Alliances Cannot Stand**

30:1 Every time the word of the Lord comes to Ezekiel, the time is special and unique. This time the Lord is focusing on the end of Egypt.

30:2 As in the painful, lonely depth of the darkest night, one weeps for the light and warmth of day, but as this day of judgment comes, the day will not bring comfort.

30:3 Clouds were rare in Egypt as certain parts only receive three inches of rain each year; watering comes from the Nile. Egypt The “day of the Lord” will be an end-of-times day of judgment for the rebellious (Is 13:6, 9; Joel 1:15, 2:1, 11, 3:14, Amos 5:18, 20; Zeph 1:7, 14; Zech 14:1, 1 Thes 5:2, 2 Thes 2:2; 2 Pet 3:10). It will be too late to cry out for the Lord (Lam 3:44). Jesus will also return in the clouds amidst a great cloud of witnesses (Heb 12:1). The age of the church (the time of the Gentiles) will be over (Ez 7:24).

30:4 Just as the sword referred to physical Babylonian conquest (Ez 29:8), the sword is also a spiritual picture of the Word of God.

30:5 Egypt's allies will be destroyed. Cush (Ethiopia) was to the south; Put (Libya) was to the west; Lud (Lydia) was north of the Mediterranean (Turkey).

- 30:6 Guilt by association would be judged for the alliances of Egypt as Egypt falls from the north (Migdol in the lower Nile) to Syene in the south (Ez 29:10).
- 30:7 Egypt and her allies will be no different from other defeated lands that lay desolate. All peoples and nations believe that they are the exception, but Egypt would be judged as are others.
- 30:8 Fire represents devastating judgment that will be the end of all who deny the Lord (Mt 25:41, 46; Lk 3:17; Rev 20:10).
- 30:9 As boats sailed the main thoroughfare of Egypt on the Nile to Cush in the south, word of the strength of Babylon would bring terror to the self-confident Egypt.
- 30:10-11 Not only the masses of Egypt, but the Egyptian “way of life” would be destroyed.
- 30:12 The banks of the Nile being an exception, Egypt is a desert because all of the canals/tributaries/rivers from the Nile inland have dried up. Egypt would be sold to foreigners while the remaining Egyptian survivors were taken into slavery.
- 30:13 Memphis (“residence of the good” or the Hebrew translation is “Noph” meaning “honeycomb that drips”) was the capital city of Egypt. All of the Egyptian leadership would be eliminated from false gods to the power of the throne.
- 30:14 Pathros (“south land”) was synonymous with Egypt (Ez 29:14) just as Zoan (“motion/migration”) represented the Rameses royal family and No (“forbid”) was another name for the ancient capital of Egypt, Thebes (“brightness”).
- 30:15-16 Sin (Pelusium) is a military battalion in the northeast of Egypt while No (Thebes) is far south.
- 30:17 Aven/On/Heliopolis is southward while Pi-biseth/Bubastis is in the northern part of Egypt. After the young warriors were killed in the fighting, the remainder of the populace would be led into slavery.
- 30:18 Tehaphnehes (Daphne – Jer 43) was the location of the Pharaoh’s residence. The day was darkened as the proud people were led into captivity.
- 30:19 The breaking of Egypt would lead them to the understanding that He is the Lord.

**Read Ezekiel 30:20-26...God Strengthens Babylon to Break Egypt**

- 30:20 Nearly four months after Ezekiel’s first prophecy against Egypt (Ez 29:1), the Lord spoke to Ezekiel again.
- From 598/597BC – April 10, 588BC.....or.....From 597/596BC – April 29, 587BC
- 30:21 The loss of the Pharaoh would not be re-established after the captivity of Egypt.
- 30:22 The Lord calls attention to His displeasure by the exclamation “look!” Be a witness to the power of God. As the arm represents strength, the Pharaoh would not have any power as both arms are broken by the Lord.
- 30:23 Just as Israel was dispersed to the nations; God can scatter any great power as He wills.
- 30:24 God strengthened Babylon for His purpose as He weakened the Egyptian power. God could have simply caused Egypt to collapse, but He uses creation for His purpose and will.
- 30:25 This is the second time that it is emphasized that Babylon will be wielding the sword of the Lord as God strengthens Babylon while weakening Egypt.
- 30:26 The weakened, scattered and defeated Egypt would realize that God is Jehovah.

### **Read Ezekiel 31:1-2...God's Warning to the Pharaoh**

31:1 Two months later (Ezekiel 30:20), God gave a message to Ezekiel for Pharaoh and the Egyptian populace. This was approximately two months prior to the fall of Jerusalem.

- From 598/597BC – June 2, 588BC.....or.....From 597/596BC – June 21, 587BC

### **Read Ezekiel 31:3-9...God's Warning About the Glory of Assyria**

31:3 Egypt is told to consider the downfall of the once great Assyria. The cedar was known for its royalty.

31:4 Assyria was built with supplies from the Tigris and Euphrates rivers and their associated canals/tributaries ("little rivers"). The rivers signify the nation's commerce and interaction with other nations.

31:5 Assyria was exalted (in height) with the influence (branches) being far reaching over the other nations.

31:6 Everyone (all of the birds and animals) bought into the Assyrian system and worldview as they rested and were productive under Assyria's authority. Birds often represent the spiritual world while the animals would speak to the physical man.

31:7 Just as the beauty of Tyre/Satan had caused its downfall, the attractiveness of Assyria set the stage for pride followed by failure.

31:8 Assyria stood above all other nations just as Satan's beauty was unparalleled among spiritual beings in the spiritual world.

31:9 In the garden of Eden, Eve had found the fruit tree to be "delightful to look at". Just as the covetousness of Eve for the fruit tree had lured mankind into sin, so too was the world seduced into the practices of Assyria. The U.S. is viewed by the world as being overly sexual, but western art (e.g. songs, shows, etc.) are publicized to pollute and corrupt all other societies.

### **Read Ezekiel 31:10-17...God's Warning About the Fall of the Proud**

31:10 Like Assyria, Egypt had become proud of heart – to their very core (Ez 28:2, 5).

31:11 Because of the wicked pride of this beautiful creation of God (Ez 31:9), God decided to bring judgment (through Babylon). Just as Eve had been banished from the garden of Eden (Gn 3:24), Assyria would also be scattered.

31:12 All associated with Assyria were negatively impacted by the demise. Whether the individual was an exalted official (mountain) or a commoner (valley), the defeat of Assyria was felt.

31:13 Birds in the Bible are typically a symbol of the spiritual world. In this case, birds refer to Satan and his evil spirits of the air (Mt 13:4,19) while the beasts refer to natural, physical man.

31:14 The fall of Assyria damaged the other integrated systems of the world impairing them from being able to grow to the height that Assyria had attained.

31:15 God emphasizes that it was He Who caused the downfall of Assyria, and it was He Who caused the grieving of the Assyria's allies. Believers should understand that the sovereign God is actively engaged in the events of this world and that man is too weak to be self-determining.

- 31:16-17 The valuable cedars of Lebanon were used by royalty and the upper class. These well-to-dos were grieved at the loss of Assyria, but God limited their longing as he caused these Assyrian allies to join Assyria in destruction. As colleagues and collaborators fail together and end in degradation – misery loves company.
- 31:17 Although Egypt considered themselves the pinnacle of power, Egypt did not compare with Assyria and her allies. Egypt would be “chopped down” by Babylon just as Assyria had been.
- 31:18 God has been ending the last three sections between dates with His sovereign identity (“I am the Lord” Ez 28:26, 29:21, 30:26), but this time He focuses on Pharaoh’s inferior identity – a fallen man.

24 Ezekiel 32, 33

### **Read Ezekiel 32:1-10...A Dirge/Lamentation for the Fall of Egypt**

- 32:1 The date was March 3, 585 B.C, and this would be the final discussion of Egypt’s demise.
- From 598/597BC – March 14, 586BC.....or.....From 597/596BC – March 3, 585BC
- 32:2 Jerusalem is now fallen, and Egypt was in the midst of being sacked by Babylon. Pharaoh is likened to Satan as a power that thrashes in society (the sea) as he wallows in his filth like Rahab the Leviathan (Job 40-41). Rahab, “the proud or boisterous one”, (Job 9:13) was a legendary sea serpent/dragon (Leviathan Job 41) that was conquered (possibly) at the time of creation (Job 26:12, Ps 89:10, Is 51:9). Rahab (the Talmud in Babha' Bathra' speaks of rahabh as sar ha-yam, "master of the sea") is also symbolic of Egypt; this dragon might infer a crocodile which was an emblem of Egypt (Ps 87:4, Is 30:7).
- 32:3 The sovereign God will use the ungodly masses of this world to perform His will and bring His judgment. As a fish is caught helpless in a net, so will Egypt be.
- 32:4 Authority only comes through God, so as Egypt is abandoned by the Lord, the evil spirits will find rest on Egypt as its carcass is torn apart by the nations of the world. God can either spread His wings of protection or a net of destruction over you.
- 32:5-6 From the highly mountains to the lowly valleys, all of society would tear at the remains of fallen Egypt.
- 32:7-8 Sinful nations enjoy the light of the world without realizing that it is from Him, but God can remove His blessing and Spirit (Is 50:3; Joel 2:31; Ex 10:21, 23; Rev 8:12-13).
- 32:9-10 The divine destruction of Egypt will testify of God’s power to even those nations that are unknown by Egypt.

### **Read Ezekiel 32:11-16...The Sword of Babylon Will Destroy Egypt**

- 32:11 God had prepared the sword of Babylon for conquest and victory over Egypt (Ez 30:24).
- 32:12 The population of Egypt would be ravaged by the ruthless Babylonians (Ez 32:4).
- 32:13 Egypt’s wealth (cows) would be depleted even though they were well positioned by waters for growth and abundance (Ez 29:11).

- 32:14 With no one to disturb the waters into muddy irrigations, the waters of Egypt would once again begin to flow. As the first oil field was discovered in Egypt in 1869 (and brought to producing in 1910), Egypt has indeed been blessed by the flow of oil and currently produces 1% of all oil used worldwide.
- 32:15 The Egyptians would be dispersed and enslaved by Babylon which would bring them to the realization of God as Jehovah.
- 32:16 The nations (business partners) of Egypt would weep her downfall and demise. The women would mourn for their past standard of living.

**Read Ezekiel 32:17-32... Egypt Joins Other Mighty Kingdoms That Have Fallen Into Sheol**

- 32:17 Two weeks later, the Lord calls on Ezekiel to grieve greatly for Egypt.
- From 598/597BC – March 28, 586BC.....or.....From 597/596BC – March 17, 585BC
- 32:18 The Lord calls on Ezekiel to empathize with Him (Ez 24:15-24) as the Lord destroys Egypt.
- 32:19 The beauty that had caused Egypt to become prideful was now disfigured as Egypt would join the uncircumcised which represent those outside of God’s covenant relationship (those unfaithful).
- 32:20 The remainder of the chapter lists other historically vicious (now fallen) nations which are represented in sheol (e.g. Assyria, Persia, Meshech, Tubal, Edom, Sidon).
- 32:21 Successful and esteemed warriors of old will welcome the similar demise of Egypt as they are wiped from this earth in disgrace.
- 32:22-23 Assyria (“who walks/looks happy”), who brought barbaric terrors on the world of the living, is in sheol.
- 32:24-25 Elam (“a secret virgin”), the center of Persia, also diminished from powerful terror to weakened shame.
- 32:26 Meshech (“drawing out by force”) and Tubal (“confusion/the world/nation”) precede the Soviet Union (Scythians in Ez 38).
- 32:27 These brutal warriors were respected in their burials as their weaponry was laid upon their heads, but God did not view them as respectable warriors, but instead as sinful people who had died amidst their sin and shame.
- 32:28 Legendary warriors would die along with the common soldier in ignoble deaths.
- 32:29 The Edomites (Ez 35) and their royalty were known for their strength back to their forefather, Esau, but they would die as a weakened, common people.
- 32:30 Surrounding people were terrorized by Sidon’s strength, but Sidon would ultimately meet shame and disgrace in their demise. Sidon had captured Israelites and sold them into slavery (Joel 3:4-6).
- 32:31 As his kingdom fails and falls about him in ruin, Pharaoh can reflect on other great kingdoms that also collapse dishonorably.
- 32:32 God asserts that He has caused His terror in “the land of the living”.

**Read Ezekiel 33:1-9...Ezekiel is Admonished To Do The Duty Of A Watchman**

- **Ezekiel 33:1-9 is another watchman’s challenge (Ez 3:17-21; Ez 18; Acts 20:26; 1 Cor 14:8; Micah 7:4)**
- 33:1 No date is given as was the case with many prophecies (Ez 20:1, 24:1, 26:1, 29:1, 31:1, 32:1).

- 33:2 God directed Ezekiel to talk to his people (not God's people, but Ezekiel's). God is direct that He is the One bringing the sword on the land. The people select their watchmen just as church fellowships select their Pastors and Elders. The selection of a watchman is a life or death decision, and believers should not entrust their eternity with a nominal watchman.
- 33:3 The watchman is not working against the Lord by warning the people of the impending wrath.
- 33:4-5 Guilt will be attributed to the one who ignores the truth of the coming wrath of God and the salvation of Christ's blood. However, the one who responds to the warning will receive life.
- 33:6 The people must pay the penalty of their iniquity, but the watchman will be penalized (not with loss of salvation, but loss of reward).
- 33:7 While the world picks their own watchmen (Ez 33:2), God selected Ezekiel as His own watchman to convey the words that God puts into His mouth.
- 33:8-9 Ezekiel would be held accountable as he had a choice (even as a prophet) to share God's truth with Israel. His reward would be his life. The responsibility was being faithful to the call and not to the response of the hearers.

#### **Read Ezekiel 33:10-16...The Repentant and the Rebellious Receive Justice from God**

- 33:10 Ezekiel was to include himself in his prophecy to the people of Israel with "our" transgressions and "our" sins.
- 33:11 *"The declaration of the Lord GOD —"I take no pleasure in the death of the wicked, but rather that the wicked person should turn from his way and live. Repent; repent of your evil ways!"* (Ez 18:32; 2 Peter 3:9)
- 33:12 God continues to reference Israel as "your people" instead of "My people" (Ez 33:2).
- 33:13 Mankind cannot use self-righteousness to enter God's kingdom. Although a worldly sinner might perform righteous acts, none of the righteousness will be credited him.
- 33:14-15 A repentant heart is necessary to be saved and truly "live" While salvation of an individual depends on faith in the Lord alone (Eph 2:8-9), the outward consequence of the Lordship of Christ will be a natural, essential result of one's salvation.
- 33:16 God will not hold a repentant man's sin against him (Mt 5:48; 1 Pet 1:15)

#### **Read Ezekiel 33:17-20...God Maintains His Justice**

- 33:17 Instead of submitting to God's will, mankind judges God's righteous and fair actions (Is 11:4). This is a recurring theme of Ezekiel's (Ez 18:25, 29, 33:20).
- 33:18-19 A man's good deeds does not compensate for his trespasses, but when one turns from his wickedness to the righteousness of God, he will be saved.
- 33:20 This is reiterated twice to emphasize the ignorance of fallen man just as it was earlier (Ez 18:25, 29). Israel felt that their religious games entitled them to lives of self-seeking and worldliness.

#### **Read Ezekiel 33:21-29...The Repentant and the Rebellious Receive Justice from God**

- 33:21 January 9, 585 B.C., the fulfillment of earlier prophecy (Ezekiel 24:25-27) is confirmed by the testimony of a single survivor.

- From 598/597BC – January 18, 586BC.....or.....From 597/596BC – January 8, 585BC
- 33:22 As Ezekiel’s prophecies are fulfilled, Ezekiel can talk more freely in his typical speech (Ezekiel 3:26-27).
- 33:23 The word of the Lord would once again replace Ezekiel’s normal speech.
- 33:24 Those of Israel who had remained in the land, felt that (similar to Abraham) God had selected them to receive the land. Human reasoning cannot replace the truth of the Lord and the movement of the Spirit.
- 33:25-26 These inhabitants of Israel were disobedient to God eating meat with blood (Leviticus 17:10-14), being idolaters, murderers, and adulterers thinking that they are physically defending the land with their own swords.
- 33:27 Sword, beast, and pestilence will be the end of these misguided and unjust individuals.
- 33:28 The pride of Israel would become desolate as it became a wilderness.
- 33:29 Judgment would be the consequence of Israel’s sinful atrocities, but the judgment would drive Israel to the realization of God as Jehovah.

### **Read Ezekiel 33:30-33...The Mockers of the Prophets Receive the Judgment of God**

- 33:30 Israel would become interested (curious) in the word from Ezekiel which they admit originates from the Lord Himself.
- 33:31 *“So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain.”* ← Lifestyles without change (James 1:22)
- 33:32 The congregation of Israel enjoyed listening to the Lord’s message of love that came from Ezekiel, but Israel did not repent nor change their ways in obedience to His calling. Church goers should not deceive themselves that they are followers when in fact they are simply spectators.
- 33:33 The word of the Lord will certainly come to pass, and all of Israel will realize that the word of the Lord was more than a show – His word is truth.

25 Ezekiel 34, 35

### **Read Ezekiel 34:1-6...The Shepherds of God’s People Are Chastised**

- 34:1-2 While God is the true Shepherd (Jn 10:14-16; Ps 78; Is 44, 63; Zech 11, 13), the leaders of Israel were also considered shepherds albeit poor ones. This is the sixth and final time that “woe” is spoken upon a people by Ezekiel (Ez 13:3, 18, 16:23, 24:6, 9). Believers should be careful concerning the leadership that their families follow; many religious leaders profit greatly from their ministry using it as a career instead of a humble ministry (Judges 17-18). When the average salary of the pastors and elder board are above that of the congregation, something is askew.
- This is the promising portion of the Book of Ezekiel where Israel is to be restored, but the beginning of this section is about the inadequate human shepherds where the Lord Himself takes over. (Ezekiel 34:11)
- 34:3 The religious leaders had not fed the flock, but exploited the flock for their personal benefit; they had even killed the larger, more mature, sheep. The local church often

serves milk and infant spiritual food (1 Cor 3:2; Heb 5:12-13) leaving the more mature believer without source or community for growth.

34:4 Instead of sacrificially giving to the body of believers, the religious leaders had ruled over the believers with ferocity and malice. Church had become a social gathering for the church elite – the church leaders – instead of a place of safety and resource for the weak and hurting.

<b>Key Functions for Religious Leadership</b>			
<b>Function</b>	<b>Scripture</b>	<b>Spiritual</b>	<b>Tangible</b>
1. Strengthen the Weak	Rom 14:1; 1 Cor 8:9; 1 Thes 5:14	Teach deeper insights of the Lord	Support those not doing well
2. Heal the Sick	Heb 12:12-13; James 5:14, 16; 1 Cor 12:9	Assist in repentance of sin	Support those who lack health
3. Bandage the Injured	Lk 10:34	Care for those hurt by sin in this world	Support those with physical wounds and disabilities
4. Recover the Strays	Mt 18:12; James 5:19	Reach out to those who have fallen away	Assist those who going through difficult times
5. Seek the Lost	Lk 19:10	Witness to the World	Proactively evangelize

34:5 God’s people were scattered to the world and exposed to the beliefs of a wicked world system various wrong teachings.

34:6 The mountain tops (where the sheep had wandered) were the locations of idol worship, and the religious leaders were not concerned about the loss of the believer. Religious leaders are often more focused on the care of the organization than the spiritual condition of the believers.

**Read Ezekiel 34:7-10...God’s Judgment Against the Shepherds of His People**

34:7 Just as the word of the Lord was directed to Ezekiel, the Lord now gives His word to religious leaders (the shepherds).

34:8 Religious leaders are more concerned about their own well-being and worldly comforts than seeking the sheep.

34:9 Again, God calls the attention of the shepherds to His word.

34:10 God turns against the religious leaders, and God will deliver His flock. The congregation will no longer be brought together to support the standard of living for the religious leaders, but instead, the Lord will care for His people directly.

**Read Ezekiel 34:11-19...God Replaces Human Shepherds as The Shepherd of His People**

34:11 *“For thus says the Lord GOD: “Indeed I Myself will search for My sheep and seek them out.”* (Psalms 23:1)

- When Jesus saw the people of Israel, He saw many sheep without a shepherd (Matthew 2:6, 9:36; Mark 6:34)
- Jesus identifies Himself as the “good shepherd” instead of a “hired hand” (John 10:11-16) although some were chosen to be shepherds (pastors) in the church



body (Ephesians 4:11; 1 Peter 5:2) who would receive an “unfading crown of glory” from the chief Shepherd (1 Peter 5:4).

- Jesus is also identified as the “great shepherd” (Hebrews 13:20) who sits on the throne and will wipe away every tear (Revelation 7:17)

34:12 The Lord cares for the congregants who have been disenfranchised by religious leaders and organizations. The Lord will call these sheep to Himself. The Bible is readily available for study as the Spirit of God moves in His people (Jer 31:34).

34:13 Israel is brought back to their own land – the land given to their ancestors (Ez 11:16-20, 36:24-38). The wayward believer will also be brought back into the fold under the Lord.

34:14-15 God will shepherd His flock – teaching the believers and giving rest (Ps 23:1, 2)

34:16 As the great shepherd, God will assist the strays, injured and weak while destroying the religious leaders in judgment.

34:17 God will judge between believers as well as non-believers (Mt 25:32-46).

34:18-19 The word of God is represented as food and sustenance to the believer (Mt 4:4; Lk 4:4). Water also often symbolizes the blessing and word of God. While the religious leaders studied the available and abundant Scriptures, they confused the meaning (“muddied the waters”) for the flock at large. Religious leaders had corrupted the essence of Scripture as to maintain certain standards of living and protocol of organization instead of being wholly honest with the word of God.

### **Read Ezekiel 34:20-31...The Kingdom of Christ**

34:20 God will be the judge Himself between the religious elite (fat sheep) and the common lay person (lean sheep).

34:21 The religious leaders had bullied (intellectually and physically) the laymen into dispersing the place where they were supposed to graze.

34:22 Even God’s followers will be judged according to their works. We must all appear before the judgment seat (1 Cor 3:14; 2 Cor 5:10), and God will judge us (Rev 20:13, Is 59:18, Jer 21:14, Ez 18:30, Mt 16:27, Rom 2:6, 1 Pet 1:17).

34:23 Jesus will be the only shepherd (Jer 30:7)

34:24 “My servant David” is likened to “root of David” which is fulfilled in Jesus Christ (Jer 23:5, 30:9, Hos 3:5, Is 55:3-4).

34:25 The remainder of this chapter foretells a millennial Israel (Isaiah 65; Rev 21) where extreme peace and safety is enjoyed.

34:26 Rain brings life while causing fruitful growth and is a symbol of blessings (Ps 65:9-10, 72:6; Hos 6:3, 10:12; Joel 2:23; Ez 22:24; Dt 11:11, 28:24). Daniel Whittle penned a famous hymn entitled “There shall be showers of blessings” after losing his arm in the American Civil War and becoming a prisoner of war; this was where Daniel Whittle found a New Testament and came to know Christ.

34:27 The people of the Lord will realize that He is Jehovah when He frees them from bondage and gives them fruitful land to enjoy.

34:28 There will come a time, when God’s people (Israel) will no longer live in fear of animosity and anti-Semitism.

34:29 Another garden like Eden will be established (Is 11:1; Jer 23:5) without the cruelty nor hatred. Anti-Semitic behavior of the Gentiles through the ages has a revelation of the evil that man is capable (Ez 7:24, 11:12, 20:22, 28:25, 30:3) of pursuing.

- 34:30 God emphasizes that Israel will know Him and they will be His people.  
 34:31 God will own the redeemed world as a pasture for His flock.

**Read Ezekiel 35:1-15...God's Judgment on Mt. Seir/Edom**

- 35:1-2 Mount Seir represents Edom (descendants of Esau), and in a broader sense, Edom could be idiom for all of Israel's (Jacob's) enemies (Isaiah 63; Obadiah 1:18)  
 35:3-4 God calls attention that He is against Mt. Seir. While God's people will live in a garden (Ez 34:29), God's enemies will become desolate  
 35:5 From Edom's ancestor Esau and his hatred of Jacob (Israel), this generational sin of family feuding had been passed through Esau's lineage (Rom 9:13).  
 35:6 Edom means "red" and the rebellion towards God leads to blood.  
 35:7-9 Babylon would conquer Edom (Is 34:6-15; Jer 49:16-18; Ez 25:12-14), and then after Israel's captivity in Babylon during the time of Maccabees (1 Maccabees 5:65, 2 Maccabees 10:16-23), Israel would completely annihilate Edom so that they would finally give up their land and merge into Israel (out of which Herod came).  
 35:10 Edom hoped to capitalize on Israel's downfall with the two countries equating to the two kingdoms of Israel (Northern Kingdom) and Judah (Southern Kingdom)  
 35:11 God will allow the rebellious to bear the fruit of their hatred and envy; He will show them Himself at their judgment  
 35:12-13 Edom had cursed God as if God had not been listening to their mockery, but now they would be judged for their pride and evil intent against God's people.  
 35:14 Creation corroborates and gives glory to the Creator more than people recognize. All of creation would be enjoying peace except for those under God's judgment; this is especially true in the age of the millennium.  
 35:15 Edom had found pleasure in watching the judgment of God's people, but now they must endure His judgment on themselves.

26 Ezekiel 36, 37

**Read Ezekiel 36:1-7...Israel is Comforted by the Destruction of the Pagan Nations**

- 36:1 Mountains are Scriptural symbols of the elite rulers, leaders and governing systems.  
 36:2 Although God will judge His people, He also condemns the worldly who mock and criticize His people. The world (public media) enjoys scandalizing God's people and undermining the credibility of Christianity, but God will hold them accountable.  
 36:3-4 The leadership of God's people should be encouraged although the world has demoralized God's people.  
 36:5-6 God speaks and acts out of His burning jealousy (Dt 29:20; Ps 79:5; Zeph 3:8). The people of the world use their worldly reason to claim the land of Israel as their own when, in reality, the world belongs to the Lord alone to give and take as He chooses (Ps 50:12)  
 36:7 In the millennium, Israel will be blessed and held in honor while the enemies of God's people will suffer ridicule.

**Read Ezekiel 36:8-15...Israel is Comforted by God's Promises Towards Them**

- 36:8 God's people will be fruitful, and His people will benefit from the fruit of Israel.

- 36:9 Just as God has told a number of people that He is against them throughout Ezekiel, God now tells Israel that He is for them. This happens at the point of justification in the life of every believer; the person turns from being the enemy of God to His son at the very moment of salvation.
- 36:10-11 Israel was re-established in 1948, but they continue to be a persecuted nation. In the millennium, Israel will be recognized as blessed of God.
- 36:12 God now directs His comments to the land of Israel as it will be blessed and in turn bless those who live on it. The very land that mankind dwells upon is blessed or cursed according to the ways of men and the will of God (Dt 21:23; Lev 20:22; Job 24:18).
- 36:13-15 God is concerned about the testimony of His belongings, and the opinions of the world sway His blessings and counsel on how to witness to His name more effectively.

**Read Ezekiel 36:16-20...Israel Was Rejected for Their Sin**

- 36:16-17 God reflects on Israel’s once fallen state; their uncleanness is likened to a woman’s “period” with the letting of blood and the shedding of the lining of the uterus (womb) when the womb has not become impregnated (produced fruit). Having sex with a woman during her period would also be considered a fruitless act that is simply self-serving.
- 36:18-19 Because Israel had been murderers and idolaters, God scattered them (diaspora).
- 36:20 As the Jews were scattered about the world, they hardened their hearts against their Messiah because of their lost position in Israel.

**Read Ezekiel 36:21-24...Israel is Restored for God’s Name Sake (Reputation)**

- 36:21 God’s interest is His holy name (reputation)
- 36:22 God states that is interaction with His people is not for their benefit, but for the benefit of His name (1 Sam 12:22; 1 John 2:12; Isaiah 42:8)
- 36:23 The holiness of God will shine through His people as a witness (Ez 11:16-20, 34:13-16)
- 36:24 Israel will be returned to their land; it is amazing that this happened after Babylon as well as after two millennia becoming a nation again

**Read Ezekiel 36:25-28...The Blessings of Christ’s Kingdom**

<b>God’s Three Step Reconciliation</b> <i>(John 3:5; Ps 51:10; Jer 31:33)</i>		
Ez 36:25	Cleansing (Forgiveness)	I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.
Ez 36:26	New Heart (Sensitivity)	I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.
Ez 36:27	Spirit Filled (Obedience)	I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do <i>them</i> .

36:29-30 & 33-35 Cleansing precedes fruitfulness

- 36:31 God's people are made aware of sin to respond in repentance instead of self-justified rebellion.
- 36:37 A blessing to God's people is that they can inquire of Him; not everyone has the right to ask of God (1 Pet 3:7)
- 36:38 God's people should be people of sacrificial lives (Rom 12:1; 1 Pet 2:5).

### **Read Ezekiel 37:1-10 ...The Resurrection of Dry Bones**

- **Ezekiel 37:1-8 is experienced again in modern times as Israel has a constitution, a prime minister, a parliament and an army, but they do not have a national religion. Israel is predominantly atheistic.**
- 37:1 God takes Ezekiel in the Spirit (Ezekiel 3:14, 8:3, 40:1; Acts 8:39) to the valley (depression point) of bones represents the now dead nation of Israel; this is similar to man's state prior to salvation – dead in sin (Eph 2:1; Rom 8:2; James 1:15)
- 37:2 Ezekiel was led by the Spirit to experience the wide extent of the dry bones that were without water (John 4:10; Eph 5:26; Rev 21:6). The bones had been scattered just as the nation of Israel was scattered in the diaspora.
- 37:3 Only God knows who is destined to life in Him.
- 37:4 Life in God through faith comes from hearing the Word of God (Rom 10:8 & 17; Col 1:5). Often, witnessing can appear wasted when, in reality, God is planting the beginning of life.
- 37:5 God will breathe His Spirit into these bones (Gen 2:7; Acts 17:25) just as the very word of God brings life (2 Tim 3:16). Israel would become a resurrected nation.
- 37:6 God will fill these bones out with bodies (Rom 12:5; 1 Cor 12:12), but they are still dead without the Spirit in them.
- 37:7 An earthquake would occur amidst the bones as they rattled together into the structure that God had intended.
- 37:8 Upon the foundational framework of the reconstructed skeleton, connectors and coverings were added that returned the individual to his corpse-like state without life.
- 37:9 Wind is symbolic of the spiritual world including the Holy Spirit (Acts 2:1-4) while the four winds speak of His omnipresence throughout all of creation. Life is from God alone (Jer 49:35; 1 Jn 5:12).
- 37:10 More than a nation, Israel was re-instituted as a powerful force – a mighty army. Ezekiel obediently prophesied as God commanded which beckons the question, how many prophets were not recorded in Scripture as they disobeyed His calling (Jer 26:20-24)? Believers should always be obedient regardless of their status.

### **Read Ezekiel 37:11-14 ...The Dead Hope of Israel is Revived**

- 37:11 The message now moves to application as God gives Ezekiel the interpretation to convey to Israel. At that time, Israel had been taken into Babylon in various stages and (similar to the diaspora) had no hope of being re-established into a thriving nation. Israel felt dis-membered and had become disintegrated without life giving water.
- 37:12 This “dead” nation of Israel was to be re-gathered to the land after Egypt, after Babylon, and after the Diaspora

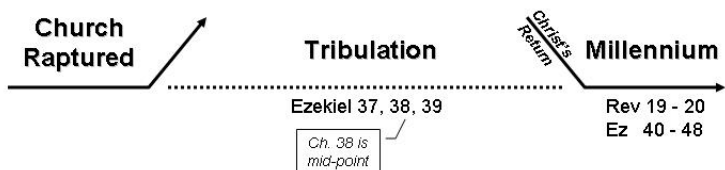
- 37:13 God emphasizes again that the objective is for people to know Him. Once Israel has been restored, they should understand Jehovah, and they will at the time of Jesus' second coming.
- 37:14 Just as the Lord is the source of life; He would be their source of land as God gives Israel the specific plot of earth where He intends to bless them.

**Read Ezekiel 37:15-20 ...The Uniting of Two Sticks as Israel & Judah Re-unify**

- 37:15-16 The word of God was not only to be spoken by Ezekiel, but also acted upon as Ezekiel took wrote on a stick of Judah (and associated Israelites) and on another stick, "Joseph" (and associated Israelites).
- 37:17 The two sticks would become a single stick because of Ezekiel's hand just as the two kingdoms would become a single nation again because of the strength of the hand of God.
- 37:18 Ezekiel was not to proactively explain the symbolism until the Israelites cared to ask for interpretation.
- 37:19 The breach of the Southern Kingdom (Judah & Benjamin) from the Northern Kingdom (Ephraim representing the 10 tribes) would be reunited and healed. This could also symbolize the division of Jews from the Gentiles into a single family of God (Eph 2:11-22).
- 37:20 God directed Ezekiel to ensure the people would be able to see the visual teaching construct of the sticks in his hands. Just as God had provided a spiritual representation (the valley of the dry bones) to Ezekiel, Ezekiel would now provide a material representation to the Israelites.

**Read Ezekiel 37:21-28 ...The Promises of Christ's Kingdom**

- 37:21 God will gather His people who had been scattered throughout the world (Ez 34:11-16).
- 37:22 God's people would no longer be divided nor would the kingly authority be fragmented. The one King over God's united people is Jesus (Mt 27:11; Acts 17:7).
- 37:23 In the millennium, Israel will live faithful lives to the one true God. God will cleanse His people as they have no way to purify themselves.
- 37:24 "David's offspring" in Jesus will rule as the true shepherd (Ez 34:23; Jn 10:16) while the flock obeys His statutes (commandments) and submits to His judgments (verdicts).
- 37:25 This state of joyful servitude to Jesus will continue forever. Israel will serve the King Jesus in the millennium, but even afterwards and throughout eternity, Israel will continue to serve Him.
- 37:26-27 Ezekiel's chapters 40-43 are a physical representation of the Temple of the Lord, but it is His presence and holiness that add importance and value (Rev 21:22).
- 37:28 Unlike frequent passages of Ezekiel where God is stating that the nations will know Him, when the Lord's people of Israel are indwelt with His presence, the surrounding peoples will recognize that sanctification (holiness, purity) come from the Lord. The world will understand the Lord's power of regeneration and cleansing of His people.



**Read Ezekiel 38:1-13 ...The Armed Forces of Gog Against Israel at Armageddon**

38:1 This is the last time that Ezekiel begins the prophecy with “the word of the Lord came to me”.

38:2 Prophecies now come against a coalition of nations that will attack Israel in the midst of the great Tribulation.

- There are differing opinions as to whether this is the battle of Armageddon which will occur at the end of the Tribulation;
- Armageddon will include all nations of the world instead of a select few (Joel 3:1-2; Zechariah 12:3; 14:1-4; Revelation 16:14-16; 19:19-21); however, the seven (total/complete) nations that are named in this chapter as attacking Israel may represent all of the nations of the world (bystanders): 1.Rosh/Meshech(West Russia) 2.Tubal(Russia –Georgia) 3.Persia(Iran) 4.Cush(Southern Nile Regions of Sudan and Ethiopia) 5.Put(Libya) 6.Gomer(Germany) 7.Beth-togarmah(Turkey, Armenia & others in Asia Minor).
- These ancient provinces (Gen 10:2; 1 Chron 1:5) originate from Asia Minor including Iran, Turkey and the southern Soviet republic; these are the same allies of the anti-Christ listed in Daniel 11 (Dan 11:43). Communist Moscow is due north of Jerusalem.

Options of the Timing of the Magog Assault (Ezekiel 38:17)			
		<u>Support</u>	<u>Against</u>
<b>Pre-Tribulation</b>	The assault/defeat of Magog would begin 3 ½ years of peace.	<ul style="list-style-type: none"> <li>• Weapons would burn throughout tribulation.</li> <li>• Only specific nations involved</li> <li>• Temple rebuilt in Ez 40-48</li> </ul>	<ul style="list-style-type: none"> <li>• Scriptural references to “last days” focus after beginning of Tribulation (Ez 38:8, 16)</li> <li>• Magog attacks after peaceful period, but Israel has not been at rest since 1948</li> </ul>
<b>Mid-Tribulation*</b>	The assault/defeat of Magog would begin persecution in last 3 ½ years of Great Tribulation.	<ul style="list-style-type: none"> <li>• Only specific nations involved</li> <li>• Magog attacks after peaceful period, and Israel lives securely under a peace treaty for first 3 ½ years of the tribulation</li> </ul>	<ul style="list-style-type: none"> <li>• Weapons would burn 3 ½ years into Millennium</li> </ul>
<b>Battle of Armageddon (End of Tribulation)</b>	The assault/defeat of Magog would begin Millennium Kingdom	<ul style="list-style-type: none"> <li>• Seven nations represent the world as remaining nations are onlookers.</li> <li>• Allied nations are same allies (Dan 11)</li> <li>• Gog would be the Syrian anti-Christ</li> </ul>	<ul style="list-style-type: none"> <li>• Magog attacks after peaceful period, but Israel has not been at rest during Great Tribulation</li> <li>• All nations would be involved (Rev 16:14)</li> </ul>

		<ul style="list-style-type: none"> <li>• Animals consume carcasses in same manner (Rev 19:17-18)</li> <li>• Israel turns to God after Magog as well as Tribulation (Zech 12:2-10)</li> </ul>	<ul style="list-style-type: none"> <li>• No mention of Megiddo or Euphrates</li> <li>• Weapons would burn 7 years into Millennium</li> </ul>
<b>End of Millennium</b>	The assault/defeat of Magog would occur at the end of the Millennium Kingdom	<ul style="list-style-type: none"> <li>• Explicit reference to Gog and Magog (Rev 20:7)</li> </ul>	<ul style="list-style-type: none"> <li>• After Magog battle, Israel builds Temple (Ez 40-48)</li> <li>• After Magog battle, the focus is burial while after Armageddon, the focus is judgment.</li> <li>• Revelation might rely on symbolism of first Gog battle; this symbolic “Gog” might be reference to Satan</li> </ul>

38:3 Gog (“ruler/roof/man on top”) and Magog (“head”) give insight into the meaning. Gog is mentioned nine times in Scripture as the title (e.g. czar, pharaoh) of the leader while Magog is his native land.

- An assembly of nations will come together to attack Israel led by Iran, Russia and Turkey.
  - The secular historian Josephus refers to the “Magogites” as violent Scythians who settled in the mountainous region between the Black Sea and the Caspian Sea (modern day Turkey).
  - Later, many of these Scythians migrated north to the area of the Soviet Union. Possibly Rosh speaks of Russia, Meshach of Moscow, and Tubal of Tobolsk (Ez 39:1).
  - Arabs refer to the Great Wall of China as “the wall of Al Magog” because much of the wall was originally constructed to keep out the invading armies from Magog (Scythians came from the Mongols).
- Just as God supports Israel (Ez 36:9), God is against Israel’s enemies and oppressors. Chapter 38 will prophecy the defeat of Gog, and then Gog will be disposed of in Chapter 39. Gog may be a man or even a demonic spirit that controls a group of people (Rev 9:11; Amos 7:1).

38:4 God will intervene to protect His nation of Israel by physically confronting and repelling the aggressors (2 Kings 19:28; Is 37:29).

- Even in the 21<sup>st</sup> century the rugged, mountainous terrain of Pakistan and Afghanistan were most effectively fought in hand-to-hand battles utilizing horse and mule.
- The western nations have rudimentary (horse) backups for instance where an electrical magnetic pulse (EMP) was used to disrupt electrical circuitry of advanced technological weapons.

38:5 Other nations will also join in the attacks of Israel including Persia (Iran), Cush (Sudan), and Put (Libya).

38:6 Numerous soldiers would also join from Gomer (Germany), to Togarmah (Turkey).

- 38:7-8 The “latter years” references the seven-year Tribulation period while Israel is living under the false peace guaranteed by the end times Beast. You will be “visited” is read as “attacked”, so Israel should be on their guard. Israel will be living in complete peace and security at the time of this attack (Ez 38:11).
- 38:9-12 Covetousness is the reason for the attack as Gog and his army desire the material wealth of Israel, and Israel is considered easy prey for pillage.
- 38:13 Bystanders (possibly a western, English speaking coalition) will ask questions about the attack, but will not intervene nor do anything material. The interest in the assault is primarily commercial in nature.
- Sheba (South) and Dedan (North) reference Saudi Arabia while Tarshish (West) could mean Spain or England.
  - The motive for the attack is obvious to the nations of the world, and they might want to capitalize on the loot as well.

**Read Ezekiel 38:14-23 ...God’s Judgment Against Gog**

- 38:14-15 Gog will mistakenly view Israel as having a false sense of security while their neighboring nations ally themselves with Gog resulting in a vast amount of weaponry (symbolized by horses).
- 38:16 God incites the attack on His people to show His holiness (separate and set apart for divine purpose) to the attacking nations and bystanders.
- 38:17 God seems to enjoy mankind’s attempts in determining who is in the army of Gog as he asks this attacking army if they are the one’s foretold by prophecy to assault His people Israel.
- 38:18 Just as the attacking nations “mount up” on their weaponry to attack, God foretells that His anger will “mount up” (flare up/raise up) on the day of the attack. The emotional response of God to the attack occurs even though He knows that it is coming beforehand.
- 38:19 The judgment of God is often likened to fire as an earthquake demolishes manmade constructs as well as nature.
- Just as Jesus ascended into the cloud from His disciples (Acts 1:9-12), He will come again in the same manner on the Mount of Olives (Zechariah 14:1-4).

<b>Ezekiel 38:19-22</b>	
<b>God will bring disaster</b>	
<b>(Rev 8:5-8, 11:19, 16:18-21)</b>	
1.	Earthquake
2.	Sword
3.	Pestilence (biological warfare)
4.	Flooding Rain
5.	Hailstones
6.	Fire/Brimstone – Gen 19:24 (Nuclear?)

- 38:20 The wrath of God will strike fear in all living beings as they are listed in order of creation (Gen 1:20-27): 1.fish 2.birds 3.field animals 4.crawling creatures 5.mankind
- 38:21 There will be confusion and dissension among the multi-national force as they self-destruct and begin slaying each other (Judges 7:22).
- 38:23 God reveals two aspects of His character to the nations of the world; He shows that He is great (sovereign/powerful/might) and holy (separate/divinely unique).



- As with many chapters in Ezekiel, this chapter ends with many nations “knowing that He is The Lord”.

### **Read Ezekiel 39:1-7 ...Ezekiel Prophecies Against Gog**

- 39:1 God turns his attention to the “son of man” (emphasizing Ezekiel’s humanity) telling him to prophesy against Gog as God was against Gog. Gog’s position as “chief prince” of Meshech (“drawing out by force”) and Tubal (Tobolsk) is emphasized. Meshech was the sixth son of Japheth (Gen 10:2) and was a term used in Psalms for barbarians (Ps 120:5). Tubal was the fifth (five represents judgment) son of Japheth (Gen 10:2) and was a merchant with the wicked city of Tyre (Ez 27:13).
- 39:2 Although the nations seem to be attacking God’s people led by Gog, in reality, these people are being controlled by the Lord.
- 39:3 The Scythians from Magog were known for their skill as bowman, but regardless of their prowess and equipment, God would cause their weaponry to fail. Israel’s anti-ballistic missile defense system is entitled “Arrow”.
- 39:4-5 The leadership (mountains) of Israel will not be toppled by the onslaught, but instead the invaders would meet their destruction as God opened Magog and allies to consuming spiritual influences (birds) and worldly subjugation to other ungodly peoples (wild animals).
- 39:6 Fire being sent in an attack of Magog could be missiles (nuclear). In Scripture, islands and coastlands are symbolic of Gentile nations, so the west could be recipients of these fiery projectiles.
- 39:7 The holiness (separation for divine cause) will be realized by the Gentile nations as well as Israel because of this destruction.

### **Read Ezekiel 39:8-20 ... Gog’s Defeat at Armageddon**

- 39:8 Scriptural prophecy, although in the future, is as certain as if it has already occurred in the past.
- 39:9 The weaponry of Israel’s enemies will be used as fuel for energy (possibly nuclear energy) for seven years (seven symbolizing fullness and longevity). A nuclear device becomes obsolete (ineffective) after seven years. These forces that God’s enemies intended for evil, God will use for good.
- 39:10 Israel will not need to gather wood from natural resources because they will be able to exploit the resources of those who came against them. The thieves will become the casualties; the hunters will become the prey.
- 39:11 Hammon Gog (“the multitude of Gog”) will have an offensive stench from the decaying corpses of Israel’s enemies.
- 39:12-13 Israel will work for seven months (representing a full and complete time) to bury their oppressors, and the reputation of Israel will increase as the world recognizes the glory of God.
- 39:14-15 Israel will hire professional staff to bury all of the dead downwind; east of the Dead Sea or north in Lebanon (Hab 2:17; Zech 11:1). Lebanon has mountain ranges running north and south with valley in between. It will take seven months to cleanse the land of these corpses, and when this is finished, Israel will be blessed. Biological and chemical warfare often leaves polluted remains that need special processes for dealing with remains.

- 39:16 Hamonah (“Innumerable”) is a township established for the workers burying the dead remnants of Israel’s attackers.
- 39:17 A sacrificial feast traditionally equated to humans sacrificing animals to their God, but in this paradoxical instance, God has slayed humans for the animals (Rev 19:17-18).
- 39:18 These sacrificial animals (ram, lamb, male goats, bulls) represent all of the people (elite leaders to commoners) from the area of Bashan (“soft, fertile soil”) which is the present day “Golan Heights” which is east of the Jordan and north of Gilead (between Lebanon, Jordan and Syria). Bashan has historically been Israel’s most fertile agricultural lands known for the herds of impressive cattle where the privileged Israelites would live (Amos 4:1-3).
- 39:19-20 There will be so many cadavers that the wild birds and animals will be satiated with an overabundance of food to gorge themselves.

**Read Ezekiel 39:21-29 ... Israel’s Sins Brought Judgment; God’s Grace Brought Blessing**

- 39:21-22 Unbelievers see the glory of God through judgment while God’s people find His glory in their salvation (Ez 39:22).
- 39:23-24 The events of the world will finally be attributed to their rightful source – the Lord God. The world will recognize that the persecution of Israel resulted from Israel’s denial of God’s truth. The captivity in Babylon, the brutality of Egypt/Syria, the subjection to Greece/Rome, the diaspora of the past millennia, the holocaust, the on-going anti-Semitism all stem from Israel’s denial of the truth of God.
- 39:25 God will restore His people as united instead of two different kingdoms, but Israel will continue to consist of true believers (Israel) and false acknowledgers who pursue self-effort (Jacob).
- 39:26 In peaceful security, Israel will experience guilt for their unfaithfulness in contrast to the unmerited faithfulness of the Lord.
- 39:27 God will shine through His people and reveal His holiness to the world by Israel’s separated living.
- 39:28 Israel will come to understand that the Lord God led His people into captivity
- 39:29 God will be in communion with His people because they are Spirit filled, and He will not deny Himself

28 Ezekiel 40

**Chapters 40-48 deal with the covenant with God being reinstated including a vision of the Temple. There are multiple Temples so there are several theories on which these passages relate to: Solomon’s Temple; Post-Captivity Temple; Herod’s Temple; Millennial Temple; John’s Revelation New Jerusalem; Like “Lord’s Supper” (Heb 9, 10)**

**The Outline of Ezekiel’s Conclusion:**

- **Ezekiel 40-43: Restored Temple**
- **Ezekiel 44-46: Restored Rituals**
- **Ezekiel 47-48: Restored Land Re-allocated to Twelve Tribes**

**Why does Ezekiel describe the Temple in such detail? Ezekiel 43:10-11 (Exodus 25:40)**

Moses (Prophet)  
built the Tabernacle

Solomon (King)  
built the Temple

Ezekiel (Priest/Prophet)  
had vision of Temple

**Jesus is Priest/King/Prophet**

Heb 3:1	Mt 27:11	Mt 13:57
Heb 4:14	Jn 18:37	Mt 21:11
Heb 7:24	Acts 17:7	Lk 24:20
		Jn 6:14

**Read Ezekiel 40:1-4 ... Ezekiel’s Vision of the New Temple**

40:1 Chapter 40 occurs 13 years after chapters 38-39. Israel’s new year began in Nisan around April-May (Ex 12:1-2) with the 10<sup>th</sup> of Nisan being a time of preparation for Passover. Ezekiel is now going to watch the measurements of the Millennial Temple. The Lord “took” Ezekiel three places by the Spirit in succession during the first three consecutive verses beginning this chapter.

- From 598/597BC – April 9, 574BC.....or.....From 597/596BC – April 28, 573BC

40:2 The mountain is possibly Mt Zion. A mountain symbolizes the elite leadership of a nation, and although this mountain would be a literal physical mountain, it is the location where an esteemed leader was to be established. The height of the mountain would correlate to the authority and acclaim of the position, so this leadership would be greatly exalted.

40:3 Throughout the Bible, Jesus is represented as a man with a measuring line (to reckon; give account – Zech 2:1-2; Rev 11:1-2) judging for straightness and length (flax used to measure longer distances). Bronze represents His strength.

Conversions of Biblical Lengths		
Measurement	Method (Using “Adult” Size)	Length
Handbreadth	This was the width of the four fingers closely pressed together.	Between three and four inches.
Span	This was the width from the end of the thumb to the end of the little finger when the fingers are extended.	Approximately nine inches.
Cubit	This was the length of the arm from the point of the elbow to the end of the middle finger.	Approximately eighteen inches.
Measuring Reed	Length of calamus plant or sweet cane.	Approximately nine to eleven feet.

40:4 At times Ezekiel is told to speak and at times he is told to take action, but this time Ezekiel was directed to watch, listen, and consider in his heart as he concentrates on the details of this vision.

**Read Ezekiel 40:5-16 ... The East Gate to the Outer Court**

40:5 A wall appeared of which the man measured. The rod/reed was a cubit (18 inches) plus a handbreadth of 3-4 inches equaling about 21 inches. The inner wall around the courts, of equal height and width, was six rods/reeds in length (~10 ½ feet).

40:6 As Ezekiel observed, the Angel of God went through the east gate while Ezekiel did not. The eastern gate was historically the only passage to the Tabernacle/Temple.  
 40:7 The “little chambers” were utilized by the Levites who guarded the Temple.

<b>Measurements of the Twelve External Portions of the Temple</b>			
<b>Outside Court (Ezekiel 40:5-27)</b>			
1.	Outside Wall	Ez 40:5	Wall: 10 ½ Feet Wide & Tall
2.	East Gate	Ez 40:6-16	Threshold: 10’ Three Recesses: 10’x10’ Between Recesses: 8 ¾’ Gate’s Portico Threshold: 10’ Gate’s Portico: 14’ Gate’s Two Pilasters: 3 ½’ Gate’s Entrance: 17 ½’ Width of Gateway: 22 ¾’ Recess Barriers: 10 ½’ Distance of Opposite Recess Roofs: 43 ¾’ Pilasters: 105’ Entrance Gate to Portico Gate: 87 ½’
3.	Outer Chambers	Ez 40:17-19	Thirty Chambers Lower Gate to Inner Gate: 175’
4.	North Gate	Ez 40:20-23	87 ½’ Long x 43 ¾’ Wide Lower Gate to Inner Gate: 175’
5.	South Gate	Ez 40:24-27	87 ½’ Long x 43 ¾’ Wide Lower Gate to Inner Gate: 175’
<b>Inner Court (Ezekiel 40:28-49)</b>			
6.	South Gate	Ez 40:28-31	87 ½’ Long x 43 ¾’ Wide
7.	East Gate	Ez 40:32-34	87 ½’ Long x 43 ¾’ Wide
8.	North Gate	Ez 40:35-37	87 ½’ Long x 43 ¾’ Wide
9.	Slaughtering Tables	Ez 40:38-43	Four Slaughtering Tables Inside & Four Outside Four Tables of Cut Stone: 31 ½” Long x 31 ½” Wide x 21” High Three-inch hooks
10.	Priest’s Chambers	Ez 40:44-46	Two Chambers for Singers
11.	Inner Court	Ez 40:44-47	Court: 175’ Long x 175’ Wide
12.	Porch of the Temple	Ez 40:48-49	Pillasters: 8 ¾’ Thick Width of Gateway: 24 ½’ Width of Sidewalls of the Gate: 5 ¼’ Porch: 35’ Wide x 21’ Deep

40:16 Gateposts (symbolic of strength) were decorated with palm trees (righteousness – Ps 92:12)

**Read Ezekiel 40:17-19 ... The Outer Court**

40:17 Ezekiel continues to be brought from one vantage point to the next.

**Read Ezekiel 40:24-27 ... The South Gate**

40:22 Ascended with seven (deity perfection) steps

**Read Ezekiel 40:28-43... The Inner Court**

- 40:31 Outer court up eight (new beginning) steps
- 40:38 The Burnt Offerings were to be washed (not the sin and guilt offerings).
- 40:39 During the millennium, animal sacrifices will be re-established to memorialize Christ’s sacrifice on the cross (Isaiah 65:20)
- 40:43 Handbreadth long (3-4 inches) hooks were on the wall to hang the bodies of the sacrifices

**Read Ezekiel 40:44-47 ... Chambers for the Priests**

- 40:46 Zadok (“Zedek” means “righteous”), and Melchizedek’s name (Malki-Tzedek מֶלְכִי־צְדָק ) is translated “king of righteousness” (Genesis 14:17-19; Hebrews 7:10)
  - Zadok was continually faithful to the rightful King (Ezekiel 40:46) - King David versus insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21) then Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45). After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King’s return (2 Sam 19:11).
  - The faithful priests from their ancestor Zadok would be allowed to serve as well as have close fellowship to God (Ezekiel 40:46, 44:15, 48:11).
  - Zadok’s lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).

**Read Ezekiel 40:48-49 ... The Vestibule of the Temple**

29 Ezekiel 41, 42

Measurements of the “Accommodation” Portions of the Temple				
1.	The Entrance	Ez 41:1-2		
2.	The Most Holy Place	Ez 41:3-4		
3.	The Side Chambers	Ez 41:5-11		
4.	Separate Building for Storeroom	Ez 41:12-14		
5.	Inside the Temple	Ez 41:15-26		

**Read Ezekiel 41:1-26 ... Measurements, Chambers and Ornaments of the Inner Temple**

- 41:3-4 The Angel of the Lord measures the Holy of Holies
- 41:6 These thirty rooms are thought to have been for storage of offerings and tools
- 41:18 Cherub (God’s guardian angels) with two (witness) faces and palm trees (righteousness)
- 41:19 Both faces are focused on righteousness – the lion (fierce/powerful ruler/king) and man (subordinate)
- 41:22 The only furniture mentioned in this vision are altars – the sacrificial altar (Ez 40:39) and this wooden incense altar. There is no mention of silver/gold, lamp stand nor the table of showbread.

41:25 Cherubim and palm trees are carved on the doors of the Temple just like they were on the walls (Ez 41:18)

**Read Ezekiel 42:1-14 ... The Chambers and Uses of the Priests**

42:3 Again the three stories (Ez 41:6) of chambers and galleries without the support pillars (Ez 42:6) that were in the courts

42:14 The priests stored their garments in a special place as they were not to interact with the people in the same garments in which the priests ministered.

**Read Ezekiel 42:15-20 ... The Measurements of the Outer Court**

42:15 After measuring the interior of the Temple area, He measured the exterior

30 Ezekiel 43, 44

**Opposite of Ezekiel 10, in chapter 43 the Shekinah Glory enters the Temple (probably to begin the millennial rule).**

The Shekinah Glory enters...	
The Tabernacle	Exodus 40:34-35
The Temple	1 Kings 8; 2 Chron 5 & 7

**Read Ezekiel 43:1-6... The Returning of the Glory of God into the Temple**

43:1 Ezekiel was being led instead of moving where he liked. Ezekiel came to the gate facing east.

43:2 God's voice sounded of many waters (Ps 93:4; Ez 1:24; Rev 1:15, 14:2, 19:6) as His Word is the active living water

43:3 Ezekiel was to pronounce the destruction of the city

43:4 *"As the glory of the Lord entered the temple by the gate facing east."*

- God's glory had left the Jerusalem Temple (Ezekiel 10)

43:5 The Glory of the Lord filled the Temple (2 Chron 7:1; Is 6:1; Ez 44:4; Rev 15:8)

43:6 The Trinity works together to convey truths to Ezekiel. After the Spirit brings Ezekiel to the inner court, the bronze man (Jesus – Ez 40:3) stood beside him while God the Father spoke from inside the Temple (probably the holy of holies).

**Read Ezekiel 43:7-9... The Sin of Israel Hindered God's Presence**

43:7 The Temple as the footstool of God (Is 66:1; 1 Chron 28:2; Ps 132:7-8)

**Read Ezekiel 43:10-12... The Prophet Urges Israel to Repentance and Obedience**

43:10 Israel will understand their loss as a result of their iniquity; Israel will understand the meanings of the Temple measurements.

**Read Ezekiel 43:13-27... The Measures and Guidelines of the Altar**

43:18 Worship of God should comply to His guidelines; He mandates the details.

43:19 Sin needs to be resolved with the sin offering prior to worship. Zadok (meaning "righteous") was a descendant of Eleazar (2 Sam 8:17; 1 Chron 24:3) and served as a high priest during the reigns of David (2 Sam 20:25) and Solomon (1 Kings 4:4). Zadok was faithful to Solomon as the rightful King because of David when Zadok's

colleague, Abiathar, supported Solomon’s brother, Adonijah (1 Kings 2:27-35; 1 Chron 29:22).

- 43:20 The altar itself, made from corruptible earthly materials, must also be cleansed with blood
- 43:21-25 The consecration of the altar lasted seven days (Ex 29; Lev 8; 1 Kings 8; 2 Chron 7); the bull sacrifice might represent the salvation payment while the following seven days of goat sacrifice might signify the daily sin that believers commit
- 43:26 Seven is symbolic of completeness – possibly representing the full/perfect sacrifice of Christ
- 43:27 Eight represents “new beginning” as God will accept His followers with their sacrifices of burnt and peace offerings (grain and trespass offerings are not mentioned (Ezekiel 44:29)

**Read Ezekiel 44:1-3... The East Gate Reserved for The Return of the Lord**

44:1-2 The east represents evil while moving west represents coming into God’s blessings. The eastern entrance to the Garden of Eden; across the Jordan into the Promised Land; single eastern gate into the Tabernacle; the wise men from the east coming west to worship Jesus.

- No man could enter through that eastern gate (Ezekiel 10:19, 43:4) except for the Lord God of Israel – that is Jesus; the eastern gate was called the golden gate.
- As a way to stop the Lord’s return, the “Eastern Gate” (“Golden Gate”) was sealed with stone by the Ottoman Turks (Muslim conquerors) in 1530AD as well as a cemetery placed in front of the gate to make the ground unholy.



44:3 As the prince is given another entrance, he is not considered to be Jesus, but instead a descendant of David to reign from Jerusalem during the millennium while Jesus rules from the heavenly Jerusalem.

<b>The Identity of the Millennial Prince</b>		
Ezekiel 44-48		
<b>The Prince of the Millennial Rule is not Jesus</b>		
Sin Offering is made for himself	Ez 45:22	Jesus is perfect without sin
The Prince will have sons/offspring	Ez 46:16	Jesus is not married in a physical sense
A tribal-sized plot of land will be allocated to the Prince	Ez 48:21-22	Jesus is Lord of Everything

**The Prince is a Descendant of David**  
(Ezekiel 34:23-24,37:24-25)

**Read Ezekiel 44:4-8... The Priests Rebuked for Polluting the Sanctuary**

- 44:4 Ezekiel once again finds himself on his face as the glory of the Lord fills the Temple
- 44:5 Again Ezekiel is told to pay close attention
- 44:6 The “rebellious” is synonymous with the “house of Israel”
- 44:7 The true worship of God is limited to His followers; Israel had grown tolerant of unbelievers playing “worship”
- 44:8 The priests had not held their function as a sacred honor, but instead they considered their services a burden to be outsourced. The priests had hired Gentiles to perform the difficult tasks; believers should do the work of God instead of outsourcing to unbelievers. These menial tasks would be the service of the priests in the millennium (Ezekiel 44:9-14).

**Read Ezekiel 44:9-14... Idolaters Were Not Allowed to Hold the Priest’s Office**

- 44:9 God’s sanctuary was to be a privilege for His covenant people. Those circumcised physically were Jews; however, the Lord required a circumcision of the heart as well. (Deuteronomy 30:6; Jeremiah 4:4; Romans 2:29).
- 44:10 A number of the Levites had pursued idolatry and now must be limited in their service to God.
- 44:11 The priests could continue to serve the people and manage the messy and menial tasks of sacrifices; however, they would be removed from the Lord (Ezekiel 44:13).
- 44:12 Not only did the priests commit adultery individually, they became a “stumbling block” for others.
- 44:13 They could experience the satisfaction of serving the one, true God, but at a distance.
- 44:14 The priests would be responsible for the responsibilities of the Temple.

**Read Ezekiel 44:15-31... The Sons of Zadok Are Accepted as Priests**

- 44:15 The faithful priests from their ancestor Zadok would be allowed to serve as well as have close fellowship to God (Ezekiel 40:46, 48:11).
- Zadok (“Zedek” means “righteous”), and Melchizedek’s name (Malki-Tzedek מֶלְכִי־צֶדֶק ) is translated “king of righteousness” (Genesis 14:17-19; Hebrews 7:10)
  - Zadok was continually faithful to the rightful King (Ezekiel 40:46) - King David versus insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21) then Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45). After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King’s return (2 Sam 19:11).
  - The faithful priests from their ancestor Zadok would be allowed to serve as well as have close fellowship to God (Ezekiel 40:46, 44:15, 48:11).
  - Zadok’s lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).
- 44:16 These faithful priests were allowed to enter God’s sanctuary and commune with God. The “table” could reference the altar of incense that represented the prayers of



- God's people, or the "table" could reference the table of showbread (Exodus 25:23-28) which required twelve loaves of bread arranged in two rows of six that needed to be refreshed and changed (Numbers 4:7-8).
- 44:17-18 Linen is pure white symbolic of righteousness (Revelation 19:8) while sweat (possibly caused by wool) might speak of self-effort. Serving God was literally supposed to be "no sweat."
- God will extend several of the Levitical laws as it relates to the priests into the millennium (Leviticus 6:10).
- 44:19 An individual's righteousness (pure garments) cannot bring virtue to any other person (Ezekiel 42:14)
- 44:20 Hair should be of moderate length – not too short or long. In ancient times both shaved heads and letting hair grow long were responses to grieving. Worshippers should not call attention to themselves, but instead, the focus should be the Lord.
- 44:21 The priest must be in complete command and control when worshipping the Lord; wine often represented joy and happiness, so this could also speak to the solemnity of worship
- 44:22 The wife will most likely bare offspring which should be wholly Levi for priesthood. Symbolically, a wife represents the believer's relationship as the bride of Christ; as such, an ungodly wife is only a poor picture of what a Christian should be. A priest's widow accurately depicts the relationship of God to His bride.
- 44:23 These religious leaders would teach their congregations to distinguish the holy from the worldly instead of adopting the practices of the world to make "spiritual" truths more palatable. Believers should teach the world right from wrong instead of tolerating, adopting and then parading the immorality of the world.
- 44:24 The priests will be so respected that they will be judges over disputes according to the Word of God.
- 44:25-26 Interaction with the world (and those dead in sin) often results in defilement. Sin and death has defiled the world.
- 44:27 In spite of the holy living, the sin offering would still be required because every man has sinned.
- 44:28 God is our inheritance instead the base things of this world
- 44:29 The grain offering is the "most holy" offering made to God by fire (Lev 2:3), and the priest could eat the remainder not burned of the grain and trespass offering (Lev 5:13); however, the sin offerings was to be sacrificed in total without the priests eating any part of it (Lev 4:12)
- 44:30 Giving (tithing) of the first fruits will cause a blessing to rest on the house of a believer

## **DECEMBER**

1 Ezekiel 45, 46

### **Read Ezekiel 45:1-5... The Portion of Land Allocated for the Sanctuary**

45:1 In the millennium, the land will be divided by lot, but before it is, some land will be dedicated solely to God as holy. This dedicated land will be 25,000 reeds long and 10,000 reeds wide; a reed equates to 10 ½ feet, so the land is a little over eight miles long and three miles wide.

45:2 Within this holy area, a section will be set aside for the Temple measuring 500 reeds long and wide (5250 feet ← 30 feet short of a mile) with a surrounding border/yard of 50 cubits (87 ½ ft).

45:3 Cubits can either be the long measure of 21 inches or the short measure of 18 inches; this verse utilizes the 21-inch cubit.

45:4 This physically adjacent holy section of land will be reserved for the residences of those priests who also spiritually draw near to serve God (Zadok's offspring – Ezekiel 44:15)

### **Read Ezekiel 45:6... The Portion of Land Allocated for the City (Jerusalem)**

45:5 These twenty chambers are also interpreted as twenty cities

45:6 Beyond this holy section, all of Israel will be allocated possession of the city (Jerusalem)

### **Read Ezekiel 45:7-8... The Portion of Land Allocated for the Prince**

45:7 The prince will be have land end-to-end (west-to-east) through all of allotments

45:8 The earthly princes who rule over this land during the millennium are commanded (and will be) satisfied with the land that God has given them without aggressive ambition for domination

### **Read Ezekiel 45:9-25... Regulations for the Prince**

45:9-10 Earthly authority will judge fairly and righteously in everything from the ephah (dry measure of 10 bushels) and bath (liquid measure of 8-9 gallons).

45:11 Even the ephah (dry measure) and the bath (liquid measure) will come to equality (~five gallons) even judging fairly from seemingly different natures.

45:12-16 Beyond the just and fair requirements of the prince, the people will be expected to also act and give fairly with clearly defined base measurements and offering expectations

45:17 The prince will have the responsibility of the feasts and offerings for the atonement of Israel

45:18 There will be an annual cleansing and dedication of the Temple on the first day of the year; this is not a bad practice for believers who are the Temple of God.

45:20 Although obedience will be universal, sin will continue through ignorance. Those who do not know better (unintentional or ignorance) still sin and require a sacrifice (Ps 19:12).

- **Throughout this passage, reference is made to the Feasts of Passover, Unleavened Bread, First Fruits, and Tabernacle without mentioning Pentecost, Trumpets, or Day of Atonement.**
  - **Several reasons might be that the three eliminated apply more to the Gentile church (giving of the Spirit, resurrection from the dead, Christ's second coming). Or possibly since the first feasts are mentioned, as is the last, the middle feasts are implied.**

### **Read Ezekiel 46:1-8... Regulations for the Prince in His Worship**

- 46:1 The east gate will be held as holy (Ezekiel 44:1-2) only being opened on the Sabbath and the day of the new moon.
- 46:2 The prince stood at his position near the gate (2 Chronicles 6:12-13). The burnt offerings represent complete dedication while the peace offerings represent fellowship with the Lord; the aroma of both sacrifices are pleasing to the Lord. After the prince has visited, the gate is open for the remainder of the day until nightfall; this is similar to the door of salvation being opened after Jesus visited the earth.
- 46:3 Although only the priest will be sacrificing, the common people will join in the worship

### **Read Ezekiel 46:9-15... Regulations for the People**

- 46:9 The people will not be able to leave through the gate in which they entered but must exit via the opposite gate (north-to-south or south-to-north) - Passing completely through, not returning their old way
- 46:10 The timing of the prince and the people will be the same; all enter and leave together. The people will not enter without the prince, and the prince will depart with the people.
- 46:11 An ephah was 62.43% of a bushel which was set for young bulls and rams; however, the sacrifice of the lamb was according to ability. Any sacrifice must be accompanied by oil in the same way that the Spirit must supplement the sacrifice.
- 46:12 An exception to verse one will be voluntary offerings by the prince who will come and go from the same eastern gate.
- 46:13-15 Every morning an unblemished lamb is to be offered to the Lord; a daily cleansing and commitment to walk with Him.

### **Read Ezekiel 46:16-18... The Order for the Prince's Inheritance**

- 46:16-17 Grants of land to the Prince's sons will be everlasting while grants of land to servants must be returned every 7<sup>th</sup> year (of liberty) or 50<sup>th</sup> year (of jubilee) to the Prince
- 46:18 The Prince must not take from someone to give inheritance, but must give out of what He owns – the inheritance must cost the prince alone.

### **Read Ezekiel 46:19-24... Courts Used for Boiling and Baking**

- 46:19-20 Preparation of the trespass, sin, meal offerings must occur in the two areas situated beside the western gate with no part of these offerings being taken to the outer court for the sanctification of the people
- 46:21-24 The courts at the corners of the main court contained fireplaces for the purpose of boiling the sacrifices brought by the people.

2 Ezekiel 47, 48

### **Read Ezekiel 47:1-6... The Vision of the Holy Waters**

- 47:1 As water represents the word of God, this river (Joel 3:18; Zech 14:8) plentifully flows eastward (east being sinful infers to the unconverted)
- The River of Life was first perceived coming from the front doorway/threshold of the Temple facing east as it flowed on the south side of the altar.

- In Scripture, the living water often represents the movement of the Spirit in God’s Word (John 7:37-39; Ephesians 5:26-27; Ezekiel 36:25; Hebrews 10:22)
  - *“One of the soldiers pierced His side with a spear, and at once blood and water flowed out.”* (John 19:34)
- 47:2 Ezekiel did not navigate on his own, but was brought by his guide. The north gate was the place where the sacrifices were prepared for slaughter. (Ezekiel 40:38-39)
- The water was coming from the Temple flowing on the south side of the east gate as it flowed east.
- 47:3-5 Jesus continues to lead Ezekiel to show the abundance of water (the blessing of the gospel message), so that a man could not pass through it without being completely submerged (baptized) in the message.
- Rivers do not increase (without tributaries), but instead they dry into smaller streams; however, this river grows and increases as it flows.
  - The presence of God begins almost imperceptibly, but then it grows into a powerful, raging force.
- 47:5 Not only could Ezekiel not pass through the water, no one would be able to pass through this water. The depth and force of the water was insurmountable.
- 47:6 In His ask-assertive way, Ezekiel is asked if he has seen the waters that had been revealed to him.

#### **Read Ezekiel 47:7-12... The Virtue of the Holy Waters**

- 47:7 Huge forests of trees (symbolic of men – possibly flourishing men of God) have grown; in the end times, the single tree of life would give water (Rev 22:2)
- 47:8 Millennium healing of the Dead Sea (Zech 14:8-9); the Dead Sea is six times saltier than the ocean.
- In the Old Testament, salt represented judgment (Deut 29:23; Judges 9:45; Jer 17:6; Zeph 2:9) while the New Testament treats salt as taste and preservative
- 47:9 The water was life-giving.
- 47:10 The total Dead Sea will be “healed” from west (En Gedi) to the east (En Engaim) and become as fruitful with fish as the Mediterranean Sea
- 47:11 Even in the millennium, some will deny the living water
- 47:12 Myriad types of trees will grow on each side of the River of Life; regardless of the season or their age, the trees will bear fruit that had a nourishing character while the leaves of the trees had healing properties (Revelation 22:1-2)

#### **Read Ezekiel 47:13-21... The Borders of the Land**

- 47:13 Joseph’s two sons, Ephraim and Manasseh, will have a double portion
- 47:15-23 Israel will be given their land all of the way to the Euphrates

#### **Read Ezekiel 47:22-23... The Division of the Land by Lot**

- 47:23 Israel was always commanded to treat the foreigner with respect (Lev 19:34)

#### **Read Ezekiel 48:1-7... The Land Allocations of the Northern Seven Tribes**

- 48:1 Dan (“A judge”, “judgment” or “he judged”) is the tribe in which idolatry was introduced, so being given the first allocation may speak of mercy and forgiveness; however, Dan is located farthest from the Temple in the northern extreme.

- Dan had initially been given the land in the central western part of the Promised Land; however, Dan was the only tribe that rejected the land that was given them. (Judges 18-19)
- The location that Dan had selected was also the northernmost of all tribes during the times of the Judges as well as the time of the millennium.
- During the millennium, Israel will also be granted the land of Syria whose capital is Damascus.
- Dan is the fifth son of Jacob and first son of Bilhah, Rachel's handmaid (Genesis 30:6)

48:2-7 Seven tribes north of Jerusalem given land running east to west from the Jordan to Mediterranean

48:2 Asher ("happy", "blessed") was the eighth son of Jacob and the second son of Zilpah, Leah's handmaid (Genesis 30:13).

48:3 Naphtali ("wrestling") was the sixth son of Jacob and the second son of Bilhah, Rachel's handmaid (Genesis 30:8).

- Asher and Naphtali were also received the two northernmost land allotments when Joshua led them into the Promised Land.

48:4 Manasseh ("to make someone forget") was the eldest son of Joseph (Genesis 41:51); however, his younger brother Ephraim received the blessing.

48:5 Ephraim ("fruitful") was the youngest son of Joseph; however, Ephraim received the blessing over Manasseh and became the mightiest tribe of the northern kingdom, Israel.

48:6 Reuben ("Behold a son") was the eldest son of Jacob and Leah (Genesis 29:32).

48:7 Judah ("Thanksgiving" or "Praise") was the fourth son of Jacob and Leah (Genesis 29:35) as well as the lineage for the Kings of Israel/Judah. Judah would be immediately north of the land of the Levites and Sanctuary.

### **Read Ezekiel 48:8-14... The Land Allocations of the Sanctuary**

48:8 Immediately south of the land of Judah would be the allotment for the Priests and Levites. This section would be the only allotment with the exact cubits explicitly stated as 25,000 cubits.

48:9 The Levitical portion would be 20% longer than in width (25,000 cubits in length and 20,000 cubits in width).

48:10 The land allotment for the Priests would be 40% as wide as it was in length (25,000 cubits in length and 10,000 cubits in width).

- The three land allotments for Priests, Levites and City (including sides and open lands) were an exact square of 25,000 cubits.

48:11 Zadok ("Zedek" means "righteous"), and Melchizedek's name (Malki-Tzedek מֶלֶכִּי־צְדָק ) is translated "king of righteousness" (Genesis 14:17-19; Hebrews 7:10)

- Zadok was continually faithful to the rightful King (Ezekiel 40:46) - King David versus insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21) then Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45). After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King's return (2 Sam 19:11).

- The faithful priests from their ancestor Zadok would be allowed to serve as well as have close fellowship to God (Ezekiel 40:46, 44:15, 48:11).

- Zadok’s lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).
- 48:12 The Priests location would be considered “most holy” like the holy of holies.
- 48:13 The land allotment for the Levites would be 40% as wide as it was in length (25,000 cubits in length and 10,000 cubits in width).
- The three land allotments for Priests, Levites and City (including sides and open lands) were an exact square of 25,000 cubits.
  - Levi (“To Join” or “To Attach”) was the third son of Jacob and Leah (Genesis 29:34).
- 48:14 People are seen as foreigners/aliens, but God considers the sale of His land alienation of His property

### **Read Ezekiel 48:15-20... The Land Allocation of the City and Suburbs**

- 48:15 The Lord reserved some of the land for common use for living and gardens in the suburb.
- 48:16 The perfect square dimensions of Jerusalem represent perfection itself.
- The Holy of Holies (Exodus 26:31-33) and the New Jerusalem are also shaped in a perfect square (Revelation 21:16).
- 48:18 Land will be reserved to provide the food for the city workers.
- 48:19 All of the tribes of Israel would be represented in those who garden together.
- 48:20 The “whole” land allotment of 25,000 cubits would be a “holy” allotment that would include the city.

### **Read Ezekiel 48:21-22... The Land Allocation of the Prince**

- 48:21 The land allotment reserved for the Prince was separate from the holy allotment of the Levites. The Priests’ holy allotment of land included the sanctuary.
- 48:22 The land allotment for the Prince will be on both sides of the holy allotment for Priests, Levites or their city.

### **Read Ezekiel 48:23-29... The Land Allocations of the Five Southern Tribes**

- 48:23-28 Five tribes south of Jerusalem given land running east to west from the Jordan to Mediterranean
- 48:23 Benjamin (“Son of my right hand”) was the twelfth and youngest son of Jacob and the second son of Rachel (Genesis 35:18).
- 48:24 Simeon (“To Hear” or “To Listen”) was the second son of Jacob and Leah (Genesis 29:33).
- 48:25 Issachar (“His reward will come”) was the ninth son of Jacob and the fifth son of Leah (Genesis 30:18).
- 48:26 Zebulun (“To Dwell”) was the tenth son of Jacob and the sixth son of Leah (Genesis 30:20).
- 48:27 Gad (“Assembly” or “Company”) was the seventh son of Jacob and the eldest son of Zilpah, Leah’s handmaid (Genesis 30:11).
- Gad chose no inheritance in the Promised Land as they remained east of the Jordan River and may have influenced Reuben to do the same (Numbers 32)

48:28 The town of Tamar was initially called Palmyra, and the Great Sea was the Mediterranean.

48:29 The Lord includes all of the Tribes of Israel in receiving their allotment; Ephraim, Manasseh and Levi bring the number to 13 as well as the fourteenth allotment being given to the Prince.

**Read Ezekiel 48:30-35... The Dimensions and Gates of the City**

48:30 After the land allotments have been given, Scripture returns to the gates of the city to conclude the book of Ezekiel. Each of the twelve gates is named after one of Israel's Tribes as Joseph replaces his sons, Ephraim and Manasseh.

48:31 The city gates on the north side include Reuben (the eldest), Judah (the tribe of the kings), and Levi (the tribe of the priests).

48:32 East was the direction that the Temple faced and was often exalted above the other directions. It is listed second in regards to the city gates (after the north direction) with both Tribes from Rachel (Joseph and Benjamin) included. Dan was the third Tribe listed.

- The Tribes of Benjamin, Ephraim and Manasseh were on the West side of the Temple during the wilderness wanderings of the Exodus (Numbers 2).
- Dan was the firstborn of Rachel's handmaid, Bilhah.

48:33 The gates on the South side of the city were named after Simeon, Issachar and Zebulun. While Simeon was the second son of Jacob and Leah, Issachar and Zebulun were the fifth and sixth sons of Leah.

- All three of these Tribes would be allocated land south of the Sanctuary during the millennium.

48:34 The gates on the West side of the city were named after Gad, Asher and Naphtali. All three of these are descendants of the handmaids; Naphtali is from Bilhah (Rachel's handmaid) while Gad and Asher are from Zilpah (Leah's handmaid).

48:35 The gates of Jerusalem will be named after the tribes of Israel, and its name will be "The Lord is There" ("Jehovah Shammah" instead of "Jehovah Tsidkenu" in Jeremiah 33:16)