

We see that the priest, the prophet Ezekiel is the penman of this book. Ezekiel was from an upper middle-class family. At the time of his prophecy, the northern kingdom had already been in captivity about 100 years. The first part of this is prophecy directed at Judah and Benjamin. We will discover that Ezekiel is in Babylon when this prophecy is given. Historians tell us that he lived in Tel-Abib in the land of the Chaldeans. He was, probably, about 30 years old when he began to prophesy. Those who worked in the temple, usually began at about 30 years of age. Jesus' formal ministry began when He was 30 years old. It is believed by many that Ezekiel began to prophesy in about 595 B.C.

For the book of Ezekiel to be profitable for us to study, we must look beyond the literal happenings, and apply these things to our life today. These studies are looking into the spiritual, rather than the literal meaning of the Scriptures. The name, "Ezekiel", means whom God will strengthen. We will see Ezekiel speak with inspiration from God many times in the book. He uses "thus saith LORD" over and over.

We will, now, begin with Ezekiel 1:1 "Now it came to pass in the thirtieth year, in the fourth [month], in the fifth [day] of the month, as I [was] among the captives by the river of Chebar, [that] the heavens were opened, and I saw visions of God."

As I said above, the 30 years I believe to be the age of Ezekiel when this happened. The setting is in captivity. It is strange to begin the book with the word "now". I believe that he is saying, there was a separation of his life up until this time. Now, he has accepted the role God intended for him all along. "The heavens were opened" is an expression stating that this was not Ezekiel's doing. This was a miraculous act of God. In the following Scripture, we see the heavens opened at the baptism of Jesus. Matthew 3:16 "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:" One other time, that is mentioned specifically, is at the stoning of Stephen. Acts 7:56 "And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." We can easily see from these Scriptures, this type of thing seldom happens. When they do happen, God is revealing something to man. The visions of God were not night dreams, but something that happened while he was fully awake. These visions were to reveal something from God to Ezekiel.

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

We will notice in Ezekiel that he did not recognize Zedekiah's reign. Zedekiah had been put into power by Nebuchadnezzar, and Ezekiel did not consider him, truly king. There had been many false prophets who said that Judah would not stay in captivity. They prophesied the fall of Babylon within 2 years. The true prophets, like Ezekiel and Jeremiah, were prophesying no such thing.

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

The word "expressly" shows us, that even if others were there, they did not hear the Word God sent to Ezekiel. This Scripture shows us that Ezekiel was not only a prophet, but priest, as well. This is the only mention of Buzi in the Bible. The "hand of the LORD" speaks of the power that came into Ezekiel from the touch of the LORD. The hand, also, symbolizes work. If the work is connected with God, then it is a holy work. The priests were anointed on the thumb of their right hand, showing that their work was to be holy. The land of the Chaldeans is Babylon. Ezekiel was a priest in exile. He was with his people. He did not prophesy in the palace, as Daniel did. He prophesied in the country in exile. Remember, Jeremiah remained in Jerusalem with the people who were left. All three prophesied the same thing, but to different people in different places.

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

Many times, the presence of God is spoken of as being in the north. The Hebrews had always feared the power coming from the north. We see in the following Scripture, that God speaks from the whirlwind. Job 40:6 "Then answered the LORD unto Job out of the whirlwind, and said," We see in the following Scripture, the movement of the power of God in the whirlwind, as well. II Kings 2:11 "And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." God revealed Himself in a fire by night, and a smoke by day to the Israelites. There is no question in my mind, that this is speaking of a presence of Almighty God. Hebrews 12:29 "For our God [is] a consuming fire." The word translated amber, here, means bronze. "Bronze" symbolizes judgment. The Lord is the Judge of all the world. This is speaking of God.

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

We have studied in some of our other books, that these 4 living creatures are symbolic of the 4 gospels, and more specifically Jesus in the 4 gospels, Matthew, Mark, Luke, and John. This likeness of a man is speaking of Jesus in the book of Luke, which shows the manhood of Jesus. Notice, this likeness came from the middle. We will find that the middle of the wheel is Jesus in the books of Matthew, Mark, Luke, and John. The focal point of the entire Bible is Jesus in the 4 gospels. We must, also, look at the word "appearance". This reveals there is a symbolic meaning here.

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

"Four" means universal. This message is for those in captivity everywhere, and not just for those of Judah captive here. The wings symbolize the rising above the earthly to the heavenly. "Isaiah 40:31 "But they that wait upon the LORD shall renew [their] strength; they shall mount up with wings as eagles; they shall run, and not be weary; [and] they shall walk, and not faint." Everyone has a time in his life, when he would like to fly away from his troubles. This would be especially true of those in captivity.

Ezekiel 1:7 "And their feet [were] straight feet; and the sole of their feet [was] like the sole of a calf's foot: and they sparkled like the colour of burnished brass."

"Burnished brass" symbolizes judgment. The straight feet could be speaking of their walk before God on the straight and narrow path. The calf mentioned, here, is speaking of the book of Mark, which shows the miracles of Jesus. The calf symbolizes work.

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

The book of Luke is symbolized by the face of man. These 4 faces mean they were looking to all mankind, and not just the Hebrews. This shows the strength of the Lord to hold all of humanity up. It is Jesus in these 4 gospels, who lifts them up to the heavenlies. Each of the four gospels reach out to the 4 corners of the earth. These 4 faces in each appearance reach to the north, south, east, and the west. This just shows the universality of the gospel.

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

God's power to lift them up is not separated. All of God's children are united in their belief of God. They moved forward and not backwards. They were on the path which leads to God.

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

Now we see the four faces. The "eagle" symbolizes God and therefore the book of John, which shows Jesus as God the Word. The "lion" symbolizes the Lion of the tribe of Judah in Matthew. The "ox" and the calf are the same. They both symbolize work in the book of Mark. The "face of the man" is seen in Luke, which shows the manhood of Jesus. These four books show the fullness of Jesus. Each of these had four faces, and each had a message for the entire world.

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

Notice, these wings and faces were lifted to heaven. Matthew, Mark, Luke, and John are all lifting Jesus heavenward. These are not earthly messages in these books, they are looking to heaven. They are not like the Old Testament, which is caught up in the law. They are reaching into heaven to God. Flesh and blood bodies cannot rise to heaven. The body that rises to heaven is the spiritual body. I Corinthians 15:50 "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I Corinthians 15:44 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." The natural body, in Ezekiel here, cannot rise to heaven. It is covered with the wings, because it is not the heavenly body. The

wings, which lift up, are speaking of the spiritual body which rises to heaven.

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

God does not change His ways. He is straightforward. James 1:17 "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God does not turn from side to side. His approach is the Truth. The path is narrow that leads to righteousness. There is no looking back, or turning back, for the believer, any more than there is for God. The Spirit is the movement of the Word in the Gospels. The Word is alive, it is not stagnant.

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

Jesus is the Light of the world. He is the Baptizer in fire. This constant fire, or Light, is speaking of the brightness of the Lord Jesus in the Gospels. It is Jesus who shines forth from these 4 books. It is His fire that purges our sins away. The same appearance was in the burning bush, and in the fire by night that led the Hebrews. He is the Lamp, which brings Light to the whole world. Hebrews 9:2 "For there was a tabernacle made; the first, wherein [was] the candlestick, and the table, and the shewbread; which is called the sanctuary." The candlestick symbolized the Light of Jesus in the church. He was the table and the bread on the table, as well. In the 2nd chapter of Revelation, the candlesticks are the seven churches. The Light in the candlestick is Jesus. His Light goes forth through His church. This is what the lightning is speaking of. We, Christians, should show forth His Light.

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

This is speaking of the message that goes forth to the whole world from the Gospels. The appearance shown is Jesus, the Light of the world.

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

This wheel shows the movement of the Gospels in the earth.

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

This "wheel in the middle of the wheel" is like the hub of the wheel, which the outer wheel circles around, controlled by the hub of the wheel. Jesus, in the 4 Gospels, is the hub of the wheel. He is the focal point of the Bible; from Genesis to Malachi points to Jesus; from Acts to Revelation points back to Jesus in the Gospels. The outside of the wheel is the entire Bible. The inside wheel, or hub, is Jesus in the 4 gospels. Jesus is in the entire Bible. We do not always see Him spoken of by the name Jesus.

Sometimes He is Lord, sometimes He is the Word, sometimes He is Light. All are speaking of the personage we call Jesus. His name always describes what He is doing at the time. Jesus means Saviour. That was His name when He came to the earth as our Saviour. He is, also, Emmanuel {God with us}. There are 98 names that Jesus was called by in the Bible. All the work on this earth is caught up in the Bible {wheel}. The power in the wheel is the Spirit of God. The beryl is, probably, the color of fire or blood. The one likeness in all four Gospels is Jesus.

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

This just speaks of the unchanging message of the Gospels.

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

The fact that they were full of eyes, shows the great wisdom they contain. The rings are, probably, speaking of the wheels being in a circle. They were so high they reached to heaven.

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

This shows that the 4 living creatures {Gospels} are part of a greater whole. They all work together. When the Gospels are lifted up, the entire Bible is elevated, as well. They all are in harmony of movement.

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

The law of the Old Testament, and the grace of the New Testament, are all bound up together in Jesus. The types and shadows of the Lord Jesus are throughout the Old Testament. You just cannot separate the Bible. It all compliments each other. Each book of the Bible is a piece of the whole. They are separate books with one message. To truly understand the Spirit in the Word of God, one must study it all. We understand better who Jesus is, if we study the tabernacle in the wilderness and the sacrifices made therein. Each item tells us something else about the greatness of Jesus. Colossians 2:9 "For in him dwelleth all the fulness of the Godhead bodily." The spirit of life was in the living creatures. Jesus is Life.

Ezekiel 1:21 "When those went, [these] went; and when those stood, [these] stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature [was] in the wheels."

This, again, speaks of the harmony of the Gospels with the rest of the Bible. The Spirit of God is in His Word, the Bible.

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

The wisdom of the Gospels is the wisdom from above. It is the wisdom of God Himself. Terrible, here, means beyond finding out. Romans 11:33 "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!" The crystal over their heads speaks of the great peace they bring.

Ezekiel 1:23 "And under the firmament [were] their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies."

Firmament, in the verse above, is the visible arc of the sky. The body of man wants to be hidden from the view of God. This is the meaning of the wings covering. The physical body of man will be changed, before it can enter the heavenlies. Its corruption must be changed to incorruption.

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

The great waters, many times, speaks of large amounts of people. We have been speaking of the written Word in the wheel. Now, it has extended to the spoken Word {the voice of speech}. This Word is what brings people to God. Romans 10:8 "But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;" Jesus is the Word of God. That Word is the written Word throughout the pages of the Bible. He preached on the earth. The message He brought, and that His followers bring, is the spoken Word. This is what creates the host {large number of believers} clothed in white robes around the throne of God in heaven. The spoken and written Word of God is what saves people.

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

God speaks from the heavens to the people on earth through the Gospels. They cannot raise themselves to heaven. God will raise them up in Jesus.

Ezekiel 1:26 "And above the firmament that [was] over their heads [was] the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne [was] the likeness as the appearance of a man above upon it."

Just as there was a holy of holies in the tabernacle in the wilderness, there is a throne in heaven. Jesus is the likeness of man that is seated on the right of the Father. He took on the likeness of fleshly man, when He was on earth. God is a Spirit. Man was made in the image of God. Man is a spirit housed in flesh. Man's likeness to God is in the spirit. Mankind saw the image of God in Jesus. He was the fulness of the Godhead bodily. He {Jesus} told the disciples the following. John 14:9 "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?" Jesus opened the way to the throne of God for all believers.

Ezekiel 1:27 "And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward,

and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about."

This Fire and Light are both speaking of the presence of God. Most times, when people see the presence of God, they see fire, as Moses did in the burning bush.

Ezekiel 1:28 "As the appearance of the bow that is in the cloud in the day of rain, so [was] the appearance of the brightness round about. This [was] the appearance of the likeness of the glory of the LORD. And when I saw [it], I fell upon my face, and I heard a voice of one that spake."

The bow in the cloud is speaking of the rainbow. The rainbow reminds us of the covenant God made with mankind. It will not rain enough again to flood the entire earth. God said it, it is so. The rainbow shows God's faithfulness. The fire of judgment is overcome by God's love for mankind. His new covenant is in Jesus. The complete reverence of God by Ezekiel will not let him stand. He falls face down and worships Him. While Ezekiel is lying on his face, God speaks.

Ezekiel 1 Questions

1. Who is the penman of this book?
2. Ezekiel was from an upper _____ family.
3. How many years had the northern kingdom been in captivity, when Ezekiel began prophesying?
4. Who is the first of the prophecy directed to?
5. Where was Ezekiel, when he prophesied?
6. How old was he, when he began to prophesy?
7. How old was Jesus, when He began His formal ministry?
8. What must we do, for the book of Ezekiel to be meaningful to us today?
9. What does the name "Ezekiel" mean?
10. What are three words Ezekiel speaks often in this book?
11. What happened in verse 1?
12. Why does the author believe this book was started with the word now ?
13. Name two other times when the heavens were opened?
14. What is God doing, when the heavens open?
15. Why is Jehoiachin mentioned, instead of Zedekiah?
16. What does the word "expressly" show us?
17. What was Ezekiel, besides a prophet?
18. What was his father's name?
19. What does the "hand of the LORD" speak of?
20. Why were the priests anointed on the thumb of their right hand?
21. Ezekiel was a priest in _____.
22. Where did Daniel prophesy?
23. Where did Jeremiah prophesy?
24. What message do we receive from Job chapter 40 verse 6?
25. Who was carried to heaven in a whirlwind accompanied by a chariot of fire?
26. How had God revealed Himself to the Israelites in the wilderness wanderings?
27. Quote Hebrews chapter 12 verse 29.
28. What does "bronze" symbolize?
29. Also out of the midst thereof came the _____ of _____ _____ .
30. Who is the focal point of the Bible?
31. What did the 4 living creatures symbolize?
32. What does the number "4" mean?
33. Quote Isaiah chapter 40 verse 31.
34. What does "burnished brass" symbolize?
35. Each of the four Gospels reach out where?
36. What does the face of the "eagle" symbolize?
37. What does the face of the "calf or ox" symbolize?
38. What does the face of the "lion" symbolize?
39. What does the face of man symbolize?
40. Quote 1 Corinthians chapter 15 verse 50.
41. Quote 1 Corinthians chapter 15 verse 44.
42. What items in the tabernacle in the wilderness symbolize Jesus or His church?
43. What is the wheel in the middle of the wheel?
44. Where was the spirit of the living creatures?
45. What did the abundance of eyes symbolize?

We will begin this lesson in Ezekiel 2:1 "And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee."

In the last lesson, we saw Ezekiel lying face down in total adoration of God. Now, we see that God speaks to Ezekiel, and tells him to stand up. In the presence of God, the only time you would be permitted to stand, would be at God's request. Son of man is a name Ezekiel is called many times. God speaks to mankind through the mouth of prophets many times. Jesus called Himself, Son of man on several occasions. Jesus represented God the Father to mankind. God calls Ezekiel, Son of man, here, because He will speak to mankind through Ezekiel.

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

The Spirit, which we saw in the living creatures, is now in Ezekiel. We remember that this was speaking of the Spirit in the Word of God. This Spirit brings understanding to Ezekiel. This Spirit gave Ezekiel the power to stand and listen to the Word God speaks. He listens, not only with his ears, but with his understanding, as well.

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

The fact that they are spoken of as Israel, here, could possibly be speaking to all of God's family. This message is not just to Judah. This is to those who rebelled against God. Nation is singular here. Their punishment was not because their fathers sinned, but because they sinned.

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

"Impudent", in this particular case means cruel or hard hearted. "Stiffhearted" is a strange word, which means strong, or violent. The condition of our hearts is what we really are. We see, then, that these people had a heart far away from God. Because of their evil hearts God tells Ezekiel to say, "Thus saith the Lord GOD".

Ezekiel 2:5 "And they, whether they will hear, or whether they will forbear, (for they [are] a rebellious house,) yet shall know that there hath been a prophet among them."

These people are so hardhearted, they probably will not accept the message that Ezekiel is bringing them. When the prophesy comes about, they will know, beyond doubt, they had been warned by a prophet of God. He tells Ezekiel, perhaps they will listen, and perhaps they will not.

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

These briars and thorns, here, are this rebellious house of Israel. Many times, prophets of God are in the midst of people who do not believe. This was exactly the way it was with Ezekiel. They will say ugly things to Ezekiel, but he is not to fear them. They may threaten him, but God has a hedge around him, and they cannot harm him. It appears, that even their looks were filled with hate. Their angry words and looks were like scorpions.

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

All of their angry words and evil looks are not to stop Ezekiel from bringing them the prophecy that God has given him for them. Ezekiel is to speak every word, just as God has given it to him. It really does not matter whether they listen, or not. This reminds me so much of Noah, who preached the whole time he was building the ark, and no one listened to his message. They heard it with their physical ears, but did not take heed to the message. Rebellion was the very next thing to witchcraft in God's sight. Ministers today may bring the truth to their people, and still not be accepted. Just because these people do not listen, does not take the burden of prophesying away from Ezekiel. It is his obligation to bring God's message. It is not his obligation to make them accept the message.

Ezekiel 2:8 "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee."

The eating of the Word of God was important to Ezekiel. It was to be deep within him. God is telling Ezekiel to receive this message into his innermost being. He must not be like these rebellious children of Israel, who will not accept God's message. We must, also, {eat} the Word of God everyday. We must take God's Word into our innermost being, and do what that Word says. We will see in the next Scripture, that Jeremiah ate the Word of God, also. Jeremiah 15:16 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." Ezekiel is to be strong in the Word of God in a land where God's people have turned against the truth.

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

This roll of a book is very much like our Bible of today. The hand of God has sent this roll to Ezekiel. Actually, the Bible is sent to each of us, as well. God is the Author of the Bible. II Peter 1:21 "For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost." We should take of the Word of God more often than we do our daily bread. Matthew 4:4 "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Luke 4:4 "And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God." You see, it is the Word of God that gives us life. Acts 17:28 "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

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

This roll written on the front and back lets us know of the fullness of the message from God that it contained. There was not room enough on one side to write it all. This was similar to the message of prophecy that Baruch wrote of the Words God had put in Jeremiah's mouth. Both rolls contained sorrows of the prophecy, the two messengers were to bring to the rebellious house of Israel. The lamentations, mourning, and woe would come, because they would refuse the message that Ezekiel brought them from God.

Ezekiel 2 Questions

1. What did God call Ezekiel in verse 1?
2. What did He tell Ezekiel to do?
3. When is the only time to stand in the presence of God?
4. How does God generally speak to mankind?
5. What entered Ezekiel, when God spoke?
6. What does this do for Ezekiel?
7. What is different about Ezekiel's hearing?
8. Who did God send him to?
9. Why were they punished?
10. What kind of children are the Israelites called in verse 4?
11. How is Ezekiel to begin his message to them?
12. What does "impudent" in verse 4 mean?
13. What does "stiffhearted" mean?
14. How will the people receive Ezekiel's message from God to them?
15. When will they know for sure that Ezekiel was a prophet?
16. What were the people called in verse 6?
17. Why should he not fear them?
18. Their angry words and looks were like _____.
19. What does the rejection of Ezekiel's message remind the author of?
20. What is the obligation of Ezekiel?
21. What unusual thing does God tell Ezekiel to do in verse 8?
22. What is He really telling him to do?
23. Quote Jeremiah chapter 15 verse 16.
24. What was in the hand God sent to Ezekiel?
25. What is it very much like today?
26. Who is the author of the Bible?
27. Quote 2nd Peter chapter 1 verse 21.
28. Man shall not live by bread alone, but by what?
29. Quote Acts chapter 17 verse 28.
30. What was written on the roll?
31. What other message was this similar to?

We will begin this lesson in Ezekiel 3:1 "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel."

This is not physical food for his body. This is food for the mind and the spirit of man. This is the Word of God that Ezekiel is to eat. For a person to be able to bring the Word of God to the people, he must first consume that Word for himself. The Word of God is a gift to man from God. God provides the Word. Ezekiel must fill himself to overflowing with that Word, and then when he opens his mouth, he will speak the Word accurately. Notice, one more time, Ezekiel must consume the roll, and then go speak the Word to the house of Israel.

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

This is just explaining that Ezekiel is obedient to God. He opens his mouth and God fills his mouth with the Word.

Ezekiel 3:3 "And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat [it]; and it was in my mouth as honey for sweetness."

To just hear the Word is not enough. This is explaining the importance of the Word being down deep inside of us. Jesus explained it by saying, they have ears to hear, and they do not hear. They heard the Word that was spoken, but did not receive it within themselves. It had not become part of them. The 24th chapter of Proverbs speaks of wisdom from God as being sweet as honey in the mouth. Wisdom is like the Word of God, they are both gifts from God. The Word of God is spoken of as food in the following verse. Jeremiah 15:16 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." Revelation 10:10 "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."

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

Notice, in this, whose Words are to be spoken. The Word he speaks must be God's Word. Just as God put His Words in Jeremiah's mouth, He puts His Words into the innermost being of Ezekiel. When Ezekiel opens his mouth, God's Words will pour out.

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

Ezekiel will not need an interpreter. He is Hebrew, the same as they are. They will be able to understand what Ezekiel brings to them from God, if they will accept it.

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

We see from the following Scripture, that a prophet is more acceptable to strangers, than by his own. Matthew 13:57 "And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house."

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

We know this is true. The very reason they are in captivity, is because they had turned against the teachings of the law that God had given them. They had worshipped false gods, which is breaking the very first commandment. They will not listen, because they are proud, arrogant people. They have hardened their hearts to the teachings of God.

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

"Their foreheads" symbolizes their minds. Their minds are so closed off, they will not accept the things Ezekiel brings them from God. They are like goats that butt heads, neither one wanting to yield.

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

"Adamant", in the verse above, is speaking of a stone. God has girded Ezekiel's mind, so that it is harder than a stone. God keeps reminding Ezekiel that He is his protection. Ezekiel must not let their threats, or angry looks, stop him from bringing the message that God sent to them. Fear is the opposite of faith. Ezekiel must place his faith in God.

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

The fact that God calls Ezekiel, "son of man", is reminding Ezekiel that he is a man, and not God. Ezekiel's strength comes from God. This is the same as eating the Words of God. The Words of God must be received into the innermost being of Ezekiel. This is the same message in the following Scripture. Mark 13:11 "But when they shall lead [you], and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." The Words God wants him to speak will come in his ear and in his mouth.

Ezekiel 3:11 "And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear."

Just as Noah was to tell the people before the flood, Ezekiel was to go to the people here. They did not listen to Noah in his time, and they will not listen to Ezekiel in his time. He is to tell them anyhow. Maybe, someone will listen and repent.

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

It is time now for Ezekiel to go and do the things God has told him to do. The Words of God are deep within him. He is ready. Sometimes it takes a little nudge from God to get going. The Spirit of God lifts him up, and gets him going. This voice behind him could have been like the angels who constantly worship and adore God. Ezekiel's only reluctance is the fact that he might be rejected by his countryman. He is helped along by the Spirit which has lifted him .

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

This is the same rushing wind that was heard on day of Pentecost. The Spirit in the Word of God, is what he hears. The wings, you remember, lift heavenward.

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

The bitterness that he felt was the bitterness of knowing the rejection of his people. He is like many ministers, who feel they can do no good, but go anyhow. Remember, the hand of God upon him, is bringing power to him to minister. His pain came from the fact that his own people would not accept the message he brought.

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

We see that God sent Ezekiel back to his home to minister to the people. Just as the priests were to wait 7 days before they went into the temple to minister, Ezekiel waited 7 days before bringing the message of God. You may read about this in Leviticus chapter 8. Ezekiel's astonishment was at the people for their lifestyle which was so far away from God. He was, also, astonished that God would have him bring this message to these rebellious people. Seven, in the Bible, symbolizes spiritual completeness. This, perhaps, is why he sat for 7 days waiting. There are several other times of waiting 7 days, such as the time Job's friends waited, and also the time when Noah was in the ark waiting for the rain to come. Genesis 7:4 "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth."

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

It is interesting, to me, that Ezekiel waited patiently, until the LORD gives him instructions to proceed.

Ezekiel 3:17 "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."

Part of the 7 days of waiting by Ezekiel, was to allow him to see the sins of the people. A watchman, such as Ezekiel here, is to watch over the spiritual growth, or neglect, of the people. Not only will he warn them, but will be able to give them specifics of what they are doing wrong. The warning is not from Ezekiel, but from God through Ezekiel.

Ezekiel 3:18 "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked [man] shall die in his iniquity; but his blood will I require at thine hand."

This is a solemn warning to Ezekiel of how serious it would be to know of the sins of the people, and not warn them of God's anger about this. It goes so far as to say, if Ezekiel does not tell them, he will be guilty of their sins. We will deal with this same thing again in the 33rd chapter of Ezekiel. Ezekiel must bring the warning to the people exactly as God gives it to him.

Ezekiel 3:19 "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

It is the obligation of Ezekiel to bring the warning. It is not his obligation for them to heed that warning. They are guilty themselves, if they do not heed the warning God has sent them through Ezekiel. He cannot force them to repent. They will have to do that on their own.

Ezekiel 3:20 "Again, When a righteous [man] doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

This is a very serious thing. This man has sinned with full knowledge. He has been walking with God in righteousness and then fallen away. The stumbling block is like a chastisement from God to cause him to repent and turn to God. Hebrews chapter 6 speaks of the seriousness of being saved, and then turning back into sin. Hebrews 6:4 "For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," Hebrews 6:5 "And have tasted the good word of God, and the powers of the world to come," Hebrews 6:6 "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame." The sad thing in the verse, here, in Ezekiel, is the seriousness of the watchman not telling them of their sins. He is guilty of their sins, if he does not warn them.

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

The warning, if it is received, benefits the righteous man and the watchman. Ezekiel will save the life of the one he warned, and save his own life, as well.

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

One of the most important things for Ezekiel, or any other minister of God, is to go only where God sends him. The quickest way to fail is to go on his own, without God sending him. The hand of the LORD, brings him power to do what he is to do. In this case, God is sending him to a private place, where He can speak with him.

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

The presence that Ezekiel sees is the same that he saw in the wheel in chapter 1. The Spirit of God in the wheel is what Ezekiel saw. It was too much for Ezekiel. He fell on his face in total adoration and worship.

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

Only those who have totally humbled themselves before God can receive this power of the Spirit within themselves. This strengthened Ezekiel from within for the task ahead. He gives Ezekiel direct instruction on what to do. Ezekiel must shut himself up in his own house.

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

These bands are, probably, not physical bindings. This just means that they will not allow Ezekiel to speak to them.

Ezekiel 3:26 "And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they [are] a rebellious house."

This is almost as if Ezekiel will be tongue-tied, and not able to speak to them. They are rebellious against God, and will not receive any correction. The word "reprover" means, argue. Ezekiel will not be able to argue with them about their attitude about God.

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

The Words that come from Ezekiel's mouth will be the Words that God placed in his inner-most being, when Ezekiel ate the roll. It is God speaking to the people through the heart of the prophet. Ezekiel will be speaking as an oracle of God. It is God's message in the mouth of Ezekiel. Ezekiel must speak the Words. The people will either receive the message, or reject it. Their sins will be their own, because Ezekiel warned them. They are rebellious and may not receive the message, but that is not Ezekiel's responsibility. Their sins will be their own responsibility.

Ezekiel 3 Questions

1. What did God instruct Ezekiel to eat in verse 1?
2. What is this for?
3. For a person to bring the Word of God, he must first do what?
4. Did Ezekiel obey God?
5. What did God call Ezekiel in verse 3?
6. In the 24th chapter of Proverbs, how is wisdom spoken of?
7. Quote Jeremiah chapter 15 verse 16.
8. Quote Revelation chapter 10 verse 10.
9. Whose Words are to be spoken by Ezekiel?
10. What will happen, when Ezekiel opens his mouth?
11. Why will Ezekiel not need an interpreter?
12. Quote Matthew chapter 13 verse 57.
13. Why will they not hear what Ezekiel says?
14. What does the forehead symbolize?
15. They are like _____ that butt heads?
16. What does adamant mean?
17. _____ is the opposite of faith.
18. Why is God calling Ezekiel "son of man"?
19. Quote Mark chapter 13 verse 11.
20. Is Ezekiel to speak to them, even if he knows they will not listen?
21. What is verse 12 telling Ezekiel?
22. What lifts Ezekiel up?
23. Ezekiel's only reluctance is because of what?
24. What is the rushing, in verse 13, like?
25. Ezekiel went in _____.
26. What brings him the power to minister?
27. What city was he taken to?
28. How long did he sit in astonishment?
29. Name some others that waited this same length of time?
30. What was his astonishment of?
31. Ezekiel was made a _____.
32. What will happen to Ezekiel, if he does not warn the people?
33. It is the obligation of Ezekiel to bring the _____.
34. When a righteous man turns from his righteousness, what happens?
35. Who does the warning benefit, if it is heeded?
36. What was the presence of God, that Ezekiel sees this time?
37. When the Spirit entered Ezekiel, what did He tell him to do?
38. How is Ezekiel's tongue spoken of in verse 26?
39. Who opens Ezekiel's mouth?
40. What will Ezekiel say to the people?

We will begin this lesson in Ezekiel 4:1 "Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, [even] Jerusalem:"

We see from this a similar object lesson as when Isaiah walked naked and bare-foot 3 years. We just finished studying in Jeremiah about the wooden yoke that Jeremiah wore around his neck, as a sign to these people. Sometimes when words fail, a picture will help the people see, as well as hear. All of the things mentioned were showing, in the physical, the condition of the people in the spiritual. This tile, was like a drawing pad. The picture drawn on the tile was to be Jerusalem.

Ezekiel 4:2 "And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [battering] rams against it round about."

We see the picture was to depict Jerusalem under siege. We saw in the book of Jeremiah, where this very thing really happened. This picture was to shock them into believing and repenting.

Ezekiel 4:3 "Moreover take thou unto thee an iron pan, and set it [for] a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This [shall be] a sign to the house of Israel."

This "iron pan" that was set up between Ezekiel and the city, is to symbolize the impossibility of these people reaching God after the siege has begun. This is judgment that separates them from God. In this particular instance, Ezekiel is representing God to them. Ezekiel was to look at the pan, and not to the city. This meant that, at that point, they could not reach the face of God. The sign they should see in this, is that they have put a barrier between themselves and God. Their sins had put the barrier there.

Ezekiel 4:4 "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: [according] to the number of the days that thou shalt lie upon it thou shalt bear their iniquity."

The left side of the body has always symbolized the world, or worldly blessings. This is saying, that the 10 tribes were even more worldly than Judah's 2 tribes. The left side represented the 10 northern tribes. The fact that Ezekiel lay on his side this lengthy time, shows them a physical picture of what will happen to them in captivity.

Ezekiel 4:5 "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel."

The 390 days that Ezekiel lay on his left side, bearing their iniquity, symbolized the number of years of captivity of the 10 northern tribes of Israel. This would be a difficult thing for Ezekiel to do, but their captivity all those years was difficult to bear, also. The captivity of

these 10 tribes took a period of about 150 years to complete. The 390 days was more figurative than literal.

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

The right side of the body symbolizes the spiritual. The two tribes of Judah are represented by his lying on his right side. Their captivity would be shorter, because their sins were not as great. "Forty" is symbolic of a time of testing, such as the 40 days Jesus was tested. They were actually in captivity 70 years, so the 40 has to be a symbolic time. This captivity happened in several sieges. The total time of captivity was 70 years, but a certain portion could have been 40 years. We must realize, again, that Ezekiel is giving them a visible picture of their soon-coming captivity.

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

"The extended arm that was uncovered" represents the fact that God will reach out His arm against Jerusalem. This prophecy is in the power of God, which the reached out arm represents.

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

The reason Ezekiel will not be able to get relief by moving, is because they will have no relief from the siege.

Ezekiel 4:9 "Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof."

This is just showing the great shortage of bread made of wheat there will be during this terrible siege. He would have to have something to eat, but it would be a very meager allotment. This would be enough to survive on, but nothing else. The famine will be great during the siege.

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

There will be such a shortage that food will be weighed. The 20 shekels would weigh about 10 ounces. Ten ounces of food is very little for a whole day, but you could survive on it. Meat is speaking of food, not flesh of an animal in the verse above.

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

This is to show that there will be a shortage of water during the siege, as well. The water supply will be so short, each drop drunk will be measured. This would be a little over a half of a pint of water per day.

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

Generally, they would cook their food with wood chips, but there would be no wood to cook with. This, again, shows the severity of the siege. Sometimes on cattle drives men use dried dung of cattle {chips} to cook with. This is what is spoken of here, but human chips.

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

Those who were under the law would classify such cooking as a defilement. The problem is, in war there is no choice. They were captives. They would have no choice, but to cook with whatever was available. This is such a change from the bread that fell from heaven to feed them on their way to the promised land. They have angered God to the extent, that He will not even provide bread for them. They will have to get it the best way they can. They will be driven out of their land of milk and honey.

Ezekiel 4:14 "Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth."

This is Ezekiel speaking. He knows the law about unclean food very well, since he is a priest. He had kept God's laws, and he did not want to ruin it here with this abominable food.

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

We see that God substituted cow's dung for human dung. This is to keep Ezekiel from feeling personal guilt from eating defiled food.

Ezekiel 4:16 "Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:"

This is an explanation that the same thing that happened to the 10 tribes, will happen to Jerusalem, as well. There will be a shortage of food and water here, the same as with the 10 tribes. The astonishment will be in the fact that God will not provide food and water for them.

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

The reason for the famine and the shortage of water, is because of the sins they have committed. It will get so severe, that they will do anything to get the food and water they want. This is punishment that comes upon them for the worship of false gods. Many of them will starve to death.

Ezekiel 4 Questions

1. What does God call Ezekiel in verse 1?
2. What was the tile like?
3. What was he to write on it?
4. How long had Isaiah walked naked and barefoot?
5. What had Jeremiah done, as a sign to the people?
6. What is verse 2 describing?
7. What did the "iron pan" symbolize?
8. What did lying on the left side symbolize?
9. How long was Ezekiel to lie on his left side?
10. What did the days he laid on his side symbolize?
11. The time was more _____ than _____.
12. What did the right side symbolize?
13. Who were represented in this?
14. "Forty" is a symbolic time of _____.
15. How long was Judah actually in captivity?
16. What did the "extended uncovered arm" show us?
17. Why can Ezekiel not take relief by moving?
18. What is verse 9 speaking of?
19. How much is 20 shekels of food?
20. How much is the sixth part of an hin?
21. What was he to bake his food with?
22. What one request did Ezekiel make of God?
23. How did God answer him?
24. What was the reason for the famine?

We will begin this lesson in Ezekiel 5:1 "And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause [it] to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the [hair]."

God calls Ezekiel son of man. Ezekiel is the instrument God uses to show what he will do to His people. This sharp knife and razor are both representative of the judgment of God. Ezekiel was a priest and was not generally to cut his hair, or his beard. Each one of the hairs represent individuals who make up the nation of Judah. The judgment is against all. The dividing of the hair shows that not all will fall under the exact same punishment. Each hair {individual} suffers, but not all of them in the same way. A woman's head was shaved when she was found guilty of adultery. These strands of hair represent the wife of God {Israel}. They have committed spiritual adultery by worshipping false gods.

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

This dividing into thirds is explaining what happens to the various people in the city. One third of them are burned up in the fire. One third is killed by the sword, and one third is taken away captive.

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

This is speaking of that remnant which is always saved in the midst of terrible circumstances. The best example of that is in the following Scripture. Psalms 91:7 "A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee." This binding in the skirt shows their supernatural protection.

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

This is showing that some, who were spared at first, would be destroyed later, because they were not repentant.

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

All eyes had been on Jerusalem. It had been the center of the nations around them. Many came to Jerusalem to worship in the temple there. In the days of Solomon, people had come from far away countries to see the glories of Jerusalem and her God.

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

Judgment begins at the house of God. Jerusalem was God's. God will judge Jerusalem and her people more severely, because they sinned in full knowledge. They had the law of God. They were not a heathen nation. For them to worship false gods, was to turn their backs on their Creator. The countries around her had never had the law of God. It was more serious for Jerusalem to be involved in spiritual adultery than the other countries, because of Jerusalem's position with God.

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

They were to be a separated people. They represented God to all the people of the earth. This is very similar to what the Christians are today to the world. We are Christ's representatives upon the earth. It is important for believers, then and now, to live above the sins of society. The wrath God felt was, because those He had trusted with His law had gone bad.

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

"Therefore", connects this Scripture with the Scripture before. God is very disappointed in their unfaithfulness. He has given them every opportunity to repent, and they had not. They have been unfaithful to Him in the presence of the nations. Now, He will bring judgment on them in the presence of those same nations.

Ezekiel 5:9 "And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations."

This is when the fury of God has come up in His face. The destruction will be great, because their abominations were so great.

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

This speaks of the cannibalism that goes on, when the famine becomes so great in Jerusalem. This is so unusual, because the Hebrews thought children were one of the greatest blessings from God. Those who do not die from the siege, will suffer great trials. Many will go into captivity. In it all, God will save a remnant.

Ezekiel 5:11 "Wherefore, [as] I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish [thee]; neither shall mine eye spare, neither will I have any pity."

God thinks of them as an adulterous wife. They have embarrassed Him in front of the nations. They have even carried idols into His sanctuary. God will not show them any pity, because they chose to leave Him for false gods.

This is worse than the world sinning. They have polluted their worship services by listening to false prophets.

Ezekiel 5:12 "A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them."

This is the same message as in verse 2 of this lesson. It is spoken of in the separation of the hair. They will all be punished. Some will die from the sword, some will die from the famine, and some will be taken captive.

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

God will always save a remnant of His people. The punishment will finally stop, after it has caused some of them to repent and turn back to Him. The fury will be great, but it will cease. When the punishment is fulfilled, it will satisfy the righteousness of God. God is righteous, and He expects His people to be righteous, too.

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

We studied about this in Jeremiah. God will allow His holy city, Jerusalem, to be destroyed, because of the sins of the people. The temple had been His special place to be present with them. He has no desire to be with them, because of their sins. He even destroys the temple. This beautiful city, which all admired, will be destroyed and become nothing but ruins.

Ezekiel 5:15 "So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that [are] round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken [it]."

The word "taunt" means revilement. God has punished His own, partly for the instruction of those looking on. Even the Babylonians made the statement, that Israel's God had caused this great calamity to come upon them. God had spoken the destruction on them. The Babylonians were the instrument God used, but the punishment was from God. "I the LORD have spoken it" leaves no doubt that the judgment was from God.

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

Famine is a punishment that is associated with the worship of false gods. God will not share our love with false gods. Famine comes when God shuts off the rain. Wars sometimes, also, cause famine, because it is impossible to grow a garden in the midst of war. All of this comes from an angry God. Famine is the cruelest of all deaths, because it takes so long to die.

Ezekiel 5:17 "So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken [it]."

There is no way to turn this punishment back, because it is spoken by God, Himself. As if the famine is not bad enough, the beasts are hungry, too, and they attack the people. This is horror beyond our wildest imagination. Only hell will be worse.

Ezekiel 5 Questions

1. What does God call Ezekiel in verse 1?
2. What does God tell him to do?
3. What does the razor represent?
4. Why is the hair divided and weighed?
5. Who do each of the hairs represent?
6. What happens to each third of them?
7. Who do those bound in the skirt represent?
8. Quote Psalms chapter 91 verse 7.
9. Why will some of them, that are not destroyed at first, be destroyed later?
10. What had the surrounding world thought of Jerusalem?
11. Where does judgment begin?
12. When they worshipped false gods, they had turned their backs on _____.
13. Who had the Israelites represented God to?
14. Why was it important for the nations to see God's judgment against them?
15. What does "therefore" in verse 8 show us?
16. Why was the destruction so great?
17. What is verse 10 describing?
18. What had the Hebrews thought were one of the greatest blessings from God?
19. What had they done to the sanctuary, that angered God so greatly?
20. Verse 12 is the same judgment as what other verse?
21. When will the punishment from God stop?
22. The temple and the city, Jerusalem, will be _____.
23. What does "taunt" mean?
24. What statement leaves no doubt where the destruction comes from?
25. What is the cruelest of all the deaths mentioned here?
26. Why is it the cruelest?
27. What is the only horror worse than this destruction?

We will begin this lesson in Ezekiel 6:1 "And the word of the LORD came unto me, saying," Ezekiel 6:2 "Son of man, set thy face toward the mountains of Israel, and prophesy against them,"

"Me", in verse 1, is Ezekiel. The word "and" lets us know this is a continuation of chapter 5. Again, Ezekiel is called son of man. This prophecy is against the whole land, and not just Jerusalem. "Set thy face" indicates that Ezekiel is not to fear giving this prophecy, just because this is his homeland and his people. It is harder to prophesy against your friends and neighbors, than it is to strangers.

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

This prophecy against the mountains, hills, rivers, and valleys is not actually against them, but the people living there. The high places had been the places of false worship of Baal, as sun god.

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

These slain men before the idols were, probably, seeking help from these false gods. God will have them killed before the idols, partly to show the world just how helpless the idols are. Just as He defamed the false gods of Egypt, He will defame these idols. The figures of the false gods will be broken, and left with those who worshipped them.

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

God's wrath is against His own people who had the law, and knew not to worship false gods. Scattering their bones on the altars of the false gods is a mockery to show the false gods had no power to resurrect the dead.

Ezekiel 6:6 "In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished."

This speaks of total destruction from the very angry God. To destroy the idols and the high places is an attack against the false gods themselves, but the destruction of their homes, and even their own physical bodies, is an attack upon the people themselves. It is as if God is saying, "I will fix it to where you will never be able to worship false gods again".

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

Those who live through all of this will know beyond a doubt, that the LORD is God. Death will be on every side, but it will be apparent that God spoke judgment, and brought this death and destruction.

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

God always keeps a remnant of His people, so they can multiply again. This remnant will be scattered in captivity to foreign countries, mostly Babylon.

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

Suddenly, this remnant that is taken captive and taken to foreign lands, will repent of their sins and remember God. It is their hearts that God has judged and found unfaithful. We have spoken before, that we are what is in our heart. The sin came as most other sin. They looked with their eyes and lusted. Then they acted upon the sin after the desire had entered their hearts. Notice, the word "whoring". We remember they were thought of as God's wife. They have committed spiritual adultery by worshipping false gods. After they are captured, they hate themselves for the sins they have committed. "Abominations" are sins that are revolting in the sight of God.

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

This had not been an idle threat that God had made. What God says, He does. They sinned, after being warned. They deserve whatever punishment God sees fit to render.

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

The smiting the hand and the stamping of the feet, would put an emphasis on how bad the woe is. People usually wring their hands when they are in terrible trouble. This is comparative to that. The sword, famine, and pestilence come, because of their sins.

Ezekiel 6:12 "He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them."

In another lesson in Ezekiel and, also, in Jeremiah, we saw that the famine was no ordinary famine. It was so bad they ate their own children. The famine was so great that the food was weighed, giving each just enough to survive, and of course, some of them did not survive. Since this punishment came from God, it did not matter whether they were far away, or near. God sent them their punishment for their sins. The sword was the quickest way to die.

Ezekiel 6:13 "Then shall ye know that I [am] the LORD, when their slain [men] shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and

under every thick oak, the place where they did offer sweet savour to all their idols."

The high places and grove worship were all worship of false gods. Much of the false worship was under trees, as well. The sweet smelling savour was reserved for God alone. To offer sweet savour to their idols, was to denounce God.

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

The stretching out of God's hand brought judgment. So long as He did not reach out with His hand, they could have repented. Once the hand was extended, the judgment had begun. This is the only mention of Diblath in the Bible. Diblath means a cake of figs. Israel is spoken of as the figs, or fig tree. This could have been used here to indicate the figs that had gone bad {Israel}. The 24th chapter of Jeremiah speaks of those figs, meaning all of Israel. This desert is very much like Sodom, where there was total devastation. The reason for all of this, is so they will know this judgment is from the One True God. He states in the last verse, I Am the LORD. There is no other.

Ezekiel 6 Questions

1. What did God call Ezekiel in verse 2?
2. What did God tell Ezekiel to do?
3. Who is "me" in verse 1?
4. How do we know this is a continuation of chapter 5?
5. What message can we take from the statement "set thy face"?
6. What is this prophecy spoken against?
7. What was worshipped in the high places?
8. What happened to the altars and the images?
9. What had God done to the false gods of Egypt?
10. God lay the dead carcasses of the children of Israel before their _____.
11. What will He do with their bones?
12. What will happen to their dwellingplaces?
13. What is verse 6 speaking of?
14. What message will those who survive receive strongly?
15. God always leaves a _____ of His people.
16. God describes their evil hearts as _____ hearts.
17. Where will the remnant live?
18. They have been committing _____ by worshipping false gods.
19. What are "abominations"?
20. Will God follow through on His threat to destroy them?
21. What did God tell them to do, that put an emphasis on the woe?
22. Why do the sword, famine, and pestilence come?
23. What death shall come to those who are far off?
24. How severe was the famine?
25. Which was the quickest way to die?
26. What is all of this for?
27. What are the groves and the high places speaking of?
28. The stretching out of God's hand brought _____.

We will begin this lesson in Ezekiel 7:1 "Moreover the word of the LORD came unto me, saying,"

This is an extension of chapter 5 and 6. The word "moreover" indicates the connection. We do see, however, a new Word of the Lord came to Ezekiel. This indicates that God stopped, and started up again speaking to Ezekiel. This is the same prophecy, with an interval in between. Perhaps, they could just absorb a small amount of prophecy at a time.

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

This is speaking of the "end" of God's patience. The punishment will begin now. The land from border to border will be destroyed in the judgment of God.

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

God's judgment is just. He is patient, but there comes a time, when He will wait no longer. Each person will be judged of God. We cry out for mercy, and not justice. The ways of the people were evil to the utmost. The judgment will be to the utmost, as well. Remember, "abominations" are revolting sins in the sight of God.

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

The terribleness of the judgment will not be for just some. It will come upon all. Just because they are God's family, will not cause God to spare them. Their sin is too great. There will be no doubt of who is God, when this is over.

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

The evil against them will be so great the rest of the world will be in awe of it.

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

They had been warned over and over, but now, that terrible day has come.

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

"The morning is come unto thee" means this is a new day that God's people had never experienced before. They have never experienced the wrath

of God before. This is not an earthquake, but the terrible sound of war, which brings God's judgment upon these sinful people.

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

The word that was translated "recompense", here, has many meanings. I believe, in this particular instance, it means to repay to the fullest. The wages of sin is death. They will collect their wages for their abominations. Hosea 8:7 "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up." God's anger is not unjustified. They deserve the punishment they receive. Many of us deserve death, because of our sins. Our justification is in Jesus, who was our Substitute for our sin.

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

LORD, here, is Jehovah. This is a repeat of an earlier verse. Verse 4, above, is very similar. This is just judgment on a sinful people. God will not spare His own, if they are living in sin.

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

This is the beginning of that great and terrible day God had warned of. The "rod", here, is speaking of God's vengeance. Their pride has caused them not to repent.

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

The usual burial ceremony will not be held for them. They will be killed, and left where they fall for the vultures and the wild beasts. Their pride against God has brought this total humiliation upon them. They will die violent deaths, when the rod of God is extended over them.

Ezekiel 7:12 "The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath [is] upon all the multitude thereof."

They will not have time to enjoy the things they have purchased. The day of judgment has come. Many times, a sale is made from necessity. It hurts to sell, in that case. The wrath of God comes suddenly.

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

This has to do with the selling of something until jubilee. At jubilee, all property. and land go back to its original owner. The purchaser and the

seller will be in captivity when jubilee arrives, so there will be no restoration. They may be alive, but they will be in captivity.

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

The Hebrews would blow the silver trumpet for the gathering of the people to worship. The only other time the trumpet was blown, was a call to war. The trumpet blew for war, but no one came. There was really no need to fight. They would have been fighting against God. This battle is a judgment of God upon them.

Ezekiel 7:15 "The sword [is] without, and the pestilence and the famine within: he that [is] in the field shall die with the sword; and he that [is] in the city, famine and pestilence shall devour him."

The judgment was spoken of God, and it will come. Those who were outside the city to fight, would die with the sword. Those inside the city wall, would die from pestilence and famine.

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

A few will escape, but they have lost all of their earthly possessions. They have, also, lost their relationship with God. They will be hiding out, and fleeing from place to place to keep from being caught. The mourning is a type of repentance. They have, suddenly, realized their sins after it is too late.

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

They seem to be feeble, because they are unable to help themselves. Their knees are weak and will tremble with fear.

Ezekiel 7:18 "They shall also gird [themselves] with sackcloth, and horror shall cover them; and shame [shall be] upon all faces, and baldness upon all their heads."

Baldness upon a woman's head indicated adultery. They have committed spiritual adultery by worshipping false gods. This could be the reason for the bald head. "Sackcloth" is an outward symbol of repenting with great mourning. This all indicates repentance. Are they repenting for the fear of death, or are they truly repentant of their sins? The Hebrews had always been proud people. The shame has come, because God has turned against them.

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

Gold and silver were God's money. They were thought of as blessings from God. They had misused the gold and silver God had given them to bless them. They had blasphemed God with their idols made of silver and gold. That

which had been given them to bless them, had become a curse, because of their misuse of it. Gold and silver are nothing, when you are starving to death. They are nothing when you are struggling to stay alive. They cast their silver and gold in the streets, because it is of no help in turning the wrath of God away. God cannot be bribed. All the silver and gold in the world belongs to Him. It is a stumblingblock to them, because of their evil use of it.

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

Gold had been the metal used in the holy of holies in the temple. The silver was used in the holy place. The ornaments made from them were beautiful. They had turned all of this beauty into revolting sin, by making false gods with the silver and gold. The best example of something like this, is in the Exodus from Egypt. God had told the children of Israel to bring silver and gold with them, to build the beautiful things in the temple with. While Moses was on the mountain meeting with God, they made a golden calf. God, in His wrath, killed many of the Israelites. This is the same message here. Gold and silver are good. It is the misuse of them that is evil.

Ezekiel 7:21 "And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it."

This is, now, speaking of the beautiful gold and silver things in the temple. When the Babylonians invaded, they took all of this back to Babylon and polluted it.

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

Ordinarily, anyone touching the holy things {made of gold} would have died the minute they touched it. God was so angry with Israel, He turned His face away, and let the heathen take the things of the temple. These things, that had been dedicated to God, are now defiled.

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

This "chain" was, probably, used to couple the captives together to lead them into captivity. God allowed them to take His people into captivity, because of the bloody crimes they had committed.

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

It is God who causes Nebuchadnezzar and the Babylons to destroy Judah and Jerusalem. Nebuchadnezzar was very bad He is a type of Satan. It would not matter what position of importance they had in Israel, they would be killed, or carried away in chains. Even the priests of the temple will be

carried away. The temple, and everything in it, are defiled by these heathens.

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

There is no peace during the wrath of God. They may seek it, but they will not find it, until God has thoroughly punished them.

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

The people would not listen to the true prophet. They listened to the false prophets, who spoke of better times. Some of these prophets and ancients had accurately prophesied in the past. God had taken their ability to prophesy away from them, because they were involved in the worship of false gods. Not only, is the war bad, but the rumors of it being worse than it was grew each day. Fear overwhelmed them.

Ezekiel 7:27 "The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I [am] the LORD."

God will not spare those in high authority. The king and his sons will suffer the same as the common people. They are judged by the things they did upon the earth. All of this happens to them, so there will be no doubt at all that God is the only True God. God is proving to them that these false gods, they had given their loyalty to, are nothing. The false gods cannot help them. God is God.

Ezekiel 7 Questions

1. What word indicates this is furthering chapters 5 and 6?
2. Who is this prophecy to?
3. What is the "end", in verse 2, speaking of?
4. How far-reaching is this judgment of God?
5. How will they be judged?
6. We cry out for mercy, and not _____.
7. What are "abominations"?
8. What will there be no doubt of, after the judgment?
9. What does "the morning is come unto thee" mean?
10. This is not an earthquake, but the terrible sound of _____.
11. What does the author believe "recompense", in verse 8, is saying?
12. The wages of sin is _____.
13. Quote Hosea chapter 8 verse 7.
14. What is the "rod" of verse 10, speaking of?
15. What will happen to the bodies of the dead?
16. What has brought such great humiliation upon them?
17. Verse 13 speaks of selling what?
18. What happens at jubilee?
19. Why did the Hebrews blow the trumpet?
20. Why was there no need to fight?
21. How would those outside the city die?
22. Those that escape would be like _____.
23. All hands shall be _____.
24. All knees shall be weak as _____.
25. What did baldness on a woman's head indicate?
26. What is "sackcloth" an outward symbol of?
27. Why are they repenting?
28. _____ and _____ were God's money.
29. Why would they throw their gold and silver in the street?
30. Why is it a stumblingblock to them?
31. What gold is verse 20 speaking of?
32. What did Babylon do to it?
33. What, ordinarily, would have happened to anyone touching things in the holy of holies?
34. Why did that not happen to Babylon?
35. What is the "chain" of verse 23?
36. How bad was Nebuchadnezzar?
37. They shall seek _____, and there shall be none.
38. Who were the people listening to, instead of the true prophet?
39. What are all judged by?
40. What is God proving to them in this destruction?

We will begin this lesson in Ezekiel 8:1 "And it came to pass in the sixth year, in the sixth [month], in the fifth [day] of the month, [as] I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me."

The sixth month is about the same time as our September. This begins a new vision. Notice, that the hand of God touches Ezekiel. The hand empowers, and also, symbolizes work. God has empowered Ezekiel to do a job for Him. This is a year and one month after the vision that Ezekiel had at Chebar. Ezekiel is in his home when this latest vision comes. The elders of Judah, possibly, were some of the few who still believed Ezekiel. The war had worsened, and so had the idolatry. The false prophets were promising the fall of Babylon soon. The people would rather hear their news, than to listen to Ezekiel, and realize this is to cause them to repent.

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

The color of "amber" is the color of bronze, and symbolizes judgment. The fire indicates the presence of God. The judgment, then, is from God.

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

This powerful hand of God has reached down and miraculously snatched Ezekiel {perhaps in the spirit} into the heavens, directly above the earth. This vision causes Ezekiel to see inside the inner gate that looks to the north. The word that "seat" was translated from indicates numbers of people. A false god pretending to be God is, possibly, meant by the image of jealousy. God's presence was in the temple in the smoke and fire. "Image", here, is speaking of likeness. God is looking here at this false god sitting on His throne. This stirred up the jealousy of Almighty God. God's name is Jealous. Exodus 34:14 "For thou shalt worship no other god: for the LORD, whose name [is] Jealous, [is] a jealous God:" The north, many times, is speaking of the direction of God. This is showing Ezekiel the reason for God bringing judgment against the people and on the temple.

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

This vision is of the presence of God in the temple, before its destruction. God is showing Ezekiel the reason for His departure from the temple, and the destruction of the temple. He had every reason to destroy these people. They were His wife, and they had played the harlot, by worshipping false gods.

Ezekiel 8:5 "Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north,

and behold northward at the gate of the altar this image of jealousy in the entry."

God had not abandoned the people. His presence had been in the temple. They had abandoned God, as we will see in the next few verses.

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

They had made idols of silver, and gold, and wood. Some of them had been in the sanctuary itself, in the very presence of God. They were constantly a reminder to God of their unfaithfulness. This lack of faith in God, has driven God away from His sanctuary, where He met with His people. His anger has risen up in His face.

Ezekiel 8:7 "And he brought me to the door of the court; and when I looked, behold a hole in the wall."

This was a gate that led to the outer court and to the rooms of the priests and their families. The 70 members of the Sanhedrin lived here, also.

Ezekiel 8:8 "Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door."

It appears, that this was a hidden area in the wall of the rooms. There seemed to be a secret door.

Ezekiel 8:9 "And he said unto me, Go in, and behold the wicked abominations that they do here."

This was not in the main part of the temple, but was in the places where they stayed near the temple. This screams out warnings to all who minister the Word of God, to make sure their private lives are holy, as well as their public lives. In the private lives of the priests and the high priest, they were worshipping false gods. "Abominations" are revolting sins in the sight of God.

Ezekiel 8:10 "So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about."

The people of God have undoubtedly picked up the culture of the heathen nations around them. It appeared they had associated with countries like Egypt, who worshipped all sorts of animals. It appeared, they had pictures, and carvings of false gods on their walls.

Ezekiel 8:11 "And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up."

The ancient men, who had been so dedicated to God in the past, are now seen burning incense to these false gods. The 70, probably, was speaking of

the Sanhedrin. Seventy is a number which represented them all. These thick clouds symbolized prayers going up to these false gods. Jaazaniah was the leader of the 70.

Ezekiel 8:12 "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth."

These 70 thought, because they were doing this in the privacy of their own quarters, that God would not know what they were doing. They are blaming God with forsaking the earth, when they have forsaken God. They have been unfaithful to God.

Ezekiel 8:13 "He said also unto me, Turn thee yet again, [and] thou shalt see greater abominations that they do."

This is bad enough to cause the wrath of God to descend upon them, but God says there are even worse things going on.

Ezekiel 8:14 "Then he brought me to the door of the gate of the LORD'S house which [was] toward the north; and, behold, there sat women weeping for Tammuz."

Tammuz was supposed to be the husband and brother of the false goddess Ishtar. After his death, they believed he spent 6 months of each year in hades and 6 months on the earth. Tammuz was a false god. This was a very sensual worship. These women were crying for him, because they had thought of him as their god. This was the absolute opposite of the worship of Holy God.

Ezekiel 8:15 "Then said he unto me, Hast thou seen [this], O son of man? turn thee yet again, [and] thou shalt see greater abominations than these."

It is almost impossible to believe there could be anything worse than this, but there is. God is bringing Ezekiel's attention to all the sins, to show why He destroyed them. God was justified in His judgment, but He wants Ezekiel to understand that He was justified.

Ezekiel 8:16 "And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, [were] about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east."

These twenty-five men had turned their backs on God and the temple. They worshipped the false sun god. These twenty-five were representative of the 24 priests and the high priest, which would make up the 25. One thing that makes this believable, is because this was in the inner court where only the priests and high priest were supposed to go. The enemy always wants to be as near like God as possible. The false gods are counterfeits. The worship of the false sun god is as old as history itself. The Son of God, Jesus, is the Light of the world. The worship of the sun is counterfeit of worship to the true God. The sun is nothing in and of itself. It is just a container for the light. Jesus Christ is the Light of the world.

Ezekiel 8:17 "Then he said unto me, Hast thou seen [this], O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose."

The "putting of the branch to their nose" was part of the ritualistic worship of the false sun god. The worst part of all of this, is the fact that God had trusted them with His law. He had actually dwelt with His people. His presence had been in the holy of holies in the temple. Violence and the worship of a false god go together. It appears, they have deliberately tried to anger God. God wants Ezekiel to understand why He has Judged these people harshly.

Ezekiel 8:18 "Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, [yet] will I not hear them."

They had brazenly denounced their love for God with their worship of these false gods. Israel was His loving wife. She had gone away to the love of false gods. She had committed spiritual adultery. She had not only done this terrible thing, but had brazenly done it in full view of God. God will now punish her in full view of the world around her. He will take justifiable vengeance upon her, with no pity. They may cry out to God, but He will not listen. It is too late.

Ezekiel 8 Questions

1. Where was Ezekiel, when this Word of the LORD came to him?
2. Who was with him?
3. The sixth month is about the same as our _____.
4. What does God's hand do for Ezekiel?
5. How much later is this vision than the vision in Chebar?
6. What was the likeness that Ezekiel saw?
7. What does the color of "amber" symbolize?
8. The "fire" indicates what?
9. What did this powerful hand of God do to Ezekiel?
10. This vision causes Ezekiel to look into where?
11. What does "seat", in verse 3, indicate?
12. "Image" is speaking of _____.
13. What stirred up the jealousy of Almighty God.
14. Quote Exodus chapter 34 verse 14.
15. What is this vision showing Ezekiel?
16. The vision, in verse 4, is of what?
17. Why would God go far off from His sanctuary?
18. They had made idols of what?
19. Where were these idols?
20. They constantly reminded God of their _____.
21. Where is verse 7 speaking of?
22. What warning should modern ministers receive from this?
24. When Ezekiel went in this hidden door, what did he see?
25. Who were these 70 men?
26. Who led them?
27. What terrible thing are they doing?
28. Who were the women weeping for?
29. Who was he?
30. What kind of worship was this?
31. Why is God bringing Ezekiel's attention to their sins?
32. Who were the twenty-five men, probably?
33. Who were they worshipping?
34. Why does the author believe these are priests?
35. Who is the Light of the world?
36. What is the sun?
37. What did the "putting the branch to their nose" show?
38. What was the worst thing of all about these priests worshipping this false god?
39. How had they brazenly denounced their love for God?
40. God will take _____ vengeance upon her.

We will begin in Ezekiel 9:1 "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man [with] his destroying weapon in his hand."

In the last lesson, God had gone into detail with Ezekiel, to make him fully understand why He judged Jerusalem and Judah. He gave over-abundant proof that they were guilty of the worst kind of sin. This cry is against Israel, and specifically, Judah and Jerusalem. It appears, these that have charge over the city are superhuman beings under the direct orders of God. These could be angels that God had stationed to protect His holy city. Now, they are set to destroy. These are similar to the angels in Revelation, that bring woe upon the sinful earth at the direction of God.

Ezekiel 9:2 "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them [was] clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar."

There are many symbols in this verse. The number 6 is the number of man, or mankind. This judgment then, is against man. The way of the higher gate to the north has to do with God. "Linen" symbolizes the righteousness of Christ. The "brazen altar" is the altar of judgment. This writer's inkhorn has the power {horn} to mark and save the repentant. God will mark His remnant here.

Ezekiel 9:3 "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which [had] the writer's inkhorn by his side;"

The glory of the God of Israel rose from His throne over the cherub. God, Himself, is directing this one dressed in linen. It is God who knows who is to be marked, and who is not. God knows the heart of man. He, also, knows whose names are written in the book of life. Just as the Hebrews in Egypt, whose doors were covered with the blood of the lamb, were saved, God will separate the judgment here. This is last minute instructions from God.

Ezekiel 9:4 "And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

These are that remnant who have not bowed their knee to these false gods. They are saddened by the things going on. They love God, and Him alone. They have not been involved in this sensuous worship of false gods. They are very similar to the 144,000 that are sealed in Revelation. Revelation 7:2 "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea," Revelation 7:3 "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:4 "And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand of all the tribes of the children of Israel." God

always has a remnant, who have not worshipped false gods. God protects those who worship Him in Truth.

Ezekiel 9:5 "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:"

All of those who did not have the seal of God on their foreheads, were to be utterly destroyed. The others, with their weapon drawn, were to follow the one with the seal. They destroyed all who were not sealed.

Ezekiel 9:6 "Slay utterly old [and] young, both maids, and little children, and women: but come not near any man upon whom [is] the mark; and begin at my sanctuary. Then they began at the ancient men which [were] before the house."

This seems cruel, but it is really God wiping out those unfaithful. The children were killed, also, so the next generation would not worship false gods. This was a beginning again, as God did with Noah and his family. The ancient men before the houses had been involved in this worship of false gods, also. Judgment begins at the house of God. This was no exception. I Peter 4:17 "For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?"

Ezekiel 9:7 "And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city."

Remember, this is a vision. This really does occur, when the temple and the people in it are destroyed. Their dead bodies were left lying everywhere. They were not even buried. Their bones were scattered on the altars of their false gods. The house was defiled by the worship of the false gods. Now, God does not even regard this house as holy. He wants it destroyed along with the worshippers of the false gods. The city, here, is Jerusalem.

Ezekiel 9:8 "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?"

In this vision, Ezekiel sees that he is not killed. He falls on his face before God in humble adoration of Almighty God. In the vision, Ezekiel cries out, thinking God is going to destroy them all. He asks God, if He will spare anyone?

Ezekiel 9:9 "Then said he unto me, The iniquity of the house of Israel and Judah [is] exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not."

God answers Ezekiel, by telling him why He is destroying them. "Perverseness", here, is iniquity of the worst sort. They are evil, the hearts within them are evil. They kill, lie, and cheat. They are even unfaithful to the God who created them. This iniquity is so great, that God

must judge them. There comes a time when God will wait no longer for them to repent. This is that time for them.

Ezekiel 9:10 "And as for me also, mine eye shall not spare, neither will I have pity, [but] I will recompense their way upon their head."

What you sow, you will reap. They have sinned so greatly, that God will have no pity on them. Judgment day is here. The wrath of God is poured out upon them. He will not stop, until everyone has paid their wages for their sin.

Ezekiel 9:11 "And, behold, the man clothed with linen, which [had] the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

This man clothed in linen is like all other beings upon the earth, and in heaven, and under the earth. He is subject to God. He reports back, that he has done as God requested him to do. If the 6 were angels, then this being is an archangel.

Ezekiel 9 Questions

1. What does God do to Ezekiel in verse 1.
2. Who are these that have charge over the city?
3. Who are these that have charge over the city like, in Revelation?
4. How many came from the way of the higher gate?
5. What did they have in their hands?
6. What does "linen" symbolize?
7. The "brazen altar" is the altar of _____.
8. What does the writer's inkhorn have power to do?
9. Where had the glory of the God of Israel been?
10. Who is directing the one dressed in linen?
11. What was this one with the inkhorn to do?
12. What made them different from the other Israelites?
13. Who are these that are to be marked in their foreheads similar to, in the book of Revelation?
14. What were the others to do?
15. Who were they to slay?
16. Where did they begin with their destruction?
17. This beginning again was similar to _____.
18. Where were the dead bodies left?
19. Quote 1 Peter chapter 4 verse 17.
20. What did Ezekiel do, when he found he was left?
21. What question does he ask God?
22. What is "perverseness" in verse 9?
23. What you sow, you will _____.
24. When will He stop?
25. When the man in linen finished marking, what did he do?

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

This is Ezekiel speaking. This chapter is a continuation of the vision that Ezekiel had in the last chapter. It is as if one stage is coming into his view at a time. God shows him one setting, and then another. The sapphire, here, is a blue stone, speaking of the heavenlies. Then, this is a vision of the throne in heaven.

Ezekiel 10:2 "And he spake unto the man clothed with linen, and said, Go in between the wheels, [even] under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter [them] over the city. And he went in in my sight."

The Lord Jesus Christ is in the inside wheel in the books of Matthew, Mark, Luke, and John, represented by the four faces. This man dressed in white, is either speaking of Jesus, or His angel. These coals of fire inside the wheel are the very presence of God. We must continue to remember, this is a vision. Sometimes, things which seem strange to the natural man, are in the visions from God. We must look at their symbolic meaning, instead of their literal meaning to understand. The high priest was the only one allowed to go into the near presence of God in the holy of holies. Jesus is the great High Priest. Perhaps, the man clothed in linen is speaking of Jesus. Jesus is the doer part of the Godhead. He is the Creator, as we read in John chapter 1. He, or His angel, will bring the fire from the altar. The "scattering of the fire over the city" symbolizes the destruction by fire of Jerusalem.

Ezekiel 10:3 "Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court."

"The cloud filled the inner court" is speaking of the Shechinah glory of God which filled the court. The cherubims in this position indicate the presence of God is prepared to leave this place. This right hand would be the south and would make the cherubim face east.

Ezekiel 10:4 "Then the glory of the LORD went up from the cherub, [and stood] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory."

The cherubs or cherubims have to do with the holiness of God. They are in total worship to God over the mercy seat in the holy of holies. The cherubim had been on either side of the glory of God. Now, the glory of God has moved to the exit of the house. The brightness of the LORD's glory is speaking of a presence of the Light of God. This Light does away with all darkness.

Ezekiel 10:5 "And the sound of the cherubims' wings was heard [even] to the outer court, as the voice of the Almighty God when he speaketh."

The wings of the cherubims were very wide. The ones in the holy place were 7 and one-half feet across, on each wing. The movement of these wings would make a very loud sound. The voice of Almighty God had been likened to thunder. This is a very loud sound then.

Ezekiel 10:6 "And it came to pass, [that] when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels."

When the man clothed with linen was commanded of God to go and get the fire, He obeyed. He first stood beside the wheels.

Ezekiel 10:7 "And [one] cherub stretched forth his hand from between the cherubims unto the fire that [was] between the cherubims, and took [thereof], and put [it] into the hands of [him that was] clothed with linen: who took [it], and went out."

This is similar to the seraphim that took the fire and put it on the mouth of Isaiah. Isaiah 6:6 "Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar:" Isaiah 6:7 "And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." This fire was in the hands of the man in linen. Judgment is in the hands of the Lord Jesus Christ. He is the Judge of the whole world.

Ezekiel 10:8 "And there appeared in the cherubims the form of a man's hand under their wings."

We dealt with this in an earlier lesson, that it is Jesus that raises them to heaven.

Ezekiel 10:9 "And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels [was] as the colour of a beryl stone."

Beryl is speaking of deep green like an emerald. Green symbolizes the earth. The presence of God reaches to the earth.

Ezekiel 10:10 "And [as for] their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel."

The hub of the wheel was a wheel itself, as we studied in chapter 1. The center hub of the wheel was Jesus in the books of Matthew, Mark, Luke, and John.

Ezekiel 10:11 "When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went."

The entire Bible {the outer wheel} is controlled by the hub of the wheel {Jesus in the 4 gospels}. All of the Bible is connected to this hub. When the hub {head} turns, they all turn.

Ezekiel 10:12 "And their whole body, and their backs, and their hands, and their wings, and the wheels, [were] full of eyes round about, [even] the wheels that they four had."

The "eyes" symbolize wisdom. The many eyes coming from the wheel represent the wisdom that is throughout all the books of the Bible. Four indicates universal. The Bible's wisdom is for all mankind.

Ezekiel 10:13 "As for the wheels, it was cried unto them in my hearing, O wheel."

This cry, O wheel, is in awe of the Word of God which the wheel symbolizes.

Ezekiel 10:14 "And every one had four faces: the first face [was] the face of a cherub, and the second face [was] the face of a man, and the third the face of a lion, and the fourth the face of an eagle."

This cherub symbolizes the same as the work of the calf. They are working to protect the holiness. The book of Mark shows the work of Jesus in the miracles He did. The faces are the books of Matthew {lion of tribe of Judah}, the face of a man {the manhood of Jesus in Luke}. The face of the eagle {The Word as God in the book of John}.

Ezekiel 10:15 "And the cherubims were lifted up. This [is] the living creature that I saw by the river of Chebar."

This is just explaining that the vision here, and the vision in chapter one of the presence of God in the wheels are the same.

Ezekiel 10:16 "And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them."

You cannot separate the Spirit of God and His Word. The spoken and the written Word of God is the manifestation of His power. The 4 Gospels are the focal point of the Bible. The entire Bible focuses on these 4 books. More accurately, the entire Bible focuses on Jesus in these 4 books. These cherubims show the importance of keeping God's Word holy. Holiness and the Bible teachings go together.

Ezekiel 10:17 "When they stood, [these] stood; and when they were lifted up, [these] lifted up themselves [also]: for the spirit of the living creature [was] in them."

The Spirit of the Gospels is in the Word of God throughout the Bible.

Ezekiel 10:18 "Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims."

This is the beginning of the departure of the presence of God from the temple. The presence of God is in His Word.

Ezekiel 10:19 "And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also [were] beside them, and [every one] stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel [was] over them above."

This vision is showing Ezekiel, that no longer will these people be the only ones with the Word of God. God has left the temple. They left Him and

His teachings in the Word first. Now, He has totally removed His presence from the temple. He goes out the east gate. He is coming back the same way He went out. Jesus will enter this eastern gate, when He enters Jerusalem as King of kings and Lord of lords. It is interesting that, that particular gate is blocked up today with stones. When the Lord comes back to the earth and puts His feet on mount Olives, the mountain will cleave in two.

Ezekiel 10:20 "This [is] the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they [were] the cherubims."

Somehow the cherubims and the Word of God in the Scriptures are intertwined. The cherubims symbolize the holiness of the Word of God.

Ezekiel 10:21 "Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man [was] under their wings."

The four faces are the four Gospels. The hands lifting up are those of the Lord who lift up to heaven.

Ezekiel 10:22 "And the likeness of their faces [was] the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward."

This is the same as what Ezekiel saw in chapter 1.

Ezekiel 10 Questions

1. The sapphire is blue, which symbolizes the _____.
2. Verse 1 is a vision of what?
3. The _____ is in Matthew, Mark, Luke, and John.
4. They are the _____ of the wheel.
5. What was the man in linen to do with the coals of fire?
6. Who was the only one who could go into the near presence of God in the temple?
7. _____ is the High Priest.
8. What does John chapter 1 tell us about Jesus?
9. What does the "scattering of the fire over the city" symbolize?
10. What is "the cloud filled the inner court"?
11. What do the cherubims have to do with?
12. The brightness of the glory is speaking of what?
13. How large was each wing of the cherubims in the temple?
14. The voice of Almighty God sounds like _____.
15. Quote Isaiah chapter 6 verse 6.
16. Judgment is in the hands of the _____.
17. The appearance of the wheels was the colour of _____.
18. What was the hub of the wheel?
19. The outer wheel is controlled by the _____.
20. What do the "eyes" symbolize?
21. How did the four faces, in verse 14 here, differ from the four faces in chapter 1 of Ezekiel?
22. What is verse 15 explaining?
23. What is the focal point of the Bible?
24. The spirit of the living creatures was in what?
25. What is verse 19 showing?
26. What gate will Jesus enter, when He comes to the earth as King of kings?
27. If it is blocked today, what will happen to open it?
28. The cherubims symbolize what?

We will begin this lesson in Ezekiel 11:1 "Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people."

These 25 men were similar to the 25 priests and high priest worshipping the sun god in chapter 8. They were actually supposed to be leaders of the people. They had led their people into the worship of a false god. Jaazaniah and Pelatiah were both princes, or leaders, in Jerusalem. They were, probably, some of the ones that caused Jeremiah's problems.

Ezekiel 11:2 Then said he unto me, Son of man, these [are] the men that devise mischief, and give wicked counsel in this city:

There is nothing more evil than a wicked ruler, who leads others into their sin. Their counsel was evil. They were the blind leading the blind, and they will both fall.

Ezekiel 11:3 "Which say, [It is] not near; let us build houses: this [city is] the caldron, and we [be] the flesh."

These false predictions were things these fleshly people wanted to hear. These were false predictions of good times. They were told to go ahead and build houses here. They would not follow God's advice and surrender to the Babylonians. Jeremiah told them to build houses in captivity. They would be in Babylon for a long time. Time proved Jeremiah right, and these false prophets wrong. "Caldron" meant a boiling pot, or pan. This meant they thought they were protected, because they were in this walled city.

Ezekiel 11:4 " Therefore prophesy against them, prophesy, O son of man."

Ezekiel is to denounce their prophecy by giving the true prophecy from God.

Ezekiel 11:5 "And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, [every one of] them."

One great advantage that God has, is that He knows our every thought, as well as our deeds. We do not even have to speak, He knows what we are thinking. He looks into the heart of man and knows whether he is evil, or good. Notice, what empowered Ezekiel to speak this truth; the Spirit of the LORD fell upon him.

Ezekiel 11:6 "Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain."

Their disobedience to God will cause many more to die than has been necessary. God has given them every opportunity to repent, and they have not. Their unfaithfulness and disobedience has caused their number of slain to be multiplied.

Ezekiel 11:7 "Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they [are] the flesh, and this [city is] the caldron: but I will bring you forth out of the midst of it."

The dead bodies would be the flesh in this walled city. God will let Babylon take them captive. Many will die by the sword, but many more will die by famine and pestilence.

Ezekiel 11:8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

These are those who thought they had escaped, but are hunted down and die of their greatest fear; the sword.

Ezekiel 11:9 "And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you."

This is speaking of those who are taken into Babylon in chains. They, and their children, will remain there 70 years. God has judged them, and each of them are punished accordingly.

Ezekiel 11:10 "Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I [am] the LORD."

We know that so many died by the sword, they did not even bury them. They just left their bodies for the vultures and the wild beasts. The easiest death of all was the death by the sword, because it was swift.

Ezekiel 11:11 "This [city] shall not be your caldron, neither shall ye be the flesh in the midst thereof; [but] I will judge you in the border of Israel:"

Jerusalem, with its wall, had always been a place of protection. Now, it will not be. God has judged them, and in so doing, took His hedge of protection away from them.

Ezekiel 11:12 "And ye shall know that I [am] the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that [are] round about you."

The sad thing is, these are God's chosen people. They had not walked daily in the protection He had provided. We have said before, that those who keep God's commandment are the children He protects. They had picked up worship of false gods from their heathen neighbors. They did not stop going through the motion of worshipping God, but their hearts were far from God. They had worshipped false gods, along with doing the rituals of service to God. They had committed spiritual adultery.

Ezekiel 11:13 "And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?"

The death of this evil leader brought such shock to Ezekiel, that he feared God would kill all of them, and not leave a remnant. We saw, in a

previous lesson, how those who had not bowed their knee to the false gods were marked upon their foreheads, and not destroyed. The destruction in this vision was so great it overwhelmed Ezekiel, and he fell on his face pleading for the remnant to be spared.

Ezekiel 11:14 "Again the word of the LORD came unto me, saying,"

There was a break from the other prophecy here. Ezekiel hears the Word of God again. He gives answer to Ezekiel's question.

Ezekiel 11:15 "Son of man, thy brethren, [even] thy brethren, the men of thy kindred, and all the house of Israel wholly, [are] they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession."

Some of Ezekiel's own people were involved in this revolt against God. Remember, he had been a priest, so many of the people who came to worship God were classified as Ezekiel's brothers. They were not obedient to God. They wanted to stay and claim the land God had given them by inheritance. They had forgotten that the land was one of the blessings, if they obeyed God.

Ezekiel 11:16 "Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

God is not just in Israel. He will be with them in their captivity, wherever they are. They had put much emphasis on the temple in Jerusalem. They knew the presence of God had been there. They thought of the temple and God as being inseparable. They had forgotten that God was in the wilderness with His people 40 years on their way to the promised land. If they will be faithful to Him and be obedient, He will be with them and protect them, even in a foreign land. God is omnipresent. He can be everywhere all at the same time.

Ezekiel 11:17 "Therefore say, Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel."

God will bring His children home after their captivity. He will be with them in Babylon, but even better is the promise that He will bring them back into their own land. The remnant, who do not die, will go back into the land promised to them through Abraham.

Ezekiel 11:18 "And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence."

There must be a spiritual cleansing in the land. Most of the detestable things would have been burned up in the fire, but anything left, must be destroyed. They must completely cleanse their land from idolatry and false prophets.

Ezekiel 11:19 "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:"

God will change them from the inside. He will give them hearts with feelings to replace the stony hearts they had before. The heart is the center of what we are. God will begin with that, and make them new creatures in Him. The one heart is speaking of their being spiritual unity among them. God will write His laws upon their hearts.

Ezekiel 11:20 "That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

Salvation is a daily walk. Their new lives will be one of obedience, love and respect for their God. God is not so interested in the formality of sacrifices, as He is in His people loving Him and obeying Him. It will be their desire to keep His ordinances. They will not do it from obligation, but because they love Him.

Ezekiel 11:21 "But [as for them] whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD."

Each person has a free will to worship whom they will. God will not force them to worship Him. If they choose the nothings of this world, like false gods and idols, they will fall into their own traps. God will not help them. God will repay them for their evil, if they are stubborn and will not give up their false gods.

Ezekiel 11:22 "Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel [was] over them above."

This beautiful presence of God that is almost unexplainable lifts up above them. This departure of the divine glory in Ezekiel's vision is a signal that this vision is over.

Ezekiel 11:23 "And the glory of the LORD went up from the midst of the city, and stood upon the mountain which [is] on the east side of the city."

God has removed Himself from His city, Jerusalem. His protection is gone. It is as if He is saying, I have spoken, now, let it be. His presence is on the mountain overlooking the city.

Ezekiel 11:24 "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me."

You remember, in the early part of this vision, that God had taken Ezekiel by the hair and raised him up to receive this vision. This is just saying, that he was returned to Chaldea where he had been captive at the beginning of this vision. The vision of the wheels and the presence of God went away from Ezekiel, and he remained in Chaldea.

Ezekiel 11:25 "Then I spake unto them of the captivity all the things that the LORD had shewed me."

This is a short sentence that means so much. Ezekiel, who was captive with many from Israel, spoke to his fellow captives. This prophecy has a promise of restoration to their homeland, to those who truly believe in God. Some of this is an explanation of why they had these troubles. Some of this is showing the terribleness of the decision those made, who stayed in Jerusalem. The hope is in the remnant who God will be with, even in their captivity.

Ezekiel 11 Questions

1. What lifted Ezekiel up?
2. Where did He take Ezekiel?
3. How many men did he see there?
4. Who were the 2 princes in verse 1?
5. Who did these men remind us of?
6. What did God tell Ezekiel about these men?
7. Their counsel was _____.
8. What terrible advice did they give the people?
9. What is a "caldron"?
10. Verse 5 says God empowered Ezekiel, how?
11. Who was to blame for the people being slain in the city?
12. What are the various ways the people will be killed?
13. He would deliver them to _____.
14. Verse 10 says the judgment came for what purpose?
15. What is the sad thing about all of this?
16. Where had they picked up worship of false gods?
17. What effect did it have on Ezekiel, when Pelatiah died?
18. What question did Ezekiel ask God?
19. What had they forgotten about the land?
20. Where is God?
21. What is verse 17 speaking of?
22. What kind of cleansing is verse 18 speaking of?
23. How will God change them?
24. Salvation is a _____ walk.
25. What will happen to the people, who choose the false gods over God?
26. What does the lifting of the glory of the God of Israel signal?
27. How did Ezekiel get back to Chaldea?
28. What did Ezekiel do, when he got back?

We will begin this lesson in Ezekiel 12:1 "The word of the LORD also came unto me, saying,"

The vision of Ezekiel ended in the last lesson. This Word of God was spoken to Ezekiel, and not in a vision.

Ezekiel 12:2 "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they [are] a rebellious house."

Their rebellion was against God. They were not obedient. They were stiff-necked and rebelled against all authority over them. They hear the message Ezekiel brings them with their outer ears, but they do not take it into their beings. They can actually see the captivity around them, but they still do not believe it to be punishment from God for their sins. Rebellion is a serious sin. I Samuel 15:23 "For rebellion [is as] the sin of witchcraft, and stubbornness [is as] iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from [being] king."

Ezekiel 12:3 "Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they [be] a rebellious house."

God has not been able to reach them with Words He has spoken through Ezekiel, now He is telling Ezekiel to do something that they can see with physical eyes. The thing God has Ezekiel to do, is to show them, in the physical, what will happen. It is an example for them. He says pack all your things, and stack them outside your house, in the daylight, so they can see. It appears, that Ezekiel would just carry with him the things he could move quickly with. Perhaps, just the things he could carry on his back. He will move to another dwelling.

Ezekiel 12:4 "Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity."

This is a visual message of God to them, about going into a strange land of captivity.

Ezekiel 12:5 "Dig thou through the wall in their sight, and carry out thereby."

Ezekiel was not to go out the door. His digging through the wall indicates an escape.

Ezekiel 12:6 "In their sight shalt thou bear [it] upon [thy] shoulders, [and] carry [it] forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee [for] a sign unto the house of Israel."

This, again, indicates escape by night. The face being covered is so they will not be recognized and sent back. Ezekiel's actions will be a visible sign to the people of their fate.

Ezekiel 12:7 "And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought [it] forth in the twilight, [and] I bare [it] upon [my] shoulder in their sight."

This shows the obedience of Ezekiel. He did everything, just as God had commanded him to do.

Ezekiel 12:8 "And in the morning came the word of the LORD unto me, saying,"

He moved during the night, and this is, perhaps, the very next morning.

Ezekiel 12:9 "Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?"

God asks Ezekiel if this sight lesson had caused the house of Israel to take notice and ask why this is done? At this point, God has sent them message after message, in all sorts of ways. They are so rebellious, they might not have even taken heed of this.

Ezekiel 12:10 "Say thou unto them, Thus saith the Lord GOD; This burden [concerneth] the prince in Jerusalem, and all the house of Israel that [are] among them."

The prince, here, is speaking of Zedekiah. Burden, in this instance, is speaking of this prophecy. Zedekiah would be led away captive into Babylon, because his eyes have been poked out. The prophecy is not exclusively for him though. It is for all of Israel. Zedekiah was spoken of as prince, because Ezekiel never did recognize Zedekiah as king.

Ezekiel 12:11 "Say, I [am] your sign: like as I have done, so shall it be done unto them: they shall remove [and] go into captivity."

The things that had happened to Ezekiel, in front of them, was a sign of what would happen to Zedekiah and the Israelites with him. They would be led away captive.

Ezekiel 12:12 "And the prince that [is] among them shall bear upon [his] shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with [his] eyes."

He definitely cannot see the ground with his eyes, because they blinded him, before they left for captivity with him. He will be shown no special privileges, even though he was Nebuchadnezzar's uncle. His sons had been killed before him, and then, his eyes had been put out. He will even carry his own belongings on his own shoulders. They had tried to escape by a hole in the wall.

Ezekiel 12:13 "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon [to] the land of the Chaldeans; yet shall he not see it, though he shall die there."

We see his attempt at escape did not work. He, with his men were caught. Zedekiah dies during his captivity in Babylon. He was caught up in the captivity, just like those Israelites under him. In the captivity, no special favors were shown to those who had a high rank.

Ezekiel 12:14 "And I will scatter toward every wind all that [are] about him to help him, and all his bands; and I will draw out the sword after them."

The capture of Zedekiah would cause his followers to scatter. They would be afraid and run, when their ruler is taken.

Ezekiel 12:15 "And they shall know that I [am] the LORD, when I shall scatter them among the nations, and disperse them in the countries."

Now, we see the purpose in this. God will prove to them that He is God. Their false gods will not be able to help them against God. It is God that scatters them, even though, the physical enemy is Babylon. God is using Nebuchadnezzar to carry out His punishment on them.

Ezekiel 12:16 "But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I [am] the LORD."

The few, who are spared, will admit the abominations they had been involved in. The heathen will even know why this terrible siege has come upon God's people. There will be no doubt left, who is God.

Ezekiel 12:17 "Moreover the word of the LORD came to me, saying,"

There seemed to be a passage of time between the other statement and the one beginning here. Moreover, shows it to be a continuation of the last statement though.

Ezekiel 12:18 "Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;"

This is another visual example of what will happen to them. Bread will be extremely short and the quaking would be from weakness as well as fear. Even good clean water will be extremely short during this time. We know that the famine is so great, many will starve to death. Not only had the war kept them from producing food, but the natural elements did not cooperate with them either. God has spoken this terror, and it is so. The carefulness spoken of would be to make sure there was enough food left for another day. Remember, Ezekiel is giving them an example of what will come on them. They had not heeded the warnings. Now this, along with the warnings, were to make them listen and take heed.

Ezekiel 12:19 "And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, [and] of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment,

that her land may be desolate from all that is therein, because of the violence of all them that dwell therein."

When the people ask Ezekiel, why is he doing this? He is to answer them in this way. They had brought this on themselves by their evil lifestyle. The word "all" lets us know that the sin was widespread, not to just a few.

Ezekiel 12:20 "And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I [am] the LORD."

They surely cannot say that God did not warn them. He has told them over and over. Not only did He speak to them in words, but He showed them an example through Ezekiel. It seems so strange for the man of God to have to go through all of this. He must experience this, so he can truly understand what they are going through.

Ezekiel 12:21 "And the word of the LORD came unto me, saying,"

Again, there is another break here to show that God is speaking to Ezekiel another time.

Ezekiel 12:22 "Son of man, what [is] that proverb [that] ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?"

The visions that fail are the visions of the false prophets. It seems a great deal of time took place, even after the immediate attack on Judah, before Jerusalem was destroyed. The people in captivity, as well as those in Judah, did not believe God would destroy Jerusalem. The sad thing is, about 70 years will pass before they will go back into the land. The people did not want to trust Ezekiel's vision, because it was bringing bad news. They wanted to believe the false prophets who said they would be back in Jerusalem within 2 years.

Ezekiel 12:23 "Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision."

Ezekiel must tell them that the time for waiting is up. The taking of the land is now. There will be no need for anymore warning. The true prophet of God will generally see the fulfillment of his prophecy. In this case, it is very near.

Ezekiel 12:24 "For there shall be no more any vain vision nor flattering divination within the house of Israel."

This divination is like fortune telling. It is speaking of the false prophecy that was given. God will stop the mouths of these false prophets. Generally, the way He stops them, is with death.

Ezekiel 12:25 "For I [am] the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD."

He not only stops the mouth of the false prophet, but He speaks the truth to them through Ezekiel. His prophecies come true, because the prophecy is from God. Now, He has set a definite time. This will take place in the lifetime of those He is speaking to. He, again, reminds them of their rebellion toward Him. When God says it, it happens.

Ezekiel 12:26 "Again the word of the LORD came to me, saying,"

This means there was an interval of time between the last statement and this to Ezekiel.

Ezekiel 12:27 "Son of man, behold, [they of] the house of Israel say, The vision that he seeth [is] for many days [to come], and he prophesieth of the times [that are] far off."

God stresses to Ezekiel the error in them thinking this prophecy is for sometime far in the future. They thought this would happen to some future generation, surely not to theirs.

Ezekiel 12:28 "Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD."

Because they have believed this way, God says the time is now. At least in the last few verses, they have realized that Ezekiel is a true prophet. They just believe his prophecy is for the far distant future. God sets them straight. The time is now. The reason God had waited as long as He did is in the next Scripture. II Peter 3:9 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." There comes a time when He will wait no longer. That time is here, for them. God is not a man, that He should lie. Whatever He says, will be.

Ezekiel 12 Questions

1. What is different about this Word from the Word in the previous chapter?
2. What does God call Ezekiel in verse 2?
3. Who does he dwell in the midst of?
4. Who was the rebellion against?
5. Why was it necessary to give them this message again?
6. Quote 1 Samuel chapter 15 verse 23.
7. What did the Lord tell Ezekiel to do in verse 3?
8. Why is he doing this?
9. What would Ezekiel move?
10. The digging in the wall indicates an _____.
11. Why was his face covered when he moved?
12. What is the house of Israel called in verse 9?
13. Who is the prince in verse 10?
14. In what condition is Zedekiah carried to Babylon?
15. What is "burden" in verse 10, speaking of?
16. Why did Ezekiel speak of Zedekiah as a prince?
17. Who was Zedekiah related to?
18. Zedekiah dies in _____.
19. Where does God scatter them?
20. What do the few who are left do?
21. Ezekiel was to eat the bread with _____.
22. He was to drink water with _____ and with _____.
23. Which visions fail?
24. What is the divination in verse 24?
25. What will God do to the false prophets?
26. What does God stress in verse 27?
27. What is one thing they finally decided about Ezekiel's prophecies?

We will begin this lesson in Ezekiel 13:1 "And the word of the LORD came unto me, saying,"

This Word of the LORD is to a special group of people, and not to the entire nation. This is a totally different prophecy from the last lesson.

Ezekiel 13:2 "Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;"

This prophecy is directed to the false prophets, themselves. These prophets should not be ministering to anyone, because they do not even know the truth themselves. Those who would be teachers then, or now, must first learn themselves. Many feel called to the ministry, but they do not prepare. The greatest preparation a man can make is to thoroughly study the Word of God. The Truth is in the Word of God. A person should never go into the ministry as a vocation. The ministry must be a call. In the case of the prophets, their mouths are not their own. God speaks to the people through them. The words are not from the prophets' hearts, but from the heart of God. The false prophets in Israel were not innocently in error. They had made up these prophecies themselves, pretending the message came from God.

Ezekiel 13:3 "Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!"

It is a very dangerous thing for a person to pretend he is hearing from God, when in fact, he is not. Only a very foolish person would do this. The punishment for this would come from God, and not from man. Sometimes a person would claim to be a prophet to be recognized. A true prophet does not have an easy life. We can look at Jeremiah, Isaiah, Daniel, and even Ezekiel and see they are not showered with good times. They, generally, have a very hard time. Sometimes their own families do not even believe them. It would be a very foolish thing to make yourself a prophet. Tell me, why would they want to?

Ezekiel 13:4 "O Israel, thy prophets are like the foxes in the deserts."

Foxes are clever and tricky. These false prophets are tricky, too. They were not telling the truth. They were telling things to make them look good and be respected in the community. They appeal to the flesh of man. Generally speaking, a prophet of God brings warnings to the people. Seldom are they proclaiming wonderful times for the present. The ultimate way to tell who is a false or a true prophet, is did their prophecy come true?

Ezekiel 13:5 "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD."

They should have been calling their people to repentance. Instead, they were betraying their people with these false prophecies. They were not standing in the gap. They were trying to benefit themselves, not the people.

Ezekiel 13:6 "They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made [others] to hope that they would confirm the word."

True prophets used the statement "The LORD saith", or "Thus saith the LORD". They were using this statement without being sent of the LORD. It appears, they were not only deceiving others, but themselves as well. Their information was, probably, coming from Satan himself. The vanity speaks of them serving their own egos. Divination, in this particular instance, is speaking of witchcraft. Their messages were coming from Satan.

Ezekiel 13:7 "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith [it]; albeit I have not spoken?"

These false prophets have deliberately tried to injure the good name of the LORD. The people may not realize that this message is not from God, but God and the false prophets know. God tells them through Ezekiel, here, that they are not deceiving Him.

Ezekiel 13:8 "Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I [am] against you, saith the Lord GOD."

This is a strong statement that fits the false prophets of old, and the false prophets of our day, as well. God never changes. He is against the false prophets today, also. We must be very careful in our prophecy not to prophesy things for our own benefit. God loves Truth.

Ezekiel 13:9 "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I [am] the Lord GOD."

This is saying that God will stop them from prophesying, and their name will be taken off the role. Israel was well known for their record keeping, but they will not be included in those records. They will not be included when Israel is restored. This is speaking of a curse that comes upon them, and they will not be remembered in any way. They will not even be citizens anymore. They are made outcasts by God, Himself.

Ezekiel 13:10 "Because, even because they have seduced my people, saying, Peace; and [there was] no peace; and one built up a wall, and, lo, others daubed it with untempered [mortar]:"

Their work had been in vain. They had built with things that would not withstand in time of trouble. They had been speaking of peace, and there was no peace. They were leading others to destruction, while all the time, they were pretending they were building them up.

Ezekiel 13:11 "Say unto them which daub [it] with untempered [mortar], that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend [it]."

This is like the house built upon the sand, that could not stand when the rains of life came. This wall, the same as the house of sand, had no solid foundation. The wind, or the rain, or the hailstones could destroy this faulty building. Their prophecies could not withstand in time of trouble either.

Ezekiel 13:12 "Lo, when the wall is fallen, shall it not be said unto you, Where [is] the daubing wherewith ye have daubed [it]?"

This is speaking of their prophecy which was supposed to happen right away. When the time comes, and it does not happen, then they will be declared false prophets. All of their prophecies were wasted. Their prophecies did not help anyone, not even themselves.

Ezekiel 13:13 "Therefore thus saith the Lord GOD; I will even rend [it] with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in [my] fury to consume [it]."

God is speaking through Ezekiel to these false prophets. It rains on the just and the unjust. The difference is, the effect the rain has on the false prophet is destruction, and the effect the rain has on the true prophet it just makes his stronger. The storms of life separate out the true believer, from those who just say they believe. This rain and wind will be like a hurricane. The false prophet will be washed away in the wind and storm.

Ezekiel 13:14 "So will I break down the wall that ye have daubed with untempered [mortar], and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I [am] the LORD."

This wall of false prophecy daubed to try to make it stand, will not stand. The fury of God will bring it down, and will also destroy this false prophet. There will be no question that this is God's fury on the false prophets. The only wall that will stand in time of trouble, is the wall that is built on the solid foundation. The Lord must be the Cornerstone. We build with truth, any other wall will fall.

Ezekiel 13:15 "Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered [mortar], and will say unto you, The wall [is] no [more], neither they that daubed it;"

The physical wall around Jerusalem will come down. All the prophecies of better times, which are not from God, will not keep the wall from coming down. Those who gave these prophecies of peace, when there was no peace, gave people false hope. The false prophet will be destroyed with the prophecy he gave.

Ezekiel 13:16 "[To wit], the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and [there is] no peace, saith the Lord GOD."

This is an exacting statement, telling exactly who these false prophets are.

Ezekiel 13:17 "Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,"

Women have had great influence in the religion of their country from the very beginning. Some of them have been to honor, and some to dishonor. This quickly brings to mind the women who were crying over the false god in Ezekiel 8:14 "Then he brought me to the door of the gate of the LORD'S house which [was] toward the north; and, behold, there sat women weeping for Tammuz." The particular women, in the verse above, are false prophetesses. They are like the false prophets, and will suffer the same condemnation.

Ezekiel 13:18 "And say, Thus saith the Lord GOD; Woe to the [women] that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive [that come] unto you?"

The pillows and kerchiefs had something to do with divination. They might have even been telling fortunes with the assistance of these items. We do know, they were used in false worship of some kind. The people were led astray by these evil women.

Ezekiel 13:19 "And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear [your] lies?"

Whatever they were doing, they charged for it. It was similar to fortune-telling, perhaps. We do know that there was very sensual worship going on at this time, so it could have been connected with that.

Ezekiel 13:20 "Wherefore thus saith the Lord GOD; Behold, I [am] against your pillows, wherewith ye there hunt the souls to make [them] fly, and I will tear them from your arms, and will let the souls go, [even] the souls that ye hunt to make [them] fly."

These pillows, probably, had some type writing upon them. They were more likely used in fortune telling. They, probably, had amulets with writing upon them. This pillow has something to do with snaring the people as you would a bird in a net. Really, it is unimportant what the evil was. It is enough to know, they are stealing souls away from God to false gods. This is extremely evil.

Ezekiel 13:21 "Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I [am] the LORD."

It seems they have some sort of spell over the people, as if they were tied up. God will free the people from these evil women.

Ezekiel 13:22 "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:"

They have not offered hope to the righteous. They have saddened them. They were definitely on the side of the wicked. Ezekiel and Jeremiah had preached repentance and hope for the righteous. These false prophetesses have taught the opposite.

Ezekiel 13:23 "Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I [am] the LORD."

Divination had to do with witchcraft. God is the only One who can free a person from the grip of witchcraft. God would have to deliver them. There is no power on this earth that is not subject to God. When God speaks, every knee bows. He is God and there is no question about it. Notice, these people belong to God. Even the woman practicing witchcraft will believe that He is the LORD.

Ezekiel 13 Questions

1. What is different about this Word from God?
2. Verse 2 is a prophecy against whom?
3. Why should they not be teachers?
4. The Truth is in the _____ of God.
5. A person should never go into the ministry as a _____.
6. Where did the false prophets' messages come from?
7. Why would a person pretend to hear from God when he did not?
8. How are the foxes like the false prophets?
9. Generally speaking, what type of message does a true prophet bring?
10. What does verse 5 say they had not done?
11. What should they have been doing?
12. True prophets use what statement?
13. Who were they deceiving?
14. Why was God against them?
15. What things will God do to these false prophets?
16. They were saying _____, and there was no _____.
17. What is verse 11 like?
18. It rains on the _____, and the _____.
19. What effect does the rain have on the false prophets?
20. What will bring the wall that is daubed with untempered mortar down?
21. Verse 17 is a prophecy against whom?
22. What does the author relate this type of false worship to?
23. Divination had to do with _____.

We will begin this lesson in Ezekiel 14:1 "Then came certain of the elders of Israel unto me, and sat before me."

This is the beginning of a new prophecy. These elders were those who had been trained in the Word of God. It appears, they have heard the other prophecies, and are inquiring of Ezekiel about themselves.

Ezekiel 14:2 "And the word of the LORD came unto me, saying,"

One thing that we could take advice from, is the fact that Ezekiel speaks just what God puts in His mouth.

Ezekiel 14:3 "Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?"

The heart reveals what we really are. It is the center of our being. Man is either lost, or saved by what is in his heart. Even though the idols have been burned, they still think of them with fond memories. God is saying, if they still have these idols in their hearts, why do not they consult them, and not Me? An idol does not have to be one you can see with your eyes. Anything, or anyone, that you put above God in your heart, is an idol. Their hearts are not stayed upon God.

Ezekiel 14:4 "Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;"

Sin does not have to be physically carried out, for it to be sin. The heart of man will be judged. Jesus said in Matthew 5:28 "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." These elders have committed sin in their hearts, because in their hearts, they still worshipped idols. True worship takes place in the heart. To replace worship of God with idols, is to separate oneself from God. To even think of worshipping God, while we still have thoughts of idols in our hearts, is impossible as well. God will not share His people with anyone, or anything else. You cannot worship God and idols at the same time. We see that God, Himself, will answer them through the mouth of Ezekiel.

Ezekiel 14:5 "That I may take the house of Israel in their own heart, because they are all estranged from me through their idols."

Their idolatry had brought this captivity upon them. "Estranged", in this verse, means to be a foreigner, or to turn aside. They have turned away from God in their hearts. The double-minded person is not acceptable to God.

Ezekiel 14:6 "Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn [yourselves] from your idols; and turn away your faces from all your abominations."

This is speaking to all of the people, including these elders. Notice, this is to the entire house of Israel, not just these elders. Look, at the word {yourselves}. We see that the decision to worship, or not worship God is an individual thing. Each person decides in his own heart to turn away from his abominations to the Living God. Just as John the Baptist, preached repent, that is the message here, also. God will forgive. The individual must repent, and then God will come and dwell with him again.

Ezekiel 14:7 "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:"

"Every one" leaves no doubt that this is an individual thing. Notice, also, that this is not just the Hebrews, but the strangers, as well. Another word for stranger would be Gentile. "Sojourneth", means temporarily dwells. Those who deliberately turn from God to idols, will someday, stand before the Judge of all the world, and be found guilty. God deals with this Himself. This does not have to be an open act of idolatry. The heart is judged. In the following Scripture, we see Jesus speaking of this very thing on judgment day. Matthew 7:22 "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matthew 7:23 "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." You see, their outward action was alright, but God judges the heart. Their hearts were not acceptable.

Ezekiel 14:8 "And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I [am] the LORD."

God is not interested in our outward show of faith. He judges the heart. God will turn His face from, one who does not retain Him in his heart. That man will be judged of God, and used to show others the error of this. Only God knows the heart of man. There will be no question, this judgment is of God.

Ezekiel 14:9 "And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."

There were false prophets in the land. God had judged their hearts and found them guilty of worshipping idols in their hearts. God causes them to believe a lie, because they are not faithful to Him. God builds up whoever He will, and He destroys whoever He will. His judgment is just. It is God who removes prophets, as it is God who builds up prophets.

Ezekiel 14:10 "And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh [unto him];"

There is a responsibility for those listening to prophets, to determine whether they be of God, or not. To follow a false prophet, brings the follower the same punishment as the false prophet. I John 4:1 "Beloved,

believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Ezekiel 14:11 "That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD."

Every punishment that God brings on this earth, is to cause those who are living in sin to repent. The desire of God is to be their God. He will not force Himself upon them. They must choose to be His people, and then He will be their God.

Ezekiel 14:12 "The word of the LORD came again to me, saying,"

This just shows a break in the prophecy here.

Ezekiel 14:13 "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:"

God is speaking to Ezekiel, here. Son of man, is a name by which God calls Ezekiel. We see that famine is one way that God brings punishment on an unrepentant society. Much of the famine in our society today is in areas where they worship false gods, or no God at all.

Ezekiel 14:14 "Though these three men, Noah, Daniel, and Job, were in it, they should deliver [but] their own souls by their righteousness, saith the Lord GOD."

The three mentioned above, were spoken of by God as being righteous in His sight. They lived in a society that was far away from God. Noah preached to the people around him, the many years he was building the ark, but no one listened and repented. God saved Noah, his wife, his three sons, and their three wives. Noah was not saved from the flood, he was saved in the flood. Daniel was saved in the lion's den, not from it. Job was saved in the presence of his friends who did not believe. God may not remove you from your problem, but He will protect you in the problem, if you stay in right standing with Him.

Ezekiel 14:15 "If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:"

The noisome beasts would be for punishment of those living in sin. The problem will be there, but God will protect His own in the midst of the problem.

Ezekiel 14:16 "[Though] these three men [were] in it, [as] I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate."

This is explaining the individuality of salvation. Just because you are righteous in God's sight, does not mean your children are. God judges on an individual basis. You repent and live for God to save your own soul. The

land is desolate in punishment for sin. God will protect His own, even in a famine.

Ezekiel 14:17 "Or [if] I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:"

This is another form of punishment that God brings upon those who have turned against Him. Those who truly love God may be in the land when these problems come, but they will not be killed by the sword. A thousand may fall at their side, but they will be protected by God.

Ezekiel 14:18 "Though these three men [were] in it, [as] I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves."

This is just saying that God does not have grandchildren, just children. These, sons and daughters, must decide for themselves to follow God. Each generation is judged on its own merits.

Ezekiel 14:19 "Or [if] I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:"

Again, this is speaking of a different type of judgment, that might come into the land, because of the sin. I cannot say enough, this is not from Satan. This is from God, against a rebellious family.

Ezekiel 14:20 "Though Noah, Daniel, and Job, [were] in it, [as] I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall [but] deliver their own souls by their righteousness."

Noah, Daniel, and Job were three righteous men who lived in the same land with very evil people. This just explains, again, that their righteousness would not save their children. Only the children's righteousness could save them. Each person is responsible for his own sin.

Ezekiel 14:21 "For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?"

God sends these four judgments upon all the people who have committed spiritual adultery in their hearts, by worshipping false gods. The chastisement of God is great in these 4 judgments, but the sin was just as great. God fits the punishment to the sin.

Ezekiel 14:22 "Yet, behold, therein shall be left a remnant that shall be brought forth, [both] sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, [even] concerning all that I have brought upon it."

God always saved a remnant of His people. These are they who have not bowed their knees to false gods. The beautiful thing in all of this, is the fact that God does not group everyone together. Those who live for Him will be saved, even though everyone around them is lost. God never overlooks a single person who loves Him. I Corinthians 8:3 "But if any man love God, the

same is known of him." God's judgment on Jerusalem was just. His saving of the remnant was just, as well.

Ezekiel 14:23 "And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD."

The comfort is in the knowledge of the remnant saved, who will return to Jerusalem later. There has been a separation of the evil from the good in the judgments of God. God is loving and kind, but He is also just. His cause was holy, and therefore we do not always understand.

Ezekiel 14 Questions

1. Who were the elders of verse 1?
2. The heart reveals what we _____.
3. Where had these men set up their idols?
4. What can be an idol to you?
5. Quote Matthew chapter 5 verse 28.
6. What does the word "estranged" mean?
7. Their _____ had brought this captivity upon them.
8. What did God tell them to do in verse 6?
9. The decision to follow God, or not, is an _____ thing.
10. What does the words "every one" leave no doubt about?
11. The strangers were _____.
12. What does "sojourneth" mean?
13. Quote Matthew chapter 7 verses 22 and 23.
14. The man God sets His face against will be a _____ and a _____.
15. Who deceives the false prophet?
16. Why did God cause them to believe a lie?
17. What responsibility does the one listening to a prophet have?
18. Quote 1 John chapter 4 verse 1.
19. What is every punishment that God brings on the earth for?
20. God desires to be their _____.
21. What punishment does God bring, mentioned in verse 13?
22. What 3 men, righteous in God's sight, were mentioned in verse 14?
23. Noah was not saved from the flood, he was saved _____ it.
24. Daniel was saved _____.
25. Job was saved in the presence of his friends, who _____.
26. Who can a person save by believing in God?
27. What is verse 18 saying?
28. Who brings the punishment for their sins?
29. How many judgments did God send on Jerusalem?
30. These judgments came on the people who had committed _____.
31. God will save a _____.
32. Quote 1 Corinthians chapter 8 verse 3.
33. What is their comfort in?

We will begin this lesson in Ezekiel 15:1 "And the word of the LORD came unto me, saying,"

This is a new vision.

Ezekiel 15:2 "Son of man, What is the vine tree more than any tree, [or than] a branch which is among the trees of the forest?"

The "vine tree", here, is speaking of Israel. They had been thought of as being the vine, and God was the Branch. Jesus is spoken of as the "BRANCH", in the next verse. Zechariah 6:12 "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:" The trees in the forest, here, are spoken of the unsaved world. That tree is good for nothing, but to be destroyed. The "vine tree" is more than the worldly tree, only when they are attached to the BRANCH. Their attachment to God made Israel different.

Ezekiel 15:3 "Shall wood be taken thereof to do any work? or will [men] take a pin of it to hang any vessel thereon?"

Trees that were cut down for wood to burn, were not trees for God's use. The vine would not make wood for burning, or even wood to make a peg. The vine was to produce fruit. In the case of Israel, here, they were not doing God's work. They had lost connection with the BRANCH. They had broken relationship with God.

Ezekiel 15:4 "Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for [any] work?"

The vine {Israel} had been good for nothing, but to burn in the fire. God allowed this vine to be burned severely. God sent fire into Jerusalem, and into all the land. Only a remnant had been saved. This is asking the question, can this severely burned vine, come back and produce for God?

Ezekiel 15:5 "Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for [any] work, when the fire hath devoured it, and it is burned?"

Before it was burned, the vine had not produced, because it had detached itself from the BRANCH. The vine is of no use to anyone, not even itself, when it does not draw its strength from the BRANCH {God}. God had not cut them off and abandoned them. They had detached themselves from Him. If they were not living for God when they were all together whole, how could the remaining vine, live for God and accomplish His desire for them?

Ezekiel 15:6 "Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem."

This vine, detached was no more than a piece of wood to burn. God has no more respect for them than He does for the heathen world. God sends fire

upon His people and Jerusalem. Jerusalem was the home of the temple, where God's presence was with the people. They separated themselves from God. He would no longer dwell with them.

Ezekiel 15:7 "And I will set my face against them; they shall go out from [one] fire, and [another] fire shall devour them; and ye shall know that I [am] the LORD, when I set my face against them."

This destructive fire comes from God. He will turn from them, as they have turned from Him. God is a consuming Fire. His fire destroys all sin that He looks upon. This time, the sin is in His own people. God's chastisement was upon them. He would not spare. They may run, but there is no hiding from God. God's chastisement leaves no doubt with anyone that He is the LORD.

Ezekiel 15:8 "And I will make the land desolate, because they have committed a trespass, saith the Lord GOD."

This trespass is not just a single sin. They have chosen the false gods of the world over the One True God. God makes them desolate, because of their total rejection of Him.

The message in this is so important for us to understand. A simple way of saying this would be to say, that without God, I can do nothing. With God as my strength, I can do all things. Philippians 4:13 "I can do all things through Christ which strengtheneth me."

Look, with me, at some Scriptures in the very Words of Jesus, which explain how important it is for us to draw our strength from Him. John 15:4 "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:6 "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast [them] into the fire, and they are burned." John 15:7 "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:10 "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

The most important thing in our lives, other than our initial salvation, is to walk every day, drawing our strength from God. John 8:12 "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." I John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Ezekiel 15 Questions

1. Who is the "vine tree" in verse 2?
2. Who is the "BRANCH"?
3. Quote Zechariah chapter 6 verse 12.
4. When is the "vine tree" more than the worldly tree?
5. Who are the trees in the forest, in verse 2, speaking of?
6. How was the vine different from the world tree?
7. Israel had lost relationship with the _____.
8. When the vine loses contact with the Branch, what is it good for?
9. Who had been saved in the burning?
10. Can the severely burned vine come back and produce for God?
11. Why had the whole vine not produced for God?
12. What will God do to the inhabitants of Jerusalem?
13. What had been special about Jerusalem?
14. What does God's chastisement of fire accomplish?
15. What was the trespass?
16. The author believes what is a simple way of stating the lesson we can receive from this?
17. Quote John chapter 15 verse 4.
18. What wonderful promise does Jesus make to believers in John chapter 15 verse 7?
19. What is the most important thing in our lives other than receiving salvation?
20. Quote John chapter 8 verse 12.

We will begin this lesson in Ezekiel 16:1 "Again the word of the LORD came unto me, saying,"

This begins a totally different Word from the LORD.

Ezekiel 16:2 "Son of man, cause Jerusalem to know her abominations,"

Jerusalem, as well as the physical house of Israel, are thought of symbolically as the wife of God. This is in the same thinking as the Christians being the bride of Christ. Notice, her abominations. We know that abominations means revolting sins. There is no worse sin than for a wife to be a harlot.

Ezekiel 16:3 "And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity [is] of the land of Canaan; thy father [was] an Amorite, and thy mother an Hittite."

Canaan was the name of the land that later became the promised land. It was named for the fourth son of Ham, Canaan. The Canaanites and Amorites many times speak of the same people. The Hittites were, also, dwellers in Canaan. Jerusalem was not established with just Hebrews, but had been established with those who intermarried with the Hebrews. Jerusalem was a city born of Canaan.

Ezekiel 16:4 And [as for] thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple [thee]; thou wast not salted at all, nor swaddled at all.

Actually, this is, probably, speaking of the Israelite nation being born in captivity. This speaks of a baby, whose birth mother has abandoned it and it was not even cared for by others. They were not a clean nation. They were not even washed with salt {preserved}. They were naked, not wrapped in swaddling clothes.

Ezekiel 16:5 "None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born."

The years when Jacob's family was in Egypt, it seemed as if they were forgotten and abandoned. It seemed no one really cared for them. The bondage they were under was not only hard, but degrading, as well. Israel became a nation, when the family of Jacob left Egypt, headed for the promised land.

Ezekiel 16:6 "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee [when thou wast] in thy blood, Live; yea, I said unto thee [when thou wast] in thy blood, Live."

God looked on this wretched family, and told them to live. They were polluted, because they were not living the way God had intended. They were in the land of Egypt {symbolic of the world}. This was an evil land of many false gods. God looked down upon them, and told them to live.

Ezekiel 16:7 "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: [thy] breasts are fashioned, and thine hair is grown, whereas thou [wast] naked and bare."

A baby comes into the world naked and bare. This is speaking of a time beyond that, when they have begun to mature. Just a handful of Jacob's family went into Egypt, and approximately 3 million came out of Egypt. God saw them, and sent them a deliverer, Moses. We see that they are spoken of, here, as a maiden who is taking shape as a woman.

Ezekiel 16:8 "Now when I passed by thee, and looked upon thee, behold, thy time [was] the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine."

God, through the ten plagues on Egypt, got them released. They became His own. The skirt thrown over them, covering their nakedness, was a sign of marriage. They had become His wife. The covenant made between God and Israel, made Him their God and them His people. Chapter 24 of Exodus speaks of this covenant sealed with blood. The children of Israel agreed to that covenant. I will give just a little of that here. Exodus 24:3 "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do." From that moment on, they were His.

Ezekiel 16:9 "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil."

"Washing" and "anointing" were both symbols of the marriage. This is similar to the washing {baptizing} and anointing with oil {Holy Spirit} the Christians participate in, when they accept Jesus as their bridegroom.

Ezekiel 16:10 "I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk."

These items mentioned are things in the tabernacle in the wilderness. They, also, speak of the beautiful garments God clothes His bride with. The fine linen symbolizes righteousness. Broidered work speaks of the beauty, and the silk speaks of the softness. Badgers skin shows that their feet are protected with leather.

Ezekiel 16:11 "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck."

The children of Israel spoiled the Egyptians, and wore necklaces, earrings, and bracelets made with gold into the wilderness. Exodus 2:35 "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:" Exodus 12:36 "And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them [such things as they required]. And they spoiled the Egyptians."

Ezekiel 16:12 "And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."

We know that Egyptian women wore jewels in the center of their foreheads. All of this is speaking of the vast wealth the Israelites brought out of Egypt.

Ezekiel 16:13 "Thus wast thou decked with gold and silver; and thy raiment [was of] fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom."

This is speaking of the magnificence of Jerusalem when the Israelites reached their height in the reign of David and Solomon. They were favored above all the nations around them. All of the things mentioned were part of their every day fare.

Ezekiel 16:14 "And thy renown went forth among the heathen for thy beauty: for it [was] perfect through my comeliness, which I had put upon thee, saith the Lord GOD."

This is speaking of the time of Solomon, when the temple was a thing to behold. People from other countries came to see the beauty in Jerusalem. Even the queen of Sheba came to see the beauty. God had blessed them beyond their wildest dreams.

Ezekiel 16:15 "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was."

The spiritual adultery began in the time of Solomon, when he made places of worship to please his foreign wives. Many of them were idolaters. Not only did Solomon build the temple for God, but built for the false gods of his wives, as well.

Ezekiel 16:16 "And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: [the like things] shall not come, neither shall it be [so]."

These high places were places of idolatrous worship. They had decorated them with beautiful tapestry. They committed spiritual adultery by worshipping these false gods.

Ezekiel 16:17 "Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,"

At one time, they had been the richest country in the world. God had blessed them with silver and gold. They had taken the gifts of gold and silver God had given them, and formed gold and silver idols with them. This is the worst kind of spiritual adultery. We have talked, in previous lessons, about idols made with men's hands. An idol is a nothing.

Ezekiel 16:18 "And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them."

The oil and the burning of incense symbolize prayers rising from man to God. This is especially evil to involve false gods in their prayers.

Ezekiel 16:19 "My meat also which I gave thee, fine flour, and oil, and honey, [wherewith] I fed thee, thou hast even set it before them for a sweet savour: and [thus] it was, saith the Lord GOD."

These gifts of God being offered in sacrifice to false gods, is the very height of idolatry. The sweet savour offering was for God alone.

Ezekiel 16:20 "Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. [Is this] of thy whoredoms a small matter,"

Children were a gift from God. The Hebrews had thought it a curse from God to be barren. This sacrificing of their most precious gift from God is horrible. The worship of Molech was involved in the sacrifice of children. The True God brings life, not death. These children, not only belonged to the parents, but were God's, as well. This is one of the worst forms of worshipping false gods.

Ezekiel 16:21 "That thou hast slain my children, and delivered them to cause them to pass through [the fire] for them?"

One of the terrible things they had their children do, was walk through the fire. This, again, is associated with the false god Molech.

Ezekiel 16:22 "And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, [and] wast polluted in thy blood."

None of these false gods came to their rescue, when they were slaves in Egypt. It was not one of these nothings that came and got them out of Egypt. God saw them in their worst estate, and loved them enough, to send them a deliverer.

Ezekiel 16:23 "And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)"

God cannot overlook their unfaithfulness. These woes are for the punishment, which is coming for their unfaithfulness.

Ezekiel 16:24 "[That] thou hast also built unto thee an eminent place, and hast made thee an high place in every street."

"Eminent", here, means vault. There were places like this, where women practiced prostitution. These high places, which seemed to be everywhere, were places of whoredom. In this particular case, this is spiritual whoredom.

Ezekiel 16:25 "Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms."

From this, we see they were not guilty of worshipping one false god, but every one they were offered. They had picked up the ways of the evil ones around them. They were worshipping many false gods. Just as any beautiful girl, who becomes a harlot, they were now ugly and filled with sin.

Ezekiel 16:26 "Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger."

We have mentioned several times, that Egypt symbolized the world. This means they have become very worldly. They have taken up the ways of the Egyptians, who worshipped many false gods. All of this causes God to be very angry. He is like a jealous husband.

Ezekiel 16:27 "Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary [food], and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way."

The stretched out hand of God speaks of judgment. Their food supply has dwindled severely. Suddenly, God has cut the provisions for His adulterous wife {Israel}. The Philistines had always been the enemy of Israel. Even they knew that God's chastisement was upon them, because of their unfaithfulness.

Ezekiel 16:28 "Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied."

Each one of the nations, like Assyria that they had made political agreements with, was as if they were saying God was not powerful enough to help them. They were depending on the arm, of man instead of the arm of God. They picked up the worship of everyone's false gods in all the countries they made agreements with.

Ezekiel 16:29 "Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith."

We are quickly brought back to the fact that Ezekiel is in captivity, when this is given. He is shaming them, because they still do not realize why they are in captivity. They are, now, worshipping the false gods of Chaldea.

Ezekiel 16:30 "How weak is thine heart, saith the Lord GOD, seeing thou doest all these [things], the work of an imperious whorish woman;"

Their hearts are not stayed upon God. They have two-faced hearts. They are making deals with the devil. A whore is someone who is for hire. This is what is meant here. Their worship can be bought, for special favors. They are no longer a faithful wife. They are a whore.

Ezekiel 16:31 "In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;"

They are so deep into their sins, they no longer even have to be paid. They sin for free. They are freely running after all the false gods.

Ezekiel 16:32 "[But as] a wife that committeth adultery, [which] taketh strangers instead of her husband!"

The sad thing is, she is now giving herself to strangers, instead of to her own husband, God.

Ezekiel 16 Questions

1. Cause Jerusalem to know her _____.
2. Who was Jerusalem, symbolically?
3. Who is the bride of Christ?
4. Thy birth and thy nativity is of _____.
5. Thy father was an _____.
6. Thy mother was an _____.
7. What did Canaan later become?
8. Verse 4 is speaking of what?
9. The years Jacob's family was in Egypt, it seemed as if they were _____ and _____.
10. When did Israel become a nation?
11. When God passed by them in Egypt, what did He say to them?
12. Egypt is symbolic of the _____.
13. The handful of Jacob's family that went into Egypt grew to approximately _____.
14. What was the skirt being thrown over their nakedness a sign of?
15. What had they become to God?
16. "Washing" and "anointing" were symbols of the _____.
17. What do these symbolize in the Christian?
18. The children of Israel spoiled Egypt, and took what with them into the wilderness?
19. What is verse 13 describing?
20. In what king's reign did Jerusalem attract the queen of Sheba?
21. When did the spiritual adultery begin?
22. What had they made their idols of?
23. What does the oil and the burning of incense symbolize?
24. What was the name of the false god they sacrificed their children to?
25. Who do these children really belong to?
26. What does "eminent", in verse 24, mean?
27. What ways of the Egyptians had they taken up?
28. They had played the _____ with the Assyrians?
29. Where was Ezekiel, when he brought this prophecy?
30. What is the sad thing they have done to God?

We have been studying about Israel as the harlot wife of God. The last lesson ended with her choosing others over God. Now, we will continue with Ezekiel 16:33 "They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom."

Generally speaking, a whore is paid for their whoredom. It appears, the sins of Israel had become so terrible, they were actually paying for the affairs themselves. This really is saying, that Israel is seeking out the false gods herself. They had nothing to offer her.

Ezekiel 16:34 "And the contrary is in thee from [other] women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary."

In the following Scripture, we see the very thing this is speaking of. II Kings 16:8 "And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent [it for] a present to the king of Assyria." Ahaz was an evil king. He was not faithful to God, and caused the people to fall away from God, as well.

Ezekiel 16:35 "Wherefore, O harlot, hear the word of the LORD:"

This is a harsh name to call all of Israel, but they deserve the name. They are an unfaithful wife.

Ezekiel 16:36 "Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;"

These are specific things they have done that show their unfaithfulness to God. The lovers, in this sense, are the evil nations they signed treaties with. They were supposed to be a separate people. God did not want them signing treaties with these heathen nations. Even worse than the treaties they signed, was the fact they started worshipping their false gods. They even sacrificed their children to their false gods.

Ezekiel 16:37 "Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all [them] that thou hast loved, with all [them] that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness."

These very nations they had turned to, will be the very nations God will turn against them. They will all joy in her overthrow.

Ezekiel 16:38 "And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy."

The women who broke wedlock were stoned to death. Those who shed blood were killed themselves. Their punishment would fit their crime. God will take vengeance on them, as a jealous husband would do.

Ezekiel 16:39 "And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare."

They will be back to the condition God had found them in, in the first place. All of the gifts God had given them, will be taken away. They will be naked, bare, and even unclothed, as they were when God first found them. The only difference, they are not innocent now.

Ezekiel 16:40 "They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords."

This is the very thing that does happen to them, when they are invaded. They are killed by the sword. The killing of these people is symbolic of the punishment for a harlot wife by stoning to death.

Ezekiel 16:41 "And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more."

This fire is symbolic of burning away their sins of harlotry. When God is through with this fire, the ones left will be faithful to Him. They are the remnant He saves.

Ezekiel 16:42 "So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry."

God's forgiveness outweighs his anger. His anger lasts for just a while. When the stoning is over, and the period of healing takes place, God restores her to His wife.

Ezekiel 16:43 "Because thou hast not remembered the days of thy youth, but hast fretted me in all these [things]; behold, therefore I also will recompense thy way upon [thine] head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations."

The word "lewdness" means heinous crime. This is not just a sin, but one that brings revulsion. God wants her to remember her first love, and turn back to Him with all her heart. The punishment is just, for such behavior. The following Scripture Jesus spoke describes how God feels about this. Revelation 2:4 "Nevertheless I have [somewhat] against thee, because thou hast left thy first love." Revelation 2:5 "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Ezekiel 16:44 "Behold, every one that useth proverbs shall use [this] proverb against thee, saying, As [is] the mother, [so is] her daughter."

This is just saying, this will not be soon forgotten. This punishment reaches to the second generation.

Ezekiel 16:45 "Thou [art] thy mother's daughter, that loatheth her husband and her children; and thou [art] the sister of thy sisters, which loathed their husbands and their children: your mother [was] an Hittite, and your father an Amorite."

It appears from this, that the unfaithfulness had gone on for at least two generations. They had taken up the ways of their mothers. There were many evil kings who led the people into spiritual adultery in Israel, before God finally brought captivity and death to them in punishment for their unfaithfulness.

Ezekiel 16:46 "And thine elder sister [is] Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, [is] Sodom and her daughters."

This is just speaking of the evil the neighbors had been involved in, as well as, that Israel had been involved in. Sodom was a symbol of evil, because of the total destruction God had brought on them for their homosexual activities. This could, also, be speaking of the exiled Jews who lived in these areas.

Ezekiel 16:47 "Yet hast thou not walked after their ways, nor done after their abominations: but, as [if that were] a very little [thing], thou wast corrupted more than they in all thy ways."

Israel was not guilty of the very same sins as her neighbors, but Israel had been unfaithful to God.

Ezekiel 16:48 "[As] I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters."

Sodom had not committed the same sins as Israel. They were sisters in sin, however.

Ezekiel 16:49 "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

Sin, many times, springs from having too much free time {idleness}. They did not have to work hard to provide for their necessities. They had plenty of bread. The idle mind comes up with new ways to sin.

Ezekiel 16:50 "And they were haughty, and committed abomination before me: therefore I took them away as I saw [good]."

This haughty attitude means they did not do things God's way. They thought their own ideas superior to God. They left the natural, and pleased their own flesh. The following two Scriptures describe what they had done. Romans 1:26 "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:" Romans 1:27 "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their

error which was meet." God rained fire and brimstone down on Sodom and Gomorrah and destroyed them all except Lot and his 2 daughters.

Ezekiel 16:51 "Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done."

The reason for Samaria not being as guilty of sin, is because they had less knowledge of the law. The temple was in Israel. The Samaritans were idolaters, as well. Those to whom much knowledge is given, much is required.

Ezekiel 16:52 "Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters."

Sodom and Samaria were justified only by comparison. They were sinful too, but had not been as sinful as Israel. Israel was quick to point a finger at them and judge them, but never realized they had more sin than Samaria or Sodom. They should have repented of their own sin, before they pointed fingers at others.

Ezekiel 16:53 "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then [will I bring again] the captivity of thy captives in the midst of them:"

God is saying, that after He has forgiven Sodom and Samaria, then He will forgive Israel and restore her. This is really a promise that God will restore them in the future. This, again, may not be speaking specifically of the city of Sodom, but of Jews who are living the life style of Sodom. It would be unlikely that they deserved to be brought back from captivity, but God will bring them back.

Ezekiel 16:54 "That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them."

Israel must bear her own shame. They are a comfort unto Sodom and Samaria, because God had not spared them. God is no respecter of persons, when it comes to punishment. He did not overlook Israel's sin, just because she was His wife.

Ezekiel 16:55 "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

In the natural, it would have been highly unlikely that God would have forgiven such great sin as that Israel had committed. God's great love and forgiveness go far beyond the natural. Israel does not deserve to be forgiven, any more than Samaria, or Sodom. Possibly, Sodom and Samaria, here, could have been not literal, but a way of life that exiled Jews had been involved in.

Ezekiel 16:56 "For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,"

Israel had shown no compassion at all for Sodom. The only time they mentioned Sodom, was to tell how evil she was. They felt they were better than Sodom. The Israelites thought they were better than everyone else. They, especially, did not want to be thought of as Sodom, or Samaria.

Ezekiel 16:57 "Before thy wickedness was discovered, as at the time of [thy] reproach of the daughters of Syria, and all [that are] round about her, the daughters of the Philistines, which despise thee round about."

Israel was quick to judge their neighbors as being heathen people. At that time, God had not exposed the wickedness of Israel. It is so much easier to see other's sins than it is our own. We must be extremely careful about pointing accusing fingers at others. God will judge us as we judge others. This is what has happened to Israel here. This is, probably, speaking of disasters that fell on the Philistines and the Syrians.

Ezekiel 16:58 "Thou hast borne thy lewdness and thine abominations, saith the LORD."

Israel cannot pass their sins to others. Each one bears their own sin. Many times, when we are criticizing others, we are trying to cover up problems in our own lives. Israel must bear their own sins.

Ezekiel 16:59 "For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant."

When Israel made covenant with God, they promised to keep His commandments. They have not kept His commandments, and therefore, they broke covenant with God. There were blessings abundant to come to them, when they kept God's commandments. The other side was, if they did not keep the commandments of God, there would be curses. They brought all of this on themselves, when they broke covenant with God. They made an oath to God, and did not keep it.

Ezekiel 16:60 "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant."

God had never broken covenant with His people. They had broken covenant with Him. The everlasting covenant that God establishes, is the covenant of grace. This is that extension of the covenant God had made with Abraham. The covenant of grace gives forgiveness, while they are yet in sin. The covenant of grace is not like the law, in that it is a covenant of obligation. The covenant of grace is not by obligation, but by love. The covenant of grace could, also, be called a covenant of love so great man cannot comprehend that love.

Ezekiel 16:61 "Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant."

The shame that Israel feels, is because they do not deserve God's forgiveness. They are suddenly aware of their sins. The first thing Israel

must do, to receive their forgiveness, is to forgive their sisters. This covenant of grace extends to all who are willing to receive it.

Ezekiel 16:62 "And I will establish my covenant with thee; and thou shalt know that I [am] the LORD:"

This covenant is different, in that it is a free gift to man from God. This is amazing grace that God bestows on mankind. God loves, not because we are worthy, but in spite of our sins. John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Ezekiel 16:63 "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD."

The wife of God {Israel} has nothing more to say. She is pardoned. Her husband has taken her back. He is not angry with her any more. She feels humbled by His forgiveness. "Pacified" means that He feels no more desire to punish her for unfaithfulness.

The message for Christians in this, is that we do not deserve to be forgiven. God, through His great mercy and love, has forgiven us. He has put our sins in the sea of forgetfulness, and He will remember it no more. We must love Him enough to live faithful before Him. Jesus is coming back for His bride. II Corinthians 11:2 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ."

Ezekiel 17 Questions

1. In these lessons Israel is shown as the _____ wife of God.
2. How terrible had Israel's sins gotten at this point?
3. Quote 2 Kings chapter 16 verse 8.
4. What harsh name is Israel called in verse 35?
5. Who are the lovers in verse 36?
6. What was even worse than their signing treaties with the heathen?
7. How would God judge Israel?
8. What was the punishment for a woman who was unfaithful?
9. What happened to all the gifts God had given them?
10. They shall _____ thy houses.
11. God's _____ outweighs His anger.
12. What does "lewdness" mean?
13. Quote Revelation chapter 2 verse 4.
14. Describe the mother's feelings toward her husband.
15. Thy eldest sister is _____.
16. Thy younger sister is _____.
17. Israel was sisters with Sodom in _____.
18. What were some of the sins of Sodom?
19. Quote Romans chapter 1 verses 26 and 27.
20. How was the way Sodom and Samaria were justified?
21. What is verse 53 really?
22. Israel had shown no compassion for _____.
23. Why must we be extremely careful about how we judge others?
24. What had Israel promised, when they made covenant with God?
25. Who broke the covenant?
26. What is the new covenant God makes?
27. Quote John chapter 3 verse 16.
28. What message is in this lesson for Christians?

We will begin this lesson in Ezekiel 17:1 "And the word of the LORD came unto me, saying,"

We see a break from the last prophecy in this.

Ezekiel 17:2 "Son of man, put forth a riddle, and speak a parable unto the house of Israel;"

"Riddle", in the verse above, means puzzle. We know that Jesus spoke in parables, so that the unbelieving world would not understand. Matthew 13:13 "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." This parable to the house of Israel is similar to the parables Jesus told. He would relate a story to them that contained a deep spiritual message. The world would not understand, because parables must be understood by the spirit. God must reveal to us what they are saying, or we will not know. They would hear with their ears, but might not understand in their hearts.

Ezekiel 17:3 "And say, Thus saith the Lord GOD; A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:"

The great eagle, in this parable, is, possibly, speaking of the king of Babylon, Nebuchadnezzar. This highest branch of the cedar is, possibly, speaking of the king of Judah. We know that Jehoiachin was captured and taken back to Babylon. The "eagle" symbolizes God, but in this particular instance, Nebuchadnezzar was the instrument God used to bring judgment on His people. The many colours show that they were not all under one flag. Many countries were fighting with Babylon.

Ezekiel 17:4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

The land of traffic was, perhaps, Babylon. The twigs cropped off could have been the princes that he took with him. The city of merchants is Babylon.

Ezekiel 17:5 "He took also of the seed of the land, and planted it in a fruitful field; he placed [it] by great waters, [and] set it [as] a willow tree."

Nebuchadnezzar made his uncle Zedekiah king of Judah. The cedar was thought of as a majestic tree. This willow is an opposite. It is sometimes spoken of as a weeping tree.

Ezekiel 17:6 "And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs."

Actually, Zedekiah was taking orders from Nebuchadnezzar. The "branches turning toward him", means they were supposed to be taking orders from Nebuchadnezzar. The sprigs indicate Zedekiah's sons.

Ezekiel 17:7 "There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation."

This "other great eagle", here, is speaking of the Pharaoh of Egypt. We see, in this, that Zedekiah turned their loyalty toward Egypt. He forgot who had put him in power. He had betrayed Nebuchadnezzar. This just means that Zedekiah did not want to be ruled by Nebuchadnezzar, and he sought help from Egypt.

Ezekiel 17:8 "It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine."

Judah was a fruitful prosperous land. They could have brought forth many branches. They could have produced greatly, had the judgment of God not been upon them.

Ezekiel 17:9 "Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof."

The downfall of Zedekiah and his sons would be soon. God is opposed to his people making a treaty with the world {Egypt}. You remember, this kingdom headed by Zedekiah had not been very strong. It had first reached to Nebuchadnezzar, and then to Pharaoh for help. It will be no great task for Nebuchadnezzar to destroy them. Zedekiah will be uprooted as king. He was so weak, it was an easy overthrow. In fact, his sons are killed before him, and his eyes poked out, before he is carried captive to Babylon.

Ezekiel 17:10 "Yea, behold, [being] planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew."

The east wind is a wind of great power. It is usually spoken of as an ill wind. When this wind comes, the crops are destroyed.

Ezekiel 17:11 "Moreover the word of the LORD came unto me, saying,"

There is a break in the parable here.

Ezekiel 17:12 "Say now to the rebellious house, Know ye not what these [things mean]? tell [them], Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;"

Just as Jesus explained some of the parables he gave to His disciples, God will explain the parable here, to the rebellious house of Israel. We see Nebuchadnezzar, king of Babylon has captured Jehoiachin, and the princes with him, and taken them to Babylon.

Ezekiel 17:13 "And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:"

The king's seed is speaking of Zedekiah. Nebuchadnezzar put his uncle Mattaniah in power instead of Jehoiachin {Jeconiah}. He put him in power and changed his name to Zedekiah. The covenant was between Zedekiah and Nebuchadnezzar. The king of Babylon had captured the mighty in the land, and carried them captive to Babylon.

Ezekiel 17:14 "That the kingdom might be base, that it might not lift itself up, [but] that by keeping of his covenant it might stand."

This is saying, the king of Babylon captured those strong, who might have opposed Zedekiah, and took them to Babylon. This kingdom would be subject to Babylon. It would not be an independent country. It would be allowed to stand, as long as it was subject to Babylon. Zedekiah had made an agreement with Nebuchadnezzar to be subject to him.

Ezekiel 17:15 "But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such [things]? Or shall he break the covenant, and be delivered?"

Zedekiah rebels against Nebuchadnezzar. He breaks the covenant and seeks help from Egypt. Of course, he will not prosper in this. He will not escape. He will lose his sons and his eyesight, because of this betrayal.

Ezekiel 17:16 "[As] I live, saith the Lord GOD, surely in the place [where] the king [dwelleth] that made him king, whose oath he despised, and whose covenant he brake, [even] with him in the midst of Babylon he shall die."

Zedekiah will be carried to Babylon blind, and will die in Babylon.

Ezekiel 17:17 "Neither shall Pharaoh with [his] mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:"

Pharaoh had a mighty army, but nothing to compare to Nebuchadnezzar. Pharaoh will not fight Nebuchadnezzar at this time for Zedekiah.

Ezekiel 17:18 "Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these [things], he shall not escape."

God has no respect for those who shake hands on a matter, and then break the covenant. He will not overlook this sin of Zedekiah. Zedekiah was just power crazy, when he decided not to keep this covenant. The worst part of all is that Nebuchadnezzar was acting as an agent of God in all of this. Zedekiah, then, would be disobeying God in this.

Ezekiel 17:19 "Therefore thus saith the Lord GOD; [As] I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head."

We see in this, that God regards this covenant as His covenant. He had sworn this before God, and it is very dangerous to break it. God will greatly punish Zedekiah for this.

Ezekiel 17:20 "And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me."

This is just saying Zedekiah will be captured, and taken to Babylon.

Ezekiel 17:21 "And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken [it]."

This is speaking of the large numbers, who will be killed by the sword. Those scattered are those who are taken captives. There will be no question left that this is a judgment of the LORD upon these people.

Ezekiel 17:22 "Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set [it]; I will crop off from the top of his young twigs a tender one, and will plant [it] upon an high mountain and eminent:"

This is a prophecy of the coming of Messiah. He is truly the highest Branch. He is the true heir of David to the throne. The Branch that God plants is of the tribe of Judah. The high mountain is the holy hill of God. "Eminent" means elevate. He is exalted above all. The tender twig mentioned is Jesus.

Ezekiel 17:23 "In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

This is speaking of Jesus, King of kings and Lord of lords. Jesus was born in a manger in obscurity, but grew to be King of the Jews at His crucifixion, and King of all at His second coming. The "boughs" and the fruit speak of His followers. We are safe in the shadow of His Branch. He is our protector and very present help. Christianity began with Jesus, then His apostles, and now has spread into the millions. He is a very fruitful Tree.

Ezekiel 17:24 "And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done [it]."

In this, the "high tree" is the physical house of Israel. The "low tree" represents the Spiritual house of Israel, who were known as Gentiles. The green tree was physical Israel in their prosperous times. The dry tree, again, is the world which knew not God, until Jesus brought salvation to them. It is God who brings down the lofty, and elevates the lowly. This prophecy which began by pronouncing the disaster in Judah, and the captivity, and death of its people, now springs forth with hope for all mankind. Salvation in Jesus Christ is offered to all mankind. In fact, it is offered to whosoever will. Jesus is the Tree of Life. He is the Branch, and we are the vine. Our power lies in the strength of Jesus.

Ezekiel 18 Questions

1. What does verse 2 say this chapter is?
2. What does the word "riddle" mean?
3. Quote Matthew chapter 13 verse 13.
4. Who is this parable spoken to?
5. Why would the world not understand?
6. The "great eagle" in this parable is speaking of whom?
7. Who is the highest branch of the cedar speaking of?
8. Who does the "eagle" generally speak of?
9. What do the "many colors" tell us?
10. Where was the "land of traffic"?
11. Who did Nebuchadnezzar set up as king over Judah?
12. What did it mean about the branches turning toward him?
13. Who did the "other great eagle" symbolize?
14. Who did Zedekiah betray?
15. God is opposed to His people making a treaty with the _____.
16. What happens to Zedekiah and his sons?
17. Where does the interpretation of the parable begin?
18. Who does He explain the parable to?
19. Who is the king's seed in verse 13?
20. What is another name for Jehoiachin?
21. Why were the mighty men carried to Babylon captive?
22. Where will Zedekiah die?
23. How does God feel about those who shake hands on an agreement and then do not keep it?
24. Whose covenant does God regard this covenant as?
25. Which verse begins a prophecy of Messiah?
26. What does "eminent" mean?
27. Who are the "boughs" in verse 23?
28. Quote Ezekiel chapter 17 verse 24.
29. Who is the "high tree"?
30. Who does the "low tree" represent?

We will begin this lesson in Ezekiel 18:1 "The word of the LORD came unto me again, saying,"

Again, we have a totally new prophecy beginning here.

Ezekiel 18:2 "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?"

It seems, some of the younger men had been complaining that they had not sinned, and yet, they were suffering for the sins of their fathers. The fathers had "eaten the sour grapes" {committed the sin}. Their "teeth were set on edge" {they were being punished}.

Ezekiel 18:3 "[As] I live, saith the Lord GOD, ye shall not have [occasion] any more to use this proverb in Israel."

This statement they had been making about God visiting the sins of the father on the son was misunderstood. God would no longer let them make this statement. From now on, each person would be judged separately. Even today, in a sense, the bad reputation of the father will bring hardships on his children. This cannot be helped. In God's sight, however, each person is responsible for his own sin.

Ezekiel 18:4 "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

The penalty for sin is death. That is why it was necessary for the body of Jesus to die on the cross. He paid our penalty of death for us. He became our substitute. Our bill for our sin is marked paid in full {if we are Christians}. Each person is responsible for his own sin. The penalty for sin, under the law, was death of the sinner. We all belong to God, in the fact that He created us. We are saved, or condemned, one at a time, not in a group. God may save the multitude, but He saves them one at a time.

Ezekiel 18:5 "But if a man be just, and do that which is lawful and right,"

This is the beginning of the explanation of the character of a just man.

Ezekiel 18:6 "[And] hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,"

These were all forbidden in the law of God. "Eating on the mountain" is speaking of breaking bread in the presence of a false god. The remnant of Jews that God saved, were made up of those who had not bowed their knees to a false god. We see, also, that there must be great respect shown for the neighbor and his wife. Adultery is spoken of in all instances here. The man spoken of had not committed physical adultery, or spiritual adultery.

Ezekiel 18:7 "And hath not oppressed any, [but] hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;"

Jesus covered this, when He said in Luke 6:31 "And as ye would that men should do to you, do ye also to them likewise." This person is good to his fellow man, knowing that it was as if he had done these things unto the Lord.

Ezekiel 18:8 "He [that] hath not given forth upon usury, neither hath taken any increase, [that] hath withdrawn his hand from iniquity, hath executed true judgment between man and man,"

This man does not take advantage of his brother in trouble. He tells the truth at all times, and is no respecter of persons.

Ezekiel 18:9 "Hath walked in my statutes, and hath kept my judgments, to deal truly; he [is] just, he shall surely live, saith the Lord GOD."

He is obedient to God. He is fair with God and man. He has kept the two commandments Jesus would speak of as covering them all. Matthew 22:37 "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:38 "This is the first and great commandment." Matthew 22:39 "And the second [is] like unto it, Thou shalt love thy neighbour as thyself." Keeping these two commandments bring life, not death. God said it, it is so.

Ezekiel 18:10 "If he beget a son [that is] a robber, a shedder of blood, and [that] doeth the like to [any] one of these [things],"

It would be hard to believe that such a righteous man would have a son who was a robber, or a shedder of blood, but sometimes it happens.

Ezekiel 18:11 "And that doeth not any of those [duties], but even hath eaten upon the mountains, and defiled his neighbour's wife,"

We see an evil son who worships false gods in the high places, and commits adultery with the neighbor's wife.

Ezekiel 18:12 "Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,"

This evil son has no regard for the needs of others, and takes advantage of them every time he can.

Ezekiel 18:13 "Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him."

When those in need come to him to borrow money, he gets them in even more trouble by charging them double on the interest. "Abominations" are revolting sins in the sight of God. All of the sins mentioned of the son, are from someone who is living in death. He will not live. He has sinned unto death. His blood is not upon his father, but on himself.

Ezekiel 18:14 "Now, lo, [if] he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,"

Now, we see the reverse. The father is a sinful man in this parable. In this case, the son sees the sins of the father, and decides not to live like the father. He decides to do what is right in the sight of God.

Ezekiel 18:15 "[That] hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,"

This son has not committed spiritual, or physical adultery.

Ezekiel 18:16 "Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, [but] hath given his bread to the hungry, and hath covered the naked with a garment,"

Jesus would be able to say unto him, Inasmuch as ye have done it to the least of these, ye have done it unto me.

Ezekiel 18:17 "[That] hath taken off his hand from the poor, [that] hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live."

This person is not worthy of death. He shall live.

Ezekiel 18:18 "[As for] his father, because he cruelly oppressed, spoiled his brother by violence, and did [that] which [is] not good among his people, lo, even he shall die in his iniquity."

The father, who had committed these sins, had been judged of God and found guilty. He will die.

Ezekiel 18:19 "Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, [and] hath kept all my statutes, and hath done them, he shall surely live."

Again, this is showing that judgment from God is individual. Each person will stand before God to be judged. Each will pay for his own sin, not for someone else's sin.

Ezekiel 18:20 "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

A person is responsible for his own sins, and no one else's. A person who is righteous cannot pass that on to his children anymore than he could pass on his sins.

Ezekiel 18:21 "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die."

This is just saying, that even someone, who has sinned, can repent of those sins, and be saved. To "repent" means to turn completely away from your sin, and begin again a clean new life.

Ezekiel 18:22 "All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live."

This is speaking of the fact, that sins that are forgiven, are not remembered anymore by God. They are as if they had never happened. This speaks strongly of the righteousness we receive, when we receive Jesus as our Saviour. We actually give Him our sin, and receive His righteousness in exchange.

Ezekiel 18:23 "Have I any pleasure at all that the wicked should die? saith the Lord GOD: [and] not that he should return from his ways, and live?"

From Genesis to Revelation in the Bible, God wants man to repent of his sins, and be saved. In Jesus, God has given mankind a perfect plan, whereby he can be saved. Every time God poured His wrath out on the people, it was to cause them to repent and turn to God. God is not willing that even one would be lost.

Ezekiel 18:24 "But when the righteous turneth away from his righteousness, and committeth iniquity, [and] doeth according to all the abominations that the wicked [man] doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

We find a similar Scripture in Hebrews 6:4 "For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," Hebrews 6:5 "And have tasted the good word of God, and the powers of the world to come," Hebrews 6:6 "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame." This is not speaking of a person falling and committing one sin. This is a person who has lived for God, changing his lifestyle back to the sinful way. We find in the following Scripture just how bad this is. II Peter 2:21 "For it had been better for them not to have known the way of righteousness, than, after they have known [it], to turn from the holy commandment delivered unto them." We see, then, it is a very serious thing to turn away from God back into the world.

Ezekiel 18:25 "Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?"

What a terrible thing it is to question whether God is fair, or not. How could they say this? God is just in all His dealings with mankind. We all want His mercy, but few of us want His justice.

Ezekiel 18:26 "When a righteous [man] turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

The main thing to see in this is "and dieth in them". As long as he is alive, he can repent, and God will forgive him. It is unrepented sins that condemn a man to death.

Ezekiel 18:27 "Again, when the wicked [man] turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

True repentance brings forgiveness and life to the sinner.

Ezekiel 18:28 "Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."

Notice, in this, a person must walk in the saved condition to inherit eternal life. Salvation is a day to day walk.

Ezekiel 18:29 "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?"

Their guilty conscience of their sins have caused them to think God unequal. They want to go ahead, and sin, and still be saved. That is not the way to get to heaven.

Ezekiel 18:30 "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn [yourselves] from all your transgressions; so iniquity shall not be your ruin."

All of the chastisement that came upon Israel, was for the purpose of causing them to repent. God will not force a person to be saved. He wants everyone to be saved. He loves each of us. We are His creation. God is love and peace, but He is, also, Judge. God does not cause their ruin. He gives them every chance to repent. Their unrepented sins are what bring their ruin.

Ezekiel 18:31 "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"

God is trying to say something that will cause them to repent, and start all over again with Him. This verse, above, is speaking strongly of the brand new life we receive from Jesus, when we repent, and are washed in His blood. Some people call it being born again of the Spirit. John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God." John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This brand new heart is washed in the blood of the Lamb. We are what our heart is. When our heart is pure, we are pure. It is each person's choice. We live with God, or we die in sin.

Ezekiel 18:32 "For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [yourselves], and live ye."

God created us for eternal life. We are His creation. We can be His sons. Ezekiel has preached a beautiful message of repentance and salvation.

Each person must decide for himself. We must choose. We can have life, or death. It is our choice. II Peter 3:9 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Ezekiel 19 Questions

1. What Question does Ezekiel ask them in verse 2?
2. What did the "eaten the sour grapes" symbolize?
3. What did their teeth "were set on edge" symbolize?
4. What would be different about their sins from now on?
5. The penalty for sin is _____.
6. Jesus became our _____ on the cross.
7. Whose bill for their sins is marked paid in full?
8. God may save the multitude, but he saves them _____.
9. What is verse 5 the beginning of an explanation of?
10. Verse 6 is speaking of what sins?
11. How did Jesus express the same thing as in verse 7?
12. Verse 9 says, the man is _____ to God.
13. What two commandments cover everything?
14. Describe the evil son.
15. What happens to the evil son, if he does not repent?
16. Describe the son who lives righteous before God.
17. The father, who is judged of God and found guilty, will _____.
18. Whose sins are you responsible for?
19. What does "repent" mean?
20. What happens to sins that are repented of?
21. Which books of the Bible call for repentance?
22. Why did God pour out His wrath upon them?
23. Where do we find another Scripture similar to Ezekiel chapter 18 verse 24?
24. Quote 2 Peter chapter 2 verse 21.
25. We all want God's mercy, and not His _____.
26. What are the key words in verse 26?
27. True repentance brings what?
28. What caused them to believe God's ways were not equal?
29. What brings their ruin?
30. Quote John chapter 3 verses 5 and 6.
31. God created us for _____.
32. What has Ezekiel done in this chapter?
33. Quote 2 Peter chapter 3 verse 9.

We will begin this lesson in Ezekiel 19:1 "Moreover take thou up a lamentation for the princes of Israel,"

"Lamentation" is a dirge, or the beating of one's breast in sorrow. This is saying, then, be sorrowful for the princes of Israel. The king was the true downfall of the country. They had really evil men serving as king. As the king goes, so goes the nation. These kings were idolaters. They led their people into idolatry. The second book of Kings tells of the downfall of the leaders of this country. Most of the kings and the princes were self-centered men who would not worship God. They were vicious killers in some cases. They treated Jeremiah and the other true prophets with very little respect. A king should be a leader of his people. An evil king leads them to destruction.

Ezekiel 19:2 "And say, What [is] thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions."

They were so evil, they were even thought to be the offspring of a lioness. The lions she lay with, were the heathen kings around her. It is very true, that we become like those we associate with. She had taken up the evil false worship of these heathen kingdoms around her. The her, here, is Israel. God had warned them, over and over, to stay separate. They were not to intermarry with the heathens. They did not listen.

Ezekiel 19:3 "And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men."

The whelp, spoken of here, is possibly Jehoahaz who was very evil. II Kings 23:31 "Jehoahaz [was] twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name [was] Hamutal, the daughter of Jeremiah of Libnah." II Kings 23:32 "And he did [that which was] evil in the sight of the LORD, according to all that his fathers had done." He was not the only one who was evil, but is, probably, the one intended here. Zedekiah was evil, also, but he was put into office by Nebuchadnezzar, the Babylonian.

Ezekiel 19:4 "The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt."

II Kings 23:33 "And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold." II Kings 23:34 "And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there."

Ezekiel 19:5 "Now when she saw that she had waited, [and] her hope was lost, then she took another of her whelps, [and] made him a young lion."

We read in 2nd Kings, above, that Jehoiachin took the place of Jehoahaz, so this is the second whelp, spoken of here. He was eventually captured and spent 36 years in captivity in Babylon. He was evil, as well.

Ezekiel 19:6 "And he went up and down among the lions, he became a young lion, and learned to catch the prey, [and] devoured men."

Jehoiachin did what was evil in the sight of the Lord. He was very evil. Jehoiakim reigned just before Jehoiachin. He was not the whelp, however.

Ezekiel 19:7 "And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fullness thereof, by the noise of his roaring."

He was a very destructive king. He stripped the people of what little they had. He had no sympathy for even the widows. He was a selfish, greedy man. He was made king over the people to help them, and instead, he took everything they had. Perhaps, some of the evil he did, was because he was so young when he began to reign. He was 18 when he began to reign. The king of Babylon took him in the eighth year of his reign.

Ezekiel 19:8 "Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit."

The Babylonians were not alone in their siege. This is, possibly, speaking of them. He actually gave himself up to the king of Babylon. II Kings 24:12 "And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign."

Ezekiel 19:9 "And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel."

This speaks of the 36 years he was in captivity in Babylon. He never returned to Israel. The "holds" are speaking of the prison where he was kept.

Ezekiel 19:10 "Thy mother [is] like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters."

The mother, here, is speaking of the mother of all Israel. This is, possibly, speaking more specifically to Judah. They had multiplied to great numbers. They were always spoken of as the vine, or vineyard. They were like a vine near the water which grew profusely and produced much fruit. God had blessed them with a land of milk and honey. They had prospered and multiplied.

Ezekiel 19:11 "And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches."

Israel, in the past, had very strong kings, such as David and Solomon. Now, the kings had been drastically degraded. Israel, and more specifically Jerusalem, had risen to the very heights of heaven, and now have fallen. The wonderful heritage they had, did not stop God from pouring out His wrath upon them for their worship of false gods.

Ezekiel 19:12 "But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them."

This is speaking of the terrible siege on Jerusalem and Judah. The land, that had been so great, had now fallen. The fury of God's jealousy was what really brought the fall. God used Babylon to bring the fall, but it was God who really did it. They were killed with the sword, pestilence, and famine. Those who did not die were taken captive to Babylon. Their fall was great, because their sins were great. She no longer had the strong rod. The city was burned.

Ezekiel 19:13 "And now she [is] planted in the wilderness, in a dry and thirsty ground."

The banishment is what is spoken of here. They were driven out. Most were taken captive in a spiritually barren land.

Ezekiel 19:14 "And fire is gone out of a rod of her branches, [which] hath devoured her fruit, so that she hath no strong rod [to be] a sceptre to rule. This [is] a lamentation, and shall be for a lamentation."

This is very much like a funeral service. Jerusalem is gone. Their strength is gone. Their God has left. They are hungry and thirsty in the physical, as well as the spiritual. They can no more rule, they are ruled over. This is speaking of the ruin of the nation, the city of God, and the people. What had been so proud, is gone.

Ezekiel 20 Questions

1. Take thou up a _____ for the princes of Israel.
2. What is a "lamentation"?
3. Who was the true downfall of the country?
4. Where do we read of this downfall?
5. How had they treated the prophets?
6. What is the mother called in verse 2?
7. What caused them to be called the offspring of a lioness?
8. Who is this lioness?
9. Who is the whelp of verse 3?
10. How old was he, when he began to reign?
11. What was his mother's name
12. What kind of a king was he?
13. Where did Jehoahaz die?
14. Who was the second whelp?
15. How many years did he spend in captivity?
16. Jehoiachin did what was _____ in the sight of the Lord.
17. How old was he, when he began to reign?
18. What year of his reign was he captured?
19. Who surrendered with Jehoiachin?
20. Who was the vine, or vineyard?
21. Who were two of Israel's very strong kings of the past?
22. Why did God pour His wrath out on them?
23. How were some of the ways they were killed?
24. What is spoken of in verse 13?
25. Verse 14 is very much like a _____ service.

We will begin this lesson in Ezekiel 20:1 "And it came to pass in the seventh year, in the fifth [month], the tenth [day] of the month, [that] certain of the elders of Israel came to inquire of the LORD, and sat before me."

We can see from this, that Ezekiel's prophecy has gone several years now. The elders have come to inquire of him, how soon the siege on Judah and Jerusalem would be over, and when they could go back to their homeland? It appears, this is about the time that many of the false prophets are saying the siege and captivity is to be over very soon. This is exactly what they want to hear from Ezekiel.

Ezekiel 20:2 "Then came the word of the LORD unto me, saying,"

It appears from this, that God promptly answered Ezekiel, when the elders inquired of Him.

Ezekiel 20:3 "Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; Are ye come to inquire of me? [As] I live, saith the Lord GOD, I will not be inquired of by you."

It appears, that God is angered with these elders. He does not even like them inquiring of Him. They had, probably, been listening to all the prophets, false and true. They had not been eager in the past to take instruction from God on their conduct. He will not help them figure out the time, or the seasons. They had been a stiff-necked people. God refuses to tell them the time, or season.

Ezekiel 20:4 "Wilt thou judge them, son of man, wilt thou judge [them]? cause them to know the abominations of their fathers:"

Son of man is speaking of Ezekiel. God tells Ezekiel to judge them. God wants Ezekiel to remember their sins, and their father's sins that had gotten them in this place. Their sins had caused the captivity. God will not answer their inquiry. "The effectual, fervent prayer of a righteous man availeth much". God answers the request of those who are righteous, not those who have committed so many abominations.

Ezekiel 20:5 "And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I [am] the LORD your God;"

God reminds them of the bondage in Egypt of about 400 years. He had finally heard their prayers, and brought them out of bondage with the 10 plagues on Egypt. This is the moment that Israel had become a nation. God took the 12 sons of Jacob, and made the nation Israel from them and their families.

Ezekiel 20:6 "In the day [that] I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which [is] the glory of all lands:"

God reminds them, here, that the promised land was a land of milk and honey. It was a very desirable land. They did nothing to earn it. God gave it to them and their families.

Ezekiel 20:7 "Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I [am] the LORD your God."

God had promised them, during their wilderness wanderings, if they would worship Him alone and keep His commandments, the promised land would be theirs forever. They were not to be like the other countries of the earth, worshipping false gods. They were to be a separate people, who worshipped only the One True God. They were to be an example for the rest of the world. They had been warned from the beginning, that to worship idols would bring a curse upon them.

Ezekiel 20:8 "But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt."

The idols of Egypt, here, could be speaking of the type of idols the Egyptians worshipped. We do know, they built a golden calf while Moses was on the mountain receiving the 10 commandments. This is the very thing they had been doing just prior to this capture by the Babylonians. They were making idols of silver and gold, which were abominations in the sight of God. Sometimes, Egypt speaks of the world, instead of the literal nation of Egypt. It matters not, where this was. They disobeyed God. Perhaps during the 400 years of captivity, they had taken up the Egyptian false gods. We do know, that the 10 plagues showed the world that false gods of all kinds have no power in the face of Almighty God. God defamed them all.

Ezekiel 20:9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they [were], in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

As much as for the Israelites sake, God brought them out of Egypt for the world to know He is God. All of the nations around were amazed at the 10 plagues. Even the Egyptian's believed that Almighty God was God, after the plagues. They knew their idols had no power against God. Many nations knew of the Red Sea parting, and the death of the Egyptians in the Red Sea.

Ezekiel 20:10 "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness."

The wilderness wanderings should have taken just a very short time. It was extended, because God was trying to prepare His people. During their wanderings, He gave them His law. Their lack of faith had to be dealt with, before He could allow them to take over the promised land. He taught them of His special care of them, when He rained Manna from heaven for them to eat. The wilderness wanderings were necessary to get the ways of Egypt out of them.

Ezekiel 20:11 "And I gave them my statutes, and shewed them my judgments, which [if] a man do, he shall even live in them."

This is speaking, not only of the ten commandments, but of the over 600 ordinances that would help them live productive lives. They did not have to have civil laws. They were covered in the ordinances God had given them while they were in the wilderness.

Ezekiel 20:12 "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I [am] the LORD that sanctify them."

The Sabbath was a special sign for them from God. This was a witness to them, and the rest of the world, of their special relationship with God. "Sanctify" means to set them aside for God's purpose.

Ezekiel 20:13 "But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which [if] a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them."

They were a rebellious house. They polluted the Sabbath, but this, probably, includes other sins like the making of the golden calf. They did not like the ordinances. They thought of the sacrifices as obligation, and did not do them for love of God, but because of obligation. Their hearts were far from God. They went through the motion of worship, but did not really love and reverence God.

Ezekiel 20:14 "But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out."

When Moses begged for their lives on the mountain, one of the reasons he gave God for not destroying them, was that the heathen would see it. God saved them for Him a family, but He, also, saved them as a sign to the heathen.

Ezekiel 20:15 "Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given [them], flowing with milk and honey, which [is] the glory of all lands;"

God delayed their entering the promised land, because of their unfaithfulness.

Ezekiel 20:16 "Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols."

Outwardly, they had given up their idols, but in their hearts they were far away from God. At every little problem that arose, they would express desire to be back in Egypt. The Sabbath was partially made for them to have a day of rest, but they did not see that. They thought of God as a taskmaster.

Ezekiel 20:17 "Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness."

God did let them wander, until the disobedient died off and gave the promised land to their children. He kept them alive in their children.

Ezekiel 20:18 "But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:"

God started with this group, because they did not have the memories of Egypt. They learned the ways of God in the wilderness, and lived by His ordinances.

Ezekiel 20:19 "I [am] the LORD your God; walk in my statutes, and keep my judgments, and do them;"

The best reason of all for keeping the statutes and judgments, is right here. He is the LORD your God.

Ezekiel 20:20 "And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I [am] the LORD your God."

We must remember, that these statements are being made to the elders that sat before Ezekiel. These elders, and in fact, all of Israel, had not kept the sabbaths, or hallowed them. This is why they are in captivity. We remember from the book of Jeremiah, that they went through the motions of worshipping God, but God was not in their hearts. Their offerings and sacrifices were not acceptable to Him, because they were only a formality. The Sabbath was a sign that set them aside as the people of God's law. Christians observing the First day of the week, instead of the seventh, shows the new covenant of grace. We are practicing firstfruits when we worship on Sunday.

Ezekiel 20:21 "Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which [if] a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness."

It seems, that each generation of these Israelites rebel against God, and follow after the idols of Egypt. Some of this happens, because they intermarry with the world. They pick up the ways of the world from these marriages. From this, we see, also, that their fathers had worshipped false gods in front of them, and they had picked up the false gods of their fathers.

Ezekiel 20:22 "Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth."

God will not destroy them, because they are an example to the heathen. In this particular instance, God saves them for the benefit of the heathen who is looking on.

Ezekiel 20:23 "I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;"

One of the punishments God does, is to disperse them from time to time, as He did these into Babylon and the countries around them.

Ezekiel 20:24 "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols."

The sins, from the beginning, were the same as they were in Ezekiel's time. They were a rebellious house from the beginning. They did not have respect for God, or His Sabbaths. The worst thing of all was their worship of idols. The very first Commandment forbids the worship of false gods.

Ezekiel 20:25 "Wherefore I gave them also statutes [that were] not good, and judgments whereby they should not live;"

Ezekiel believed the law of God to be holy and just, as it really was. Perhaps this is saying, because of their idolatry, they could not live under God's law. They had broken covenant with God, when they went to false gods. The penalty for this is death.

Ezekiel 20:26 "And I polluted them in their own gifts, in that they caused to pass through [the fire] all that openeth the womb, that I might make them desolate, to the end that they might know that I [am] the LORD."

They caused their children to walk through the fire to the false god Molech. When they were involved in this evil worship, any sacrifice, or offering, they made would have been unacceptable to God. Any sacrifice, or offering, they made would not have been from their hearts and therefore would have been unacceptable to God.

We will continue this in the next lesson.

Ezekiel 21 Questions

1. When was this prophecy given?
2. Who had inquired of God in front of Ezekiel?
3. What were they wanting to know?
4. Who did God promptly answer?
5. What does God call Ezekiel in verse 3?
6. Why is God angry with the elders?
7. Who is to judge the elders?
8. What is Ezekiel to remember in his judgment?
9. The effectual fervent prayer of a _____ man availeth much.
10. How far back does this Word of God go?
11. How had God brought them out of Egypt?
12. What kind of land was the promised land?
13. How were they to be different from the rest of the world?
14. The worship of idols brings a _____.
15. What terrible false god did they make, while Moses was on the mountain receiving the 10 commandments?
16. What was the purpose of the 10 plagues on Egypt?
17. Even the _____ believed Almighty God is God, after the ten plagues.
18. What were many nations aware of on their journey to the promised land?
19. Why did God extend the time of the wilderness wanderings?
20. What one miracle, in the wilderness, should have shown them of His special care for them?
21. What, besides the 10 commandments, are covered in the statutes and judgments of verse 11?
22. What was the Sabbath a witness of, to the rest of the world.
23. They thought of the sacrifices as an _____, and did not do them for love of God.
24. What was one of the reasons Moses gave to God for not destroying them?
25. Why had God delayed their entering the promised land?
26. What did God tell their children in the wilderness?
27. What is the best reason for keeping God's ordinances?
28. Why had God refused to accept their offerings and sacrifices, that we read of in Jeremiah?
29. Why did God not destroy them in the wilderness?
30. What was the worst sin they committed?
31. What is the penalty for breaking covenant with God?
32. What had they caused their children to do in the worship of the false god Molech?

We will begin this lesson in Ezekiel 20:27 "Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me."

In the last lesson, Ezekiel had been relating to the elders about the sins of the children of Israel from the very beginning. Now this is directed, not to the elders specifically, but to all of Israel. This is as if God is saying, in all these years, you have not changed. The fathers, from the very beginning, had blasphemed God in their worship of false gods. They are still doing the very same thing. Even in the captivity in Babylon, these elders were still seeking advice from the false prophets, while they sought advice from Ezekiel. They were not faithful to God.

Ezekiel 20:28 "[For] when I had brought them into the land, [for] the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings."

In the beautiful promised land that God had given them, they did not rejoice in the beauty of the hills and the trees as being gifts from God., They began their false worship all over again. They worshipped false gods in the high places, and under the thick trees. It seemed everything they saw, caused them to seek the worship of false gods. The sweet savour, and the drink offerings, were to be for God alone. To burn incense to a false god, is blasphemy in the sight of God.

Ezekiel 20:29 "Then I said unto them, What [is] the high place whereunto ye go? And the name thereof is called Bamah unto this day."

"Bamah" means high places. The high places, during the time of the temple, were places where they met and worshipped false gods. The worship in the high places was a very sensuous type of worship. Many times, it included physical adultery, as well as spiritual adultery.

Ezekiel 20:30 "Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? And commit ye whoredom after their abominations?"

This is saying, that they have never changed. They are still involved in this very same type of sensual worship their fathers were involved in. It seems, all of the chastisements God has sent upon them, has not caused them to stop worshipping false gods.

Ezekiel 20:31 "For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? [As] I live, saith the Lord GOD, I will not be inquired of by you."

It seemed, the worship of Molech was prominent on God's mind. He not only removed Himself from the temple and destroyed it, but He has removed Himself from the presence of these idolatrous people, as well.

God will not listen to them. He has turned His back to them.

Ezekiel 20:32 "And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone."

They had decided, since they were in exile, and since the temple in Jerusalem was destroyed, they could go ahead and worship the false gods. They thought the law left, when the temple was destroyed. What they did not realize, was that to belong to God is a relationship, not a religion.

Ezekiel 20:33 "[As] I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:"

God wanted to rule them with His love as a husband to them. They were not faithful, so He will rule them with a rod of iron, in His fury. The "stretched out arm" shows God's judgment.

Ezekiel 20:34 "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out."

This is not speaking of a literal wilderness, but a wilderness of strange people. Babylon was a large city. They would not benefit from the good of Babylon. They went there as captives. They would serve those who had captured them. This wilderness was in many ways worse, because they were nothing more than servants. They had lost their promised land.

Ezekiel 20:35 "And I will bring you into the wilderness of the people, and there will I plead with you face to face."

God will have a special hardship for each of them, to match their unfaithfulness.

Ezekiel 20:36 "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD."

The wilderness wanderings had been a series of problems. Every time they turned from God to false gods, the problems began. They would repent, and God would start them again. It was a series of lessons to be learned. This will be no different. The hardships will be just great enough, to cause them to repent and seek God.

Ezekiel 20:37 "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:"

This is speaking of the "rod" of correction. Their worship of false gods had broken covenant with God. The rod of correction would cause them to renew that covenant with God.

Ezekiel 20:38 "And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I [am] the LORD."

The "purgings" is a separation of the chaff from the wheat, or a separating of the sheep from the goats. God's remnant will be made up of those who do not bow their knees to a false god. Only this pure remnant will go back into the promised land. God is the one who separates them. He judges by what is in their hearts.

Ezekiel 20:39 "As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter [also], if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols."

God is saying, decide who you will serve, this day. If you are determined to worship idols and false gods, then go on and serve them. Do not come back to me. Do not pretend to worship me, if you are still worshipping false gods. God will only accept the worship of those who worship Him alone. He will not be one of many gods. He is the Almighty God. There is no other.

Ezekiel 20:40 "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things."

In the Jerusalem that is restored, there will be no worship of false gods. The One True God will be worshipped. The temple will be restored. Their offerings and oblations will be acceptable unto Him, because they will worship Him with all their hearts.

Ezekiel 20:41 "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen."

The sweet savour, in that day, will not be of obligation, but because of their love for God. Their hearts will be in their sweet savour offerings. In fact, they will love so much, it will be difficult to separate them from their offerings. God will bring them home to their promised land from all the places they have been scattered. There will be a sign to the heathen everywhere, that they worship the One True God.

Ezekiel 20:42 "And ye shall know that I [am] the LORD, when I shall bring you into the land of Israel, into the country [for] the which I lifted up mine hand to give it to your fathers."

This is a promise of the restoration of the promised land to them. Even more than that, it is a promise of God restoring covenant relationship with them. He will be their God, and they will be His people.

Ezekiel 20:43 "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed."

This speaks of a deeply repentant people for the sorrow they had caused, by their worship of false gods. When they remember their sins, they will hate themselves for the sins.

Ezekiel 20:44 "And ye shall know that I [am] the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD."

Notice the culmination of this in the fact, that they will now know that He is the LORD. This restoration is for the sake of God, as well as man. This restoration is not because they are worthy, but because He is worthy. God has forgiven them, and restored them to fellowship with Him. Every promise that God made to Abraham, will be because of God's faith. God is Truth. He said it, He will do it.

Ezekiel 20:45 "Moreover the word of the LORD came unto me, saying,"

This is a momentary break in the previous sermon of Ezekiel.

Ezekiel 20:46 "Son of man, set thy face toward the south, and drop [thy word] toward the south, and prophesy against the forest of the south field;"

Each mention of the word "south" in the verse above, comes from a different root word. The first one means, the region on the right hand when one is looking east. The second means the shining land, or the south wind. The third means Negeb, dry, parched, and is sometimes used for Egypt. This prophecy, then, is against Egypt and lands like Ethiopia.

Ezekiel 20:47 "And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein."

"Forest" in this Scripture, and the one above, is speaking of the people. This is speaking of a great destruction that comes. It could be speaking of a literal destruction, where the trees are burned up, or it could be speaking of the worship of God diminishing. Sometimes, the green trees speak of some portion of Christianity. The dry tree means no Christianity and the green speaks of some Christianity. We can see, either way, this is a bad destruction.

Ezekiel 20:48 "And all flesh shall see that I the LORD have kindled it: it shall not be quenched."

There will be no doubt from anyone, that the destruction that comes, is from a judgment of God. No one, except God, can stop fire that He starts.

Ezekiel 20:49 "Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?"

Certainly, all prophecy is some what of a parable. Each Scripture in the Bible is a parable, in the sense that there is a deeper message than the one we see with our physical eye. It does not mean that the message that we see with our physical eye is not true. It just means that, if we pray and ask God to reveal to us the meaning of the parable, He will reveal to us the spiritual meaning of the Scripture, as well as the literal. Ezekiel spoke Truth that God put into His mouth. They could say what they wished of him, but the fact it was a parable, made it no less Truth. They were looking for excuses not to accept the message from God that he gave them.

Ezekiel 22 Questions

1. Who is the prophecy, beginning here, speaking to?
2. What is it as if God is saying?
3. Instead of seeing God's blessings when they looked at the promised land, what did they see?
4. The sweet savour and the drink offerings were for _____ alone.
5. What does "Bamah" mean?
6. What were the high places, at the time of the temple?
7. What kind of sin was going on in the high places?
8. What false god required the walking of the children through fire?
9. What had God done, besides remove Himself from the temple?
10. The families of the countries served _____ and _____.
11. When the temple in Jerusalem was destroyed, they decided it was alright to do what?
12. To belong to God is a _____, not a religion.
13. How had God preferred to rule them?
14. When they were unfaithful, how did He rule them?
15. What does His "stretched out arm" show?
16. What kind of wilderness is this speaking of?
17. The hardships will be just great enough to cause them to _____ and _____ God.
18. What is the "rod" of verse 37?
19. What is the "purging" of verse 38.
20. What does God tell them to go ahead and do, in verse 39?
21. What is different about the restored Jerusalem?
22. Where will He gather them from?
23. He will be their _____, and they will be His _____.
24. He restored them not because they were worthy, but why?
25. When they look back at their sins, what will they think of themselves?
26. What is the meaning of the three mentions of south in verse 46?
27. Who is the "forest" in verse 47?
28. What does the author think about the Bible and parables?

We will begin this lesson in Ezekiel 21:1 "And the word of the LORD came unto me, saying,"

This is the beginning of another prophecy.

Ezekiel 21:2 "Son of man, set thy face toward Jerusalem, and drop [thy word] toward the holy places, and prophesy against the land of Israel,"

This prophecy is against Jerusalem, and all of Israel.

Ezekiel 21:3 "And say to the land of Israel, Thus saith the LORD; Behold, I [am] against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked."

In time of judgment and war, the just are sometimes cut off with the unjust. The "sword being drawn out of his sheath" shows just how quickly this might happen. The sword, also, shows the severity of the attack. We know that the conquest of Israel by Babylon was in several phases, and took several years to finish. This is speaking of that final phase.

Ezekiel 21:4 "Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:"

It seems such a shame for the righteous to suffer, but that is the fate of the world. We are in the world together. Natural phenomena affect both, and so does war.

Ezekiel 21:5 "That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more."

The reason the sword will not be returned to the sheath, is this is the final battle. There will be no question of where this judgment came from, because there had been so much prophecy given pertaining to it. Even Babylon is aware of the prophecies that have gone forth.

Ezekiel 21:6 "Sigh therefore, thou son of man, with the breaking of [thy] loins; and with bitterness sigh before their eyes."

We see from this, that Ezekiel is supposed to be so grieved by this, that his sigh will be so great, it appears that he has broken his loin. I am sure it does greatly grieve Ezekiel to bring this terrible news to his fellowcountrymen. The bitterness of the eyes is speaking of the tears that flow, when he is bringing this prophecy.

Ezekiel 21:7 "And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak [as] water: behold, it cometh, and shall be brought to pass, saith the Lord GOD."

Those around Ezekiel will, probably, not understand why he is crying and in such pain. What they do not realize, is that a prophet feels the pain

of those he is prophesying against. The description of the people upon which this terror has come, is their hearts shall melt, their hands will tremble as a feeble person, they will faint from fear, and their knees will be weak as water. This is a terrible sight. Of course, as Ezekiel is telling this, he sees it in his mind's eye, as well. His sorrow is great.

Ezekiel 21:8 "Again the word of the LORD came unto me, saying,"

There was a break in the prophecy, perhaps for Ezekiel to strengthen.

Ezekiel 21:9 "Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:"

The sword is sharpened and ready to go. This prophecy is not for the future. It is to happen then. "Furbished" means polished. Soldiers, many times, polish their weapons just before a battle begins.

Ezekiel 21:10 "It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? It contemneth the rod of my son, [as] every tree."

This sword is in the hands of the enemy. We must remember, however, that God sent this sword in judgment. "Contemneth", in the verse above, means to spurn, or disappear. Generally speaking, when someone came against God's people, God fought their battles, and turned their crying into joy. This will not be the case here. God has sent the sword against His own people for their worship of false gods.

Ezekiel 21:11 "And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer."

The threat of the sword is giving one last time to repent and turn to God. This is a strong warning.

Ezekiel 21:12 "Cry and howl, son of man: for it shall be upon my people, it [shall be] upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon [thy] thigh."

This is Ezekiel who is to howl and cry. Ezekiel could not possibly bring this type of message without it breaking his heart. The "smiting of the thigh" is another sign of the crying and howling of deep grief. The fact this destruction will be no respecter of persons, is another reason to mourn. Even the leaders will be killed by the sword.

Ezekiel 21:13 "Because [it is] a trial, and what if [the sword] contemn even the rod? it shall be no [more], saith the Lord GOD."

It will appear that the rod of God has been overcome. This is not the truth, however. The attacking sword is from God, as well as the rod. This is a chastisement from God upon His people to change their ways.

Ezekiel 21:14 "Thou therefore, son of man, prophesy, and smite [thine] hands together, and let the sword be doubled the third time, the sword of the slain: it [is] the sword of the great [men that are] slain, which entereth into their privy chambers."

Those of great wealth have places which are very private. Even if they hide in these places, they will be found and run through with the sword. They cannot hide from God. The smiting of the hands shows the horror of it all.

Ezekiel 21:15 "I have set the point of the sword against all their gates, that [their] heart may faint, and [their] ruins be multiplied: ah! [it is] made bright, [it is] wrapped up for the slaughter."

Those in Jerusalem thought that their walls and their strong gates would save them. God knows the weak points in the gate. This is what is meant by the point. The gates will fall and the walls with them. The people will faint in their hearts, when they see there is no hope. The sword is wrapped up until battle.

Ezekiel 21:16 "Go thee one way or other, [either] on the right hand, [or] on the left, whithersoever thy face [is] set."

Whichever way the soldiers went, there was destruction by the sword. It would not matter whether they were on the right or left, the destruction would come. This had to be terrible for Ezekiel to see in his thoughts, as he was prophesying. These were his people.

Ezekiel 21:17 "I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said [it]."

It appears, at the clapping of God's hand the fury would stop. When God speaks, it is so.

Ezekiel 21:18 "The word of the LORD came unto me again, saying,"

Now, we begin with a new part of the prophecy.

Ezekiel 21:19 "Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose [it] at the head of the way to the city."

This seems to be a dividing place in the road. One road leads to Jerusalem, and the other, probably, to Rabbath. There will be signs posting the direction.

Ezekiel 21:20 "Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced."

At this point in the road, the invader could choose one way, or the other.

Ezekiel 21:21 "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made [his] arrows bright, he consulted with images, he looked in the liver."

All of the things mentioned in the verse above, are things connected with the occult. This king of Babylon was not a godly man. He took his directions from witchcraft. He had polished his arrows, and when he shook them up, whichever came into his right hand would be the way he would go.

This "looking in the liver" is very similar to people looking into a crystal ball. All of it is very evil, and connected with false worship. This type of thing is connected to Satan worship.

Ezekiel 21:22 "At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint [battering] rams against the gates, to cast a mount, [and] to build a fort."

When the quiver was shaken, the arrow that was for Jerusalem came forth. The rest of this is telling how they battered the gates down. We must remember in all of this, some false god had no control over this situation. God controls even Satan.

Ezekiel 21:23 "And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken."

When the people in Jerusalem heard of the divination that went on at the separation of the roads, they still did not believe that the Babylonians would be able to take Jerusalem. They were not wanting to believe that the protection of God had been removed from His holy city.

Ezekiel 21:24 "Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, [I say], that ye are come to remembrance, ye shall be taken with the hand."

We see again here, why God is letting this happen. They have sinned by worshipping other gods, and God has not forgotten it. He is totally aware of the sins they thought they had cleverly hidden. God reminds them, here, of the curses that would come upon them, if they sinned in this manner. They were so used to God protecting them, that they could not believe He would allow them to be destroyed. It is the Hand of God that is against them. He is using the king of Babylon to carry out His wishes. God is still in control. It is just not in the way they expect.

Ezekiel 21:25 "And thou, profane wicked prince of Israel, whose day is come, when iniquity [shall have] an end,"

The prince will be punished along with the people. This is, probably, speaking of Zedekiah.

Ezekiel 21:26 "Thus saith the Lord GOD; Remove the diadem, and take off the crown: this [shall] not [be] the same: exalt [him that is] low, and abase [him that is] high."

No longer will Zedekiah reign. He is toppled. The diadem is not only a crown for a king, but many times speaks of the mitre of the high priest. It appears from this, that the high priest is punished the same as Zedekiah. We, also, see that the office of high priest in the temple will not be the same anymore. The great High Priest is not on the earth, but in heaven. He is the one we call Jesus.

Ezekiel 21:27 "I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him]."

God will no longer have great respect for the earthly high priest. The One who comes whose right it is, is Jesus.

Ezekiel 21:28 "And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword [is] drawn: for the slaughter [it is] furbished, to consume because of the glittering:"

In the separation of the roads, when the king of Babylon practiced divination, the Ammonites thought they were safe. Now, we see that God will deal with them, also. They will be killed by the sword, the same as those in Jerusalem.

Ezekiel 21:29 "Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of [them that are] slain, of the wicked, whose day is come, when their iniquity [shall have] an end."

It appears from this Scripture, that the Ammonites divined, as well as Nebuchadnezzar. They had put their faith in a false god. They rejoiced at the destruction of Jerusalem, and God will now destroy them. Their iniquity had not been overlooked by God.

Ezekiel 21:30 "Shall I cause [it] to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity."

The Ammonites were natives of this land, it appears. They were nomads who were descended from Lot's youngest daughter.

Ezekiel 21:31 "And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, [and] skilful to destroy."

It would not help them at all to fight against these Babylonians, because it is actually God who has sent the Babylonians. The blowing just makes the fire burn more brightly. They are evil, and God will use an evil king to destroy them.

Ezekiel 21:32 "Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no [more] remembered: for I the LORD have spoken [it]."

This is the final end of the Ammonites. They will not be restored, as Jerusalem will be. Their destruction is final. They will not only be destroyed, but forgotten, as well. This prophecy came true in detail. It was never rebuilt.

Ezekiel 23 Questions

1. Son of man, set thy face toward _____.
2. Who, besides Jerusalem, was this prophecy for?
3. What is shown by the "sword being out of his sheath"?
4. In time of judgment and war, the _____ are sometimes cut off with the _____.
5. The conquest of Israel by Babylon was in several _____.
6. Why is there no question where this judgment came from?
7. How greatly is Ezekiel grieved by this prophecy?
8. Describe the people at this terror of war.
9. What does "furbished" mean?
10. The sword is in the hands of the _____.
11. What must we remember, however?
12. What is Ezekiel told to do in verse 12?
13. What does the "smiting of the thigh" show?
14. Why can the wealthy not hide in their private place and be safe?
15. What had been thought about the walls of Jerusalem and their gates?
16. When the people see there is no hope, what will they do?
17. In verse 17, God smites His hands together and does what?
18. What are the two ways in verse 19?
19. Where do the two roads lead?
20. Who stood at the dividing of the roads?
21. What was he doing there?
22. All of the things he did were connected to the _____.
23. What is the "looking in the liver" similar to in our day?
24. Which arrow came forth, when the quiver was shaken?
25. What effect did the divination at the parting of the roads have on the people of Jerusalem?
26. Why is God allowing this to happen?
27. Who is the prince of Israel in verse 25?
28. What did the removing of the diadem tell us?
29. Who is the great High Priest?
30. In verse 28, a judgment is made on whom?
31. Who, besides Nebuchadnezzar, divined?
32. Who were the Ammonites descended from?
33. What eventually happens to the Ammonites?

We will begin this lesson in Ezekiel 22:1 "Moreover the word of the LORD came unto me, saying,"

This is the beginning of another prophecy.

Ezekiel 22:2 "Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations."

The bloody city is speaking of Jerusalem. Ezekiel is to speak the judgment upon her. This is saying, that Ezekiel is to specifically mention her revolting sins to her.

Ezekiel 22:3 "Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself."

Isaiah and Jeremiah had said similar things about Jerusalem. The uppermost sin is the making of these idols, and worshipping false gods.

Ezekiel 22:4 "Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come [even] unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries."

Their terrible sins have brought the destruction about, even sooner than it would have come. The more they worship false gods, the angrier He got. The angrier He got, the sooner the punishment came. They have come to the end of God's patience. He has judged them guilty, and deserving death. The heathen around them, that had such great awe of them and their God are now thinking of them in a degrading way. They have no respect for them. This lack of respect is because they are so evil. Their God has turned against them.

Ezekiel 22:5 "[Those that be] near, and [those that be] far from thee, shall mock thee, [which art] infamous [and] much vexed."

This is speaking of the cities that began to speak badly about Jerusalem. They were famous, now they are infamous. They would not be so brave to say these things, if it had not become apparent to everyone that God had left them.

Ezekiel 22:6 "Behold, the princes of Israel, every one were in thee to their power to shed blood."

The princes, that were so well known for the blood they had shed, were Jehoiakim and Manasseh. Of course, all of those who were evil were included in this. There were very few recent kings who had pleased God.

Ezekiel 22:7 "In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow."

We, now, see some of the things that God had against them, other than the fact that they worshipped false gods, and caused the people to do the same. God had always protected the fatherless and the widow. This was a sin, He would not overlook.

Ezekiel 22:8 "Thou hast despised mine holy things, and hast profaned my sabbaths."

This speaks of their disrespect for the temple, and things in the temple. They had not felt a need to keep the Sabbath holy, as well.

Ezekiel 22:9 "In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness."

We see the widespread sins they have committed. This mountain worship, many times, included promiscuous sex. That is what is meant by the "lewdness". It seems, they were talebearers, and not necessarily carrying the truth.

Ezekiel 22:10 "In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution."

This is speaking of incest, and even homosexuality. Members of a family committing sexual sin among themselves. They, generally, shaved the head of an adulterous woman, if they did not stone her to death. This is speaking of many committing this sinful act with an adulterous woman. These very same sins are very prevalent in our society today. God will not always overlook such sin.

Ezekiel 22:11 "And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter."

This type of sexual act {incest} is strictly forbidden in God's law. To sleep with all these people, was strictly forbidden.

Ezekiel 22:12 "In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD."

The first mention, here, is of a hired killer. The other sins are taking great advantage of those less fortunate than themselves. This is like they have gone through the ordinances in Leviticus against these sins, and then, have committed every one of them. This is total rebellion against God and His teachings.

Ezekiel 22:13 "Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee."

God will not bless a people who are committing these sins. God has struck out at {smitten} those who gain in these ways.

Ezekiel 22:14 "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken [it], and will do [it]."

God will pour out His fire of chastisement on them to cleanse them from this filthiness. He will leave a remnant, however. We see that God never totally destroys Israel, as He did the Ammonites.

Ezekiel 22:15 "And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee."

This entire captivity of the Israelites was to cleanse them from their sins. The only time they seemed to repent and turn to God, was when they were in dire circumstances.

Ezekiel 22:16 "And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I [am] the LORD."

The land, and the wealth in that land, are gone. The only thing they will have, is their flesh. All of this is to show His people that there is no other god. He is the LORD. He is God. The only help they have, or for that matter, any of us have, is in the LORD.

Ezekiel 22:17 "And the word of the LORD came unto me, saying,"

There is a break in the prophecy here, for a new thought.

Ezekiel 22:18 "Son of man, the house of Israel is to me become dross: all they [are] brass, and tin, and iron, and lead, in the midst of the furnace; they are [even] the dross of silver."

When you heat gold, or silver, the dross comes to the top and is skimmed off and thrown away. Sometimes, the alloy in silver, or gold, is brass, tin, iron, or lead. This is saying then that these Israelites are no longer "silver" {redeemed}. They are the cast away "brass" {judgment}. God has judged them, and found them not to be pure. "Silver" means redemption. It is a beautiful, white metal. They have tarnished that silver, and are now baser metal, of not much value. Most of the base metals mentioned above are hardeners. They certainly have become hard, and, in effect, of no use to God. They had pretended to be right with God, because they looked like silver. When the heat was applied, it was apparent they were of a base metal, or dross.

Ezekiel 22:19 "Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem."

Dross is generally skimmed off the silver and thrown away. In a sense, that is what God has done here. He has cast them away. God will deal with the dross {Israel} in His own way.

Ezekiel 22:20 "[As] they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt [it]; so will I gather [you] in mine anger and in my fury, and I will leave [you there], and melt you."

This is the same thing that Jesus speaks of about separating the wheat from the chaff. They are mixed up together, and sometimes it is hard to tell which is which. The heat will separate them. God is saying, He will separate the evil from those that are to be saved.

Ezekiel 22:21 "Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof."

It takes 2200 degrees of heat to melt silver. We see, then, the heat will be very intense. This judgment God brings is a severe judgment. He must separate those of pure silver from the dross.

Ezekiel 22:22 "As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you."

We must look back to another lesson, where we learned that the problems from the judgment came on the just and the unjust. The heat is applied on all. The silver just becomes more pure with the heat. The dross is destroyed. This is what happens to people. When the troubles come, those of God become more pure with the testing. Those not of God are exposed and done away with. This is the LORD who poured out His fury. It is the LORD who separates.

Ezekiel 22:23 "And the word of the LORD came unto me, saying,"

We see another momentary break with this new statement.

Ezekiel 22:24 "Son of man, say unto her, Thou [art] the land that is not cleansed, nor rained upon in the day of indignation."

Here, in this particular instance, is the city of Jerusalem and the land of Israel. Now, we see one of the reasons for the famine. The sun has not shone and it has not rained to cause a crop to grow, during the duration of God' indignation.

Ezekiel 22:25 "[There is] a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof."

The false prophets were prophets for money. They had no regard for God, His temple, His ways, or His people. They were self-made prophets, because it was profitable to them. The roaring of the lion is sometimes associated with Satan. He goes through the earth, as a roaring lion, seeking whom he may destroy. These false prophets are doing the same thing. They prophesy lies and do it loudly, so everyone can hear.

Ezekiel 22:26 "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed [difference] between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

In an earlier lesson, we remember the priests and elders had idols in their private quarters in the temple area. They had turned from the worship of the one true God, to idols and worship of false gods. The terrible thing

is that they are leaders, and they lead others into this worship of false gods. There is one word that covers this perfectly. Compromise is that word. They had compromised God, and thought of the false gods on an equal basis with God. They had done exactly what many of our churches of today have done. They have brought the world into the church. The temple was to be holy, and set aside for the purposes of God alone.

Ezekiel 22:27 "Her princes in the midst thereof [are] like wolves ravening the prey, to shed blood, [and] to destroy souls, to get dishonest gain."

The society, all of this describes, is far too similar to our society for me. I am very uncomfortable, when I read of the leaders compromising for selfish gain. The princes were their leaders in government. They destroy the people to get what they want.

Ezekiel 22:28 "And her prophets have daubed them with untempered [mortar], seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken."

The prophets are not building a solid wall of separation from this worldliness. They are just daubing at fixing the problems. They are really looking to the world and false gods for answers. The only real Truth is in God and in His Word. These prophets, getting their messages from the world, are pretending their messages are from God. God will not compromise with the world. These messages of compromise are not from Him.

Ezekiel 22:29 "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully."

This states that not only have the political leaders and the religious leaders been caught up in greed, but the common people as well. They cheat each other to satisfy their greed. They have no compassion on those in need. They think only of themselves.

Ezekiel 22:30 "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none."

We see something, here, similar to Sodom and Gomorrah. God could not find 10 righteous there, so He destroyed them. We see that in Israel, there was not even one who was righteous enough to intercede before God for them. There was no one holy enough to stand in the gap for them. The only possible result of this, is that God will destroy it. Perhaps, this is why a few years later God sent Jesus to the earth to be our substitute. The depravity of man is an on-going thing. We all deserve to die for our sins. Praise God! Jesus paid our penalty of death for us.

Ezekiel 22:31 "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD."

God had no choice. He had to punish them. They brought this terrible judgment on themselves. To be just, God had to destroy them. His mercy kept

a remnant alive to begin again. All have sinned, and come short of the glory of God. God's grace saved some.

Ezekiel 24 Questions

1. What is the bloody city in verse 2?
2. What is Ezekiel to specifically mention to her?
3. What other prophets had said similar things about Jerusalem?
4. What had their terrible sins done?
5. They have come to the end of God's _____.
6. The heathen had lost _____ for them.
7. Who were the princes, in verse 6, speaking of, probably.
8. What was mentioned as a sin they committed in verse 7?
9. What is verse 8 speaking of?
10. What was part of the very sinful mountain worship?
11. Verse 10 is speaking of _____ and _____.
12. What generally happened to an adulterous woman?
13. What were the sins mentioned, in verse 11, that God strictly forbids?
14. What is the very first thing, in verse 12, speaking of?
15. How had they greedily gained from their neighbors?
16. God will pour out His fire on them in way of _____.
17. Will He destroy them all?
18. Their land and wealth is gone, the only thing they have left is _____.
19. What should the chastisement show them, and, in fact, everyone?
20. What is dross?
21. What metals are classified as dross?
22. What happens to the dross, when extreme heat is put on silver?
23. What does "silver" mean?
24. What does "brass" symbolize?
25. They looked like silver, which meant what?
26. What happened to them, that was similar to what happens to dross?
27. What verse is speaking of the same thing as Jesus separating the wheat from the chaff?
28. How many degrees does it take to melt silver?
29. The problems come on the _____ and the _____.
30. What was the reason for the famine?
31. The false prophets were prophets for _____.
32. Who is associated with the roaring of the lion?
33. What sin had the priests and elders committed?
34. This society then, reminds the author of whom?
35. How many men could God find to stand in the gap for them?

We will begin this lesson in Ezekiel 23:1 "The word of the LORD came again unto me, saying,"

This is the beginning of a new prophecy.

Ezekiel 23:2 "Son of man, there were two women, the daughters of one mother:"

These, of course, are not natural women, but speaking of Samaria and Judah, or Jerusalem. The mother is speaking of Israel collectively.

Ezekiel 23:3 "And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity."

Israel had not become the wife of God, when she was in Egypt. She was even thought of as the family of Jacob, at that time. She would have been the two virgins then. They were in Egypt over 400 years. They picked up idol worship, it appears, when they were there. They became the wife of God, when they made covenant with God on the way to the promised land. They promised to keep God's laws and commandments. They actually went into covenant relationship with God. They became His wife. All of this is in a spiritual sense, and not in the literal. We must remember, the study we are doing is from the spiritual standpoint.

Ezekiel 23:4 "And the names of them [were] Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus [were] their names; Samaria [is] Aholah, and Jerusalem Aholibah."

We know from the Scripture above, that, the two sisters {in the spirit} meant Jerusalem and Samaria. The name "Aholah" means Her tent. "Aholibah" means My tent is in her. You can see the meaning of My tent is in her, connected with Jerusalem. God put His temple in Jerusalem. The tent is the same as the tabernacle in the wilderness. Samaria worshipped in their tents. Jerusalem worshipped in God's tent. The chosen tent of God was in Jerusalem.

Ezekiel 23:5 "And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians [her] neighbours,"

Samaria's lovers were nations she had signed treaties with. Assyria, one of Samaria's lovers, is the very country that God uses to chastise the 10 tribes, when they go into captivity. Samaria had belonged to God in the beginning. She made peace treaties with the world, which Assyria symbolizes here. The national god of Assyria was Ashur. Their religious worship was patterned after Babylonia. They worshipped many false gods such as Ishtar, Anu, Bel, and Ea. Samaria picked up some of their idol worship from them.

Ezekiel 23:6 [Which were] clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

The Assyrians appealed to the flesh of the Samaritans. Israel {Samaria} thought highly of the military of Assyria. They made quite an impression on them, and they sought their protection.

Ezekiel 23:7 "Thus she committed her whoredoms with them, with all them [that were] the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself."

They turned from the worship of the One True God to the worship of these Assyrian idols. The whoredoms, spoken of here, are speaking of committing spiritual adultery. To worship false gods, was spiritual adultery.

Ezekiel 23:8 "Neither left she her whoredoms [brought] from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her."

The sin of idol worship with them had never stopped, since Egypt. They had never truly given up their worship of false gods. God was displeased with her idol worship in Egypt. The 40 years of wandering in the wilderness was partially to get the ways of Egypt out of her.

Ezekiel 23:9 "Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted."

Now, we see that God had allowed the Assyrians to capture the 10 tribes, and carry them into captivity in Assyria. They were in Captivity in Assyria 100 years, before the capture of Judah by the Babylonians. The very ones she had put her confidence in, captured her and put her in captivity.

Ezekiel 23:10 "These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her."

It was her punishment that became famous. Assyria realized her weakness, and came in and took her. Of course, this could not have happened, had it not been the will of God. God allowed this to happen, as a chastisement upon her.

Ezekiel 23:11 "And when her sister Aholibah saw [this], she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in [her] whoredoms."

Aholibah symbolized Jerusalem, or Judah. Remember, that the temple of God was in Jerusalem. One of the things that caused the 10 tribes to be captured for a longer period of time, than Jerusalem and Judah, was the fact that all of their kings were evil, where Judah had a few that were not evil. It does look like the capture by the Assyrians, would have caused the tribe of Judah to have learned from their error and repented, but it did not. In fact, instead of repenting and turning back to God, they began worshipping more false gods and making more idols than they had before.

Ezekiel 23:12 "She doted upon the Assyrians [her] neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men."

The tribe of Judah even tried to get an alliance passed with Assyria. "Doted" means to breathe sensually. This speaks of adultery. God does not want His wife {Israel} finding help from others. This is speaking of

spiritual adultery. They were taken of them, because it appeared they were so strong militarily.

Ezekiel 23:13 "Then I saw that she was defiled, [that] they [took] both one way,"

This, of course, is speaking of Judah. They have defiled themselves with Assyria.

Ezekiel 23:14 "And [that] she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,"

They went even further with their unfaithfulness to God than did Samaria. It appears, they were so taken by the statues of men who were great military men, that they began to worship them. "Vermillion" means red ochre.

Ezekiel 23:15 "Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:"

These images were of princes with beautiful brightly colored turbans upon their heads, as some of the monuments of Nimrod have.

Ezekiel 23:16 "And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea."

Notice, this was appealing to the eye. This is one of the temptations that Eve faced. The lust of the eyes, many times, is what causes the lust to become a reality.

Ezekiel 23:17 "And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them."

This lust of the eyes was for the great military power and the great wealth they possessed. This was a political defilement here. God had always protected Israel, and He did not plan for them to seek help from the world. This is showing a lack of confidence in God, when they place their confidence in Babylon. Even Josiah had been a king pleasing unto God, but Jehoiakim and Zedekiah were not pleasing unto Him. Zedekiah was actually put into power by Nebuchadnezzar.

Ezekiel 23:18 "So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister."

God had not liked the ten tribes seeking help from Assyria, and He did not like Judah accepting help from Babylon. Both, in His sight, had committed spiritual adultery. They had made an alliance with the world.

Ezekiel 23:19 "Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt."

The false gods of Babylon were not enough, she actually still worshipped the false gods of Egypt. Both, Babylon and Egypt, were symbols of the evil world. Babylon, is sometimes, associated with Satan and hell.

Ezekiel 23:20 "For she doted upon their paramours, whose flesh [is as] the flesh of asses, and whose issue [is like] the issue of horses."

Judah had courted the favours of these Egyptian princes. She remembered the Egyptians with fondness. In the spiritual sense, they committed adultery with Egypt.

Ezekiel 23:21 "Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth."

Even before they had gone into covenant relationship with God, they had worshipped the false gods of Egypt. They were promised to God, but had not become His wife at that stage.

Ezekiel 23:22 "Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;"

The lovers, which turned against Judah, were the Chaldeans. God will use the very ones they had put their confidence in, to destroy them.

Ezekiel 23:23 "The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, [and] all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses."

These 3 could be the names of individuals, or names of areas, or they could be names used instead of rulers, lords, or nobles.

Ezekiel 23:24 "And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, [which] shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments."

This is describing a great army that will come against them. The Babylonians, and the Egyptians, had such an army. God will place them into the hands of those they had put their trust in. God had always fought Israel's battles for them. This time the battle will be theirs alone. They are much smaller, and not as well equipped as the mighty army, spoken of here.

Ezekiel 23:25 "And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire."

It appears, that taking away the nose and ears was punishment for an adulterer in Egypt, and since God classifies this as spiritual adultery, Ezekiel has used that punishment here. We do know that severe things like this were done. They poked out the eyes of Zedekiah. The other things are really what did happen in the conquest.

Ezekiel 23:26 "They shall also strip thee out of thy clothes, and take away thy fair jewels."

The siege came, and they took everything they had. They took everything of any value. The verse, above, is speaking of leaving them the way they were born, naked and without anything of value.

Ezekiel 23:27 "Thus will I make thy lewdness to cease from thee, and thy whoredom [brought] from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more."

God will prove to them, in this, that their only help is from Him. They, in desperation, will reach out to God for help. God will have proved that all the false gods together could not help them. He was their only help.

Ezekiel 23:28 "For thus saith the Lord GOD; Behold, I will deliver thee into the hand [of them] whom thou hatest, into the hand [of them] from whom thy mind is alienated:"

This is another statement, that the ones they had put their confidence in, are the very ones who came to destroy them. They had once claimed them as lovers, now they hate them.

Ezekiel 23:29 "And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms."

These are heathen lands. They have no compassion upon them at all. Their love had turned on them. Their lover had left them naked and alone.

Ezekiel 23:30 "I will do these [things] unto thee, because thou hast gone a whoring after the heathen, [and] because thou art polluted with their idols."

This entire chapter is speaking of the unfaithfulness of the people, when they looked for help from the world.

Ezekiel 23:31 "Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand."

The sister, Samaria, had made the very same mistake, by looking to Assyria for answers. We see that the very same punishment that came on the sister, comes on Judah as well. The same sin deserves the same punishment.

Ezekiel 23:32 "Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much."

This great people, who had been the chosen of God and respected by all lands, will now, be thought of as accursed. They lost all respect for Judah, when their God forsook them. Their cup had ceased to be a cup of blessings. It is, now, filled with the wrath of God.

Ezekiel 23:33 "Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria."

This is speaking of the drunkenness, because of the siege. Their sorrow, astonishment, and desolation came on them all at once. God had turned His back on them.

Ezekiel 23:34 "Thou shalt even drink it and suck [it] out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken [it], saith the Lord GOD."

This is speaking of Judah as a desolate adulterous wife of God. The natural source of nourishment for the children will be no more. This just speaks of the desperation, when God abandons them.

Ezekiel 23:35 "Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms."

The sins of an adulterous wife are the cause of this terrible calamity, that has come upon Judah. The Husband is not sympathetic, she must bear the punishment for her own sins.

Ezekiel 23:36 "The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;"

God is telling Ezekiel to judge them, and see that their punishment is right for their sins.

Ezekiel 23:37 "That they have committed adultery, and blood [is] in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through [the fire], to devour [them]."

Their abomination and adultery, they had committed, was the worship of idols and false gods. The false god, they made their children walk through the fire for was Molech.

Ezekiel 23:38 "Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths."

This, again, is speaking of the idols they had brought into the sanctuary, itself.

Ezekiel 23:39 "For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house."

The fact they sacrificed to these false gods on the very day they sacrificed in the temple, was an abomination, as well. These Hebrews, who regarded children as blessings from God, had even sacrificed their children.

Ezekiel 23:40 "And furthermore, that ye have sent for men to come from far, unto whom a messenger [was] sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,"

These were the same men, that had been spoken of as their lovers earlier. They were Babylonians and Assyrians, and others like them. They

dressed as if their lovers were coming, even painting themselves up, as a harlot would.

Ezekiel 23:41 "And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil."

This table is where they burned the incense, that rightly belonged to God. This incense was to be burned to God alone.

Ezekiel 23:42 "And a voice of a multitude being at ease [was] with her: and with the men of the common sort [were] brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads."

These were people of the common sort. Probably, they were drunkards and revellers. They were not worshippers of God. This Scripture is intended to convey their continuation into worse and worse sins.

Ezekiel 23:43 "Then said I unto [her that was] old in adulteries, Will they now commit whoredoms with her, and she [with them]?"

This spiritual adultery had been going on so long, God speaks of it, here, as being old and undesirable.

Ezekiel 23:44 "Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women."

"Lewd" speaks of heinous crime. Remember, this is a treaty between Israel and these heathen countries.

Ezekiel 23:45 "And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they [are] adulteresses, and blood [is] in their hands."

We discussed before, that those found guilty of adultery were stoned to death. In later years, the adulterous woman had her head shaved, so everyone would know who she was.

Ezekiel 23:46 "For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled."

God brings war on these unfaithful.

Ezekiel 23:47 "And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire."

All of this is divine judgment on God's unfaithful wife {Israel}. All will suffer in this seige.

Ezekiel 23:48 "Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness."

Of course, the wife of God is not just women. They are spoken of as women, because symbolically, they are the wife of God.

Ezekiel 23:49 "And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I [am] the Lord GOD."

This is another statement that, their sin of idolatry brought this terrible seige upon them. God did not choose to destroy them, but must, because of their sins. All the world must know that He is God. The warnings are to be fulfilled, because God spoke them.

Ezekiel 25 Questions

1. Who is this prophecy speaking of?
2. Who are the women in verse 2?
3. What were the whoredoms they had committed?
4. When did they become the wife of God?
5. What were the names of the two sisters?
6. Who do each of them symbolize?
7. What does the word "Aholah" mean?
8. What does "Aholibah" mean?
9. The tent is the same as the _____ in the wilderness.
10. Who were Samaria's lovers?
11. What was the national god of Assyria?
12. Who were some other false gods they worshipped?
13. The Assyrians appealed to the _____ of the Samaritans.
14. They turned from worship of the _____.
15. To worship false gods, was _____.
16. Where were the ten tribes carried captive?
17. What was one reason for their 40 year wandering in the wilderness?
18. God allowed their capture, as a _____ upon them.
19. Why did the 10 tribes spend more time in Captivity, than the two tribes of Judah?
20. What does "doted" mean?
21. Who is the wife of God?
22. What does "vermillion" mean?
23. What was on the heads of the images?
24. What kind of defilement is verse 17 speaking of?
25. Who put Zedekiah into power?
26. The alliance Judah had made was with the _____.
27. Who, besides the false gods of Babylon, did Judah worship?
28. Pekod, Shoa, and Koa could be what?
29. What is verse 24 describing?
30. Taking away the nose and ears was punishment for what?
31. Who came to destroy Judah?
32. This entire chapter is speaking of what?
33. What had God fit the punishment to?
34. Who was to judge Aholah and Aholibah?
35. The false god, they made their children walk through the fire for was _____.
36. What does "lewd" mean?
37. What was the punishment for adultery?
38. Who were the women of verse 48?
39. All the world must know, that He is _____.

We will begin this lesson in Ezekiel 24:1 "Again in the ninth year, in the tenth month, in the tenth [day] of the month, the word of the LORD came unto me, saying,"

This is a specific date, because there was a specific time, when Nebuchadnezzar attacked Jerusalem. This siege lasted about 2 years.

Ezekiel 24:2 "Son of man, write thee the name of the day, [even] of this same day: the king of Babylon set himself against Jerusalem this same day."

This day is to be marked down in history, as the very day Jerusalem was besieged. This is not only the punishment God sent, but it is fulfillment of the prophecies of Ezekiel and the other prophets. It is very interesting, that Ezekiel saw all of the attack on Jerusalem in detail, and he was in captivity in Babylon at the time.

Ezekiel 24:3 "And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set [it] on, and also pour water into it:"

This has been covered a little in a previous lesson. No pot in the world, regardless of the strength of the metal will save them from the judgment of God. They, specifically, are told to put a pot of water on the fire to boil.

Ezekiel 24:4 "Gather the pieces thereof into it, [even] every good piece, the thigh, and the shoulder; fill [it] with the choice bones."

This "boiling pot of water" is speaking of Jerusalem. The "fire under the pot" is the army which destroys. The "bones", in this particular instance, are speaking of the high officials. These are the princes and the chief men of Jerusalem.

Ezekiel 24:5 "Take the choice of the flock, and burn also the bones under it, [and] make it boil well, and let them seethe the bones of it therein."

The "flock" is speaking of the people of Jerusalem. The bones that are burned are the bones of animals. The trees are not available for wood, at this point. The bones inside the pot are people. The bones under the pot are of animals.

Ezekiel 24:6 "Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum [is] therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it."

The boiling pot, Jerusalem, is showing the great heat of battle. Jerusalem is spoken of as the "bloody city". The bones inside the pot are the people. The whole will not be taken out. There will be just a few taken out of Jerusalem into exile.

Ezekiel 24:7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

"Her" is Jerusalem. There was so much bloodshed, it was everywhere for all to see, {on the rock}.

Ezekiel 24:8 "That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered."

This destruction is for all to see. This is not done in privacy. Just as their sin was out for everyone to see, so was their destruction.

Ezekiel 24:9 Therefore thus saith the Lord GOD; Woe to the bloody city! I will even make the pile for fire great."

The fire is fuelled, actually, by the wrath of God. God's fury has come up into His face, and He has condemned Jerusalem.

Ezekiel 24:10 "Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned."

This is not to pass in a day, or two. God's anger is great. They are to make the war greater and greater, until God's anger is appeased.

Ezekiel 24:11 "Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [that] the filthiness of it may be molten in it, [that] the scum of it may be consumed."

When the vessel has run dry from the great heat, it is to be put into the fire and melted. Remember, this pot is Jerusalem. The people have been removed, that were to go into captivity. The ones who are left, are the scum that are either killed, or are suffering from the famine. The scum that is consumed is those who died, and were not even buried.

Ezekiel 24:12 "She hath wearied [herself] with lies, and her great scum went not forth out of her: her scum [shall be] in the fire."

The "scum" is like the dregs of a previous lesson that is no good, except to be thrown away. This is those spoken of, who die. They may either die by the sword, or the fire.

Ezekiel 24:13 "In thy filthiness [is] lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee."

Purging is by fire. God wants a people free of sin. This is speaking of destruction of the unholy.

Ezekiel 24:14 "I the LORD have spoken [it]: it shall come to pass, and I will do [it]; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD."

The judgment on these people seems harsh, but they were warned, over and over, and given every opportunity to repent. God has spoken the judgment, and His word is absolute. It must be, because He has spoken it.

This is justice for the sins they committed. This is judgment from a righteous God.

Ezekiel 24:15 "Also the word of the LORD came unto me, saying,"

This begins a totally different prophecy here.

Ezekiel 24:16 "Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down."

Ezekiel's wife will die from a stroke. Whether this is literally speaking of the suddenness of her death, we cannot say. God's wife, Israel, died with a stroke of His hand. We see that, Ezekiel is not to weep and mourn. This symbolizes the fact that God will not weep, or mourn, for Israel. The terrible destruction of their homeland took first place in their hearts and minds. The sorrow from the loss of the wife was personal. God has forbidden Ezekiel to cry for her.

Ezekiel 24:17 "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not [thy] lips, and eat not the bread of men."

The way of this destruction is haste. There is no time for mourning. Generally, when someone died, there was great mourning. They threw ashes on their heads and cried. There, generally, were great feasts provided by the friends of the mourners. Ezekiel was to do none of this. In the destruction of Jerusalem, the dead would not be buried or mourned for at all. They would be left for the vultures. The death of Ezekiel's wife, somehow is a shadow of the death of God's wife, Israel.

Ezekiel 24:18 "So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded."

The message God had for the people was to be spoken. Ezekiel knew that his wife was to die, but he had to continue bringing the message of God to the people. This is very similar to the death of Aaron's sons in the temple, and he was not allowed to mourn for them. Ezekiel did exactly as God had commanded him.

Ezekiel 24:19 "And the people said unto me, Wilt thou not tell us what these [things are] to us, that thou doest [so]?"

This was an unnatural reaction of a husband at his wife's death. The people want Ezekiel to explain, exactly, what is going on.

Ezekiel 24:20 "Then I answered them, The word of the LORD came unto me, saying,"

Just as the lying on his side for nearly a year, was a sign to the people. The death of his wife and his actions were a sign, as well.

Ezekiel 24:21 "Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword."

The sanctuary had been the desire of God's eye, as Ezekiel's wife had been the desire of his eye. The temple will be destroyed, as Ezekiel's wife died. The families of the Israelites would die suddenly, as Ezekiel's wife died. The temple had been the love of the people. It had been their place of communion with God. It will be suddenly taken away. There would be no tears, or mourning, for the temple, for their wives, or for their children. Their grief would be so great, there would be no mourning, only shock. Death would be everywhere. All would suffer.

Ezekiel 24:22 "And ye shall do as I have done: ye shall not cover [your] lips, nor eat the bread of men." Ezekiel 24:23 "And your tires shall be] upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another."

They would not mourn in the usual manner. There would be an awakening, that their sin has brought on this terrible calamity. Suddenly, they will beg forgiveness; perhaps, too late.

Ezekiel 24:24 "Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I [am] the Lord GOD."

What went on in the life of Ezekiel as an individual, was what was going on in the nation. He was a living example to them of their problems.

Ezekiel 24:25 "Also, thou son of man, [shall it] not [be] in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,"

Everything Ezekiel did was for their benefit. Even the messages God gave him, were for the ears of the people. His life was like a sign post to Israel. They could look at Ezekiel, and know, so goes the nation. Prophets were living prophecies as well as bringing messages in Word from God.

Ezekiel 24:26 "[That] he that escapeth in that day shall come unto thee, to cause [thee] to hear [it] with [thine] ears?"

Even the fact that Ezekiel was in captivity, showed them that some of them would go into captivity, as well. Ezekiel will know that his prophecy was true, when the people come from Jerusalem, and bring him news that it is destroyed.

Ezekiel 24:27 "In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I [am] the LORD."

The words of Ezekiel's mouth had been the Words of God. Ezekiel had not spoken for himself. His actions were, also, signs from God to this rebellious house. We will see that this is the end of the prophecy about the destruction of Jerusalem. He is free to speak himself at this point.

Ezekiel 26 Questions

1. Why is a specific date given in verse 1?
2. What is this, besides the punishment God sent on Jerusalem?
3. What was Ezekiel to say to them in verse 3?
4. What can save them from the judgment of God?
5. What is the "boiling pot" of water speaking of?
6. What does the "fire under the pot" symbolize?
7. What are the "bones" in verse 4?
8. Why was wood not used for the fuel for the fire?
9. Who is the "bloody city"?
10. Is the destruction hidden?
11. What is the fire actually fueled by?
12. When will the war stop?
13. What is the "scum" speaking of?
14. Purging is by _____.
15. Why will the punishment on Jerusalem come?
16. What does God call Ezekiel in verse 16?
17. Who was Ezekiel warned would die?
18. Why was Ezekiel not to mourn?
19. What were some of the signs of mourning?
20. The death of Ezekiel's wife is a shadow of what?
21. God told Ezekiel to tell them, He would profane His _____.
22. What had the temple been to the people?
23. Instead of showing grief, they were in _____.
24. How could they tell what was going on with their nation?
25. Ezekiel's life was like a _____ to Israel.
26. When would Ezekiel know that his prophecy was fulfilled?
27. The words of Ezekiel's mouth had been the Words of _____.

We will begin this lesson in Ezekiel 25:1 "The word of the LORD came again unto me, saying,"

This is a new series of prophecies about the seven nations associated with Judah.

Ezekiel 25:2 "Son of man, set thy face against the Ammonites, and prophesy against them;"

The Ammonites had been enemies of Israel for many years. In this particular instance, they had sided with Nebuchadnezzar against Judah.

Ezekiel 25:3 "And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;"

God had actually brought judgment on Jerusalem and His people. The temple was destroyed, so they would not have a place to fellowship with God. The thing that caused God's great anger at the Ammonites was the fact, they were proud when the sanctuary was destroyed. They had enjoyed the destruction of the temple and the people. They praised the downfall of Judah, Jerusalem, and the temple.

Ezekiel 25:4 "Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk."

The "men of the east" are, probably, speaking of the Midianites. They were the descendents of Ishmael. "Palaces", here is speaking of tent villages. Nebuchadnezzar, probably, left this area in just the condition for the nomads.

Ezekiel 25:5 "And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I [am] the LORD."

Rabbah had been the chief city of the Ammonites. It had been a large city. Ezekiel speaks of its destruction here. It will become like a pasture for flocks. The Lord has spoken judgment on Rabbah.

Ezekiel 25:6 "For thus saith the Lord GOD; Because thou hast clapped [thine] hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;"

They had rejoiced at the downfall of Jerusalem. Now, the same judgment is upon them.

Ezekiel 25:7 "Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I [am] the LORD."

The difference here, and in Jerusalem's destruction, is Jerusalem had a remenant saved, and they will not. The "stretched out hand of God" speaks of judgment. The destruction will be so great, there will be no doubt that this judgment is from God.

Ezekiel 25:8 "Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah [is] like unto all the heathen;"

We see again here, they had spoken evil of the house of Judah, whom God loved. Judgment will come on them, also.

Ezekiel 25:9 "Therefore, behold, I will open the side of Moab from the cities, from his cities [which are] on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,"

This is speaking of the border cities, which will be overrun.

Ezekiel 25:10 "Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations."

The Ammonites will never be remembered anymore. This is the end of the Ammonites.

Ezekiel 25:11 "And I will execute judgments upon Moab; and they shall know that I [am] the LORD."

It appears, that this very destruction occurs about 5 years after Nebuchadnezzar destroys Jerusalem. We dealt with this more fully in the book of Jeremiah. Nebuchadnezzar did not stop with Judah and Jerusalem, but went on a siege of all the adjoining nations.

Ezekiel 25:12 "Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;"

Edom was the land that Esau founded. It seemed every chance Edom had, they did wrong to Judah. The hatred went all the way back to Jacob and Esau. Esau felt Jacob had taken his birthright, when in fact, he had traded it to him for a bowl of soup.

Ezekiel 25:13 "Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword."

In all of these that were against Israel, we will see the fulfillment of the promise God made to Abraham. The following Scripture says God will curse those who curse Abraham. This includes his descendents. Genesis 12:3 "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This is a fulfillment. God will destroy them for their hatred of Israel.

Ezekiel 25:14 "And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD."

God is taking vengeance for Israel here. This could be speaking, also, of a future time, when the vengeance will be carried out by Israel. Many of the prophecies have several fulfillments.

Ezekiel 25:15 "Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy [it] for the old hatred;"

The Philistines were very much like the Edomites. They were the natural enemy of Israel. Again, Israel's enemies are God's enemies.

Ezekiel 25:16 "Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast."

The Cherethims were the Philistines who dwelt in the southwest of Canaan. It really was another name for the Philistines. This is speaking of the widespread destruction of the Philistines on orders from God.

Ezekiel 25:17 "And I will execute great vengeance upon them with furious rebukes; and they shall know that I [am] the LORD, when I shall lay my vengeance upon them."

The punishment on all the nations was so they would not doubt that God is God. The judgment was on Judah first because judgment begins at the house of God. We must be sure God will not overlook the heathen's sin anymore, than he will the Israelite's sin.

Ezekiel 27 Questions

1. Who was this prophecy spoken against?
2. Who were the Ammonites?
3. Why was God's anger kindled against the Ammonites?
4. Who would God deliver them to?
5. Who is this, probably, speaking of?
6. Who were "the men of the east" descended from?
7. What was "palaces" in verse 4, speaking of?
8. What was Rabbah?
9. What will it become?
10. They had _____ at the downfall of Jerusalem.
11. What does the "stretched out hand of God" speak of?
12. What is verse 9 speaking of?
13. What will happen to the Ammonites?
14. When does Moab's destruction occur?
15. Where did we deal with these destructions more fully?
16. Who founded Edom?
17. How old was Edom's hatred for Israel?
18. What promise had God made Abraham about his enemies?
19. Whose hand does God use to destroy Edom?
20. What is another name for the Philistines?
21. Where did they dwell?
22. What will all nations know, after God's punishment?

We will begin this lesson in Ezekiel 26:1 "And it came to pass in the eleventh year, in the first [day] of the month, [that] the word of the LORD came unto me, saying,"

We have now passed the destruction of Jerusalem, and Nebuchadnezzar has moved on to other countries to conquer. This is a new prophecy, and a more extensive explanation than the countries we have just read of.

Ezekiel 26:2 "Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken [that was] the gates of the people: she is turned unto me: I shall be replenished, [now] she is laid waste:"

Just before her destruction, Tyre was one of the richest cities in the east. We find they were a land of merchants. Their wealth came from their trade. Tyre was like the others, who were pleased to see the fall of Jerusalem. God will not bless anyone who is opposed to Jerusalem. They were proud of their wealth, and did not want to be second to Jerusalem in popularity.

Ezekiel 26:3 "Therefore thus saith the Lord GOD; Behold, I [am] against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up."

They were a land of merchant ships. Tyre was an ancient city located on the Mediterranean Sea. They were actually on an island just off the coast. The warning is given to Tyre, as it had been given to Jerusalem, before their fall. It will seem like waves of the sea, when the great Babylonian army, with many nations as fellow soldiers, come against Tyre.

Ezekiel 26:4 "And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock."

It was difficult to attack her, and bring her walls down, because of the lack of land for the soldiers to come on to attack her. It matters not, how great Tyre is in the sight of mankind, she will fall when the judgment of God comes upon her. This verse is speaking of a devastation that leaves her pretty desolate.

Ezekiel 26:5 "It shall be [a place for] the spreading of nets in the midst of the sea: for I have spoken [it], saith the Lord GOD: and it shall become a spoil to the nations."

This is speaking of the great habitation leaving here, and it becoming a fishing village. It was never completely annihilated, but it was devastated to the point of not becoming a great city again. God had spoken a curse upon her, and that is what really happens to her.

Ezekiel 26:6 "And her daughters which [are] in the field shall be slain by the sword; and they shall know that I [am] the LORD."

This is speaking of some cities on the coast who have had friendly relations with her.

Ezekiel 26:7 "For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people."

The cities on the coast will be no match for this vast army of Nebuchadnezzar's, who is equipped with horses, and chariots, and everything an army of that day needs. Tyre had not spent their money on the military. They had gotten rich with their trade, but had not put together an army to protect themselves. The king of Babylon had a reputation to go with his military might.

Ezekiel 26:8 "He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee."

The army from Babylon will destroy anything standing in its way, including the cities in alliance with Tyre. The army of Nebuchadnezzar has no compassion. They just kill anyone who gets in their way.

Ezekiel 26:9 "And he shall set engines of war against thy walls, and with his axes he shall break down thy towers."

They tore down the walls and gates with battering rams, and cut down the towers with axes.

Ezekiel 26:10 "By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach."

This is speaking of a vast army of mounted soldiers. There were, possibly, thousands of horses and chariots. There were enough to shake the wall from the noise of the hoofs of the horses. They will break through where the battering rams broke the wall, and enter in. It will be like night, because of the dust from the horses' hoofs.

Ezekiel 26:11 "With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground."

After the wall is broken down, the horses will trample down everything in their way. There will be much death. This affluent society has not prepared for war, and the army of Nebuchadnezzar will have no problem killing whoever they see with the sword.

Ezekiel 26:12 "And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water."

All of their accumulated wealth will, now, go to these captors. There will be nothing of value left. Their beautiful homes will be destroyed, and the trash from the destruction will go into the water surrounding this island.

Ezekiel 26:13 "And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard."

Songs and harps are sounds of merriment. There will be no joy in this city after this.

Ezekiel 26:14 "And I will make thee like the top of a rock: thou shalt be [a place] to spread nets upon; thou shalt be built no more: for I the LORD have spoken [it], saith the Lord GOD."

This just speaks of the total desolation. A net must be spread where there is nothing at all left.

Ezekiel 26:15 "Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?"

We know that this city had been a place of maritime trade. Not only will Tyre suffer, but all who traded with her. The cities on the coast, and the islands they served, will suffer, because of their loss.

Ezekiel 26:16 "Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at [every] moment, and be astonished at thee."

This is not speaking of the king, but of the wealthy merchants, who wore the purple and finery they sold to others. When they see the destruction from the war, they know there will never be another merchant fleet to go from here to the world. Their grief will be so great, they will tremble greatly.

Ezekiel 26:17 "And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, [that wast] inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror [to be] on all that haunt it!"

This "lamentation" is like a funeral for the death of this city and all its wealth. They had been a city of renown.

Ezekiel 26:18 "Now shall the isles tremble in the day of thy fall; yea, the isles that [are] in the sea shall be troubled at thy departure."

Their life line to merchandise they need will be no more. They tremble realizing that they, too, will suffer from this fall.

Ezekiel 26:19 "For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;"

This is speaking of total destruction. There are no walls left. There are no buildings left. The great population is gone. Now, the waves of the sea just come up, and wash the debris into the sea.

Ezekiel 26:20 "When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of

the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;"

The "pit", here, is speaking of sheol, or Hades, the unseen world of the dead. Wealth and fame do not keep a person out of hell. They were in good shape, as the world was concerned, but their souls were lost. The "people of old time" are, probably, speaking of the people who died in the flood. It appears from this, that they nearly all die. They will not remain in the land of the living. Glory, in this instance, is like life. Life is for the living.

Ezekiel 26:21 "I will make thee a terror, and thou [shalt be] no [more]: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD."

This is speaking of death and destruction in the most horrible sense.

Ezekiel 28 Questions

1. When did Ezekiel receive this prophecy?
2. What had Tyrus said against Jerusalem?
3. Tyre was one of the _____ cities in the east.
4. They were a land of _____.
5. Who will God cause to come against them?
6. Where was Tyre located?
7. They were actually on an _____.
8. What is compared to the waves of the sea in verse 3?
9. Why was it difficult to attack her?
10. What is verse 5 speaking of?
11. God had spoken a _____ upon her.
12. Who are her daughters speaking of?
13. What king's army comes against Tyrus?
14. Why had they not built up their military?
15. What were the engines that the walls and gates were brought down with?
16. What made the walls to shake?
17. Where did all the dust come from?
18. What will become of their riches?
19. What will become of the trash from the destroyed homes?
20. Songs and harps are _____ of _____.
21. What is verse 14 saying?
22. Why do the isles shake at hearing the news of their destruction?
23. Who are the princes of the sea?
24. What is "lamentation"?
25. They shall descend to the _____.
26. What is the "pit" speaking of?
27. The "people of old time" are speaking of whom?
28. Quote Ezekiel chapter 26 verse 21.

We will begin this lesson in Ezekiel 27:1 "The word of the LORD came again unto me, saying," Ezekiel 27:2 "Now, thou son of man, take up a lamentation for Tyrus;"

We ended the last lesson with lamentations for Tyrus, now we see they are continuing here. In this lesson, we will see the details of the destruction of Tyre, or Tyrus.

Ezekiel 27:3 "And say unto Tyrus, O thou that art situate at the entry of the sea, [which art] a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I [am] of perfect beauty."

This speaks of the city, before the destruction. This city, actually, was on an island just off the coast. It was supposed to have been the great city of that day for merchants of the sea. It was very wealthy and very beautiful. One of their problems, however, was their great pride. They felt in their own hearts they were perfect, and had the most beautiful city.

Ezekiel 27:4 "Thy borders [are] in the midst of the seas, thy builders have perfected thy beauty."

They were an island of magnificence. They built right up to the edge of the sea on every side.

Ezekiel 27:5 "They have made all thy [ship] boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee."

Their ships were made to last. They were made of some of the most expensive wood around. We remember from earlier lessons, that the king of Tyre had furnished Solomon with fir and cedar lumber.

Ezekiel 27:6 "[Of] the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches [of] ivory, [brought] out of the isles of Chittim."

Ivory, generally, comes from Africa. All this is reminding us of their great trading ability. Even the ships were made from materials of many countries. The ivory benches show the splendor with which they were furnished.

Ezekiel 27:7 "Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee."

They were so wealthy, they had bought the very best from other countries to build their ships. The linen from Egypt shows their trade with them. The sails on this ship were not just common canvas, but of beautiful linen. The blue and purple had to do with the embroidered work on the sail. Blue and purple were not native of Egypt, or Tyre. They came from isles of Elishah. The isle of Elishah took its name from the oldest son of Javan. The isle was known for its sale of purple and scarlet fabric to Tyre.

Ezekiel 27:8 "The inhabitants of Zidon and Arvad were thy mariners: thy wise [men], O Tyrus, [that] were in thee, were thy pilots."

The cities of Zidon and Arvad were, actually, suburbs of Tyre. Tyre and Zidon are, many times, spoken of together.

Ezekiel 27:9 "The ancients of Gebal and the wise [men] thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise."

This Gebal is located about 25 miles out of Beirut. The Greeks called this city Byblos, which means book, because they produced paper from papyrus reeds from Egypt. These were very skilled people in masonry, as well. They were stonecutters. They were, also, famous for their boat building and caulking. This city of craftsmen had caulked the ships for Tyre.

Ezekiel 27:10 "They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness."

This is just saying, they hired mercenaries to fight their battles for them. They thought themselves above being soldiers. Lud is spoken of as an African nation. Their ancestry goes back to the son of Ham. Phut were the Lybians. They were, also, descended from Ham. The mercenaries were from Persia, Lud, and Phut.

Ezekiel 27:11 "The men of Arvad with thine army [were] upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect."

Arvad was a city of the Arvadites, who were descendent of Canaan. Arvad was a suburb of Tyre. They were about two miles apart. It appears, that Tyre had hired the soldiers of Arvad to defend her. Gammadim is, probably, speaking of the brave native troops. They were few in number, because Tyre had hired outsiders to protect them.

Ezekiel 27:12 "Tarshish [was] thy merchant by reason of the multitude of all [kind of] riches; with silver, iron, tin, and lead, they traded in thy fairs."

Tarshish was one of the main countries Tyre traded with. This was, probably, located on the coast of Spain, and was sending the metals mentioned here to the other countries. We remember, from the beginning of this letter, that Tyre did not really produce anything to sell. All of the things they sold to a country, they had purchased from another country. Tyre's wealth came from buying and selling, not from producing. Tyre bought silver, iron, tin, and lead from Tarshish, and sold it to other countries.

Ezekiel 27:13 "Javan, Tubal, and Meshech, they [were] thy merchants: they traded the persons of men and vessels of brass in thy market."

These seemed to deal primarily in slaves. These are primarily Greek. Tubal and Meshech are, sometimes, thought of as a Scythian tribe. They sometimes were representative of eastern Asia Minor. The "persons of men" mean slaves. Brass was common to this area.

Ezekiel 27:14 "They of the house of Togarmah traded in thy fairs with horses and horsemen and mules."

Togarmah was a son of Gomer, and this place was named for him. It appears, their specialty was horses. They are spoken of later as followers of Gog.

Ezekiel 27:15 "The men of Dedan [were] thy merchants; many isles [were] the merchandise of thine hand: they brought thee [for] a present horns of ivory and ebony."

Dedan, here, is, probably, speaking of coastal people on the Persian Gulf. They were caravan merchants. They had traded for the horns of ivory and ebony, and brought it to trade to Tyre.

Ezekiel 27:16 "Syria [was] thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate."

Syria is thought to be Aram, or Mesopotamia. It really does not matter for this study. What matters are the materials they traded in with Tyre. We see in all of this, that Tyre sold and bought everything from the basest substance to precious jewels. The linen, here, is not the same as the fine linen earlier in the lesson. This linen starts with cotton, and the other mentioned linen began with flax.

Ezekiel 27:17 "Judah, and the land of Israel, they [were] thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm."

Before the destruction of Judah and Israel, they had been merchants for the products Tyre had to sell, and they in turn had sold their excess honey, balm, and oil to Tyre for other countries. Minnith as an Ammonite village. This is the only mention in the Bible of Pannag. We can assume that Israel was in charge of their trade, as well as their own.

Ezekiel 27:18 "Damascus [was] thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool."

The chief export of Damascus was the wine of Helbon. Damascus was supposed to be the oldest city in the east. They had fertile land, and grew grapes. This is just another of the list of items that Tyre traded for other items they needed. Tyre took the profit in between.

Ezekiel 27:19 "Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market."

Each land had something to sell Tyre and bought other things from Tyre. Javan and Dan sold Iron, Cassia {a type of cinnamon}, calamus {cane}.

Ezekiel 27:20 "Dedan [was] thy merchant in precious clothes for chariots."

These clothes are, probably, speaking of rugs used for saddle blankets.

Ezekiel 27:21 "Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these [were they] thy merchants."

Arabia is speaking, probably, of the same people as Dedan. Kedar was the second son of Ishmael. The word "Kedar" means dusky as a tent, or black skinned. I do not believe this to be a Negroid, but rather a dark skinned Arab. Their skin was dark, because they lived in a desert area, and herded animals in the sun. Their merchandise shows that; lambs, rams, and goats.

Ezekiel 27:22 "The merchants of Sheba and Raamah, they [were] thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold."

This Sheba is, probably, the same as where the queen of Sheba came from. Raamah was the father of the Cushite Sheba. The essence, here, is the fact they traded in spices, precious stones, and gold.

Ezekiel 27:23 "Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, [and] Chilmad, [were] thy merchants."

Haran, here, is the same as Charran in the New Testament. It was a North Mesopotamian commercial city on the Belikh river. It was located in Padam-Aram. It was on a busy caravan road leading to Ninevah, Ashur, Babylon, and Damascus. All of these names are just showing us in detail the vastness of the trade that Tyre did. Canneh is the same as Calneh, which is a city built by Nimrod. This Eden is different to the garden of Eden in Genesis. The merchants of Sheba, Asshur, and Chilmad were the ones who carried the trade overland for Tyre.

Ezekiel 27:24 "These [were] thy merchants in all sorts [of things], in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise."

These were items carried on the backs of camels, and were traded for Tyre. These people are noted for rugs and fine woven items. This just tells us, over again, of the vast kinds of things Tyre traded with various countries. Their trade was widespread. Their destruction will hurt all of these people, we have been reading about, who traded with them.

Ezekiel 27:25 "The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas."

All of the merchants who dealt with Tyre had profited in some way. They all sang her praises, because she helped them in their trade. Her ships were glorious, carrying everything from spices, to animals, to jewels. They were praised by all their trading partners.

Ezekiel 27:26 "Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas."

The east wind is speaking of the dangerous Euroclydon of the Mediterranean Sea. This wind has destroyed many a ship. They were powered by sails, and by many rowers. They had good trips and bad trips, as all seamen will tell you.

Ezekiel 27:27 "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that [are] in thee, and in all thy company which [is] in the midst of thee, shall fall into the midst of the seas in the day of thy ruin."

When Tyrus falls, they all fall. They were depending heavily on Tyrus. This destruction of Tyre reminds me of the following Scriptures. Revelation 18:17 "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off," Revelation 18:18 "And cried when they saw the smoke of her burning, saying, What [city is] like unto this great city!" Revelation 18:19 "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

Ezekiel 27:28 "The suburbs shall shake at the sound of the cry of thy pilots."

"Suburbs" is speaking of all people who are affected by the fall of Tyre.

Ezekiel 27:29 "And all that handle the oar, the mariners, [and] all the pilots of the sea, shall come down from their ships, they shall stand upon the land;"

All of these people have lost their jobs. There will be no need for the ships to go. There is no one to trade with.

Ezekiel 27:30 "And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:"

This is describing extreme mourning. They are mourning, because their livelihood is gone.

Ezekiel 27:31 "And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart [and] bitter wailing."

All of these outward shows of mourning in the extreme, will be to no avail. This judgment is from God, and all the mourning will not be able to stop it.

Ezekiel 27:32 "And in their wailing they shall take up a lamentation for thee, and lament over thee, [saying], What [city is] like Tyrus, like the destroyed in the midst of the sea?"

This lamentation is like a funeral dirge. This is the correct thing to do. As great as Tyre had been in earthly terms, they are now dead.

Ezekiel 27:33 "When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise."

The wealth of Tyre, actually, made the people who traded with them a living. The wealth of these kings came indirectly from Tyre.

Ezekiel 27:34 "In the time [when] thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall."

This judgment of God was not just on the city, but on everything they had, including their ships of trade, and their merchandise.

Ezekiel 27:35 "All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in [their] countenance."

All of the people, near and far, will be astonished at the terrible calamity that came upon so great an earthly power. The fall of this great Tyre, will put fear of God in the hearts of all of the people.

Ezekiel 27:36 "The merchants among the people shall hiss at thee; thou shalt be a terror, and never [shalt be] any more."

These merchants will, now, hate the failure of Tyre. The main reason is, because they were terribly affected by the fall of Tyre.

Ezekiel 29 Questions

1. Who did the Lord tell Ezekiel to take up a lamentation for?
2. Where was this city located?
3. What had they said, that showed their great self-pride?
4. They made their ship boards of ___ trees.
5. What were the masts made of?
6. What were their oars made of?
7. What were their benches made of?
8. _____, generally, comes from Africa.
9. What were their sails made of?
10. Who did Elishah take its name from?
11. What other name was Gebal known by, in the Greek?
12. Why did they call them by that name?
13. What were these people skilled in?
14. These people from Persia, Lud, and Phut were _____ in the army of Tyre.
15. Who were the brave native troops?
16. Who was Tarshish?
17. Tyre's wealth came from _____ and _____.
18. Who were the slave traders?
19. Togarmah is later spoken of as followers of _____.
20. Syria, in verse 16, is, probably, speaking of whom?
21. What is different about the linen in verse 16, and the linen earlier in the lesson?
22. What had Judah traded with Tyre?
23. What was the chief export of Damascus?
24. Damascus was thought to be the _____ city in the east.
25. What is Cassia?
26. What is Calamus?
27. The precious clothes for chariots were probably what?
28. Haran was on the caravan route to what cities?
29. All the merchants, who had traded with Tyre, had _____ in some way.
30. What is the east wind speaking of in verse 26?
31. When Tyrus falls, they all _____.
32. What is "suburbs", in verse 28, speaking of?
33. What happens to all of Tyre's seamen?
34. What is meant by them wallowing in the ashes?
35. All of the things in verse 31 are outward shows of _____.
36. What is "lamentation" in verse 32?
37. Who had been enriched by trading with Tyre?
38. What will this fall of Tyre do for all those who see it?

We will begin this lesson in Ezekiel 28:1 "The word of the LORD came again unto me, saying,"

Even though this Word of the Lord is for Tyre, it is different in that it is directed more to an individual.

Ezekiel 28:2 "Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart [is] lifted up, and thou hast said, I [am] a God, I sit [in] the seat of God, in the midst of the seas; yet thou [art] a man, and not God, though thou set thine heart as the heart of God:"

This is addressed to the highest official of the city of Tyre, or Tyrus. When a person is serving as a leader, there is great responsibility that goes with the honor of leadership. The whole city will suffer, because of his personal evil. He was not the only one who was committing sin, but his sin was very great, and he led others into that sin. He had set himself up as an object of worship. He wanted to be God. He even proclaimed himself to be a god. This is very much like what Lucifer did, that got him thrown out of heaven. It is a very dangerous thing to want to be as God. This ruler of Tyre had an overabundance of pride. His power and wealth had gone to his head. He had highly exalted himself. The son of perdition says almost the same words in II Thessalonians 2:3 "Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;" II Thessalonians 2:4 "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." This prince of Tyre is a type of Satan. Even though this prince thinks he is god, he is just a very sinful man.

Ezekiel 28:3 "Behold, thou [art] wiser than Daniel; there is no secret that they can hide from thee:"

Daniel is the prophet in the palace of the king of Babylon. It appears by this comparison, that Ezekiel has great respect for the prophet Daniel. Daniel is righteous in the sight of God, and has great reverence for God, as does Ezekiel. Daniel was the only one who had been able to give the meaning to the king of his vision. The difference was Daniel was a man of God, and this man is controlled by Satan. This statement is sarcasm. This prince's wisdom is of the earth, and not of heaven. Daniel's wisdom is a gift from God.

Ezekiel 28:4 "With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:"

This is a statement that all of his riches and understanding came from himself. He is not giving the God that created him credit for anything. He believes that it is by his power and his might, that all of this happened. He thought, because he was wealthy, that he was a god. Sometimes, worldly people acquire great riches, but those riches cannot save their souls.

Ezekiel 28:5 "By thy great wisdom [and] by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:"

This is when riches become a curse, instead of a blessing. This is self-worship to the furthest extent. This prince is not grateful at all for the blessings that came his way. He believes he made his own good fortune. It is a dangerous thing today for a business man to believe he made his own breaks. Success is from God, not from man.

Ezekiel 28:6 "Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;"

Now, we hear the judgment of God upon this prideful man who thinks he is a god. We not only hear the judgment, but why God has judged him so.

Ezekiel 28:7 "Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness."

The strangers that come, are all the men that come with the army of the Babylonians to destroy him. The beauty will be gone with the battle. This city, or this prince, will not shine forth again. God will put out his light with the army attack.

Ezekiel 28:8 "They shall bring thee down to the pit, and thou shalt die the deaths of [them that are] slain in the midst of the seas."

This pit is sheol, or Hades. In other words, he is sent to be punished with all the other sinners. He will have no special treatment. He will have his part in the lake of fire at the end.

Ezekiel 28:9 "Wilt thou yet say before him that slayeth thee, I [am] God? but thou [shalt be] a man, and no God, in the hand of him that slayeth thee."

He may think he is a god, but the slayer does not think of him as a god, or he would not slay him. The fact that he is killed, and stays dead, proves he is no god.

Ezekiel 28:10 "Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken [it], saith the Lord GOD."

The worst condemnation a Hebrew can think of is to call a person uncircumcised. The Jews believed all who were uncircumcised were lost.

Ezekiel 28:11 "Moreover the word of the LORD came unto me, saying,"

We see a break in the prophecy with this statement.

Ezekiel 28:12 "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty."

This prince of Tyrus thought himself to be the pinnacle of beauty and wisdom. His beauty and wisdom were of an earthly nature. True wisdom comes from God, and true beauty is from the soul of man stayed upon God. These verses go beyond the prince in Tyrus, and show us the same one who was the deceiver in the garden of Eden. We see a type of Satan, himself, in the

prince of Tyrus. Satan was beautiful to the eye, but was not beautiful in his spirit.

Ezekiel 28:13 "Thou hast been in Eden the garden of God; every precious stone [was] thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."

We know that Tyrus had not been in the garden of Eden. Satan was there in the form of the serpent. The garden of Eden, here, is, possibly, speaking of that heavenly garden of Eden. The garden of Eden on the earth will be restored to those who reach heaven. The garden of Eden on the earth is but a type of that wonderful place where the Tree of life is in heaven. That is the garden that Lucifer was thrown out of. That is the garden with the beautiful stones and the streets of Gold. When God created Lucifer, He made him beautiful. He gave him pipes to create music with. Music affects the soul of man. Beautiful worship music lifts us into the very presence of God in our spirit. The music controlled by Satan {Lucifer}, will bring the spirit of man to the brink of hell itself. Some music in our day, that is very dangerous to listen to, is the rock music. It is worse than a mind controlling drug. It affects our very thoughts. God prepared the pipes for beautiful music. It is the misuse of the pipes that is evil.

Ezekiel 28:14 "Thou [art] the anointed cherub that covereth; and I have set thee [so]: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

We must remember that Lucifer was a created being. He was not a god. He wanted to be a god, but was not. The midst of the stones of fire is where the very presence of God is. He had the special privilege of being in the very presence of God in heaven. He ruined all of that, when he was sent out of heaven, by God.

Ezekiel 28:15 "Thou [wast] perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

There were three archangels in heaven of whom Lucifer was one. He was actually over one third of the angels in heaven. He was said to be the most beautiful. His position was very high. The iniquity was found in him, when he wanted to be God. All leaders are put into office by God. The prince of Tyrus made the same mistake as Lucifer. He became too proud of himself. He wanted to be a god. We find the fall of both in the next verses.

Ezekiel 28:16 "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

This is speaking directly of Lucifer, but is, also, indirectly speaking to the prince of Tyrus. The prince is a type of Lucifer {Satan}. God cast Lucifer out of heaven. God will cast the prince of Tyrus off his throne, as well. Lucifer will no longer stay in the presence of God. The prince will no longer rule over Tyrus.

Ezekiel 28:17 "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee."

Lucifer did not realize his brightness came from being in the near presence of God. The fire that had been a comforting presence of God, will now, be the very thing that destroys him. Lucifer is cast to the ground. The prince is cast to the ground.

Ezekiel 28:18 "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee."

The temples, which had caused Tyre to be called the holy island, are now defiled. The fire in the sanctuary had been a presence of God with man. Now, that very fire will break forth upon them, and destroy them. This reminds us of the fire that came from the altar and destroyed the two sons of Aaron, when they sinned in the sanctuary. God is a very present help to those who worship and love Him. He is a consuming fire to those who worship false gods.

Ezekiel 28:19 "All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never [shalt] thou [be] any more."

The prince of Tyre had been elevated up by the people. Now, he is brought down in front of these very same people. He will be no more, because God will destroy him.

Ezekiel 28:20 "Again the word of the LORD came unto me, saying,"

This is a complete break from the previous prophecy.

Ezekiel 28:21 "Son of man, set thy face against Zidon, and prophesy against it,"

Zidon was the "twin" of Tyre. We may rightly assume that the same sins are in Zidon, as in Tyre. These two towns are spoken of many times together.

Ezekiel 28:22 "And say, Thus saith the Lord GOD; Behold, I [am] against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I [am] the LORD, when I shall have executed judgments in her, and shall be sanctified in her."

God brings His righteous judgment upon Zidon, the same as He did on Tyre, and on the prince of Tyre. God will be glorified, in the fact that these great worldly cities come under the judgment of God. God is sanctified, when His holiness is shown in judgment.

Ezekiel 28:23 "For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I [am] the LORD."

Pestilence was one of the things God used against Jerusalem, and is, again, used here. It is one of the judgments God uses, to show the judgment is from Him.

Ezekiel 28:24 "And there shall be no more a pricking brier unto the house of Israel, nor [any] grieving thorn of all [that are] round about them, that despised them; and they shall know that I [am] the Lord GOD."

They had been jealous of the house of Israel. They were pleased, when Israel was Judged of God. Now, the same judgment is upon them. They had not sympathized with Israel. They had been happy about the fate of Israel, thinking it might move them up in the world. You never grow from the downfall of another.

Ezekiel 28:25 "Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob."

This statement is made to Zidon, but states that God will restore Israel. He will not only restore them to their land and their homes, but to their God, as well.

Ezekiel 28:26 "And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I [am] the LORD their God."

God explains to Zidon, that part of the reason they have been cursed of God, is because of their hatred and envy toward Israel. God will deal favorably toward Israel, but He will not restore Zidon.

Ezekiel 30 Questions

1. Who is this prophecy directed to?
2. What terrible thing had he said?
3. There is a great _____ that goes with leadership.
4. Who is this prince like?
5. Quote 2nd Thessalonians chapter 2 verse 4.
6. This prince thinks himself wiser than what prophet?
7. This prophet is in the palace of whom?
8. This prince is controlled by _____.
9. The prince believes his riches came from _____.
10. Verse 5 is self _____ to the furthest extent.
11. Who are the strangers in verse 7?
12. Why does the slayer kill this prince?
13. What is the pit?
14. What is the worst condemnation a Hebrew can speak on someone?
15. The prince of Tyrus thought himself to be the pinnacle of _____ and _____.
16. True wisdom is a _____ from _____.
17. True beauty comes from _____.
18. Who, besides the prince of Tyrus, do we see in this?
19. How was Satan present in the garden of Eden?
20. What is the garden of Eden on earth a type and shadow of?
21. What garden is spoken of in verse 13?
22. Who created Lucifer?
23. What was he like, when he was created?
24. Music affects the _____ of man.
25. What is the dangerous music of our day?
26. What is the "midst of the stones of fire" speaking of?
27. How long was Lucifer perfect in his ways?
28. How many archangels are there in heaven, that we know about?
29. Who was Lucifer over in heaven?
30. Who was thrown out of heaven?
31. Why was Lucifer's heart lifted up?
32. Where had the brightness of Lucifer come from?
33. The fire in the sanctuary had been a presence of _____ with _____.
34. Whose sons were killed by fire from the altar?
35. Who is verse 21 bringing a prophecy against?
36. _____ was the "twin" of Tyre.
37. Why had this punishment from God come on Zidon?
38. What does verse 25 promise about Israel?
39. Will the same thing happen to Zidon?
40. What was part of the reason God had cursed Zidon?

We will begin this lesson in Ezekiel 29:1 "In the tenth year, in the tenth [month], in the twelfth [day] of the month, the word of the LORD came unto me, saying,"

This prophecy is dated a year earlier than the prophecy against Tyrus.

Ezekiel 29:2 "Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:"

This prophecy is directed against Egypt. It is addressed to the Pharaoh, as well as the country.

Ezekiel 29:3 "Speak, and say, Thus saith the Lord GOD; Behold, I [am] against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river [is] mine own, and I have made [it] for myself."

The prophet of God is not limited to one nation, or to one time. God sends messages to the whole world by His prophets. Egypt symbolizes the world and the evils of the world. If nothing else, this message to Egypt from the prophet of God, shows the necessity for ministers to go to the unsaved world with the message of God. Egypt had been a great world power. They had not served the one True God, however. The dragon is symbolically speaking of Satan. Pharaoh, also, symbolized Satan.

Ezekiel 29:4 "But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales."

The crocodile was caught in this manner. Perhaps, the dragon and the crocodile were the same. The crocodile and the fish sticking together could be speaking of the lesser nations that made alliance with Egypt. We read in the book of Jeremiah of this very same thing. When God punishes Judah, then He begins to punish the countries like Egypt, that had been in alliance with Judah. Egypt and these lesser nations had all sinned the same sin, and would be punished the same, as well. No country, regardless of how large and powerful, can avoid the judgment of Almighty God.

Ezekiel 29:5 "And I will leave thee [thrown] into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven."

This speaks of those who die in the field, and will not even be buried. Their bodies will be left to the vultures, and to the beast of the field.

Ezekiel 29:6 "And all the inhabitants of Egypt shall know that I [am] the LORD, because they have been a staff of reed to the house of Israel."

The Nile River had been worshipped by the Egyptians. These reeds grew along the Nile. The reeds are showing that Israel came to them for protection, rather than going to God.

Ezekiel 29:7 "When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand."

Israel had reached out to Egypt for help, when they were attacked by Babylon. Egypt had not been able to help them. They had failed to help Israel, when the battle became strong. They had run home away from the trouble. Egypt is blamed, here, for reaching out to Israel in alliance, and then, not helping them. Egypt did not hold up for Israel, they broke.

Ezekiel 29:8 "Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee."

Their fear of Babylon had caused them not to help Israel. They should have feared God more. Now, they have been judged of God for not keeping the covenant they had made with Israel, and they are destroyed.

Ezekiel 29:9 "And the land of Egypt shall be desolate and waste; and they shall know that I [am] the LORD: because he hath said, The river [is] mine, and I have made [it]."

There will be no doubt, that this judgment is from God. Their pride of possession is one of their sins. They do not even believe the river belongs to God. They believe it belongs to them.

Ezekiel 29:10 "Behold, therefore I [am] against thee, and against thy rivers, and I will make the land of Egypt utterly waste [and] desolate, from the tower of Syene even unto the border of Ethiopia."

This has never really happened in recorded history, and is, possibly, speaking of a coming destruction. It almost sounds like the destruction from an atomic war.

Ezekiel 29:11 "No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."

Forty, throughout the Bible, has been a time of testing. This is, perhaps, a time when the land will be uninhabitable. Some types of bombs leave the land in just this state. We know that God sent Judah into captivity for 70 years. It would be nothing for a 40 year period, before the land of Egypt would be restored.

Ezekiel 29:12 "And I will make the land of Egypt desolate in the midst of the countries [that are] desolate, and her cities among the cities [that are] laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries."

It seems, this desolation will be so great, that those of Egypt who want to live, will take refuge in other countries. It appears, this is like the Israelites being dispersed in other countries, and then brought home.

Ezekiel 29:13 "Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:"

This is, also, speaking of God saving them, while they are dispersed, and then, He brings them home. We must remember, that Egypt symbolizes the

world. This could be a physical dispersement, or it could be speaking of a time, when they will come alive to the Lord.

Ezekiel 29:14 "And I will bring again the captivity of Egypt, and will cause them to return [into] the land of Pathros, into the land of their habitation; and they shall be there a base kingdom."

This Pathros was an area, where many Jews had settled. The fact that they are a "base kingdom" just means, they will not be the powerful nation they had been in the days of the Pharaohs.

Ezekiel 29:15 "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations."

We see from this, that their stature as a powerful nation will be no more. They will be as the smaller nations around them. They will not be feared by their neighbors, as they had been in the past.

Ezekiel 29:16 "And it shall be no more the confidence of the house of Israel, which bringeth [their] iniquity to remembrance, when they shall look after them: but they shall know that I [am] the Lord GOD."

This is just saying, that Israel will not look to them for protection anymore. They will hardly be able to protect themselves. The Israelites will remember the anger God felt toward them, because they had put their faith in Egypt. Israel will put their faith in God, not in Egypt.

Ezekiel 29:17 "And it came to pass in the seven and twentieth year, in the first [month], in the first [day] of the month, the word of the LORD came unto me, saying,"

This is 17 years after this prophecy began.

Ezekiel 29:18 "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head [was] made bald, and every shoulder [was] peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:"

It appears, it had taken 13 years to overcome Tyre, or Tyrus. The expense of this campaign was so great, that Nebuchadnezzar did not profit from the destruction of Tyrus. He came against them under orders from God.

Ezekiel 29:19 "Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army."

We do know that Nebuchadnezzar came against Egypt in a limited campaign, and did spoil them. This was not a long war, so he benefited financially from it.

Ezekiel 29:20 "I have given him the land of Egypt [for] his labour wherewith he served against it, because they wrought for me, saith the Lord GOD."

Nebuchadnezzar's army attacked Tyrus and Egypt, but it was really a judgment of God against them. The king of Babylon did not even know he was carrying out the will of God. God uses whomever He wills to carry out His wishes. Even Satan, himself, is subject to the wishes of God.

Ezekiel 29:21 "In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I [am] the LORD."

The "horn" symbolizes strength. They had been humbled, but now, they will be strong again. The opening of the mouth was, perhaps, speaking of Ezekiel speaking to his people again.

Ezekiel 31 Questions

1. When is this prophecy dated?
2. Who is this prophecy addressed to?
3. What is Pharaoh called in verse 3?
4. A prophet speaks to _____ nations.
5. Egypt symbolizes what?
6. If nothing else, the message in this lesson tells of what necessity to the ministers today?
7. The dragon is symbolically speaking of _____.
8. The _____ was caught by putting hooks in his jaws.
9. What are the fish and the crocodile sticking together symbolizing?
10. What is verse 5 speaking of?
11. What had Egypt been to the house of Israel?
12. The _____ had been worshipped by Egypt.
13. Who had Israel gone to for help, rather than to God?
14. What happened to Egypt, when Babylon attacked Israel?
15. What is Egypt judged of God for?
16. What was one great sin of Egypt, mentioned in verse 9?
17. In verse 10, what happens to Egypt?
18. How long will this land be uninhabitable?
19. What does the number 40 show us?
20. How long had God sent Judah into captivity?
21. What will happen to the Egyptians for this forty years?
22. What happens at the end of the 40 years?
23. What 2 ways could you look at the disagreement?
24. What part of Egypt will they return to?
25. What does base kingdom mean?
26. They will never be the _____ of Israel again.
27. Where will Israel put their faith now?
28. Verse 17 is speaking of _____ years after the beginning of this prophecy.
29. In verse 18, what happened in Tyrus.
30. How many years was Tyrus under attack?
31. Why did Nebuchadnezzar not profit from Tyre?
32. Did he ever come against Egypt?
33. What does the "horn" symbolize?

We will begin this lesson in Ezekiel 30:1 "The word of the LORD came again unto me, saying,"

Every time we see this statement, it means there has been a break from the previous prophecy, and a new prophecy begins.

Ezekiel 30:2 "Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!"

Woe is speaking to the wicked. Woe is expressing grief. One of the best examples of a woe is in Revelation 8:13 "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" "Woe" is speaking a judgment of God upon man.

Ezekiel 30:3 "For the day [is] near, even the day of the LORD [is] near, a cloudy day; it shall be the time of the heathen."

The "day of the LORD" is speaking of a day of divine judgment from God. The day of chastisement from God is always a cloudy day. It seems, the sun will never shine again. God has judged His precious Israel, now it is the time to judge the heathen. The day of the LORD is a day when the power of Almighty God over the affairs of man is evident. We may see in this indefinite time frame, a near fulfillment and, also, a revelation of some far future happening, as well.

Ezekiel 30:4 "And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down."

We do know, that Nebuchadnezzar came against Egypt shortly after this was spoken. It was, however, not a total destruction as much of this speaks of. The attack was a limited attack. There was a battle, and Egypt did suffer loss from Nebuchadnezzar. They were spoiled of their wealth. Some did die by the sword, but I believe this is speaking, also, of a coming day, when this great calamity will take over Egypt. We must remember in this, that Egypt is a type of the world. It is a type of the lost heathen world. The heathen world will not always be able to stand against God. God will tear down its foundation. Egypt is the personification of evil.

Ezekiel 30:5 "Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall all with them by the sword."

Could this be speaking of that battle that occurs much later in history, when all the worldly people are caught up in battle? I believe this speaks of a world alliance against the people of God.

Ezekiel 30:6 "Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD."

"Syene" means rather to be written. It, also, means seven. The number seven speaks of spiritual completeness. When the fulness of time comes, the world power will be totally destroyed. There is a physical sword, and there is a spiritual sword {Word of God}. We must look at these Scriptures for a later fulfillment, because the attack that Nebuchadnezzar brings on Egypt, really did not go very far into Egypt. The Nebuchadnezzar of this lesson, could be speaking of any evil ruler from that area who reminds us of Nebuchadnezzar. It could even be Saddam Hussein.

Ezekiel 30:7 "And they shall be desolate in the midst of the countries [that are] desolate, and her cities shall be in the midst of the cities [that are] wasted."

This speaks of complete judgment of God on the evil in this land, and all others. This is speaking of widespread desolation at the hand of God. This type of desolation is taking place in much of the world today. Christianity has suffered greatly in the African nations, because of the Muslim religion.

Ezekiel 30:8 "And they shall know that I [am] the LORD, when I have set a fire in Egypt, and [when] all her helpers shall be destroyed."

When the LORD moves, everyone will know it. This could very well be speaking of the fire of God sweeping through these lands in an act of converting the people to Christianity. The worldliness will be gone. Everyone will know this is God.

Ezekiel 30:9 "In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh."

This speaks of carelessness in general, and in carelessness of Ethiopia in specific. When they hear of what has happened to Egypt, they will fear greatly. Could these messengers, possibly, be missionaries that God sent to Ethiopia?

Ezekiel 30:10 "Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon."

The divine judgment is of God. He will use whoever He wants to carry that judgment out. In the near future, when Ezekiel prophesied this, there was an invasion by Nebuchadnezzar of Babylon. Egypt was punished for their sins. There were not, however, a multitude killed in that war. This, then, is speaking of another time in the future, when a type of Nebuchadnezzar will come against the world, or Egypt.

Ezekiel 30:11 "He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain."

Again, there was a partial fulfillment of this in the very near future, but this type of complete devastation is yet to come. This is an end time prophecy.

Ezekiel 30:12 "And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken [it]."

We are not told when this will come to pass, just that it will. The way we know for sure that it will, is because God has spoken it. This type of overwhelming judgment from God would bring terror to the heart of all the world.

Ezekiel 30:13 "Thus saith the Lord GOD; I will also destroy the idols, and I will cause [their] images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt."

Even to this day, there is a "prince" in Egypt. There is even unto this day, idol worship in Egypt. Noph is the Hebrew name of the city Memphis, which was the capital of lower Egypt. There was an attack on this area of Egypt by Nebuchadnezzar, and these things did happen in this area. These verses have two prophecies, however.

Ezekiel 30:14 "And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No."

Pathros is where the Jews had settled, when they ran from Israel. This area was attacked by Nebuchadnezzar, and was destroyed. Zoan is the same sight as Avaris and Tanis. It was during the reign of Alexander the great, that Zoan was destroyed. No was a very large city with 100 gates. The most prominent false worship here was of false god Ammon.

Ezekiel 30:15 "And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No."

Sin was a city in Egypt. Its Greek name is Pelusium. It was the strength of Egypt, because it was a fort that invading armies must defeat, before coming into Egypt. Some times, the invading army would be turned back at this point. No fort is strong enough to hold back the judgment of God.

Ezekiel 30:16 "And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph [shall have] distresses daily.'

It appears, that most of the sieges took quite a long time. Each day, there would be a new terror.

Ezekiel 30:17 "The young men of Aven and of Pi-beseth shall fall by the sword: and these [cities] shall go into captivity."

The word "Aven" means nothingness. It was an idol city. They worshipped the sun. Pi-beseth was the house of the goddess Bast. They worshipped the false goddess Dianna. We can easily see why these two should perish.

Ezekiel 30:18 "At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity."

The king of Babylon does take this city. This same thing is mentioned in the writings of Jeremiah in the 43rd chapter verses 8 through 10.

Ezekiel 30:19 "Thus will I execute judgments in Egypt: and they shall know that I [am] the LORD."

Just as God had proved to the Egyptians, in the time of Moses who He is, He proves it, again, here.

Ezekiel 30:20 "And it came to pass in the eleventh year, in the first [month], in the seventh [day] of the month, [that] the word of the LORD came unto me, saying,"

We see a new prophecy beginning here.

Ezekiel 30:21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

The arm of Pharaoh shows his power. This is just saying, he has lost his power to protect his own people. That power will not come back. This, in the spiritual, could be the fact that Jesus defeated Satan on the cross, and he will never regain power.

Ezekiel 30:22 "Therefore thus saith the Lord GOD; Behold, I [am] against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand."

He will be rendered helpless to fight back. It is God who has broken his arms of strength.

Ezekiel 30:23 "And I will scatter the Egyptians among the nations, and will disperse them through the countries."

It is God who raises one nation, and brings another down. It is God that allowed Satan to have some power over the earth. It was God the Son who defeated Satan on the cross. This scattering, here, is like the scattering of Israel.

Ezekiel 30:24 "And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded [man]."

The most important thing to realize in this, would be that God strengthens whom He will, and He weakens whom He will. It is God's creation to do with as He wishes. God has struck the Pharaoh of Egypt {world} helpless.

Ezekiel 30:25 "But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I [am] the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt."

This power, or this sword, does not belong to the king of Babylon. The sword belongs to God. The king of Babylon is following God's directions. This judgment is from God.

Ezekiel 30:26 "And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I [am] the LORD."

The Egyptians had been actually fighting against God. This speaks of God dispersing them, so they will know that He is the LORD. His prophecy will be fulfilled, whether for then or now, because He is the LORD.

I would like to state one more time that a prophet is not limited to speaking of the near future with his prophecies. He speaks the message God gives him. God does not think of time in the same way you and I do. A thousand years is but a short time to him, sometimes He calls it a day. II Peter 3:8 "But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day." Some of these prophecies have never been fulfilled, so we know that they are for the future. It is not our position to question any Scripture. We know that every Word in the Bible is true. We may not know exactly when it will happen, but we know it will happen.

Ezekiel 32 Questions

1. What, in verse 2, is Ezekiel told to do?
2. Who is woe speaking to?
3. "Woe" is expressing _____.
4. Where do we read, in Revelation, about woe, woe, woe?
5. Woe is speaking of _____ of God upon man.
6. What is "day of the LORD" speaking of?
7. The day of _____ from God is always a cloudy day.
8. What is the time frame of this prophecy?
9. Who came against Egypt, shortly after Ezekiel spoke this?
10. What time does the author believe this is speaking of?
11. We must remember Egypt is a type of the _____.
12. Egypt is the personification of _____.
13. Could verse 5 be speaking of a much later time?
14. What does "Syene" mean?
15. What does the number seven symbolize?
16. What is the Spiritual Sword?
17. Verse 7 speaks of widespread desolation at the hand of _____.
18. Christianity has suffered greatly in the African nations, because of the _____ religion.
19. Could the messengers of verse 9 be missionaries?
20. How do we know for sure, that all these prophecies will be fulfilled?
21. What is another name for Noph?
22. When was Zoan destroyed?
23. How many gates did No have?
24. Sin was a city in _____.
25. Why was it the strength of Egypt?
26. _____ fort is able to hold back the judgment of God.
27. What does the word "Aven" mean?
28. What false god was worshipped here?
29. What had God done to Pharaoh to make him helpless?
30. What is the meaning of this?
31. Who defeated Satan?
32. Who does the power of the sword really belong to?
33. Who were the Egyptians actually fighting against?
34. Quote 2 Peter chapter 3 verse 8.
35. We know all of God's prophecies through His prophets come true, what do we not know?

We will begin this lesson in Ezekiel 31:1 "And it came to pass in the eleventh year, in the third [month], in the first [day] of the month, [that] the word of the LORD came unto me, saying,"

We see this is about two months after the last dated prophecy in chapter 30.

Ezekiel 31:2 "Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?"

This prophecy is sent not only to Pharaoh, but to his people, as well. Their pride is going to be dealt with here.

Ezekiel 31:3 "Behold, the Assyrian [was] a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs."

Assyria is spoken of as a cedar of Lebanon. The cedar is spoken of as a powerful, magnificent tree. This could be calling Assyria a big powerful empire. This was a very tall tree. The Cedar of Lebanon was a beautiful full tree. The history of the Assyrian empire had been one of greatness. The Assyrian empire had risen very high, but like all others, will not be able to stand against the judgment of God.

Ezekiel 31:4 "The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field."

For a tree to grow big and strong, it must be fed with water regularly. This was the case here. The cedar tree grew close to the river bank. The other trees, away from the large body of water, grew, but not as large as this tree with abundant water.

Ezekiel 31:5 "Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth."

This is speaking of Assyria rising above the little nations around her. This is all speaking of worldly strength.

Ezekiel 31:6 "All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations."

In the sight of the world, Assyria was a very great nation. All of the countries around her wanted her protection. It was God who had allowed Assyria to become a great nation for His purposes. The tree will dry up and die, if the source of growth is cut off. God {water} is the source of its growth. God had made it great. Assyria was a great nation, that many could benefit from. She must stay humble, and realize her strength comes from God.

Ezekiel 31:7 "Thus was he fair in his greatness, in the length of his branches: for his root was by great waters."

The deeper the root of the tree goes, the stronger the tree is. The root will go deep and seek water. That is what is intended here. The root feeds the tree, and makes it grow tall and strong. The soul of man needs nourishment, like this tree. The water symbolizes the Word of God. It is the Word of God that makes us strong.

Ezekiel 31:8 "The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty."

Jesus is the Tree of Life in the garden of Eden. The Tree of Life was in the center of the garden. The lesser trees were out in the garden. Adam and Eve could have come to the center of the garden, and eaten of the Tree which brought life eternal. They were like many church goers today, who just nibble around the edge of Christianity, and never go to the Tree of Life. Adam and Eve never partook of life eternal. They preferred worldly gifts, rather than Life, which God gives. The sad thing is, they partook of the tree which appealed to their eyes. The tree of the knowledge of good and evil appealed to the flesh of man.

Ezekiel 31:9 "I have made him fair by the multitude of his branches: so that all the trees of Eden, that [were] in the garden of God, envied him."

The tree, which was so beautiful to the eye, was the tree of knowledge of good and evil. Eve looked, and lusted, and then partook of this beautiful tree, and gave of its fruit to Adam. They fell, just as this beautiful tree {Assyria} falls. Beauty to the eye does not bring happiness, or peace. Generally speaking, this type beauty causes lust in the man.

Ezekiel 31:10 "Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;"

They felt that they had lifted themselves up by their own achievements. They had forgotten where their root was. They forgot their strength came from God. "His heart lifted up" speaks of pride.

Ezekiel 31:11 "I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness."

Just as Adam and Eve were driven out of the garden of Eden, it is Nebuchadnezzar who attacks Assyria. It is truly a judgment of God upon them. They fall to Babylon. They had been great, but their fall came suddenly.

Ezekiel 31:12 "And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him."

The people of the earth {branches} no more looked to Assyria. This had been a vast empire that controlled many nations. Now, they are fallen. They do not control anyone.

Ezekiel 31:13 "Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:"

The ruin is so great, there will no longer be an Assyrian empire. The wild animals hover over the dead bodies.

Ezekiel 31:14 "To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit."

Assyria, and all of her allies, are brought down to death. "Pit" is Sheol, or Hades. Not only have their bodies died, but they have lost their soul to hell, as well.

Ezekiel 31:15 "Thus saith the Lord GOD; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him."

Lebanon became black from the devastation. There must have been terrible fires to cause this blackness. Mourning, in this instance, speaks of that blackness. It appeared, that all the rivers dried up, and the trees withered and died.

Ezekiel 31:16 "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth."

We see from the fact that they were cast into hell, that they had committed sin. Nineveh, its capital, was a massive city. To see all of Assyria fall to such a fate, would bring thoughts of pity from the hardest heart. The last of this verse, seems to indicate that those already in hell, were somewhat comforted by knowing they were not the only ones to fall. What comfort this could possibly be, I cannot tell.

Ezekiel 31:17 "They also went down into hell with him unto [them that be] slain with the sword; and [they that were] his arm, [that] dwelt under his shadow in the midst of the heathen."

Not only did Assyria fall to this terrible fate, but all of its allies, as well. This is the fate of all who put their trust in the world and the power it has. Those who do not live for the LORD, can expect the same fate as these Assyrians and their allies.

Ezekiel 31:18 "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with [them that be] slain by the sword. This [is] Pharaoh and all his multitude, saith the Lord GOD."

This speaks of the fall of Lucifer {Satan}. Ezekiel was a good Hebrew, and he connected the fact that someone was uncircumcised, with them being

lost, and winding up in hell. This is saying, that not only Pharaoh and all of physical Egypt would be in hell with these Assyrians and their allies, but all who are worldly. Revelation 20:14 "And death and hell were cast into the lake of fire. This is the second death." Revelation 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire."

Ezekiel 33 Questions

1. When was this prophecy given?
2. Who is it addressed to?
3. Who was spoken of as a cedar of Lebanon?
4. What is this calling Assyria?
5. What makes a tree grow big and strong?
6. What is verse 5 saying about Assyria?
7. Who made Assyria great?
8. The deeper the root grows on the tree, the _____ the tree is?
9. It is the _____ of _____ that makes us strong.
10. _____ is the Tree of Life.
11. Where was the Tree of Life located in the garden of Eden?
12. Why did Adam and Eve partake of the tree of knowledge?
13. What similarity is between Adam and Eve, and Assyria?
14. "His heart lifted up" speaks of _____.
15. Who was the mighty one of the heathen?
16. How did their fall come?
17. Who do the branches, in verse 12, represent?
18. What happens to the Assyrian army?
19. What does "pit" mean?
20. Not only have their bodies died, but they _____ _____ _____.
21. Lebanon became black from the _____.
22. What happened to the rivers and trees?
23. Who pitied them, when they fell?
24. What comforted those already in hell?
25. Who fell to this terrible fate?
26. Verse 18 speaks of the fall of whom?
27. Quote Revelation chapter 20 verse 15.

We will begin this lesson in Ezekiel 32:1 "And it came to pass in the twelfth year, in the twelfth month, in the first [day] of the month, [that] the word of the LORD came unto me, saying,"

This prophecy comes 19 months after the destruction of Jerusalem.

Ezekiel 32:2 "Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou [art] as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers."

The Pharaoh of Egypt, here, is likened unto the king of the beasts. Satan goes through the earth like a roaring lion, seeking whom he may devour. Notice, they are like a lion, they are not a lion. The whale is thought of as king of the seas. The lion and the whale are thought of as king of their domains, but God is over both of them. Their power is limited to what God allows them to have. It matters not how powerful any man is, he is still subject to God. This Pharaoh, like a young lion or a whale, had troubled the people.. Waters, sometimes, indicate large numbers of people. Lamentation is like a funeral service.

Ezekiel 32:3 "Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net."

The Pharaoh, like a lion, and like a whale, will be caught in the net of God. The net, in this case, is a company of people.

Ezekiel 32:4 "Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee."

The carcass of the whale would be food enough for thousands of birds of prey to feed upon. The wild animals would feed upon them, too. This is speaking of the dead bodies, that will not be buried. The vultures, and the wild beasts, will feed on them.

Ezekiel 32:5 "And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

This, perhaps, is saying wherever they die, they will become food for the vultures.

Ezekiel 32:6 "I will also water with thy blood the land wherein thou swimmest, [even] to the mountains; and the rivers shall be full of thee."

This is speaking of the vast numbers of people, who will lose the blood out of their bodies, before they die.

Ezekiel 32:7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

This darkness is caused by God. This "darkness" speaks of spiritual darkness, and of physical darkness. We see a very similar statement made by Jesus in the following Scripture. Mark 13:24 "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light," It is almost as if the light is withdrawn in mourning.

Ezekiel 32:8 "All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD."

Light is a blessing to man. This is saying, their blessing has been withdrawn.

Ezekiel 32:9 "I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known."

The downfall of so great a nation of the world would cause those, who are committing similar sins, to be seriously concerned for their own state of affairs.

Ezekiel 32:10 "Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at [every] moment, every man for his own life, in the day of thy fall."

If God can put Pharaoh and Egypt down, think what he could do to them. God will not only bring Egypt down, but will do it in front of all the other countries. This will cause them to examine themselves and see whether they are right with God. Many of them would feel such guilt at their own sins, they fear they will be next.

Ezekiel 32:11 "For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee."

We cannot say it enough, the sword of Babylon was put in their hand by God. They are carrying out the chastisement of God on these people. God even uses Satan to chastise His people at times.

Ezekiel 32:12 "By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed."

Egypt is not destroyed at this time by Nebuchadnezzar. This is speaking of a future time, when Egypt {world} will be destroyed. Egypt is attacked by Nebuchadnezzar, but it is a limited battle. This has to be speaking of a future event, or is speaking from the spiritual standpoint.

Ezekiel 32:13 "I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them."

This is speaking of a total desolation, where man and beast are killed.

Ezekiel 32:14 "Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD."

This is speaking of a time, when man will not impair the river from running at all. It appears, there is so much death in the land, that the rivers will flow without any hindrance at all. It appears, the entire generation has been destroyed. This has never been recorded in history, so it has to be speaking of a future time.

Ezekiel 32:15 "When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I [am] the LORD."

This speaks of such destruction, that it is almost as if it is the annihilation of these people. The word "all" in the verse, is speaking of everyone.

Ezekiel 32:16 "This [is] the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, [even] for Egypt, and for all her multitude, saith the Lord GOD."

There would have to be a funeral service for the death of so great a people. This could be speaking of the time of God's wrath at the end of our generation.

Ezekiel 32:17 "It came to pass also in the twelfth year, in the fifteenth [day] of the month, [that] the word of the LORD came unto me, saying,"

This appears to be about two weeks, after the prophecy given at the beginning of this lesson.

Ezekiel 32:18 "Son of man, wail for the multitude of Egypt, and cast them down, [even] her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."

We see from this, that not only do their physical bodies die, but they are condemned to hell, as well. This is something to really wail about. This is not just Egypt, but all the nations that have sinned so greatly.

Ezekiel 32:19 "Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised."

Ezekiel is speaking of the uncircumcised, as those who have lost their souls. They have lost their souls and bodies in hell. God has condemned them for their terrible sins. Matthew 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Physical beauty will not stop anyone from going to hell.

Ezekiel 32:20 "They shall fall in the midst of [them that are] slain by the sword: she is delivered to the sword: draw her and all her multitudes."

The Scripture above is speaking of those who died going on to hell for the second death. Notice, that it is God who judges a person worthy of hell. Luke 12:5 "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Ezekiel 32:21 "The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword."

This is speaking of those who have died in their sinful condition. They have not repented. They have died, before they repented, and are in hell.

Ezekiel 32:22 "Asshur [is] there and all her company: his graves [are] about him: all of them slain, fallen by the sword:"

Ezekiel is, now, speaking of those who had known greatness on the earth, but worshipped false gods, and wound up in hell.

Ezekiel 32:23 "Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living."

They had done terrible things to others, while they were upon the earth, and now, they are in the very pit of hell, itself.

Ezekiel 32:24 "There [is] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit."

This Elam seemed to be with the evil Sennacherib. This seems to be a list of those, who lived gloriously on the earth, and were very evil. They have died, and been judged worthy of hell.

Ezekiel 32:25 "They have set her a bed in the midst of the slain with all her multitude: her graves [are] round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of [them that be] slain."

The "bed" in the Scripture above, seems to indicate sleeping in the cemetery, but that is not where they stayed. They are in hell, with all of those who died in their sin {uncircumcised}.

Ezekiel 32:26 "There [is] Meshech, Tubal, and all her multitude: her graves [are] round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living."

Meshech and Tubal are mentioned with Gog later on in these lessons. They are all involved in the battle of Armageddon. We see from this, that this is speaking of what happens to these people, when they stand before the Judge of all the world, and are condemned to hell. This is not something that happens in Ezekiel's time, but is looking to eternity.

Ezekiel 32:27 "And they shall not lie with the mighty [that are] fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though [they were] the terror of the mighty in the land of the living."

The mighty warriors, who had been buried after their death had their sword buried with them under their heads. These evil, we have been reading about were not even buried. They were eaten of vultures, when they died.

Ezekiel 32:28 "Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with [them that are] slain with the word."

Ezekiel, being a Hebrew, speaks of the unsaved, as the uncircumcised.

Ezekiel 32:29 "There [is] Edom, her kings, and all her princes, which with their might are laid by [them that were] slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit."

Edom consists of the descendents of Esau. He had no respect for his birthright. All of these people are condemned to hell.

Ezekiel 32:30 "There [be] the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with [them that be] slain by the sword, and bear their shame with them that go down to the pit."

The area these are from includes Damascus, Hamud, and Arphad.

Ezekiel 32:31 "Pharaoh shall see them, and shall be comforted over all his multitude, [even] Pharaoh and all his army slain by the sword, saith the Lord GOD."

It will be little consolation to know that there are millions more people down in hell, besides Pharaoh and his followers.

Ezekiel 32:32 "For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with [them that are] slain with the sword, [even] Pharaoh and all his multitude, saith the Lord GOD."

The terror God has caused, is the judgment against all who are unrepented sinners. All of the ones we have talked about in this lesson, are those who worshipped false gods. They were idolaters. They were, also, a terror to God's people. They died in their sins. Some will, probably, say how cruel this is of God. All through these lessons, He warned them over and over, and they did not repent. They actually sent themselves to hell, because they refused salvation.

Ezekiel 34 Questions

1. When was this prophecy given?
2. Who was Ezekiel to take up a lamentation for?
3. Pharaoh was like a young _____ of the nations.
4. What sea being was he?
5. The lion and the whale are king of their _____.
6. They are both still subject to _____.
7. Pharaoh will be caught in the _____ of God.
8. What is verse 4 speaking of?
9. What is the "darkness" in verse 7?
10. Quote Mark chapter 13 verse 24.
11. All the bright lights of heaven will I make _____ over thee.
12. What would the downfall of so great a nation cause those who were committing similar sin to be concerned about?
13. Their kings will be horribly _____ for thee.
14. Who put the sword in the hand of the king of Babylon?
15. Verse 12 is speaking of what time?
16. What, besides the Egyptians, are killed in verse 13?
17. The rivers will run like _____.
18. What one word describes the destruction in verse 15?
19. The second prophecy begins when?
20. Where is the multitude of Egypt cast down to?
21. What is worse than physical death?
22. Ezekiel speaks of the uncircumcised as whom?
23. Quote Matthew chapter 10 verse 28.
24. Quote Luke chapter 12 verse 5.
25. Who are some mentioned, who went to hell?
26. What is the "bed", in verse 25, speaking of?
27. Mesheck and Tubal tell us what about the time of this prophecy?
28. What terror did God cause?
29. They actually sent _____ to hell.

We will begin this lesson in Ezekiel 33:1 "Again the word of the LORD came unto me, saying,"

This begins a new prophecy here. In the last chapter, Ezekiel brought his message to the heathen world. Now in this chapter, he is back speaking to his own people.

Ezekiel 33:2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

We can quickly see that "children of thy people" is speaking of the children of Israel. This is speaking of a man being chosen out of the people to go, and sit on the wall, and watch, and to warn the people of the coming danger. He is to be the watchman. This message is as much for the ministers of our day, as it is for the people of Israel. The pastor of a church must, also, be a watchman. He must look out to the world, and warn his people of all danger. The minister is responsible for warning the people of spiritual things.

Ezekiel 33:3 "If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;"

Some ministers preach nothing but love and good times. This is speaking of blowing the trumpet to warn of danger. The trumpet was blown to assemble the people, and for war.

Ezekiel 33:4 "Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head."

There should be a sound of alarm going forth in our country today. God will not always overlook the sin. The homosexuality, lesbianism, adultery, drugs, cursing, perversion, lying, stealing, cheating, palm reading, horoscope reading, worship of Satan, and abortions are all things that God will not overlook. Punishment will come, it is just a matter of when. There are many other things that should be included in the list above. Our society has gone mad. God is a holy God, and He expects His people to be holy, as well. Where are the ministers who are crying out about the sins of our land? We need some good old fashioned watchmen, who will proclaim the sin, and cause the people to repent. If we do not have national revival, our land is lost. Notice, if the watchman blows the trumpet, and they do not hear, their sins are upon their own heads.

Ezekiel 33:5 "He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul."

John the Baptist went through the land crying out, repent. We need some more like him today. When you blow the trumpet, not everyone will take warning, but some will. Those that hear the warning, and repent, shall save their soul. Those who do not take the warning, will be responsible for themselves. The job of the watchman is to blow the trumpet.

Ezekiel 33:6 "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Remember, "watchman" is speaking of the ministers of the Word of God. It is a very dangerous thing not to warn your people. God holds the watchman responsible. If you see the danger, and do not warn your people, you are responsible for their sins. God counts you guilty of their sins.

Ezekiel 33:7 "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

This leaves no doubt, that this watchman is not a watchman for fleshly war, but is the watchman of men's souls. Ezekiel held such a position to the house of Israel.

Ezekiel 33:8 "When I say unto the wicked, O wicked [man], thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked [man] shall die in his iniquity; but his blood will I require at thine hand."

The minister must be observant of the sins in the people he guides. He must not just see the sin, but bring it to their attention, so they can repent. Notice the man, instead of men, here. This is speaking of individual sins in a person's life.

Ezekiel 33:9 "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

The minister is not responsible to see that the person repents. He is responsible to tell them of their sins. It is their decision, whether to repent of that sin, or not. The punishment, if the minister tells them, is their own, not the ministers.

Ezekiel 33:10 "Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins [be] upon us, and we pine away in them, how should we then live?"

The penalty for unrepented sin is death. The unrepentant have a worse fate than death that awaits them, and that is hell. To die in sin, leaves no hope at all. They had listened to the false prophets, and thought good times were coming. They were not even aware they had sinned.

Ezekiel 33:11 "Say unto them, [As] I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

To "repent" means to turn completely away from the old sinful life you had been in, and live a brand new life in forgiveness. For Christians, we say we are born again, not of the flesh, but of the Spirit of God. We no longer live, but Christ liveth in us. We walk in newness of life. We are no more slave to sin. God is always there ready to receive those who repent and

turn to Him. God is not willing that even one would be lost. II Peter 3:9 "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." God is willing to save you, are you willing to be saved?

Ezekiel 33:12 "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his [righteousness] in the day that he sinneth."

This is just saying you will not be saved, because you had lived righteous awhile, and then went back into a sinful way of life. On the other hand, you will not go to hell for past sins, if you have repented, and are now living above sin. The state you are in at the time you die, is what saves you. Sins, that are forgiven are no longer your sins.

Ezekiel 33:13 "When I shall say to the righteous, [that] he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

This is another way of saying the very same thing. All sins, that are forgiven, are put in the sea of forgetfulness, never to be remembered anymore. Those who have been forgiven and lived for God, do not have a license to sin. If they go back into their sins, and die in that unrepented state, they are lost.

Ezekiel 33:14 "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;"

Remember, Ezekiel is the watchman, and he must tell him when he is sinning. Notice, also, the telling caused him to repent, and walk in newness of life.

Ezekiel 33:15 "[If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."

Now, we see the reward for repenting and walking in that newness of life. It is everlasting life. One of the ways to show sincerity in repentance, is to make restitution, wherever it is possible.

Ezekiel 33:16 "None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live."

God does not judge past sin, as much as He judges the present condition of your heart. God has forgotten the sins that are repented of. We must live our faith everyday. Christianity is not a religion, but a relationship with Christ Jesus. We are to walk daily in that relationship.

Ezekiel 33:17 "Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal."

The truth of the matter is that God's ways are not equal. He judges in our favor, not against us. He gave us grace, when we deserved judgment. He is more than fair. He loved us even when we were involved in sin. He forgave Israel over, and over, and over.

Ezekiel 33:18 "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby."

The following Scriptures say about the same thing. Hebrews 6:4 "For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," Hebrews 6:5 "And have tasted the good word of God, and the powers of the world to come," Hebrews 6:6 "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame."

Ezekiel 33:19 "But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."

God is quick to forgive. That is why He sent His Son to save us. John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Ezekiel 33:20 "Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways."

God loves them, and has given them every chance to repent. He will not force Himself upon them. It is still their choice. If they do not accept the salvation He is offering them, they will be judged for every sin they ever committed.

Ezekiel 33:21 "And it came to pass in the twelfth year of our captivity, in the tenth [month], in the fifth [day] of the month, [that] one that had escaped out of Jerusalem came unto me, saying, The city is smitten."

The capture of Jerusalem took place in the fourth month of the eleventh year. This messenger came 18 months later with this news.

Ezekiel 33:22 "Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb."

It appears from this, that there was a period of time when Ezekiel was struck dumb and could not talk. I do not believe that Ezekiel was totally dumb during this period of time. I believe the only Words he could speak, were the Words of prophecy, that God put into his mouth. During this time, Ezekiel was not to speak from his own thoughts. The only Words that were to come from his mouth were the Words of the LORD. The things that Ezekiel saw and heard during this time would, probably, have brought comments of his own, if he had been able to speak. God wanted just His Words to come from Ezekiel's mouth.

Ezekiel 33:23 "Then the word of the LORD came unto me, saying,"

Even though Ezekiel can now speak his own thoughts, he is to still speak for the Lord, as well.

Ezekiel 33:24 "Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we [are] many; the land is given us for inheritance."

These rebellious children of Israel, who had escaped captivity and remained in the land, against the wishes of God, now claim the land for themselves. They are descended from Abraham, but so are those in exile.

Ezekiel 33:25 "Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?"

God will bring their sins to their attention through the mouth of Ezekiel. Just the fact that they were in the land, was a sin in God's sight. He told them to go into captivity. They had not left the land, or their evil ways. They still had all the sins present in their lives, that the one's in captivity had been chastized for. They have no right to the land. They have sided in with idols and false gods against God.

Ezekiel 33:26 "Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?"

God had told them to surrender. They disobeyed and fought. They were involved in all sorts of sex deviations. Some of the false worship they were involved in, had to do with promiscuous sex.

Ezekiel 33:27 "Say thou thus unto them, Thus saith the Lord GOD; [As] I live, surely they that [are] in the wastes shall fall by the sword, and him that [is] in the open field will I give to the beasts to be devoured, and they that [be] in the forts and in the caves shall die of the pestilence."

They were rebellious against God, and He would allow them no protection from Him. They would die from marauders, and from pestilence. Even ravenous animals will hunt them down, and kill them. They would not be able to hide from the judgment of God.

Ezekiel 33:28 "For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through."

The fact that they stayed behind in Israel, will not save them. You cannot hide from the judgment of God. He punishes them, where they are. They had one more sin to add to their sins. They had disobeyed God when He told them to surrender.

Ezekiel 33:29 "Then shall they know that I [am] the LORD, when I have laid the land most desolate because of all their abominations which they have committed."

The judgments are so great that come upon them, they can no longer say, it is for the sins of their fathers. They will know it is for their own sins, and they will know this punishment came from God.

Ezekiel 33:30 "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD."

Now that the LORD has freed his tongue, he is speaking more freely. Now, the people want to hear what he has to say.

Ezekiel 33:31 "And they come unto thee as the people cometh, and they sit before thee [as] my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, [but] their heart goeth after their covetousness."

They listen to Ezekiel, but they do not do what the message tells them to do. They were warned, and did not receive the warning. They did not want to give up their sins.

Ezekiel 33:32 "And, lo, thou [art] unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

They are hearing with their ears and not with their hearts. They enjoy listening to Ezekiel, but they are not receiving the message in the Words. They are not convinced enough to quit their sins.

Ezekiel 33:33 "And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."

The proof of a true prophet, is when his prophecy comes true.

Ezekiel 35 Questions

1. What is different about this prophecy from the last one?
2. Who are the "children of thy people"?
3. What does this watchman do?
4. Who is someone, in our society today, that is a watchman?
5. What should the watchman do, if he sees danger coming?
6. Why does the author believe there should be a sound of alarm going forth in our country today?
7. What does God expect of His people?
8. If the watchman blows the trumpet, and they do not hear, their sins are upon _____ heads.
9. He that taketh warning shall deliver his _____.
10. What was the message of John the Baptist?
11. What is the job of the watchman?
12. "Watchman" is speaking of whom?
13. Who does God hold responsible?
14. Why should the minister tell someone of his sin?
15. The penalty for unrepented sin is _____.
16. What is a fate worse than death?
17. What were the false prophets telling them?
18. What does "repent" mean, really?
19. Christians say you are born again, not of the _____, but of the _____.
20. Quote 2 Peter chapter 3 verse 9.
21. God is willing to save you, are you willing to be saved?
22. What is verse 12 saying?
23. What is the reward for repenting and living right?
24. What ridiculous thing were the people saying in verse 17?
25. Quote Hebrews chapter 6 verses 4, 5, and 6. Quote John chapter 3 verse 16.
26. What happens, if they do not receive the forgiveness He offers them?
27. When did this news of the fall of Jerusalem come to Ezekiel?
28. What does the author believe about Ezekiel's dumbness?
29. What are the rebellious children in Israel trying to do?
30. What were some of their sins mentioned in verse 25?
31. What will happen to them?
32. The people want to hear what _____ has to say.
33. Do they do what he tells them?

We will begin this lesson in Ezekiel 34:1 "And the word of the LORD came unto me, saying,"

This, again, is a brand new prophecy. Ezekiel turns from the people, to their leaders who have the greatest guilt.

Ezekiel 34:2 "Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe [be] to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"

We first ought to look at who the shepherds are. The shepherds of the Jews were their civil leaders, as well as their spiritual leaders. We know that the Lord Jesus Christ is the good Shepherd, and we also know, that ministers who are subordinate to Him are shepherds. These Scriptures have a meaning for the Jews and the Christians, as well. We will try to look at both, as we go along. The very beginning of these verses is a reprimand for not caring for the sheep. The kings then, and the preachers now, must be careful to feed the sheep. That is the primary job of a shepherd.

Ezekiel 34:3 "Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: [but] ye feed not the flock."

This speaks of those who take from the sheep and give nothing. We see in some churches today, that ministers are living far above the conditions of their people. It is alright to live good, but it should be the first concern of the shepherd to care for the sheep.

Ezekiel 34:4 "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up [that which was] broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."

Some of us treat the church as if it is a hotel for saints, and not a hospital for sinners. Mark 2:17 "When Jesus heard [it], he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Those whose spirits are sick need us. The weak sheep need more care than the healthy ones. A good shepherd keeps his sheep together with love, patience, and kindness, not by driving them. Jesus told the parable about the shepherd that left the 99, and went to find that 1 that was lost. The 23rd Psalm describes the good Shepherd.

Ezekiel 34:5 "And they were scattered, because [there is] no shepherd: and they became meat to all the beasts of the field, when they were scattered."

When the flock is divided it is easy prey for the wolves. They get one sheep off from the others, and kill him. This is true of the church. Together we stand, divided we fall. The wolf is not afraid of the sheep, but he is afraid of the shepherd. The shepherd drives the wolf away, and saves the sheep. In the verse above, there is no shepherd. The sheep are easy

prey. This is why a Christian needs fellowship in a church with other Christians, and to be under the care of a pastor. There is safety in the numbers, and the pastor protects the single member. The pastor is protector and guide.

Ezekiel 34:6 "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek [after them]."

To hold a civil office, or an office in a church, carries with it a grave responsibility. We should not take the office, if we have not weighed the cost and are willing to sacrifice to do a good job. The lost of the world today are like these sheep on the mountain. We must go and get them. To be saved yourself is wonderful, but God called His workers to seek out the lost. How can they be saved without hearing? They must hear the Word of God to be saved.

Ezekiel 34:7 "Therefore, ye shepherds, hear the word of the LORD;"

This is not just an idle statement, but a warning to the ministers of today, and to the leaders of the Jews then.

Ezekiel 34:8 "[As] I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because [there was] no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;"

All who work in the ministry, should be ministering because God called them to that task, not as a way of making a living. Of course, you must have a living, but it should not be your reason for accepting a certain job. The food that the minister of God must bring the flock, is the pure Word of God. The Word cannot be watered down, or it will not nourish the sheep. The sheep will not be in much danger of straying away, when they are well fed. When they know the Word of God, they are not as easily drawn away to false prophets.

Ezekiel 34:9 "Therefore, O ye shepherds, hear the word of the LORD;"

The importance of the message is seen by repeating who it is to.

Ezekiel 34:10 "Thus saith the Lord GOD; Behold, I [am] against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

God will not allow a leader to go on, who does not care for the people. Those shepherds, who do not care for the sheep, will be replaced by some who do care for the sheep. The owner {God} does not want to lose his sheep. The key word, in the verse above, is mouth. He will deliver them from his mouth. These are words he is delivering them from. The false prophet will say anything to fleece his own pocket. He is not interested in the sheep. They have not brought God's message to these people, so God will require them at the false prophets hand.

Ezekiel 34:11 "For thus saith the Lord GOD; Behold, I, [even] I, will both search my sheep, and seek them out."

God will search Israel out and restore her to her homeland. God will, also, seek out an individual sinner and bring him into His kingdom.

Ezekiel 34:12 "As a shepherd seeketh out his flock in the day that he is among his sheep [that are] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

This is specifically speaking of the house of Israel, which is scattered as captives in foreign lands. It is, also, speaking of the Lord bringing His sheep into the church. Acts 2:17 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:"

Ezekiel 34:13 "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

Babylon will be destroyed, and God's people will come home to their promised land. It is God who frees them. The land of Israel will, again, be a land of milk and honey. With God's blessings upon it, it will flourish.

Ezekiel 34:14 "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and [in] a fat pasture shall they feed upon the mountains of Israel."

This is speaking of the beautiful pasture land where the shepherds tended their sheep. The 23rd Psalm gives a really good example of what this Scripture says. Israel will be restored to their God and His protection, as well as being restored to their land. The land would be no good without the blessings of God upon it.

Ezekiel 34:15 "I will feed my flock, and I will cause them to lie down, saith the Lord GOD."

The "lying down" speaks of peace. God brings them peace, as well as supplying their needs. He feeds their bodies and spirits. It will happen, because God promised it. This is like the grace that He gives the Christian. "Grace" means unmerited favor. This is what they received, and it is what the Christian receives, as well.

Ezekiel 34:16 "I will seek that which was lost, and bring again that which was driven away, and will bind up [that which was] broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment."

The "fat" in the Scripture, here, is speaking of the shepherd who took everything for himself. The fat and the strong are speaking of those who have abused others, to get what they wanted. The sick and broken are speaking of those who needed a Saviour. This is that judgment day, when God separates the sheep, which belong to Him, from the goats.

Ezekiel 34:17 "And [as for] you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats."

We may all appear to be the same, but God knows the difference. It will not be outward appearance that we are judged by, but by what is in our hearts. Let us see what Jesus said about the wicked shepherd. Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:22 "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matthew 7:23 "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Ezekiel 34:18 "[Seemeth it] a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?"

These are shepherds who have taken big salaries, and lived in huge homes, and driven expensive cars, when their people were just barely scraping a living. They had taken the best for themselves, and let some of their people go hungry.

Ezekiel 34:19 "And [as for] my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet."

They have fed the flock with messages they had ruined. They had altered the food God provided. They have actually trampled on the Word of God. Then, they fed it to the sheep.

Ezekiel 34:20 "Therefore thus saith the Lord GOD unto them; Behold, I, [even] I, will judge between the fat cattle and between the lean cattle."

On judgment day, the judgment is just, because Jesus is the Righteous Judge.

Ezekiel 34:21 "Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;"

This is pure and simple oppression of the rich over the poor. It could be those in high authority taking advantage of those who are of low estate. This would be those who are poor being removed out of social churches. "Horns" symbolize power.

Ezekiel 34:22 "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle."

The fact that it says the cattle and cattle, just means they are supposed to all be Israelites. Some will be saved, and some will not. This, also, is speaking of those who call themselves Christians. Not all who call themselves Christians will be saved. Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Ezekiel 34:23 "And I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd."

This is speaking of that great Shepherd, the Lord Jesus Christ. In John chapter 10 verses 1 through 18, we see who the servant David, mentioned here, is. I will give just one verse. Jesus calls Himself the good Shepherd in the next verse. John 10:11 "I am the good shepherd: the good shepherd giveth his life for the sheep." Read all of it to get a more full idea. Jesus is that One Shepherd. His entire concern was for His sheep.

Ezekiel 34:24 "And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken [it]."

Jesus opened the way to the Father for each of us, when He gave His body on the cross. The veil in the temple in Jerusalem rent from the top to the bottom, giving all believers in Christ access to the Father. Christ took on Himself the form of a servant on the earth. He is that promised King that will reign forever. Jesus Christ purchased us with His precious blood, and we are now sons of God, if we believe. Romans 8:14 "For as many as are led by the Spirit of God, they are the sons of God." Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Ezekiel 34:25 "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

The covenant of peace is actually a gift offered to man. The old covenant has failed, because mankind did not obey God. The new covenant is the covenant of grace. We remember in previous lessons, how Israel had trouble during the siege with the wild animals. There will, now, be peace. Their safety is provided by God.

Ezekiel 34:26 "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

God controls the elements. It rains, when He tells it to. The blessings of God are now upon them, so the rain and the sunshine will come just at the right time for the crops to flourish. All good gifts come from God.

Ezekiel 34:27 "And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I [am] the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them."

God's blessings are back upon them. God will, again, be their protection. They are His people and He will pour out blessing on them, as He has done in the past. His anger is gone. He loves them as a Father loves a son.

Ezekiel 34:28 "And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make [them] afraid."

The enemy will not come against them now, because the enemy is afraid of Israel's God. The only time the beasts, or the heathen, could attack them before, was when God took His protection away. His protection is back now. They are His people, and He is their God.

Ezekiel 34:29 "And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more."

This "plant of renown" could have been speaking of Jesus as the Branch. It could, also, be speaking of the abundant food supply they would have, now that they are back in good graces with God. Many had starved during the famine, when Babylon attacked them. There will be plenty to eat now.

Ezekiel 34:30 "Thus shall they know that I the LORD their God [am] with them, and [that] they, [even] the house of Israel, [are] my people, saith the Lord GOD."

They were His people, even when they were in captivity in Babylon. He was chastising them as a Father does a misbehaving child. They had been unfaithful. Now, all of that is forgotten. God has forgiven them, and taken them back.

Ezekiel 34:31 "And ye my flock, the flock of my pasture, [are] men, [and] I [am] your God, saith the Lord GOD."

This leaves no doubt that the sheep were speaking of God's people. They must choose to be His people, and He will be their God.

Ezekiel 36 Questions

1. In this prophecy, Ezekiel turns to the _____.
2. Prophecy against the _____ of Israel.
3. Who was this for the Jews?
4. Who is the Great Shepherd for the Christians?
5. Who are the shepherds under him?
6. What is the primary job of the shepherd?
7. What is verse 3 speaking of?
8. What was the complaint against these shepherds in verse 4?
9. Quote Mark chapter 2 verse 17.
10. What chapter, in the Bible, describes the Good Shepherd best?
11. What had happened to Israel, because she had no shepherd?
12. What should you do, before taking a high office?
13. Why should you choose to be a minister?
14. What is the food the minister should feed the flock with?
15. Why is God taking the sheep from these shepherds?
16. What is the key word in verse 10?
17. Who owns the sheep?
18. God seeks the sheep out as what?
19. Quote Acts chapter 2 verse 17.
20. What does the "lying down" in verse 15 symbolize?
21. What does "grace" mean?
22. Quote Matthew chapter 7 verses 21 through 23.
23. What is verse 19 saying to us?
24. Who is the Righteous Judge?
25. Quote John chapter 10 verse 11.
26. How did Jesus open the way to the Father for us?
27. Quote Romans chapter 8 verses 14 and 15.
28. The new covenant is the covenant of _____.
29. Why will the enemy not come against Israel?
30. What two could the "plant of renown" be?
31. The flock of my pasture are _____.

We will begin this lesson in Ezekiel 35:1 "Moreover the word of the LORD came unto me, saying,"

We see a brand new prophecy beginning here. The time element is not given.

Ezekiel 35:2 "Son of man, set thy face against mount Seir, and prophesy against it,"

Mount Seir was the land given to the descendents of Esau. This would have been Edom. Judgments had already been spoken on Edom, but perhaps, this is a furtherance of that judgment spoken. Edom represents all the nations which have opposed Israel, just as Egypt symbolizes the unsaved world. This is really not against the mountain itself, but against the people who dwell there. This could be a prophetic message to the lands who oppose Israel in our day.

Ezekiel 35:3 "And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I [am] against thee, and I will stretch out mine hand against thee, and I will make thee most desolate."

We remember, from a previous lesson, that "God's hand being stretched out" shows the judgment is set.

Ezekiel 35:4 "I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I [am] the LORD."

The judgment of God was to punish those who had been unfaithful, but they were, also, to make those receiving the judgment realize who God is. Their cities are to be totally destroyed.

Ezekiel 35:5 "Because thou hast had a perpetual hatred, and hast shed [the blood of] the children of Israel by the force of the sword in the time of their calamity, in the time [that their] iniquity [had] an end:"

God had promised from the beginning, to bless those who blessed Israel, and to curse those who curse Israel. This is a dangerous, to come against Israel. This is very much like the danger that exists, when someone comes against God's anointed. The person, or country, who makes such a foolish mistake, will be dealt with by God. This punishment coming on them, is for their hatred of Israel. They did not even help Israel in their time of need.

Ezekiel 35:6 "Therefore, [as] I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee."

"Sith" is a particle used to show emotion, such as lo!. Edom seemed happy about the fate of Israel. Much blood was shed in Israel. God believes in equal justice. Blood for blood is His judgment. They were bloody people, so God will bring blood punishment upon them.

Ezekiel 35:7 "Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth."

The desolation would be so great, this would not be repopulated again. The usual people who travel through the land would avoid that route, because of the devastation.

Ezekiel 35:8 "And I will fill his mountains with his slain [men]: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword."

They had sided in with the Chaldeans against Israel, now it is their turn to be killed. They had been so ruthless with Israel. Now, they are destroyed with an overwhelming army. Another name for Edom is Idumaea. History tells us, that the Edomites just fade from the history books. Perhaps, the curse placed upon them that is spoken of here, brings that about.

Ezekiel 35:9 "I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I [am] the LORD."

There will be no more cities. They are completely destroyed. There will be no more Edomites, either.

Ezekiel 35:10 "Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:"

Edom had decided they would just take over Israel and Judah, while they were down from their defeat by Babylon. These two nations really belonged to God. Edom would have been taking over what belonged to God. The LORD would not allow this. He had promised this land to Abraham and his descendents forever. This was their promised land from God.

Ezekiel 35:11 "Therefore, [as] I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee."

The hatred of the Edomites for the Israelites goes all the way back to Esau and Jacob {Israel}. The envy as well as the hatred extended that far back, as well. The birthright was Esau's. He sold it for a bowl of soup. His brother Jacob tricked their father into giving him the right hand blessing. This anger had come from generation to generation. Probably, they did not even know where it came from. They had always been enemies of Israel.

Ezekiel 35:12 "And thou shalt know that I [am] the LORD, [and that] I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume."

To speak against Israel, was to speak against God. These were His chosen people. The LORD fights Israel's battles for them. God will take vengeance on Edom, for the terrible things they had said about Israel. Edom had helped attack Judah. They were proud, when all of Israel fell. They thought they might rush in and take the country for themselves, while Israel was down. They felt they had been tricked out of this land, and that it actually belonged to them. Every blasphemous thing they had said had been heard by God. They would pay for everything they had said.

Ezekiel 35:13 "Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard [them]."

Notice, God counts these things said against Israel, as being said against Him.

Ezekiel 35:14 "Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate."

This is speaking of the time when Israel would come back into the land to possess it. They would rejoice greatly, because God would restore them to their former greatness. Edom will not be restored. There will be no joy for Edom.

Ezekiel 35:15 "As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, [even] all of it: and they shall know that I [am] the LORD."

They had rejoiced, when Israel had been overrun by Babylon, and their cities burned. They had laughed at their calamity, because they were so happy at Israel's destruction, God will bring an even worse destruction upon them. This area was destroyed, and is now a desert area. Whatever God says, He does. All will know that He is God, because He does exactly as He says.

Ezekiel 37 Questions

1. This prophecy is against whom?
2. This was the land given to the descendents of _____.
3. Judgments had already been spoken against _____.
4. Who does Edom represent?
5. What is meant, when "God stretches out His hand"?
6. God will lay their cities _____.
7. What were these judgments for?
8. What had God promised to do, to those who curse Israel?
9. This punishment coming on them is, because of their _____ of Israel.
10. What is "sith"?
11. Why was their blood to be shed?
12. How great was the desolation of mount Seir?
13. Who had they sided with, in the Babylonian war against Israel?
14. What is another name for Edom?
15. What happens to the Edomites?
16. What two nations are spoken of in verse 10?
17. Who had God promised this land to?
18. When did their hatred for Israel begin?
19. What had God heard them say?
20. To speak against Israel, was to speak against _____.
21. What is meant, in verse 14, about the whole earth rejoicing?
22. What eventually happened to this area?

We will begin this lesson in Ezekiel 36:1 "Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:"

In the last lesson, the prophecy was directed to mount Seir. Now, this prophecy is directed to the mountains of Israel. This is speaking to the people of Israel.

Ezekiel 36:2 "Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:"

In the last lesson, we saw that Edom had been delighted at the fall of Israel, thinking they would take it over as their land. They knew God had given this land to Israel, but it was easy for their jealousy of Israel, through the years to grow to hate. They wanted what Israel had. They could never have this land, but they thought they could when Israel went into captivity.

Ezekiel 36:3 "Therefore prophesy and say, Thus saith the Lord GOD; Because they have made [you] desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and [are] an infamy of the people:"

The people are just sure that the land of Israel will belong to them. The land of Israel had been ravaged of all its wealth, but the greatest wealth it had, was its natural resources. They were still there. Edom was opposed to Israel, and even pleased, when their calamity came. They saw this as an opportunity to take the promised land for themselves. The lips of talkers were saying that Israel could finally belong to them. "Infamy" means slander.

Ezekiel 36:4 "Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that [are] round about;"

God is speaking to nature itself. The things mentioned, here, were not carried away captive. They were still in the land. Remember, there has been 70 years for the rivers to clear up, and the land to be cleansed naturally.

Ezekiel 36:5 "Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all [their] heart, with despiteful minds, to cast it out for a prey."

God's heart is stayed upon His wife {Israel}. He may punish her Himself, but He does not want anyone saying, or doing, anything against Israel, His love. Edom, and the heathen nations have angered Him greatly by attacking His beloved. The land of Israel was a gift from God to His beloved people Israel. It will not belong to anyone else. God will see to that.

Ezekiel 36:6 "Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:"

The shame was from the war. This beautiful land had been left a shamble. The heathen had their way with God's land in battle.

Ezekiel 36:7 "Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that [are] about you, they shall bear their shame."

God's judgment on Israel is finished. All of those who thought God would totally do away with Israel, have been made ashamed for believing that. The blessings of God are about to pour out on Israel.

Ezekiel 36:8 "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come."

When God created the heavens and the earth, He caused the fruit trees to bear, and the grass to grow in preparation for man. This is what God is doing here. He is preparing the land for the children of Israel to come into. He has provided for their needs, when they get home.

Ezekiel 36:9 "For, behold, I [am] for you, and I will turn unto you, and ye shall be tilled and sown:"

This land has rested for many years. It will be fertile, and produce abundant crops. It will be tilled again. This land was a beautiful pastoral land.

Ezekiel 36:10 "And I will multiply men upon you, all the house of Israel, [even] all of it: and the cities shall be inhabited, and the wastes shall be builded:"

When God brings the people back into the lands, they will build again as they had in the past. It was thought of as a blessing from God to have many children. This is saying, they will multiply fast, and fill the land. They will again build houses. The entire land will be restored.

Ezekiel 36:11 "And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better [unto you] than at your beginnings: and ye shall know that I [am] the LORD."

Each family will go back to the same portion they were allotted, when they came into the promised land at first. There will be no argument about whose land was whose. This is their inheritance from God. With God's blessings upon them, they will soon grow to their former greatness. God will multiply their animals and their children.

Ezekiel 36:12 "Yea, I will cause men to walk upon you, [even] my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them [of men]."

When Babylon is overthrown God tells His people to return to their homeland. There may be a later fulfillment of this, as well. In 1948, Israel became a nation, and there has been a tremendous flow of Israelis back to Israel. Their land is producing some of the finest fruit in the world.

Ezekiel 36:13 "Thus saith the Lord GOD; Because they say unto you, Thou [land] devourest up men, and hast bereaved thy nations;"

There are many nations who hate Israel. Their hate is more in the form of jealousy. Even today, the Jews, who are coming back to the land are, many times, those with high technical training. The land they leave does not want to give them up. In this sense, it would bereave the nation that lost them. God had, also, blessed them in battle. The other countries were afraid of Israel, because they were afraid of Israel's God.

Ezekiel 36:14 "Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD."

Israel will live at peace with God and man.

Ezekiel 36:15 "Neither will I cause [men] to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD."

This verse is looking beyond the return from captivity in Babylon. There was not, at that time, a total restoration. There have been other times, when the Hebrews were in exile in foreign lands, as well. This is, probably, speaking of the return that is going on in Israel today. A partial fulfillment was in the days after the Babylonian captivity, but it certainly speaks, also, of the return going on today.

Ezekiel 36:16 "Moreover the word of the LORD came unto me, saying,"

This prophecy seems to be coming in waves to Ezekiel.

Ezekiel 36:17 "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman."

We must continue to realize that God thought of Israel as His wife. When she lived in the land, she had gone after false gods. God thought of this as spiritual adultery. All of the things that happened to Israel in the siege, and in the captivity, was from a jealous husband, who still loved His wife. This Scripture is going back to the time, before they went into captivity in Babylon.

Ezekiel 36:18 "Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols [wherewith] they had polluted it:"

God explains, through Ezekiel, that the punishment was not because He did not love Israel. He punished her, to teach her not to be unfaithful.

Ezekiel 36:19 "And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them."

This is explaining that God's judgment on Israel was just. He had ample cause to judge her thusly.

Ezekiel 36:20 "And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These [are] the people of the LORD, and are gone forth out of his land."

They profaned the name of the LORD, because the heathen would, now, think of Him as not being able to protect His people. This is the same embarrassment caused to God, when someone commits a terrible crime and proclaims to the world he is a Christian. The Israelites, as well as the Christians of today, should be a sign to the world of the greatness of God. Everything we do, and say, should glorify Him. We should never do, or say, anything that would turn people away from God. Jesus is the Light of the world. We are to have that Light brightly shining within us, so the world can see the Light in us. We are to dispense Light, not darkness. We believers affect the way the world feels about God.

Ezekiel 36:21 "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went."

Even if they did not represent God to the world in a positive manner, He still loved them and forgave them.

Ezekiel 36:22 "Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not [this] for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."

God will cause the heathen to have respect for His name, even if the children of Israel have caused them to have disrespect for Him. This is just saying, their return to the promised land was a free gift to them from God. They did not deserve to be His wife anymore. He saved them, regardless of their worthiness. This is the same with the Christians. Christ did not wait, until we were worthy to be saved, to save us. He saved us, while we were yet in sin. We are saved by grace. Our salvation is a free gift from God.

Ezekiel 36:23 "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I [am] the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes."

God had given His Word to Abraham, that the land of Israel would belong to Abraham's descendents forever. God keeps His Word, even though, Israel did not keep theirs. The heathens worshipped false gods that had no power at all. God wanted even the heathen to know that He is the One True God. His power is not just in one country, but He is the God of all people. One of the things that set Israel apart from the other nations, was their God. This shows that God is truly Creator of all mankind. God is Supreme Ruler of the entire creation.

Ezekiel 36:24 "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

It is by no power of their own, that they are set free, and that their homeland will be ready for them. These are all things that God set up. They do not just come haphazardly, God brings them.

Ezekiel 36:25 "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

The physical return of the people was not enough. They must return to their God. The washing of the water symbolizes the removal of their past life, and starting them all over again in newness of life. Water baptism symbolizes the same thing. When we go down into the water, it is as if we are burying that old man of sin. When we rise from the water, we are rising to new life in Jesus Christ.

Ezekiel 36:26 "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

The following Scripture describes, better than I could, the meaning of this Scripture above. Hebrews 8:10 "For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

Ezekiel 36:27 "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them]."

This is speaking of the Spirit of God taking up His abode in man. The following Scripture describes this happening well, for the Christian. Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Ezekiel 36:28 "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

God had given them the promised land. There was a condition that gave them the privilege of staying there. They must keep the commandments of God. God always wanted to be their God. The only question was, did they really want to be His people? He offers this to them, but they must accept it.

Ezekiel 36:29 "I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you."

This is the offer to wash them in the blood of the Lamb, and take away all unrighteousness. When they are washed in this blood, they will be white as snow, spiritually. The blessings of God will be showered on them. They would have an abundance of corn. They will never hunger again, if they accept Him as their Saviour.

Ezekiel 36:30 "And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen."

It is God who brings the abundant crop. We can plant the tree and care for it, but God must give the increase.

Ezekiel 36:31 "Then shall ye remember your own evil ways, and your doings that [were] not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

They will be truly repentant for their past sins. They will be so grateful to God, they will desire to please Him in all they do. The thought of their past sins will be painful to them.

Ezekiel 36:32 "Not for your sakes do I [this], saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel."

God wants them to be ashamed of their sins. He wants them to, also, know that their forgiveness is His doing, and not theirs. They have received unmerited favor from God. He does this to elevate His name to them and the heathen.

Ezekiel 36:33 "Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause [you] to dwell in the cities, and the wastes shall be builded."

This is speaking of a time of prosperity, that God has brought. God wants the cities to, again, be thought of as they were before the captivity.

Ezekiel 36:34 "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

At one time, the passerby had thought the land to be totally uninhabitable. Now, it will bloom like a flower in the desert. This had two fulfillments. This happened, when they returned from Babylon, and is happening, now, in Israel.

Ezekiel 36:35 "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities [are become] fenced, [and] are inhabited."

The one that says this, is the heathen lands around Israel. God caused the garden of Eden to grow, and furnish their needs. God is causing it to grow, again, as He did in Eden. Their efforts are not bringing this about. God's blessings are bringing it about.

Ezekiel 36:36 "Then the heathen that are left round about you shall know that I the LORD build the ruined [places, and] plant that that was desolate: I the LORD have spoken [it], and I will do [it]."

We see this will happen, after the heathen have been destroyed, and there will be few left. Those left will recognize the hand of the LORD in this. It would be nothing at all for Creator God to restore this land. He

took nothing, and made the world. God spoke, and the world became. God spoke, and the ruined places were built, again.

Ezekiel 36:37 "Thus saith the Lord GOD; I will yet [for] this be inquired of by the house of Israel, to do [it] for them; I will increase them with men like a flock."

Such a small remnant had been saved from the destruction by Babylon, that they are few in number. God just allows them to quickly multiply by having big families. Just over 70 of Jacob's family went into Egypt, and almost 3 million came out. God multiplies quickly, when He wants to.

Ezekiel 36:38 "As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I [am] the LORD."

The temple in Jerusalem had been a place for people from other areas to come to and worship. Many times, the streets were overcrowded with these people. The time will be when just the Israelites will be as large as those numbers had been. God will enlarge their numbers greatly and will enlarge their love for God, as well.

Ezekiel 38 Questions

1. Who is this prophecy addressed to?
2. What false hope had Edom had?
3. What does "infamy" mean?
4. What is God speaking to in verse 4?
5. How had the land been cleansed?
6. God's heart is stayed upon His _____ {_____}.
7. How had Edom and the heathen nations angered God so greatly?
8. What was the shame that the rivers and valleys had suffered?
9. Verse 7 speaks that God's _____ on Israel is over.
10. When God created the heavens and the earth, He caused the fruit trees to bear, and the grass to grow for _____.
11. This land was a beautiful _____ land.
12. What is verse 10 saying God will cause to happen?
13. How will they know, which land belongs to whom?
14. What is the land called in verse 12?
15. When are two times in history, that we know of, when the people of Israel, scattered all over the world, came home?
16. The hate the nations have for Israel is more in the form of _____.
17. Why were the other countries afraid of Israel?
18. What is verse 14 saying?
19. What return to Israel, does the author believe verse 15 is speaking of?
20. God thought of Israel as His _____.
21. What was the sin she had committed?
22. God poured His fury on her, because of what?
23. God's judgment on Israel was _____.
24. How had they profaned the name of the LORD?
25. How do people, who call themselves Christians, profane the name of the Lord?
26. Everything we do and say should _____ Him.
27. Christians should dispense _____, and not _____.
28. He restores Israel for who's sake?
29. We are saved by _____.
30. Who had God given His Word to about the promised land?
31. The physical return of the people was not enough. They must return to their _____.
32. Quote Hebrews chapter 8 verse 10.
33. Quote Galatians chapter 2 verse 20.
34. God wanted to be their God, then what was the question?
35. We plant the tree, but _____ gives the increase.
36. When did Israel bloom like a flower?
37. God spoke, and the world _____.

We will begin this lesson in Ezekiel 37:1 "The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones,"

This is not the same as the prophecies that Ezekiel spoke. This is an experience far above that of common man. This is God reaching to Ezekiel, not Ezekiel reaching to God. The touch from God brings this about. Ezekiel is miraculously transported to the valley of the dry bones. This is a valley of death. It appears from the natural eye, that there is no living here. This is like a cemetery, where the people are not buried, and just their bones remain. This is a highly elevated spiritual experience. It is not just a vision, but is a visual example from God of what He can do.

Ezekiel 37:2 "And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, lo, [they were] very dry."

In the sense of the physical house of Israel, we know that many died in the attack of Babylon. So many, in fact, they were not buried, but left where they fell. All of humanity, before they are saved, are just as dead as these dry bones. There is no spirit of life.

Ezekiel 37:3 "And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest."

In the natural, or physical sense, no they cannot. They cannot bring themselves back to life. Only God can cause these dry bones to live. Ezekiel knew that he had no power within himself to make them live, but he, also, knew that God could make them live, if He desired to.

Ezekiel 37:4 "Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD."

In the physical sense, these dry bones could not hear anything. We must look at this from the spiritual standpoint. Those who are dead in sin, are like these dry bones. They must listen to the Word of the LORD, and receive Him into their being, to be able to live. Physical Israel had a remnant left. They could live, if they listened to the Word of the LORD. God had made man from the dust of the earth in the beginning. Man was but a clay doll, until God breathed the breath of life in him. It was the breath of God that gave him life. Every creation was {God said let there be, and it was}. The Word of God created all things. The Word of God can revitalize these bones and make them live. John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:2 "The same was in the beginning with God." John 1:3 "All things were made by him; and without him was not any thing made that was made." John 1:4 "In him was life; and the life was the light of men." The Word created. The Word brought life.

Ezekiel 37:5 "Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:"

The sight of these dead bones is the view of a world who knows not God. It is God that causes us to live. Jesus Christ the Son of God gave the power to live to all who would believe. The breath that enters in is His Spirit,

which brings life. These bones of the physical house of Israel are dead, as far as the world is concerned. Notice, this is not an act of these dry bones, it is the gift of life from God. This is speaking of the gift of salvation. Man cannot earn life, it is a gift from God.

Ezekiel 37:6 "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I [am] the LORD."

This speaks of the dead bones, which take on new life in Jesus Christ. This, also, is speaking of God strengthening His people Israel. He will give them a body that is pleasing unto Him. Only God can give life. All who have been given this life, will know He is the LORD.

Ezekiel 37:7 "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone."

"Noise", in the verse above, comes from the word qowl which means to call aloud, a voice, thunder, and many other meanings which indicate this, perhaps, is the voice of God. This voice brings life to dead bones. This voice causes the dead in Christ to rise first. In 1 Thessalonians chapter 4, read from the 13th verse to the end of the chapter. In the sense of the physical house of Israel, God causes them to receive strength, and to get up, and go to Israel.

Ezekiel 37:8 "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but [there was] no breath in them."

Bones without spirit are not alive. This is a body with flesh and bones, before it receives the Spirit. Physical Israel is just such a house today. They are a body, but the Spirit is not within them. In the sense of the Christians, we read the following. John 3:6 "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God."

Ezekiel 37:9 "Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live."

The number 4 means universal. This wind is from every direction. The wind of the Spirit of God is what this wind is. It is very similar to the wind in the following verse. Acts 2:2 "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." We see, in the following Scripture, a time when the Spirit of God will enter into the body of man and cause him to live. Acts 2:17 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:"

Ezekiel 37:10 "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Notice, these are spoken of as an army. This is that army of true believers, filled with the Spirit of God. Physical Israel today has almost every citizen in their army.

Ezekiel 37:11 "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts."

The word "whole" is the secret to this verse. This means the 10 tribes, and also, the two tribes of Israel. In the spiritual sense, this is speaking of the physical house of Israel and the spiritual house of Israel. Another way of saying this, is the Christians and the Jews. The physical house of Israel was so scattered, by the captivity in nations around the world, they could hardly be spoken of as a unit. We are taught that the body of Christ is made up of many parts {believers}. In Romans chapter 11, we read of the Christians being grafted into the tree. The Jews were the natural branch.

Ezekiel 37:12 "Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

This is speaking of the graves of their captivity. This was fulfilled in the time of Babylon's fall. It is, also, coming to pass today in Israel. Many Israelis are returning to their land out of the "graves" of the world.

Ezekiel 37:13 "And ye shall know that I [am] the LORD, when I have opened your graves, O my people, and brought you up out of your graves,"

This was such an impossible thing that happened, that it can only be credited to the LORD.

Ezekiel 37:14 "And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken [it], and performed [it], saith the LORD."

We see from this, that it is the Spirit of God that gives the power to live. This had several fulfillments for the Hebrews. Just after the Babylonian captivity, the Israelites returned to their homeland. The present day is another good example of their return to their homeland. Jesus is the quickening Spirit. The Christian will be filled with the Spirit of God. I Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit."

Ezekiel 37:15 "The word of the LORD came again unto me, saying,"

There is a break in the prophecy here.

Ezekiel 37:16 "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:"

I believe the two sticks, here, are speaking of the two that were grafted into the tree. In the book of Romans, we read of the wild branch that was grafted into the tree. We, also, read of the natural branch that had been cut off and grafted back into the tree. In my opinion, these two

branches are the physical house of Israel and the spiritual house of Israel. The stick of Judah is speaking of the two tribes Benjamin and Judah, but it also, represents all of physical Israel. Ephraim received the right hand blessing from his grandfather. His blessing was a spiritual blessing. His blessing was the blessing of Abraham, spoken of in the following verse. Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise." In the physical sense, Ephraim represented the 10 tribes of Israel, but in the spiritual sense, he represents all believers in Christ. We are Israel, as well as natural Israel. Christians are spiritual Israel. I believe the sticks are the two branches of Israel, physical and spiritual. Romans 9:6 "Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:"

Ezekiel 37:17 "And join them one to another into one stick; and they shall become one in thine hand."

They, physical Israel {Hebrews} and spiritual Israel {Christians} are both in the hands of Jesus. They are both saved by the sacrifice of the body of Jesus on the cross. Ephesians 2:14 "For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];" Ephesians 2:15 "Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;" Ephesians 2:16 "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"

Ezekiel 37:18 "And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou [meanest] by these?"

This is asking Ezekiel, what God means by the two sticks. There are really two meanings here. The tribes of the north and the tribes of the south would no longer be thought of as two tribes. They would, now, all be Israel. The other meaning in this, is to be understood just in the spirit. The stick in the one hand symbolizes spiritual Israel {Christians}, and the stick in the other hand symbolizes physical Israel {Jews}. They are both in the hands of Jesus. Jesus will tear down the wall of partition between the Jew and the Gentile. They are all God's family. All, Jews and Gentiles, are saved by believing in the Lord Jesus Christ. He came to the Jew first, and then to the Gentile.

Ezekiel 37:19 "Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which [is] in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, [even] with the stick of Judah, and make them one stick, and they shall be one in mine hand."

In the physical sense, this is the 10 tribes and the 2 tribes coming together, and making up the physical house of Israel. It was unnatural for Israel to be separated, and they will be known as one tribe. They are all physically descended from Abraham. They are in the lineage of Abraham. There is a house of faith that is, also, Abraham's. They are the Christians. Those who are Christ's are Abraham's seed in faith. They are spiritual Israel.

Ezekiel 37:20 "And the sticks whereon thou writest shall be in thine hand before their eyes."

Notice hand is not plural. They have come together.

Ezekiel 37:21 "And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:"

This speaks of those who had been in captivity. Babylon is just one of the heathen countries spoken of. This could be speaking, not only of the physical return to their promised land, but could be speaking of those from every nation, who will go to their promised land in heaven.

Ezekiel 37:22 "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:"

The King, spoken of here, is speaking of Jesus. He was known as King of the Jews, when He was on the earth as our Saviour. He will be all believers' King, when He comes back as King of kings and Lord of lords. The nation reunited for them was the present day Israel.

Ezekiel 37:23 "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, herein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

Man cannot save himself; he needs a Saviour. Romans 3:23 "For all have sinned, and come short of the glory of God;" Romans 5:12 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" Romans 5:17 "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)"

Ezekiel 37:24 "And David my servant [shall be] king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."

David, in the Scripture above, is speaking of Jesus Christ descended from David in the flesh. Jesus is the Shepherd. Ephesians 2:15 "Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;" Hebrews 8:6 "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Ephesians 2:5 "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" Ephesians 2:8 "For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:"

Ezekiel 37:25 "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, [even] they, and their children, and their children's children for ever: and my servant David [shall be] their prince for ever."

This "forever" is speaking of the reign of Jesus. Hebrews 1:8 "But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom."

Ezekiel 37:26 "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

This "everlasting covenant" is the covenant of grace. Hebrews 13:20 "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant," This is that blood covenant sealed with the blood of Jesus Christ. All who believe are saved by the blood of Jesus.

Ezekiel 37:27 "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."

Here is the same statement a little more fully stated. Revelation 21:3 "And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God."

Ezekiel 37:28 "And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Israel is speaking of all believers, both Jew and Gentile. A believer in Christ is no longer classified as a heathen. The correct definition of heathen is foreign. Ephesians 2:19 "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;" Revelation 7:9 "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" We can easily see from all this, that Israel {God's people} are made up of many nations.

Ezekiel 39 Questions

1. Quote Ezekiel chapter 37 verse 1.
2. It appears from the natural eye, that there is no _____ .
3. What kind of experience is this?
4. Describe the bones Ezekiel saw.
5. What do these dry bones symbolize?
6. Can these dry bones live?
7. What did Ezekiel realize about these dry bones living?
8. What unusual thing was Ezekiel to tell these dry bones to do?
9. Those who are dead in sin are like these _____ .
10. What was man, before God breathed the breath of life in him?
11. Who created all things?
12. What will cause the dry bones to live?
13. Who gave us the power to live?
14. What is verse 6 speaking of?
15. What is the "noise" in verse 7?
16. Bones without spirit are _____ .
17. Quote John chapter 3 verse 6.
18. What does the number 4 mean?
19. Quote Acts chapter 2 verse 2.
20. Quote Acts chapter 2 verse 17.
21. Verse 11 says these bones are whom?
22. What is the key word in verse 11?
23. The graves, of verse 12, are where?
24. And shall put my _____ in you, and ye shall live.
25. Quote 1 Corinthians chapter 15 verse 45.
26. What were each of the sticks to have written on them?
27. Join them together in one _____ .
28. Who are the two Israels?
29. Who is the King of verse 22?
30. Quote Romans chapter 3 verse 23.
31. Quote Romans chapter 5 verse 17.
32. Who is David in verse 24?
33. Who is the Shepherd?
34. Quote Ephesians chapter 2 verse 8.
35. Quote Hebrews chapter 1 verse 8.
36. What is the "everlasting covenant"?
37. All believers are saved by the _____ of _____ .
38. The tabernacle of God is with _____ .
39. Quote Ephesians chapter 2 verse 19.
40. Quote Revelation chapter 7 verse 9.

We will begin this lesson in Ezekiel 38:1 "And the word of the LORD came unto me, saying," Ezekiel 38:2 "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,"

This begins a new prophecy. We must look at this from the standpoint of future prophecy, because the things mentioned in the following verses have not happened yet. This prophecy is for the day of the Lord. Some call it the time of the end. This prophecy is primarily spoken against Gog in the land of Magog. Gog seems to have been the leader in Magog. Magog seems to be what we call modern Russia. Meshech is, possibly, speaking of Moscow and Tubal is, possibly, speaking of Tobolsk of Siberia. Magog was a northern nation, known for its violence.

Ezekiel 38:3 "And say, Thus saith the Lord GOD; Behold, I [am] against thee, O Gog, the chief prince of Meshech and Tubal:"

This statement is easily understood. God is against them, because they have been against God. They, until recent weeks, have been greatly opposed to the church. They have been an atheistic nation.

Ezekiel 38:4 "And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts [of armour, even] a great company [with] bucklers and shields, all of them handling swords:"

This speaks of God turning him back with hooks in his jaws, as you would a wild animal. Russia is known as the bear, so this fits what we have been saying. This is God calling them to this great battle. They have killed many for their religious views. We can see why God would do this.

Ezekiel 38:5 "Persia, Ethiopia, and Libya with them; all of them with shield and helmet:"

Persia and modern Iran are the same. Ethiopia, is another hostile country to Christianity. Ethiopia is an African country located south of Egypt. Libya joins Egypt on the west side. All of these countries are opposed to Christianity. Notice, they are prepared for war. They seem to come from every direction; north, south, east, and west.

Ezekiel 38:6 "Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: [and] many people with thee."

The best we can say for sure about Gomer, is that he is from the north. Many believe Gomer to be Germany. The best we can say about Togarmah, is that they, also, are from the north. Many believe this to be speaking of Turkey.

Ezekiel 38:7 "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

This is still speaking to Gog. He is to prepare for war. "Guard", in the Scripture above, means leader. Russia will lead the other nations in this battle.

Ezekiel 38:8 "After many days thou shalt be visited: in the latter years thou shalt come into the land [that is] brought back from the sword, [and is] gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them."

This is setting the time for this to happen. The land that is brought back from the sword, is of course, Israel. This speaks of Israel after it has become a nation, as it has today. The latter days is a time spoken of for the troubles of the ages to culminate in this great battle. Israel is a standard for belief in God, and that is why they are against Israel.

Ezekiel 38:9 "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee."

This will be a massive army of all of the above mentioned nations, coming to attack the little land of Israel. There will be so many of them they will stir up dust, and it will look like a cloud covering the land.

Ezekiel 38:10 "Thus saith the Lord GOD; It shall also come to pass, [that] at the same time shall things come into thy mind, and thou shalt think an evil thought:"

This evil thought comes from an evil heart. We must remember, that God is using Gog's evil thoughts to pull him to this battle.

Ezekiel 38:11 "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,"

They are such a small nation, and without walls and gates to hold the conquerers back. They should be an easy prey. This is the evil thought they are thinking.

Ezekiel 38:12 "To take a spoil, and to take a prey; to turn thine hand upon the desolate places [that are now] inhabited, and upon the people [that are] gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

Israel has become an affluent land, because the blessings of God are upon her. Their land has plenty of food, and has a warm port to the Mediterranean Sea. This would all be a blessing to them. There is famine in some of these countries today.

Ezekiel 38:13 "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Sheba is an Arabian country. Dedan has to do with caravan merchants. Tarshish were merchant traders. In fact, the three just mentioned would

benefit by trading with Israel. The "young lions", I believe are speaking of the United States, Canada, and Australia. It appears, they question what this group, led by Russia, intends to do?

Ezekiel 38:14 "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know [it]?"

It appears that Gog, has been watching and waiting for an opportunity to come against Israel. The people like Iran, Ethiopia, and Lybia are all as opposed to Israel, as Russia is. When they feel the opportune time is here, they will attack Israel.

Ezekiel 38:15 "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:"

The strangest thing about this is the fact, they are riding upon horses. One thing we must remember, is that in Ezekiel's day there were no motorized vehicles. He is giving this prophecy in his terminology.

Ezekiel 38:16 "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

Notice, who are God's people, in this. God will be glorified in this.

Ezekiel 38:17 "Thus saith the Lord GOD; [Art] thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days [many] years that I would bring thee against them?"

It is as if Ezekiel is asking him, if he is the one the other prophets have spoken of. This could be speaking of a symbolic Satan; as Nebuchadnezzar was symbolic of Satan.

Ezekiel 38:18 "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, [that] my fury shall come up in my face."

God has led these countries, and people opposed to God, to this place to destroy them. It will not be Israel that destroys them. It will be God, and everyone will know it is God. God's fury has come up, because they oppose God's people. They even oppose God Himself.

Ezekiel 38:19 "For in my jealousy [and] in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;"

This is speaking of a huge earthquake. It, also, could be speaking of the fear of God which comes when all of this happen. God will fight this battle, Himself. Israel will be safe.

Ezekiel 38:20 "So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that [are] upon the face of the earth, shall

shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."

This is the great earthquake, which the entire world will feel. Every living creature upon the earth will fear the Lord at this point. This could be the time when Lord of Lords and King of kings places His feet on the Mount of Olives, and it breaks in two at His presence. Zechariah 14:4 "And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

Ezekiel 38:21 "And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother."

The great confusion caused by all of these calamities, will cause the army of Gog and his companions to turn their swords on each other.

Ezekiel 38:22 "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that [are] with him, an overflowing rain, and great hailstones, fire, and brimstone."

In the natural, this appears to be an atomic war of great magnitude. This, however, comes from God. This fire and brimstone is like that which fell upon Sodom and Gomorrah. All of this is judgment upon these atheistic people by God, Himself. This is too horrible to even imagine. {The Israelites are not harmed, even though they are near}.

Ezekiel 38:23 "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I [am] the LORD."

The only glory that will come from this, is the glory that God will get. Everyone who is left will know He is God. No man has to elevate God, or could even if they wanted to. God is above all of His creation, including man.

Ezekiel 40 Questions

1. Ezekiel was told to set his face against _____.
2. When is this prophecy for?
3. Magog seems to be what country?
4. Mesheck is, possibly, speaking of _____.
5. Tubal is, possibly, speaking of Tobolsk of _____.
6. What was this northern nation known for?
7. Gog was chief prince of _____ and _____.
8. Why was God against them?
9. Russia is spoken of as what animal?
10. What is Persia today?
11. Ethiopia is an _____ country.
12. Where is Ethiopia located?
13. Lyba joins _____ on the west side.
14. What do all of these countries have in common?
15. Which directions do they come from?
16. Many believe Gomer to be _____.
17. Who is Togarmah?
18. What are they to prepare for?
19. When will this war happen?
20. Why will they decide to attack Israel?
21. What benefit do they think it will be to them?
22. Who asks the question in verse 13?
23. Who does the author believe the "young lions" are?
24. What is the strangest thing about this army that descends on Israel?
25. When they come against Israel, what happens to God?
26. What is this great shaking, probably?
27. Quote Zechariah chapter 14 verse 4.
28. Every man's sword shall be against _____.
29. What destruction does God rain down on them?
30. Quote Ezekiel chapter 38 verse 23.

We will begin this lesson in Ezekiel 39:1 "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I [am] against thee, O Gog, the chief prince of Meshech and Tubal:"

This re-emphasizes the fact that God is against Gog. We discussed before the reason for God being against them. They did not believe in God. He was against them, because they had totally rejected Him.

Ezekiel 39:2 "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:"

This is a possible explanation of the details of the effect of God's attack upon them. It seems this vast army of Russia all die, except for one out of every six.

Ezekiel 39:3 "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand."

This is just speaking of the hopelessness of them fighting back against God. Who do they shoot? In despair, they just drop their bows and arrows.

Ezekiel 39:4 "Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that [is] with thee: I will give thee unto the ravenous birds of every sort, and [to] the beasts of the field to be devoured."

This speaks of them dying in such vast numbers, that there is no way, until this is over, to bury them. Their bodies will be eaten of the vultures of the air. Even the beasts passing by will eat their carcasses. There will be no one left to stop them.

Ezekiel 39:5 "Thou shalt fall upon the open field: for I have spoken [it], saith the Lord GOD."

This speaks of the Lord destroying them, before they get to the cities.

Ezekiel 39:6 "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I [am] the LORD."

Magog, we decided, is Russia. I personally believe the "isles that dwell carelessly" is speaking of the United States. We certainly are dwelling carelessly. This is speaking of a war and bombs, probably. Even though these are doing the fighting, the judgment is from God. God is just using them to bring the judgment. There will be no question that God is God.

Ezekiel 39:7 "So will I make my holy name known in the midst of my people Israel; and I will not [let them] pollute my holy name any more: and the heathen shall know that I [am] the LORD, the Holy One in Israel."

Terrible calamities return people to God. Perhaps, that is why they happen. God's name is to be honored in all the world. The name that God is called by, tells us of the character of God. Sometimes, He is called Truth,

because that is what He is. Sometimes, He is called Abba, an endearing name for the Father. His name, sometimes, shows His eternity, such as Alpha and Omega, the Beginning and the End. He, alone, is God Almighty; all the world will know. We read that the name of Jesus brings worship. Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;" Philippians 2:11 "And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."

Ezekiel 39:8 "Behold, it is come, and it is done, saith the Lord GOD; this [is] the day whereof I have spoken."

This time will come, because God has spoken this.

Ezekiel 39:9 "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:"

This speaks of the tremendous amounts of weapons that will be in the battle here. They were of no use. How can a person fight God? This seven years could be speaking spiritually. The number seven means spiritually complete. It could, also, be a literal number. The cleanup from such a devastation, would be a tremendous task.

Ezekiel 39:10 "So that they shall take no wood out of the field, neither cut down [any] out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD."

This speaks of using these weapons for burning, in the place of wood from the forest, to heat the homes. Whatever of value they had, will go to Israel. They were the victors, even though they did not fight the war. God fought for them.

Ezekiel 39:11 "And it shall come to pass in that day, [that] I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [noses] of the passengers: and there shall they bury Gog and all his multitude: and they shall call [it] The valley of Hamon-gog."

After 4 days, a dead body begins to smell badly. This is speaking of a smell so bad, that the people on ships, passing in the Mediterranean Sea, will cover their noses, to keep from smelling the terrible odor. The odor will cause the Israelis to give them a place for graves, in their land. I believe this burial place to be in the valley of Megiddo. Wherever it was, it was a terrible scene.

Ezekiel 39:12 "And seven months shall the house of Israel be burying of them, that they may cleanse the land."

There were so many dead, they would be continually burying them. It speaks highly of Israel, that they buried them, instead of just piling them up, and burning them, as some countries would do. Israel has respect for bodies.

Ezekiel 39:13 "Yea, all the people of the land shall bury [them]; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD."

This would be a monumental task, even for all the people, to bury them. They would all feel the necessity to bury them, to stop the horrible odor.

Ezekiel 39:14 "And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search."

It seems as if, even the whole population burying them for seven months, was not enough. They, now, hire people to go around, and find the ones they missed, and bury them.

Ezekiel 39:15 "And the passengers [that] pass through the land, when [any] seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog."

"Hamon-Gog" means the multitude of Gog. Everyone who found a bone from a dead body, put a flag up by it, so that the professional buriers will find it, and bury it.

Ezekiel 39:16 "And also the name of the city [shall be] Hamonah. Thus shall they cleanse the land."

"Hamonah" means multitude. This city shall rise out of the rubble of the grave place of Gog. The multitude speaks of the multitude of dead.

Ezekiel 39:17 "And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, [even] a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood."

This is speaking of the same battle, as the one above. This is just re-emphasizing the magnitude of the destruction. This is speaking of all vultures that eat flesh. It is, also, speaking of wild beasts that eat flesh.

Ezekiel 39:18 "Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan."

When they fall in battle, it will make no difference whether they were generals or a privates. The vultures know no rank. The rams, lambs, goats, and bullocks are speaking symbolically of the different soldiers.

Ezekiel 39:19 "And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you."

Again, this is speaking of this as a very large killing ground. It seems, there is no limit, to how full the vultures will be. This is like a sacrifice to God.

Ezekiel 39:20 "Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD."

This is saying, that even their horses, are killed along with them. We must remind ourselves, this is not Satan doing this. The Lord GOD does this. He is a just God. He has judged them, and now, this is their punishment for their years of sin.

Ezekiel 39:21 "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them."

The one really important thing to see in this verse, is the effect this judgment from God has on the rest of the heathen, and also, on Israel.

Ezekiel 39:22 "So the house of Israel shall know that I [am] the LORD their God from that day and forward."

This battle will leave a lasting impression upon Israel. They had seen God operate in their behalf before, but never to this magnitude. LORD, here is Jehovah.

Ezekiel 39:23 "And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword."

God is expressing, in this verse, that judgment truly began at the house of God. Israel was not allowed to go on worshipping false gods. God did not overlook her transgression. He let many of Israel die by the sword, because of their sins. It was not God's inability to protect Israel. It was God's judgment on Israel. When Gog and his companions came against Israel, God showed His might. He had not forgotten about Russia and her companions. God was giving them time to repent.

Ezekiel 39:24 "According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them."

God hid His face from Israel, when they were involved in false worship. He hid His face from Gog, and their companions, when they rejected Him, as their God.

Ezekiel 39:25 "Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;"

When Jacob is mentioned, it is speaking of the 12 tribes of Israel. This is a time, when the tribes are reunited, and Israel is forgiven of God, and accepted back as His wife.

Ezekiel 39:26 "After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made [them] afraid."

Israel was brought back, when she repented of her idolatries, and returned to the One True God. They were punished for their unfaithfulness

to God. They are not afraid, because they are back in good standing with God. God will take care of them, as He did in this great battle.

Ezekiel 39:27 "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;"

Just before this terrible war, God had brought them back from all the nations where they had been scattered. We know that in Germany, alone, about one sixth of the Jews were killed in World War 2. They were brutally rounded up, and killed unnecessarily. In Russia, many have been killed, as well. Because of the secrecy, no one knows for sure how many have been killed. God will curse those who curse Israel. He will bless those who bless Israel.

Ezekiel 39:28 "Then shall they know that I [am] the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there."

God scattered them for the sins in their lives. He brings them back, because He is a merciful God. He has forgiven them.

Ezekiel 39:29 "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."

I believe this is that Scripture in Jeremiah 31:34 "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

Ezekiel 41 Questions

1. Who is this prophecy directed to?
2. God turns them back, and leaves but a _____ part of them.
3. What is verse 3 speaking of?
4. Where will their dead bodies fall?
5. God gives their dead bodies to what?
6. God sends a fire on what two places?
7. Why does the author believe one of the places is the United States?
8. _____ return people to God.
9. The name of God reveals to us His _____.
10. Quote Philippians chapter 2 verse 10.
11. How long will it take the people of Israel to burn the weapons of the fallen soldiers?
12. What will they use the weapons for?
13. How bad will the smell of the dead bodies be?
14. What will be the name of their burying place?
15. How long will the house of Israel be burying their enemies?
16. After this period of time, what do they do to get rid of any remaining bodies?
17. If a person saw a bone, what were they to do?
18. What does "Hamon-Gog" mean?
19. "Hamonah" means what?
20. What does God call these dead bodies in verse 17?
21. What preference was shown to officers?
22. What effect does this great tragedy have on the rest of the world?
23. Judgment truly began at the house of _____.
24. What does it mean, when Jacob is mentioned?
25. Why is Israel no longer afraid?
26. God _____ those who curse Israel.
27. God scattered them, because of the _____ in their lives.
28. God brings them back, because He is a _____ God.
29. Quote Jeremiah chapter 31 verse 34.

We will begin this lesson in Ezekiel 40:1 "In the five and twentieth year of our captivity, in the beginning of the year, in the tenth [day] of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither."

This is the twentyfifth year of the captivity in Babylon. The city spoken of here, that was smitten, was, of course, Jerusalem. The hand of the Lord took Ezekiel to the place of his vision.

Ezekiel 40:2 "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which [was] as the frame of a city on the south."

We must remember that Ezekiel had been in Babylon. This vision is in Jerusalem, or nearby. The mountain, spoken of, is speaking, possibly, of one of the mountains in the Jerusalem area. This area is about 2000 feet above the Mediterranean Sea. It is even higher than that, above the Dead Sea, which is the lowest place on earth. The frame of the city seemed to be south of where Ezekiel was looking.

Ezekiel 40:3 "And he brought me thither, and, behold, [there was] a man, whose appearance [was] like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate."

"Brass" symbolizes judgment. Jesus is the Judge of all the world. Many times, the description of the glorified Christ includes feet of brass. This figure of a man could be what Ezekiel saw Jesus as. This line was, probably, there to measure long areas. This reed was like a measuring rod.

Ezekiel 40:4 "And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew [them] unto thee [art] thou brought hither: declare all that thou seest to the house of Israel."

Whoever this figure of a man is {possibly Jesus}, is warning Ezekiel to not see with his eyes and not see, or hear with his ears and not hear. He is warned to not only look at these things, but look carefully and retain what he sees. He is, also, cautioning Ezekiel to hear every Word correctly, and retain every Word he hears. Ezekiel is to carry this message to those Israelites in captivity. The message is really for Israel.

Ezekiel 40:5 "And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits [long] by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed."

We are, now, looking at the wall on the outside of the house. We will use the 18 inch cubit for these measurements. This is not absolute. This is just what I see. This measuring rod would be 9 to 10 feet long. The building was between 9 to 10 feet in breadth, 9 to 10 feet in height. The building here is speaking of the wall. This wall is 9 to 10 feet thick and 9 to 10 feet high.

Ezekiel 40:6 "Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, [which was] one reed broad; and the other threshold [of the gate, which was] one reed broad."

The east gate was the principal gate to the entrance of the temple. It seems, he measured the gate from the top of the gate. The steps walked up were, probably, seven, as were the steps at the other gates. Seven means spiritually complete. This appears to be 2, 9 to 10 foot entrance ways opening at this gate.

Ezekiel 40:7 "And [every] little chamber [was] one reed long, and one reed broad; and between the little chambers [were] five cubits; and the threshold of the gate by the porch of the gate within [was] one reed."

These chambers were, probably, rooms for the priests. They were between 9 and 10 feet long and 9 to 10 feet wide. Between each chamber was an area 7 1/2 feet. The inside gate was one opening about 9 to 10 feet wide.

Ezekiel 40:8 "He measured also the porch of the gate within, one reed."

The inside porch was 9 to 10 feet.

Ezekiel 40:9 "Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate [was] inward."

The porch was 8 cubits or 12 feet. The porch then was, 9 or 10 feet wide and 12 feet long. We know that there were at least two posts, because it is plural Each of them were 3 ft. We do not know, whether these posts are round or square.

Ezekiel 40:10 "And the little chambers of the gate eastward [were] three on this side, and three on that side; they three [were] of one measure: and the posts had one measure on this side and on that side."

There appeared to be three chambers on each side. Remember, these were, probably, for the priests. There were, probably, two posts, one on each side.

Ezekiel 40:11 "And he measured the breadth of the entry of the gate, ten cubits; [and] the length of the gate, thirteen cubits."

This entry is 15 feet wide, and the length was 19 1/2 feet.

Ezekiel 40:12 "The space also before the little chambers [was] one cubit [on this side], and the space [was] one cubit on that side: and the little chambers [were] six cubits on this side, and six cubits on that side."

These areas in front of the chambers were 9 ft. by 9 ft.

Ezekiel 40:13 "He measured then the gate from the roof of [one] little chamber to the roof of another: the breadth [was] five and twenty cubits, door against door."

This gate area from door to door was 37 1/2 feet long.

Ezekiel 40:14 "He made also posts of threescore cubits, even unto the post of the court round about the gate."

These posts would have been 90 feet long.

Ezekiel 40:15 "And from the face of the gate of the entrance unto the face of the porch of the inner gate [were] fifty cubits."

This area is speaking of being 75 feet across.

Ezekiel 40:16 "And [there were] narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows [were] round about inward: and upon [each] post [were] palm trees."

This is speaking of the posts being engraved with palm trees. These little windows brought air and light into the chambers. If I understand correctly, each of these little rooms were like bedrooms to rest, and to dress in.

Ezekiel 40:17 "Then brought he me into the outward court, and, lo, [there were] chambers, and a pavement made for the court round about: thirty chambers [were] upon the pavement."

These 30 chambers were in another area, not close to the other 6, which were in the inner court.

Ezekiel 40:18 "And the pavement by the side of the gates over against the length of the gates [was] the lower pavement."

The pavement seemed to go to these thirty rooms. Possibly, on the outside. This would have been on the floor level.

Ezekiel 40:19 "Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward."

This area was 150 feet each direction.

Ezekiel 40:20 "And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof." Ezekiel 40:21 "And the little chambers thereof [were] three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof [was] fifty cubits, and the breadth five and twenty cubits."

This area was 75 feet long and 37 1/2 feet wide. Each of the 6 chambers were 9 to 10 feet square. These were the size of a small bedroom.

Ezekiel 40:22 "And their windows, and their arches, and their palm trees, [were] after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof [were] before them."

These palm trees were, probably, speaking of the posts engraved with palm trees. The entrance was an archway. This area was elevated up from the floor 7 steps.

Ezekiel 40:23 "And the gate of the inner court [was] over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits."

The outside dimensions of this inner court is 150 feet square.

Ezekiel 40:24 "After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures."

It seems as if these measurements are for areas inside the big area of the inner court. This south gate is specifically mentioned, here.

Ezekiel 40:25 "And [there were] windows in it and in the arches thereof round about, like those windows: the length [was] fifty cubits, and the breadth five and twenty cubits."

This was the inside of the bigger area, which was 150 feet square. This area is 75 feet square by 37 1/2 feet. The 150 feet square is speaking of the inner court. This other measurement is like an inner court within the inner court.

Ezekiel 40:26 "And [there were] seven steps to go up to it, and the arches thereof [were] before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof."

This is speaking of another floor, seven steps above the one previously mentioned. The decorations were the same as before.

Ezekiel 40:27 "And [there was] a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits."

Each of these gates are part of that 150 foot by 150 foot enclosure.

Ezekiel 40:28 "And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;"

All of the outside walls were the same 150 feet long.

Ezekiel 40:29 "And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and [there were] windows in it and in the arches thereof round about: [it was] fifty cubits long, and five and twenty cubits broad."

The chamber area took up an area of 75 feet by 37 1/2 feet. The windows were in the little apartments. Each had an archway.

Ezekiel 40:30 "And the arches round about [were] five and twenty cubits long, and five cubits broad."

The arches took up 37 1/2 feet in length and were 7 1/2 feet wide.

Ezekiel 40:31 "And the arches thereof [were] toward the utter court; and palm trees [were] upon the posts thereof: and the going up to it [had] eight steps."

"Utter", in the verse above, is speaking of the outer court. This floor is a little higher than the outer court, and took 8 steps to reach. The decorations were on all of the posts. The entrance was from the outer court.

Ezekiel 40:32 "And he brought me into the inner court toward the east: and he measured the gate according to these measures."

He is going from gate to gate on each level. Always, the east gate is looking to the east, as most of our churches do. This gate is facing the early morning light.

Ezekiel 40:33 "And the little chambers thereof, and the posts thereof, and the arches thereof, [were] according to these measures: and [there were] windows therein and in the arches thereof round about: [it was] fifty cubits long, and five and twenty cubits broad."

On this floor, as well, the chambers, the posts, and arches took up 75 feet by 37 1/2 feet. Each chamber had a window.

Ezekiel 40:34 "And the arches thereof [were] toward the outward court; and palm trees [were] upon the posts thereof, on this side, and on that side: and the going up to it [had] eight steps."

This is still at the east gate of the inner court. The doors opened outward.

Ezekiel 40:35 "And he brought me to the north gate, and measured [it] according to these measures;"

Each time they go to a new level, they go to the east, and to the north gate.

Ezekiel 40:36 "The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length [was] fifty cubits, and the breadth five and twenty cubits."

This again, is speaking of the chambers, and the posts, and the arches taking up an area, 75 feet by 37 1/2 feet. As we said, it is the same at each gate.

Ezekiel 40:37 "And the posts thereof [were] toward the utter court; and palm trees [were] upon the posts thereof, on this side, and on that side: and the going up to it [had] eight steps."

The eight steps just tell us that this is on the same level, as the eastern gate of verse 32.

Ezekiel 40:38 "And the chambers and the entries thereof [were] by the posts of the gates, where they washed the burnt offering."

These chambers, where the priests stayed, were near the place of the offering of the burnt offering. Each offering must be washed, before it was

acceptable for sacrifice. This symbolically means that what we offer to God must be clean.

Ezekiel 40:39 "And in the porch of the gate [were] two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering."

These four tables were just outside on the porch, where the animals were slain. Until the time of Jesus' sacrifice, sacrifice would go on in the temple. All of these sacrifices symbolized something that Jesus fulfilled for us on the cross. The burnt offering symbolizes the giving of all to God. Perhaps, the resuming of the sacrifice in the temple, is telling us that our salvation must continue, and not stop after we are saved. We must not stop living for God, but continue on in the salvation He provided for us. It does not mean that there is another sacrifice for the Christian. We are just to continue in our walk with God, after we have begun. Jesus gave His body on the cross to abolish sin for the Christian. We must, however, remember His great sacrifice, and continue in the salvation we receive.

Ezekiel 40:40 "And at the side without, as one goeth up to the entry of the north gate, [were] two tables; and on the other side, which [was] at the porch of the gate, [were] two tables."

This is just saying, there were 4 tables at this location, as well.

Ezekiel 40:41 "Four tables [were] on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew [their sacrifices]."

This just explains, that all together there were 8 tables.

Ezekiel 40:42 And the four tables [were] of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

These were made, not of wood, but stone. Each table was 2 ¼ feet long and 2 1/4 feet wide. They were 1 1/2 foot high. These were like chop blocks. The instruments were laid on the table, also.

Ezekiel 40:43 "And within [were] hooks, an hand broad, fastened round about: and upon the tables [was] the flesh of the offering."

Hooks means a two pronged hook for flaying animals on. It, also, means a stall. A stall just about 3.648 inches wide would not be wide enough to put an animal in. I believe this is speaking of a hook attached to the wall to hang them on. The hand broad is speaking of 3.648 inches. Hand breadth is the width of the palm of the hand. It would have to be big like this to be strong enough to hold a heavy animal.

Ezekiel 40:44 "And without the inner gate [were] the chambers of the singers in the inner court, which [was] at the side of the north gate; and their prospect [was] toward the south: one at the side of the east gate [having] the prospect toward the north."

It appears, that the singers had chambers. They were located near the inner gate. They were at the side of the north gate. They looked south. The song leader was near the east gate looking north.

Ezekiel 40:45 "And he said unto me, This chamber, whose prospect [is] toward the south, [is] for the priests, the keepers of the charge of the house."

This seems they were in charge of seeing that the tasks were properly done.

Ezekiel 40:46 "And the chamber whose prospect [is] toward the north [is] for the priests, the keepers of the charge of the altar: these [are] the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him."

These were the priests, who were sons of the high priest. "Zadoc" was descended from Eleazar. These priests were allowed to burn incense and do things pertaining to worship. The others, above, were more for caring for the temple.

Ezekiel 40:47 "So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar [that was] before the house."

This court is 150 feet square. The altar was just a part of this area.

Ezekiel 40:48 "And he brought me to the porch of the house, and measured [each] post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate [was] three cubits on this side, and three cubits on that side."

The posts of the porch were 7 1/2 feet wide each. The entrance was like two doors of 4 1/2 feet wide each.

Ezekiel 40:49 "The length of the porch [was] twenty cubits, and the breadth eleven cubits; and [he brought me] by the steps whereby they went up to it: and [there were] pillars by the posts, one on this side, and another on that side."

The porch was 30 feet in length by 16 1/2 feet wide. There was a pillar on each side of the entrance.

Ezekiel 42 Questions

1. What year did this vision come to Ezekiel?
2. How did Ezekiel go to the place of his vision?
3. Where did God take Ezekiel to, for the vision?
4. The altitude of the mountains were about _____ feet above sea level.
5. "Brass" symbolizes what?
6. Many times, the description of the glorified Christ includes feet of _____.
7. What was the reed like?
8. What does God say to Ezekiel in verse 4?
9. Who is this message sent to?
10. How wide is the wall?
11. How big was each chamber?
12. The posts were engraved with _____.
13. These chambers were like what?
14. Verse 19 says the area was _____ feet each direction.
15. When they go up seven steps, what is it telling us?
16. "Utter", in verse 31, meant what?
17. Most churches face the _____.
18. How much area does each set of arches, gates, and chambers take up?
19. Who were the chambers for?
20. Why were the chambers close to the burnt offering area?
21. Why did they need tables?
22. What does the burnt offering symbolize?
23. What were the tables made of?
24. How big were the tables?
25. How wide is a hand broad?
26. What were the hooks used for?
27. What are the priests called in verse 44?
28. Who was "Zadoc"?
29. What was the difference in the two groups of priests?
30. Describe the front porch.

We will begin this lesson in Ezekiel 41:1 "Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, [which was] the breadth of the tabernacle."

Six cubits are 9 feet. This is 9 feet by 9 feet.

Ezekiel 41:2 And the breadth of the door [was] ten cubits: and the sides of the door [were] five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

The door was 15 feet wide, and on either side of the door there was 7 1/2 feet. This area is then 30 feet wide and 60 feet long. This area is speaking of the holy place.

Ezekiel 41:3 "Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits."

The post of the door was 3 feet. The door is 9 feet. The width of the door was 10 1/2 feet.

Ezekiel 41:4 "So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This [is] the most holy [place]."

The most holy place is a square 30 feet wide by 30 feet long.

Ezekiel 41:5 "After he measured the wall of the house, six cubits; and the breadth of [every] side chamber, four cubits, round about the house on every side."

The wall of the house was 9 feet. The width of these side chambers were 6 feet. They were for the priests, who were serving in the temple. There appeared to be a 9 foot wall, separating the most holy place, from the chambers for the priests.

Ezekiel 41:6 "And the side chambers [were] three, one over another, and thirty in order; and they entered into the wall which [was] of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house."

There seemed to be 30 of these chambers which were 6 feet wide at the lowest level.

Ezekiel 41:7 "And [there was] an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house [was still] upward, and so increased [from] the lowest [chamber] to the highest by the midst."

There seemed to be several floors. In the chambers, the first floor was very small, as we saw in the previous verse. The second floor was bigger than the first, and the third floor was bigger than the second. There were, probably, three floors in these chambers.

Ezekiel 41:8 "I saw also the height of the house round about: the foundations of the side chambers [were] a full reed of six great cubits."

It appears from this, that the foundations were 9-10 feet apart.

Ezekiel 41:9 "The thickness of the wall, which [was] for the side chamber without, [was] five cubits: and [that] which [was] left [was] the place of the side chambers that [were] within."

The walls separating this area was 7 1/2 feet wide.

Ezekiel 41:10 "And between the chambers [was] the wideness of twenty cubits round about the house on every side."

This is speaking of this area being 30 feet square.

Ezekiel 41:11 "And the doors of the side chambers [were] toward [the place that was] left, one door toward the north, and another door toward the south: and the breadth of the place that was left [was] five cubits round about."

The dimensions of the area that was left was 7 1/2 feet.

Ezekiel 41:12 "Now the building that [was] before the separate place at the end toward the west [was] seventy cubits broad; and the wall of the building [was] five cubits thick round about, and the length thereof ninety cubits."

This separate place was 105 feet broad and 135 feet long. The walls around it were 7 1/2 feet thick. The length plus the thickness of the walls was 150 feet. This, including the width of the wall, was 120 feet broad.

Ezekiel 41:13 "So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;"

The house is 150 feet long. The separate place, including the walls, was 150 feet.

Ezekiel 41:14 "Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits."

This is saying they were 150 feet broad.

Ezekiel 41:15 "And he measured the length of the building over against the separate place which [was] behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;"

This area is 150 feet long also. It appears, that each of these designated areas are 100 cubits or 150 feet long.

Ezekiel 41:16 "The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows [were] covered;"

We see from this, that this main area is definitely three stories tall. This is summarizing all of the measurements by the One who looked like a man to Ezekiel. There was wainscoting from the floor up to the windows.

Ezekiel 41:17 "To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure."

These measurements must be entirely accurate. This is measured inside and out.

Ezekiel 41:18 "And [it was] made with cherubims and palm trees, so that a palm tree [was] between a cherub and a cherub; and [every] cherub had two faces;"

Not only were all the measurements to be accurate, but the beauty of it all was not overlooked either. The cherubims and palm trees were for decorations. The wainscoting was decorated with beautiful carvings.

Ezekiel 41:19 "So that the face of a man [was] toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: [it was] made through all the house round about."

Jesus is the Lion of the tribe of Judah. He, also, came to this earth in the form of man, to save His creation. These two faces could be looking to that. These faces could symbolize the spiritual and physical Israel.

Ezekiel 41:20 "From the ground unto above the door [were] cherubims and palm trees made, and [on] the wall of the temple."

These decorations went just about to the height of man from the floor.

Ezekiel 41:21 "The posts of the temple [were] squared, [and] the face of the sanctuary; the appearance [of the one] as the appearance [of the other]."

The posts were not round, but square. On both sides of the sanctuary wall, at the face, were the same. The inside matched the outside wall.

Ezekiel 41:22 "The altar of wood [was] three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, [were] of wood: and he said unto me, This [is] the table that [is] before the LORD."

The altar made of wood was 4 1/2 feet high, and 3 feet long. This was all made of wood. "Wood" is symbolic of the world. LORD is Jehovah. This same altar had been made of shittim wood covered with 24 kt. gold in the tabernacle in the wilderness. This, to be made of just wood, is strange. This wood could symbolize that all the world will stand before God. Perhaps, it was made of wood, because it was to be built in hard times, when there would be no gold.

Ezekiel 41:23 "And the temple and the sanctuary had two doors."

These two doors were in the holy place and the most holy place.

Ezekiel 41:24 "And the doors had two leaves [apiece], two turning leaves; two [leaves] for the one door, and two leaves for the other door."

Each opening of the doors had two small doors, which were hung from the sides, and opened in the middle.

Ezekiel 41:25 "And [there were] made on them, on the doors of the temple, cherubims and palm trees, like as [were] made upon the walls; and [there were] thick planks upon the face of the porch without."

These doors, like the wainscoting, were decorated with palm trees and cherubims. These thick planks could be for decoration, or for trimming. They could, also, have made a wooden face for the front.

Ezekiel 41:26 "And [there were] narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and [upon] the side chambers of the house, and thick planks."

The facings around the windows were decorated with palm trees.

All of this is describing a very similar area, to the temple and its surroundings that had been in Jerusalem. Some of the details were a little different, but it is very familiar. This was a large complex approximately 750 feet long, and in places, three stories high. It was highly decorated, but there was a noticeable lack of gold and silver.

Ezekiel 43 Questions

1. Six cubits is the same as ___ feet.
2. What were the dimensions of the holy place?
3. The most holy place is a square _____ feet wide by _____ feet long.
4. How wide was the wall of the house?
5. Who were the chambers for?
6. How many chambers were there, that were 6 feet wide at the lowest level?
7. The chambers enlarged in size, as they went _____.
8. How many floors were there?
9. Verse 9 tells us the walls in this area were how thick?
10. How big was the separate place?
11. How long was the house?
12. The face of the house was how broad?
13. The main area is definitely ___ stories tall.
14. What did the decorations look like?
15. What does the author believe the meaning of the two faces might have been?
16. How high from the floor did the decorations go up?
17. Were the posts round, or square?
18. How large was the altar of wood?
19. What does "wood" symbolize?
20. LORD is _____.
21. In the tabernacle in the wilderness, what was the altar made with?
22. How many doors did the temple and the sanctuary have?
23. Describe these doors?
24. The facings around the windows were decorated with what?
25. What was the length of the entire complex?
26. What was obviously missing in this, that had been in the tabernacle and the temple before?

We will begin this lesson in Ezekiel 42:1 "Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that [was] over against the separate place, and which [was] before the building toward the north."

As we said earlier, "utter" means outer. This chamber was not included in the earlier study, because this one is at the outer court, and the others were near the holy place. It appears, in the vision, that Ezekiel has entered inside one of the chambers. We decided before, that the chambers were for the use of the priests.

Ezekiel 42:2 "Before the length of an hundred cubits [was] the north door, and the breadth [was] fifty cubits."

This is not inside the chamber, but at the north gate. This area was 150 feet long by 75 feet wide.

Ezekiel 42:3 "Over against the twenty [cubits] which [were] for the inner court, and over against the pavement which [was] for the utter court, [was] gallery against gallery in three [stories]."

This gallery did not connect to the inner court, but was between the inner and outer court. "Gallery" means a ledge, or an offset in a building. These galleries were three stories high.

Ezekiel 42:4 And before the chambers [was] a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

The walk in front of the chambers seems to have been 15 feet wide. Each door could have been set in 1 1/2 foot for privacy. This is like a motel with a walk in front of it.

Ezekiel 42:5 "Now the upper chambers [were] shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building."

The second floor was set in a little from the first, and the third floor was set in a little from the second, to make them stronger.

Ezekiel 42:6 "For they [were] in three [stories], but had not pillars as the pillars of the courts: therefore [the building] was straitened more than the lowest and the middlemost from the ground."

We see the reason for them being set in for strength. There were no supporting pillars and they had to draw their strength from the wall.

Ezekiel 42:7 "And the wall that [was] without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof [was] fifty cubits."

This side of the chambers all together was 75 feet.

Ezekiel 42:8 "For the length of the chambers that [were] in the utter court [was] fifty cubits: and, lo, before the temple [were] an hundred cubits."

The length of the chambers, next to the outer court, was 75 feet, and the length of the chambers, nearer the temple was 150 feet.

Ezekiel 42:9 "And from under these chambers [was] the entry on the east side, as one goeth into them from the utter court."

The way to enter these chambers seemed to be underneath, and then go up stairs to them.

Ezekiel 42:10 "The chambers [were] in the thickness of the wall of the court toward the east, over against the separate place, and over against the building."

These chambers were on the outer wall of the court. It appears, they were the size of the thickness of the wall.

Ezekiel 42:11 "And the way before them [was] like the appearance of the chambers which [were] toward the north, as long as they, [and] as broad as they: and all their goings out [were] both according to their fashions, and according to their doors."

All of the chambers were the same size. There was the 1 1/2 foot offset for these chambers, as well as the others we have read about. The walkway was in the front of them.

Ezekiel 42:12 "And according to the doors of the chambers that [were] toward the south [was] a door in the head of the way, [even] the way directly before the wall toward the east, as one entereth into them."

It appears, the walkways led to the entrance. These were the same as the others spoken of.

Ezekiel 42:13 "Then said he unto me, The north chambers [and] the south chambers, which [are] before the separate place, they [be] holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place [is] holy."

This is speaking of the chambers that are on the other side of this place of separation. Those close by the holy place, are for those priests, who share with the altar the food sacrificed there. It appears these were places, where the priests were separated out, while they were working in the temple. The place, spoken of in verse 13, is near the holy place, and is included in the near surroundings of the holy place. It would be thought of as being part of the holy place, because many of the items used in the ministry will be lain there.

Ezekiel 42:14 "When the priests enter therein, then shall they not go out of the holy [place] into the utter court, but there they shall lay their garments wherein they minister; for they [are] holy; and shall put on other garments, and shall approach to [those things] which [are] for the people."

These little chambers, we have read about that were near the place they ministered, were not to be treated like a home. They went there to put on their garments of ministry, and to prepare for their work in the temple. They left their holy garments here, when they went back away from the temple. The chambers in the outer court were more like living quarters.

Ezekiel 42:15 "Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect [is] toward the east, and measured it round about."

This gate is on the outer wall. This would be the eastern gate.

Ezekiel 42:16 "He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about."

A reed is just under 10 feet so this is almost a mile. This would be between 4500 and 5000 feet, according to how long a reed is. He measured the east wall first.

Ezekiel 42:17 "He measured the north side, five hundred reeds, with the measuring reed round about."

The north is the same as the east.

Ezekiel 42:18 "He measured the south side, five hundred reeds, with the measuring reed."

The south side is the same measurement as the east, or the north.

Ezekiel 42:19 "He turned about to the west side, [and] measured five hundred reeds with the measuring reed."

Again, the west side is the same as the north, south and east. We see a square of 4500 to 5000 feet each way. This is an area, so large that the top of Mount Moriah would not be big enough to hold it. The area is bigger than the flat top of the mountain. Just using the 4500 foot measurement this area would have 20,250,000 square feet, or 2,250,000 square yards in it. This is a very large area.

Ezekiel 42:20 "He measured it by the four sides: it had a wall round about, five hundred [reeds] long, and five hundred broad, to make a separation between the sanctuary and the profane place."

This is an area set aside, that was to be used for God's purposes. There was no profane thing to come within this wall of separation. A mile square is a section of land. 640 acres is a section. You can get an idea how large this is from that.

Ezekiel 44 Questions

1. "Utter", in verse 1, means _____.
2. The chambers were for the use of the _____.
3. The measurements near the north door were what?
4. What does "gallery" mean?
5. How wide was the walk in front of the chambers?
6. Why was the second floor set in a little from the first floor?
7. Why did they need to strengthen them?
8. Where was the entrance to these chambers located?
9. The chambers were in the _____ of the wall of the court.
10. Did the chambers vary in size?
11. Verse 13 calls the north chambers, and the south chambers _____.
12. Why must they be holy?
13. The chambers, that were near the place of ministry, were used for what?
14. The chambers in the outer court were more like _____
_____.
15. What was the length of each side of the large area outside the immediate temple area in reeds?
16. How many feet was this each way?
17. Using the lesser number of feet for one side, how many square feet would this area contain?
18. Why was this large area here?
19. A mile square is a _____.
20. The flattened area of Mount _____ would not be large enough to place this large area.

The temple, we had been looking at in the past few lessons, was actually a vision that had been given to Ezekiel in detail. He was to tell this vision to the Israelites, who were in captivity in Babylon. They knew their holy city had been left in shambles. This vision brought hope of the temple being restored to them. This may have been a temple to be built later, or it could have been given Ezekiel to give the people hope. We do know that the temple was one thing that made Israel want to go home. They would never be home, until they could commune with their God, again. This temple could have been of a spiritual nature, as well.

We will, now, begin this lesson in Ezekiel 43:1 "Afterward he brought me to the gate, [even] the gate that looketh toward the east:"

This vision continues at the eastern gate. He had just finished viewing the measurements in the temple, and now He brings Ezekiel to the east gate to witness the entering in of the glory of God.

Ezekiel 43:2 "And, behold, the glory of the God of Israel came from the way of the east: and his voice [was] like a noise of many waters: and the earth shined with his glory."

God is the source of all Light. The light we see in the sun and moon are not the source of Light. They are containers we see light in. This Light, spoken of here, is so bright, it would cause anyone not to see the source. The "noise of many waters" is the voice of God. It is, many times, spoken of as thunder. This Light led the children of Israel across the wilderness. This Light does away with all darkness. John 8:12 "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This presence of light and glory of God entered into the temple that Solomon built. This is a promise of God, His presence will be with them. Matthew 24:27 "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Ezekiel 43:3 "And [it was] according to the appearance of the vision which I saw, [even] according to the vision that I saw when I came to destroy the city: and the visions [were] like the vision that I saw by the river Chebar; and I fell upon my face."

In Ezekiel chapter 1, we read of the presence of God in the wheel. Ezekiel is now seeing this vision of the wheel. Jesus, in the four faces in the middle of the wheel, is the Light of the world. The Spirit of God is in the fire. This presence of God has an awe inspiring effect on Ezekiel. He fell on his face before the presence of God.

Ezekiel 43:4 "And the glory of the LORD came into the house by the way of the gate whose prospect [is] toward the east."

We saw, just before the fall of Jerusalem, that the presence of the Lord went out this very same gate. He had judged Jerusalem, and the temple would be destroyed. This same God who judged it then, now comes back full of forgiveness and grace.

Ezekiel 43:5 "So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house."

Ezekiel, in this vision, is shown the glory of the LORD coming into the most holy place and taking up residence.

Ezekiel 43:6 "And I heard [him] speaking unto me out of the house; and the man stood by me."

We read earlier of this voice that accompanied the glory of the Lord. It is loud, sounding like thunder. He is not speaking to the great masses, here. He is speaking specifically to Ezekiel.

Ezekiel 43:7 "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, [neither] they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places."

"The place of the soles of my feet", many times, was speaking of the place of the Arc of the Covenant. This is the throne that God has on the earth. It had always been the desire of the LORD to dwell with the children of Israel. He wanted to be their God, and for them to be His people. They had brought their idols into the temple in the past, but that would be no more. God loves to fellowship with His people. This is a new covenant of love.

Ezekiel 43:8 "In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger."

Even The huge, thick, wall could not keep the idols they had in their own quarters from coming to the notice of God. Of course the people, here, are the Israelites. They lived physically near where the very presence of God dwelled in the most holy place. God wanted to be with them all the time. Their unfaithfulness to Him brought the separation.

Ezekiel 43:9 "Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever."

We have seen, over and over, the indication that God thought of Israel as His wife. When they worshipped false gods, or had idols, they committed spiritual adultery. They were unfaithful to God. He wants them to be His wife, but He wants them to be faithful to Him. If they will be faithful to Him, He will dwell with them forever. Kings, in the sense it is used in the verse above, is speaking of idols.

Ezekiel 43:10 "Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern."

These exact measurements of the temple, they were shown by Ezekiel, would show them of the perfection of God. This new temple in Ezekiel's vision had no silver {redemption} in it. It had no gold {purity of God} in

it either. It did become acceptable to God. His presence in the wheels came back into the most holy place.

Ezekiel 43:11 "And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write [it] in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

True repentance is turning from the old sinful way of life, and turning back to God which brings good morals. Christians call it being born again of the spirit, and not of the flesh. One way to tell who belongs to God and who does not, is look at who obeys Him. This is what the verse above is saying. If they have repented, they will keep His ordinances. It is as if He is telling Ezekiel to show them the house, and see if they want to live up to its perfection.

Ezekiel 43:12 "This [is] the law of the house; Upon the top of the mountain the whole limit thereof round about [shall be] most holy. Behold, this [is] the law of the house."

We saw in a previous lesson, that almost a mile square around the house of God was to be holy. No vile thing was to come inside of that area. This whole mountain would be holy, because of the presence of God upon the mountain.

Ezekiel 43:13 "And these [are] the measures of the altar after the cubits: The cubit [is] a cubit and an hand breadth; even the bottom [shall be] a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about [shall be] a span: and this [shall be] the higher place of the altar."

This cubit is peculiar in that it is a cubit and a hand breadth which is 21.648 inches. A span is 10.9 inches. It appears this is 21.648 inches wide with a border on it of 10.9 inches. This must be speaking of the top where the sacrifice is made. It appears the piece mentioned here is like a square pan that the sacrifice is placed on and it has a lip of 10.9 inches holding it in place.

Ezekiel 43:14 "And from the bottom [upon] the ground [even] to the lower settle [shall be] two cubits, and the breadth one cubit; and from the lesser settle [even] to the greater settle [shall be] four cubits, and the breadth [one] cubit."

This seems to be in layers the first area closest to the ground is two cubits tall. If we are using the cubit plus a hand span, this is about 43 inches in depth. If this is a regular cubit it would be 36 inches tall. This would probably 21.648 inches wide. From the lesser to the greater settle would be either 72 inches or about 86 inches, according to which cubit you use. The breadth is the same as the other.

Ezekiel 43:15 "So the altar [shall be] four cubits; and from the altar and upward [shall be] four horns."

The 4 horns extending upward from the altar symbolize strength. The 72, or about 86 inches is actually the height of the entire altar.

Ezekiel 43:16 "And the altar [shall be] twelve [cubits] long, twelve broad, square in the four squares thereof."

If these are the regular 18 inch cubit, the altar is 18 feet long. It will, also, be 18 feet broad. The lower settle could symbolize the mount of God, and the upper settle could be speaking of the hearth of God. At any rate, this is where the sacrifice is made.

Ezekiel 43:17 "And the settle [shall be] fourteen [cubits] long and fourteen broad in the four squares thereof; and the border about it [shall be] half a cubit; and the bottom thereof [shall be] a cubit about; and his stairs shall look toward the east."

Again, using the 18 inch cubit, this would be a 21 feet by 21 feet square. There is a small border that goes around it. This is so tall, that stairs must be climbed to offer the sacrifice.

Ezekiel 43:18 "And he said unto me, Son of man, thus saith the Lord GOD; These [are] the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon."

These Israelites, who had been in captivity, had lost all contact with the ordinances of the temple and the altar. The sprinkling of blood was an important part of the worship. Without the shedding of blood, there is no remission of sin. It was the shed blood of Jesus Christ which atoned for our sins.

Ezekiel 43:19 "And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering."

The individual brought the sacrificial animal to the priest to be sacrificed. Zadoc, is mentioned because they all remember him and his ancestry. This is saying, leave the ministry in the temple to the family God had chosen out to do it.

Ezekiel 43:20 "And thou shalt take of the blood thereof, and put [it] on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it."

This spreading of the blood on the horns, is a cleansing for the altar. "Horns" signify strength.

Ezekiel 43:21 "Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary."

This is the same thing as the sin offering being burned completely up without the camp. This symbolizes the crucifixion of the Lord Jesus being outside the city wall. He was our sin offering, if we are Christians.

Ezekiel 43:22 "And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse [it] with the bullock."

All of the preparations would be the same for this offering, as for the bullock. The he-goat was an offering for a ruler who sinned. The earthly priests and high priest in the temple had to sacrifice for their own sins, as well as for the people's sin. Jesus, our High Priest was without sin. His crucifixion was not for His own sin, but for ours.

Ezekiel 43:23 "When thou hast made an end of cleansing [it], thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish."

There must, next, be a burnt offering dedicated to God. All of these offerings are following the laws in Leviticus. See our lessons on Leviticus for greater detail about the meaning of the offerings. Notice, all these offerings must be without blemish. This burning, as we said earlier, is for purging, or cleansing.

Ezekiel 43:24 "And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up [for] burnt offering unto the LORD."

"Salt" is a preservative. It symbolizes the saving of the relationship with God. The priests actually do the fundamental work of sacrifice for the people.

Ezekiel 43:25 "Seven days shalt thou prepare every day a goat [for] a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish."

These seven days speak of spiritual completeness. The eighth day would speak of a new beginning, old sins gone, and starting all over again in right standing with God.

Ezekiel 43:26 "Seven days shall they purge the altar and purify it; and they shall consecrate themselves."

This seven days symbolizes a separation from the world to the duties God would have them do. It is a time of preparation. When this time is over, the altar will be purified. More than that, they will be purged of their sins, and dedicated to the work God has for them to do.

Ezekiel 43:27 "And when these days are expired, it shall be, [that] upon the eighth day, and [so] forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD."

The most beautiful statement here, is that God will accept them. When they were living in spiritual adultery, just before their capture by Babylon, God had refused their offerings. They offered, but He refused. Now, they have been restored to fellowship with God. When they have come to this eighth day of new beginnings, God will accept their offerings again. He will be their God. He has forgiven them, and allowed them to begin again.

Ezekiel 45 Questions

1. This vision of Ezekiel's brought _____ to the Israelites.
2. What gate did He take Ezekiel to in verse 1?
3. Describe the presence of God in verse 2.
4. _____ is the source of all Light.
5. What are the sun and moon?
6. What is the "noise of many waters"?
7. Quote Matthew chapter 24 verse 27.
8. What had Ezekiel seen at Chebar?
9. What effect does this presence of God have on Ezekiel?
10. Why did the glory of God come in by the eastern gate?
11. In the inner court, what did Ezekiel see?
12. What does the voice of the LORD sound like?
13. "The place of the soles of my feet" sometimes means the place of the _____.
14. Why had God been so angry with them?
15. God thought of Israel as His _____.
16. What would these exact measurements of the temple show the people of God?
17. What were two things missing from this temple in Ezekiel's vision?
18. What is true repentance?
19. What do Christians call it?
20. Why would the whole mountain be holy?
21. What is different about the cubit in verse 13?
22. How big is a span?
23. What do the four horns symbolize?
24. Why are stairs mentioned in verse 17?
25. In verse 19, the young bullock was for a _____ offering.
26. Why is Zadoc mentioned in verse 19?
27. Why was the blood used on the horns?
28. Why was the bullock burned outside the sanctuary?
29. Why did they sacrifice a He-goat?
30. "Salt" is a _____.
31. How many days should they purge the altar and purify it?
32. What day shall the priests begin the making of burnt offerings on the altar?
33. What is the most beautiful statement in verse 27?

We will begin this lesson in Ezekiel 44:1 "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it [was] shut."

This eastern gate was, also, called the golden gate. This prophecy is fulfilled. In the city of Jerusalem today, this gate is blocked up. "Gold" means the purity of God, so it is proper for it to be called the golden gate. This is the gate that Jesus will enter, when He comes back to the earth as King of kings and Lord of lords. The Mount of Olives will cleave in two and Jesus will walk through this gate into Jerusalem.

Ezekiel 44:2 "Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut."

This gate is set aside for the purpose of God. The gate is holy, since the LORD, the God of Israel, entered in by it. This is the LORD's private gate. No one else is to use it.

Ezekiel 44:3 "[It is] for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of [that] gate, and shall go out by the way of the same."

The "Prince", spoken of here, is Messiah. Jesus Christ was in the flesh of man for His stay upon the earth. Many even thought Him to be the son of Joseph, when in fact, He was the Son of God.

Ezekiel 44:4 "Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face."

The north gate that Ezekiel was taken to, was very near the holy of holies, so it had to be the north gate of the inner court. We see that Ezekiel was in the near presence of the glory of the LORD, and he was so overwhelmed, that he fell on his face before the LORD.

Ezekiel 44:5 "And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."

The LORD was cautioning Ezekiel to get all of the details solidly into his memory, so he would not forget. This is the most important thing in his life, so he must give it his full undivided attention. Each little detail had great spiritual significance. He must get it exact. I am just sure that God gave Ezekiel the gift of comprehending what was here, and then remembering it. God does not ask us to do anything that He does not equip us to do. This is what I am saying about the Bible, as well. We should not read it with just our natural eyes. Our spirit of understanding must be quickened, to truly realize what it is saying.

Ezekiel 44:6 "And thou shalt say to the rebellious, [even] to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,"

Some of the idolatries had taken place at this very gate in the past. God wants them to put all of that behind them.

Ezekiel 44:7 "In that ye have brought [into my sanctuary] strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, [even] my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations."

This is, probably, speaking of those priests who brought the idolatries into the temple. Notice above, that uncircumcised in heart is mentioned, even before uncircumcised in flesh. Christians who truly belong to God are circumcised in the heart. The abominations ranged from committing spiritual adultery, to not keeping God's covenant.

Ezekiel 44:8 "And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves."

This reminds me very much of when the priesthood had sunk so low, they worshipped false gods themselves. God had set the Levitical tribe aside for working in the temple. They had brought in strangers to do the work of the sanctuary.

Ezekiel 44:9 "Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that [is] among the children of Israel."

The "stranger" is speaking of those who do not know God.

Ezekiel 44:10 "And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity."

The Levites knew more about God, because that was their job every day. They were in the near presence of God. They were supposed to know His law and commandments, better than the average person. This was their duty to God. We see in the following Scripture, spoken by Jesus, why they were more responsible for their sins. Luke 12:48 "But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."

Ezekiel 44:11 "Yet they shall be ministers in my sanctuary, [having] charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them."

They will now do the lesser jobs in the sanctuary. They have been demoted. There were different positions of work in the temple. Some saw to the servile duties, and others were called priests and the high priest to work with the holy things.

Ezekiel 44:12 "Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity."

It appears, these apostate priests had led them in the worship of false gods. They had not been good watchmen. God holds those in ministry more responsible for idolatry, than He does the people who are just following.

Ezekiel 44:13 "And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy [place]: but they shall bear their shame, and their abominations which they have committed."

It appears, those He is speaking to here, had been in near association with God. Perhaps, this is even speaking of the high priest, as well as the priests. God will no longer allow them to handle the holy things in the temple. They will be reduced to servitude.

Ezekiel 44:14 "But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein."

They will not be released from their obligation to serve. They will just do the things preparing for the priests and high priest.

Ezekiel 44:15 "But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:"

There were some who had not committed spiritual adultery with these idols and false gods. They will, now, take the offices of priest and high priest. The fat and the blood were God's alone. They were burned for the sweet smelling savour.

Ezekiel 44:16 "They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge."

This group of priests and high priest, that had not sinned, are welcomed into the sanctuary. They have clean hands and a pure heart. Notice, that they minister to God.

Ezekiel 44:17 "And it shall come to pass, [that] when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within."

These linen garments speak of the righteousness they are clothed in. They wore very plain linen clothes, when they came before God. The fancy clothes were worn when the high priest represented God to the people. The linen garment was worn, when the high priest represented the people to God. We have nothing to offer God, but ourselves.

Ezekiel 44:18 "They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird [themselves] with any thing that causeth sweat."

The head has to do with the mind of man. The linen bonnet shows that man's mind offers nothing to God. The linen breeches covering the loins show extreme modesty. God did not want them wearing wool at all. The wool would cause them to sweat.

Ezekiel 44:19 "And when they go forth into the utter court, [even] into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments."

These linen garments were to be worn only in the most holy place. They were to be immediately taken off, after ministering in the most holy place. This was the reason for having the chambers close to the most holy place. They were to wear other garments, when they went out to the people.

Ezekiel 44:20 "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads."

"Poll" means to shear. It is not alright to shave their heads, or to grow their hair long. Shear would mean to cut neatly.

Ezekiel 44:21 "Neither shall any priest drink wine, when they enter into the inner court."

Many people believe that this is what was spoken of as strange fire. Aaron's two sons carried strange fire into the temple, and fire came from the altar, and killed them both. You can see, this would be a terrible offence. It does not say that he is to never drink a glass of wine. It says he must not come into the sanctuary, after drinking a glass of wine.

Ezekiel 44:22 "Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before."

The priests were not forbidden to marry. They were to be very careful who they married. We see this was forbidden in the Levitical law. Leviticus 21:7 "They shall not take a wife [that is] a whore, or profane; neither shall they take a woman put away from her husband: for he [is] holy unto his God." Leviticus 21:13 "And he shall take a wife in her virginity." There are more Scriptures on this, but I believe this is sufficient. The wife of a priest must live a holy life, as well as the priest.

Ezekiel 44:23 "And they shall teach my people [the difference] between the holy and profane, and cause them to discern between the unclean and the clean."

God is holy, and He wants His people to be holy. The priest, or high priest, must live in such a way as to set an example for the people. The best way to teach holiness, is to live holy before them.

Ezekiel 44:24 "And in controversy they shall stand in judgment; [and] they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths."

Controversy, in the verse above, means contest, or pleading. The priests and the high priest are to keep the people holy. The high priest is to judge his people, and keep them straight.

Ezekiel 44:25 "And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves."

The priesthood was to be held above defilement. The priest and high priest were to proclaim life, and not death. The only time it was permissible for a priest to touch a dead body, was when it was a near member of his family. They would be unclean to serve in the temple for a period of 7 days. They were to have no close contact with any corpse other than the closest of relatives. The wife is not mentioned as a close relative, because she and her husband are one.

Ezekiel 44:26 "And after he is cleansed, they shall reckon unto him seven days."

He was cleansed by a blood sacrifice.

Ezekiel 44:27 "And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD."

The high priest first should offer for himself, and then offer for the people. He had to carry the blood for sprinkling. It is the blood that does away with sin.

Ezekiel 44:28 "And it shall be unto them for an inheritance: I [am] their inheritance: and ye shall give them no possession in Israel: I [am] their possession."

When the land was divided among the children of Israel, the Levitical tribe received no land. They were to live of the gifts of the sanctuary. They shared with the altar. In that sense, God provided for their day to day needs. They were not to get caught up in worldly commerce.

Ezekiel 44:29 "They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs."

This is an explanation in detail of where their food came from. The meat offering was actually bread, symbolizing the Lord Jesus, the Bread of life. The burnt offering is omitted, because it was all burned up. The skin was the only thing saved. This symbolizes the robe of righteousness that Jesus clothes all the believers in.

Ezekiel 44:30 "And the first of all the firstfruits of all [things], and every oblation of all, of every [sort] of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house."

All of the offerings made unto God, except the things that were burned for the sweet savour {the inward parts and the fat}, were to be shared by

the priests and the high priest. This teaches more than tithe. Christians give before they receive and that is what firstfruits teaches.

Ezekiel 44:31 "The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast."

Something dead of itself could be diseased, and you can see why that would not be eaten. It was, also, a dead carcass. This particular ordinance was for all the people, including the priests and high priest.

Ezekiel 46 Questions

1. What unusual thing had happened to the eastern gate?
2. What is another name for the eastern gate?
3. What do you see today in Jerusalem, if you look at this gate?
4. Which gate will Jesus enter Jerusalem by, when He comes back as King?
5. What will open the gate?
6. Why was this gate to be shut?
7. Who is the gate reserved for?
8. Who is the "Prince" in verse 3?
9. When Ezekiel was taken to the north gate, what did he see?
10. Ezekiel was so overwhelmed, he did what?
11. What did the LORD caution Ezekiel about?
12. How could Ezekiel do what God wanted him to do?
13. What had happened at this same gate, before Jerusalem fell?
14. Who is verse 7 speaking of?
15. Who had they allowed to work in the temple?
16. Who are the "strangers"?
17. Quote Luke chapter 12 verse 48.
18. What happened to the priests who had sinned?
19. What had they caused the house of Israel to do?
20. What were the apostate priest forbidden to do again?
21. Which priests did God elevate to work in the holy place, and in the most holy place?
22. These priests and high priest, who have not sinned, have _____ hands and _____ hearts.
23. When they went into the most holy place, what did they wear?
24. What was meant about them not sweating?
25. They shall not shave their heads, nor suffer their locks to _____
_____.
26. When were they forbidden to drink wine?
27. Who could they marry?
28. What were they to teach the people?
29. They should come near no dead person, but whom?
30. If he came near the dead persons not forbidden to him, how many days was he unclean?
31. When the high priest carried blood into the most holy place, who did he sacrifice for?
32. What was the priest's inheritance?
33. What did they eat of?
34. What was forbidden them to eat?
35. Who, besides the priests, were forbidden to eat this same thing?

We will begin this lesson in Ezekiel 45:1 "Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length [shall be] the length of five and twenty thousand [reeds], and the breadth [shall be] ten thousand. This [shall be] holy in all the borders thereof round about."

The promised land had been divided to the tribes of Israel. They were wonderful record keepers, and they knew where their land was located. Each family had an inheritance of the land of their forefathers. This is a different allotment. The land for the temple was not to be allotted to anyone. The length of the land set aside for the holy portion, was to be 25,000 reeds which was just under 250,000 feet. It shall be 10,000 reeds wide, which was just under 100,000 feet. This area was approximately 42 1/2 miles long by approximately 17 miles wide.

Ezekiel 45:2 "Of this there shall be for the sanctuary five hundred [in length], with five hundred [in breadth], square round about; and fifty cubits round about for the suburbs thereof."

The land for the sanctuary would be .85 mile long by .85 mile broad. The area for the suburbs around all of it, would be 75 feet wide. We must remember that the temple is used by people from many miles around; it is not used by just those from Jerusalem. At the time this was written, the temple and its workers were a great portion of the city of Jerusalem. We must remember this is a priestly city.

Ezekiel 45:3 "And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary [and] the most holy [place]."

The temple and the most holy place, as I said, served a very wide area. The temple area is in this larger area.

Ezekiel 45:4 "The holy [portion] of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary."

This holy portion of land, we read about in verse one, is explained here, to belong, not only to the temple area, but to the families of the priests, and high priest where they can build homes. This includes all of the Levitical tribe. Some are not priests, but ministers.

Ezekiel 45:5 "And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers."

I believe the key word in all of this is oblation. "Oblation", in verse one, means sacrifice, or tribute. In my opinion, this is saying that this large piece of land was given to God as a sacrifice, who in turn gave the use of it to the Levites. I believe the Levite families {when they were not working in the temple} had homes in this area. They, probably, had enough space to grow a little garden, and to have a cow. There would have been a

pretty large number of them. The 20 chambers are, probably, speaking of the area where they stayed when they were working in the temple. This is speaking of an area the same as the area that was given for an oblation to God in verse 1. This is, possibly, in addition to the land in verse 1.

Ezekiel 45:6 "And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy [portion]: it shall be for the whole house of Israel."

This is speaking of land half the size we have seen for the oblation in verse 1. This is for all of Israel. If we add this 5000 to the 10000 in verse 1, and the 10000 in verse 5, we will have an area that is 42 1/2 miles square.

Ezekiel 45:7 "And a [portion shall be] for the prince on the one side and on the other side of the oblation of the holy [portion], and of the possession of the city, before the oblation of the holy [portion], and before the possession of the city, from the west side westward, and from the east side eastward: and the length [shall be] over against one of the portions, from the west border unto the east border."

This "prince" is speaking of the leader in the land, whoever he might be. It seems, that this land lies on both sides of the holy portion.

Ezekiel 45:8 "In the land shall be his possession in Israel: and my princes shall no more oppress my people; and [the rest of] the land shall they give to the house of Israel according to their tribes."

The remainder of the land shall be divided for the families of Israel. All that is left will be their portion.

Ezekiel 45:9 "Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD."

"Suffice" means abundant. This means that there is abundant land for them, even after they have set aside the land for the holy work. They are never to take it back by force, or by taxes.

Ezekiel 45:10 "Ye shall have just balances, and a just ephah, and a just bath."

The "bath" is a liquid measure of about 7 gallons. One "ephah" is 3 pecks. It is for dry measure. This is just saying, not to cheat on their weights and measures.

Ezekiel 45:11 "The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer."

Ephah and bath are the same, except the ephah is dry measure, and the "bath" is liquid. 10 baths are a "homer", and 10 ephahs are a homer.

Ezekiel 45:12 "And the shekel [shall be] twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh."

This is the weights and measures scale that the Jews had gone by for a long time. Perhaps, Ezekiel tells them, the old weights and measures should not be changed, when they go back into the land.

Ezekiel 45:13 "This [is] the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:"

It seemed, that all were to give the same amount. This was to keep the temple and its workers going.

Ezekiel 45:14 "Concerning the ordinance of oil, the bath of oil, [ye shall offer] the tenth part of a bath out of the cor, [which is] an homer of ten baths; for ten baths [are] an homer:"

This is just saying, that they are to tithe everything, not just their money. One tenth is a tithe.

Ezekiel 45:15 "And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD."

The animals were not for the tithe, it appears, but were to be reserved for their sacrificial offerings. The offerings, that Ezekiel requires are a freewill offering, rather than a tithe. One in every two hundred animals was to be taken for the offering.

Ezekiel 45:16 "All the people of the land shall give this oblation for the prince in Israel."

This seems something like a tax paid, to keep up the government.

Ezekiel 45:17 "And it shall be the prince's part [to give] burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel."

We may assume from this, that the prince is head of the government, while still holding a ministerial office in the church. It is almost as if church and state are working together. It would not be unusual for that to be the case in Israel. For many years, they did not have a king. Their first king was Saul. God was displeased that they wanted an earthly king.

Ezekiel 45:18 "Thus saith the Lord GOD; In the first [month], in the first [day] of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:"

It is the blood from the bullock that would be used to cleanse the sanctuary. The month we call April, would be about their first month. Their first month is Abib. Their months change with the moon. Notice, the bullock must be without blemish, because it is a type of the sacrifice Jesus made for us all.

Ezekiel 45:19 "And the priest shall take of the blood of the sin offering, and put [it] upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court."

This is cleansing the entire court. The altar, itself, must be cleansed before any offering could be made on it.

Ezekiel 45:20 "And so thou shalt do the seventh [day] of the month for every one that erreth, and for [him that is] simple: so shall ye reconcile the house."

"Those that err" are speaking of those who have committed sin. The "simple" are speaking of the simple minded who do not even know when they do sin.

Ezekiel 45:21 "In the first [month], in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten."

We must realize these people will be in a heathen nation for many years, and they will have forgotten some of the laws and ordinances. This is a restating of some of the ordinances. They are not exactly like the Levitical law, but they are very similar. The lamb was to be sacrificed for the people on passover, to remind them of that great night, when death passed over them, and killed all the firstborn in Egypt.

Ezekiel 45:22 "And upon that day shall the prince prepare for himself and for all the people of the land a bullock [for] a sin offering."

We discussed in a previous lesson, how the high priest went into the most holy place, dressed in linen, from head to toe, and carried blood for his sins, and the sins of the people. This is what this is speaking of.

Ezekiel 45:23 "And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily [for] a sin offering."

This is not the same as the offerings in the Levitical law. The requirement had been 2 bullocks, and one ram, and seven yearling lambs. This required 7 each day. It, also, required a kid of the goats daily.

Ezekiel 45:24 "And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah."

We must remember, that the meat offering is really the makings for bread. This symbolizes Jesus, who is the Bread of life.

Ezekiel 45:25 "In the seventh [month], in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil."

This seventh month would be like our October. This same ceremony is to be repeated in the seventh month on the 15th day. This celebration, also, will last 7 days. We must remember in this that Ezekiel had been instructed

of God to bring this message. He would not, of his own will change anything in the Mosaic law.

Ezekiel 47 Questions

1. How large was the portion of land, that was allotted for the oblation to the LORD?
2. The actual sanctuary had how much area in it?
3. How large were the suburbs that surrounded the sanctuary?
4. Who was the holy portion for?
5. What does "oblation" mean?
6. Why did they get this extra portion of land in verse 5?
7. What are the 20 chambers speaking of, probably?
8. What was the allotment for the city?
9. Who is the "prince" in verse 7?
10. What will be the portion for the rest of Israel?
11. What does "suffice" mean?
12. What are they cautioned about in verse 10?
13. What is a "bath"?
14. What is an "ephah"?
15. How do they differ?
16. What is a "homer"?
17. Why is Ezekiel giving them the scale of weights and measures?
18. One tenth is a _____.
19. What were the animals for?
20. What can we assume about the prince?
21. What is the first month for Israel?
22. How were they to cleanse the sanctuary?
23. Who are "those that err"?
24. When were they to celebrate passover?
25. Who could go into the most holy place?
26. How was he dressed?
27. How many days of the feast must he prepare a burnt offering?
28. How does this vary from the Levitical law?
29. What must we remember about the meat offering?
30. What is their seventh month on our calendar?

We will begin this lesson in Ezekiel 46:1 "Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened."

Do not confuse this with the door that was shut in a previous lesson. This is speaking of the door to the inner court. The six working days the people were busy making a living. Their day of worship was the seventh day, or Sabbath. There would be worship going on at every new moon, also. This door being opened is for them to come and worship.

Ezekiel 46:2 "And the prince shall enter by the way of the porch of [that] gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening."

It appears, that the prince {whoever he is} stands in the gate, and ministers to the people at that gate, while the priest is preparing the sacrifice. It appears, he would come to this gate, because they are people here to talk to. We would, probably, call what he is doing, preaching. His worship could consist of prayer, as well as preaching. This gate will be opened the entire day of sabbath. Their sabbath is from 6 o'clock in the evening on Friday until 6 o'clock Saturday evening. Their day begins in the evening, as was spoken of in Genesis. An evening and a morning make up a day.

Ezekiel 46:3 "Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons."

We see, now, that many people would be congregated at this gate. This would be a very good place for someone to preach.

Ezekiel 46:4 "And the burnt offering that the prince shall offer unto the LORD in the sabbath day [shall be] six lambs without blemish, and a ram without blemish."

This again, is different to the Mosaic law. The Mosaic law required two yearling lambs. The meat offering had been the makings for bread. Six symbolizes mankind, whether that has anything to do with this, I cannot tell. They did retain, in all these offerings, the fact that the sacrifice should be without blemish. This was because all of the sacrifices, in one way or another, symbolize the great sacrifice Jesus made for all of mankind.

Ezekiel 46:5 "And the meat offering [shall be] an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah."

This again, is the makings for bread.

Ezekiel 46:6 "And in the day of the new moon [it shall be] a young bullock without blemish, and six lambs, and a ram: they shall be without blemish."

This sacrifice is in addition to what we have been reading about. This, also, varies slightly from the Mosaic law. We must say again, that Ezekiel would never have taken upon himself to change the ordinances of the Mosaic law. These are instructions from God for the people. Perhaps, this will be easier for them to remember.

Ezekiel 46:7 "And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah."

The offering of the amount the "hand" can attain does not mean what a man can pick up in his hand, but means the amount he has earned, and can afford.

Ezekiel 46:8 "And when the prince shall enter, he shall go in by the way of the porch of [that] gate, and he shall go forth by the way thereof."

The prince shall enter in at that eastern gate, and leave the same way.

Ezekiel 46:9 "But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it."

The people, themselves, shall not return the same way they came. If they came from the north, they shall go out by the south; and the opposite, if they came from the opposite direction. This could possibly symbolize that you should never turn around, and go back to the life of sin. Once you have entered the road to God, you never look back, you go ahead.

Ezekiel 46:10 "And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth."

It appears, this prince will lead them into the area of worship.

Ezekiel 46:11 "And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah."

This "ephah" is 3 pecks of flour for each bullock. He matches the amount of bread to the meat.

Ezekiel 46:12 "Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, [one] shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth [one] shall shut the gate."

This offering is not an offering of obligation, but from the free will of the prince. We notice, the gate will be open to him for this offering, as well. After he leaves, after making the offering, the gate shall be shut, until another day of offerings come. This gate will not be open until the evening, but just long enough for him to sacrifice. Immediately after he leaves, it is shut up.

Ezekiel 46:13 "Thou shalt daily prepare a burnt offering unto the LORD [of] a lamb of the first year without blemish: thou shalt prepare it every morning."

This symbolizes the eating of the Word of God every day. For a person to live a godly life, they must continually feast upon His Word. This is, also, speaking of an offering being made every day, because the priests feed upon the offerings. The strange thing about the offerings from God through Ezekiel, here, is that there is no evening sacrifice. This is, possibly, speaking to the whole of the people and not just to the prince.

Ezekiel 46:14 "And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD."

This offering is bread, to go along with the meat of the other offering. The bread was to never cease from the temple.

Ezekiel 46:15 "Thus shall they prepare the lamb, and the meat offering, and the oil, every morning [for] a continual burnt offering."

As long as there is a temple, these offerings were not to cease. I personally believe God allowed the temple to be destroyed a few years after the crucifixion of Jesus, to cause them to stop sacrificing. Jesus fulfilled all the sacrifices and the law with his body on the cross.

Ezekiel 46:16 "Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it [shall be] their possession by inheritance."

This is speaking of the right of inheritance from parents. One of the wonderful promises for the Christian is that we will be joint-heirs with Jesus. Romans 8:17 "And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with [him], that we may be also glorified together."

Ezekiel 46:17 "But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them."

The land was given by God to each of the families of Israel. It was for them, and for their generations after them. It could not be permanently sold, or given, to anyone. It is the sons' land by right of inheritance. If it is sold temporarily, it will return to the family to whom it was allotted on the year of "jubilee" {fiftieth} year. All land was sold with that in mind. The Israelites could not sell, or give away their inheritance except to a son, who it would belong to eventually anyway.

Ezekiel 46:18 "Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but] he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession."

The prince might tax them, but he could not take their land. Their land was a perpetual inheritance from God. We see the reason for this is, because God wants them to remain from generation to generation in the promised land.

Ezekiel 46:19 "After he brought me through the entry, which [was] at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there [was] a place on the two sides westward."

This is going back a bit, to where the measurements had taken place. This is where the priests live.

Ezekiel 46:20 "Then said he unto me, This [is] the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear [them] not out into the utter court, to sanctify the people."

It is not the duty of the people to prepare the food from the animals they bring for sacrifice. This states that is the duty of the priests. Some of them are baked, and some of them are boiled. Those sacrifices that had to do with meat were boiled, and the bread which was called the meat offering, was baked in the oven. This was to be kept away from the people.

Ezekiel 46:21 "Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court [there was] a court."

The "utter" court is speaking of the outer court. These corner courts were in every corner of the outer court.

Ezekiel 46:22 "In the four corners of the court [there were] courts joined of forty [cubits] long and thirty broad: these four corners [were] of one measure."

These courts in the corner were 60 feet by 45 feet. Each of the corners had an area of this very same size. This is as large as a modern home. It really was a giant kitchen.

Ezekiel 46:23 And [there was] a row [of building] round about in them, round about them four, and [it was] made with boiling places under the rows round about.

This is saying, that it was broken up into several rooms inside the outer measurements. It seemed as if the boiling went on in separate quarters. Perhaps, the animals being boiled were not to be in the same room.

Ezekiel 46:24 "Then said he unto me, These [are] the places of them that boil, where the ministers of the house shall boil the sacrifice of the people."

Notice, the word ministers is plural. Each priest, probably, had his own area to boil in. You might say, each priest had his own kitchen. It appears, the sacrifices were individual, and should not be grouped together.

Ezekiel 48 Questions

1. The gate to the inner court at the east shall be shut _____
_____.
2. When shall it be open?
3. We are not to confuse this with what?
4. What was their day of worship?
5. Why is the door open?
6. What does the prince do at this gate?
7. Who prepares the burnt offering?
8. How long will the gate be open?
9. What is the burnt offering the prince shall offer?
10. How does this differ from the Mosaic law?
11. Why should all the sacrifices be without blemish?
12. What is peculiar about the meat offering?
13. How can Ezekiel speak of the offerings in a different manner than the law of Moses?
14. What is the amount the "hand" is speaking of?
15. The prince shall enter the east gate, and return at the _____ gate.
16. The people shall enter at the north, or south gate, and leave by what gate?
17. Who leads the people?
18. How much is an "ephah"?
19. What is different about the offering in verse 12?
20. What does the daily burnt offering symbolize?
21. How long were the offerings to last?
22. If a prince gives a gift unto his sons, who does it continue to belong to?
23. If the prince gives a gift to a servant, how long does it belong to the servant?
24. Quote Romans chapter 8 verse 17.
25. What year is "jubilee"?
26. Can the prince take someone's land?
27. What is boiled in an offering?
28. What is baked in offerings?
29. How large were the corner courts?
30. Why were there several kitchens?

We will begin this lesson in Ezekiel 47:1 "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house [stood toward] the east, and the waters came down from under from the right side of the house, at the south [side] of the altar."

This part of the vision is not very well connected to the other part of the temple we have been looking at. I personally do not know, whether the temple we have been looking at was to have been taken literally, or as a type. The things we learned from it could be the reason for that part of the vision. This part of the vision seems to be looking at the New Jerusalem. Revelation 22:1 "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Sometimes, the Word of God is spoken of as flowing water, or a river of water. We do know that the Word of God does come from God to man. The Word is the sword of the Spirit. Ephesians 6:17 "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"

Ezekiel 47:2 "Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side."

This is speaking of that river of life that flows from God to all mankind. When a person partakes of this river of living water, he shall never die. The Spirit of God shall live within him.

Ezekiel 47:3 "And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters [were] to the ankles."

This water was 1500 feet eastward. The biggest flood begins as just a little trickle. That is what I believe is meant by the ankles here. We must step into the water, for God to fill us with His Word.

Ezekiel 47:4 "Again he measured a thousand, and brought me through the waters; the waters [were] to the knees. Again he measured a thousand, and brought me through; the waters [were] to the loins."

This, of course, is another 1500 feet to bring it up to the knees, and another 1500 feet to bring it to the loins. Notice, the water is getting higher. God begins with filling us just a little with His Word. As we walk in the water of His Word, we become deeper and deeper into the Spirit of God, and then we are able to use the Sword, that Word.

Ezekiel 47:5 "Afterward he measured a thousand; [and it was] a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

Now, this river has grown into a mighty river. That is what God's people, who are filled with God's Spirit, become. There is no stopping them, and the river becomes bigger all the time. One person tells the other, until the Word has washed over the land, and restored the people to the Lord.

Ezekiel 47:6 "And he said unto me, Son of man, hast thou seen [this]? Then he brought me, and caused me to return to the brink of the river."

Ezekiel is brought back to the land, so he can see, the river of life that flows from God, is a restoring river. This river is the same water that Jesus told the woman at the well to drink of, and she would never thirst again. This tells me that God, Himself, will restore this promised land. He will do it with the washing of the water of His Word across the land. Ezekiel is brought back to the bank to observe something else.

Ezekiel 47:7 "Now when I had returned, behold, at the bank of the river [were] very many trees on the one side and on the other."

This reminds me very much of the following Tree in Revelation 22:2 "In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations."

Ezekiel 47:8 "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: [which being] brought forth into the sea, the waters shall be healed."

This is speaking of this water of life flowing across this dry parched land, and ending up in the Dead Sea. It brings life all along the way, and when it reaches the Dead Sea, it brings life to it, as well. The whole earth is a dead sea right now. There is no respect for God, or His Word, in most quarters. This speaks of a time, when the Word of God will flow across the land, and cause all the dead to live. The water of His Word brings this life. God promises to pour out of His Spirit on all in the next verse. Acts 2:17 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:"

Ezekiel 47:9 "And it shall come to pass, [that] every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh."

In Revelation chapter 2 verse 2, we saw a healing of the nations. Where the Word of God goes, people live. That is what God's Word does, it brings life. Christians are, many times, spoken of as fish.

Ezekiel 47:10 "And it shall come to pass, [that] the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a [place] to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

Jesus told His apostles He would make them fishers of men. "En-gedi" means fountain of a kid. "En-eglaim" means a fountain of two calves. Notice, the fish shall be according to their kinds. I believe this is speaking of people of all nations who will be saved. Revelation 7:9 "After this I beheld, and, lo, a great multitude, which no man could number, of all

nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;"

Ezekiel 47:11 "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt."

This is speaking of those who really were not interested in the Word enough, to cause them to live. They had just enough of the Word to bog them down in the clay and marsh. They had not received that Spirit, or the full Word, which brings life.

Ezekiel 47:12 "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Again, we must look to Revelation for the meaning of this. Revelation chapter 22 verse 2 speaks of the tree giving fruit for each month of the year. The leaf for medicine is in the same verse. The leaves of the tree were for the healing of the nations.

Ezekiel 47:13 "Thus saith the Lord GOD; This [shall be] the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph [shall have two] portions."

Suddenly, Ezekiel's thoughts are brought back to the land of Israel. We note in this, that Joseph is to get two portions of land.

Ezekiel 47:14 "And ye shall inherit it, one as well as another: [concerning] the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance."

This is speaking of the promised land, which God had sworn to Abraham would be their land forever. This is the Hebrews' inheritance.

Ezekiel 47:15 "And this [shall be] the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;"

The "great sea" is the Mediterranean. Hethlon is a place in Palestine.

Ezekiel 47:16 "Hamath, Berothah, Sibram, which [is] between the border of Damascus and the border of Hamath; Hazar-hatticon, which [is] by the coast of Hauran."

This is just a list of the areas that are included in this.

Ezekiel 47:17 "And the border from the sea shall be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And [this is] the north side."

Hazernan means village of fountains. Hamath was the border.

Ezekiel 47:18 "And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel [by] Jordan, from the border unto the east sea. And [this is] the east side."

The Dead Sea is, probably, the sea mentioned here. The land seems to lay west of the Jordan.

Ezekiel 47:19 "And the south side southward, from Tamar [even] to the waters of strife [in] Kadesh, the river to the great sea. And [this is] the south side southward."

This Tamar was, probably, a village at the southern end of the Dead Sea. The "waters of strife" were, probably, the waters of Meriboth Kadesh.

Ezekiel 47:20 "The west side also [shall be] the great sea from the border, till a man come over against Hamath. This [is] the west side."

This is saying from the Mediterranean to Hamath.

Ezekiel 47:21 "So shall ye divide this land unto you according to the tribes of Israel."

Each tribe would get a portion of land to live upon. It is their inheritance.

Ezekiel 47:22 "And it shall come to pass, [that] ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel."

They believed that God had chosen a certain place of the land for them, when they were decided by casting lots.

Ezekiel 47:23 "And it shall come to pass, [that] in what tribe the stranger sojourneth, there shall ye give [him] his inheritance, saith the Lord GOD."

This is just saying, that a stranger living with them shall have his portion of land, the same as the sons.

Ezekiel 49 Questions

1. What does this part of the vision of Ezekiel seem to be speaking of in verse 1?
2. Quote Revelation chapter 22 verse 1.
3. The Word of God is the sword of the _____.
4. Quote Ephesians chapter 6 verse 17. _____.
5. When a person partakes of this river of living water, he shall never _____.
6. The biggest flood begins with just a little _____.
7. What happens, as we get more involved in reading the Word of God?
8. What do God's people, who are filled with His Spirit, become like?
9. How will God restore the promised land?
10. Why was Ezekiel brought back to the bank?
11. What does verse 7 remind the author of?
12. This water of life flows across the dry parched land and ends up in the _____.
13. Quote Acts chapter 2 verse 17.
14. What will live because of the flowing river?
15. In Revelation chapter 2 verse 2, we saw the healing of the _____.
16. Who did Jesus tell He would make them fishers of men?
17. What does "En-gedi" mean?
18. What does "En-eglaim" mean?
19. Quote Revelation chapter 7 verse 9.
20. Who is verse 11 speaking of?
21. What chapter and verse of Revelation clears up what verse 12 of this lesson means?
22. What change takes place in verse 13?
23. What is the Hebrews' inheritance forever?
24. What is the "great sea" speaking of?
25. What portion of the land shall a stranger have?

We will see in these first few verses of this chapter the division of the land by lot. Ezekiel 48:1 "Now these [are] the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east [and] west; a [portion for] Dan."

Each one of the tribes is mentioned who inherited land. We will take note that no tribe receives land outside the boundaries of the promised land. Dan gets one portion in the northern area.

Ezekiel 48:2 "And by the border of Dan, from the east side unto the west side, a [portion for] Asher." Ezekiel 48:3 "And by the border of Asher, from the east side even unto the west side, a [portion for] Naphtali." Ezekiel 48:4 "And by the border of Naphtali, from the east side unto the west side, a [portion for] Manasseh." Ezekiel 48:5 "And by the border of Manasseh, from the east side unto the west side, a [portion for] Ephraim." Ezekiel 48:6 "And by the border of Ephraim, from the east side even unto the west side, a [portion for] Reuben." Ezekiel 48:7 "And by the border of Reuben, from the east side unto the west side, a [portion for] Judah."

All of these are north of the land allotted to the Levites. Each had joined on the others borders with no space between. The next we will give, will be speaking of the priest's portion.

Ezekiel 48:8 "And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand [reeds in] breadth, and [in] length as one of the [other] parts, from the east side unto the west side: and the sanctuary shall be in the midst of it."

This is that area that was holy unto the Lord. This portion contained the sanctuary.

Ezekiel 48:9 "The oblation that ye shall offer unto the LORD [shall be] of five and twenty thousand in length, and of ten thousand in breadth."

We discussed this in a previous lesson.

Ezekiel 48:10 "And for them, [even] for the priests, shall be [this] holy oblation; toward the north five and twenty thousand [in length], and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof."

The main thing to note in this, is that it is for the priests.

Ezekiel 48:11 "[It shall be] for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray."

These are the priests that did not commit spiritual adultery by worshipping false gods. They had stayed faithful to God. These are descended from Zadoc. Zadoc was descended from Eleazer. It appears, the

Levite priests had sinned. You remember in a previous lesson, the priests of Zadoc were promoted, and the other priests were demoted.

Ezekiel 48:12 "And [this] oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites."

This was not the same land the Levites had been given. These had their own land.

Ezekiel 48:13 "And over against the border of the priests the Levites [shall have] five and twenty thousand in length, and ten thousand in breadth: all the length [shall be] five and twenty thousand, and the breadth ten thousand."

We remember from an earlier lesson, that this was an area 42 ½ miles by approximately 17 miles.

Ezekiel 48:14 "And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for [it is] holy unto the LORD."

This land was in the hands of the people, but it was not theirs to sell. It really belonged to God. This land was holy unto the LORD, because it was an oblation, and the presence of God was here.

Ezekiel 48:15 "And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane [place] for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof."

This was not considered a holy place. It was used for the city, and for the common people. This was an area, for those who lived in and around the city, to build their houses.

Ezekiel 48:16 "And these [shall be] the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred."

This land, that had been set aside, was a square. Each side was 4500 reeds.

Ezekiel 48:17 "And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty."

We see that this, too, is a square.

Ezekiel 48:18 "And the residue in length over against the oblation of the holy [portion shall be] ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy [portion]; and the increase thereof shall be for food unto them that serve the city."

The land, that was not in use in holy things, was planted, and the people ate from the vegetables of the gardens.

Ezekiel 48:19 "And they that serve the city shall serve it out of all the tribes of Israel."

This is just speaking of those involved in running the city are some from every tribe. We might say, they were gainfully employed.

Ezekiel 48:20 "All the oblation [shall be] five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city."

We can see from this, that all of these divisions added together made a square. This square was approximately 42 1/2 miles each direction.

Ezekiel 48:21 "And the residue [shall be] for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house [shall be] in the midst thereof."

This residue took up two strips of land on either side of the oblation. This is the prince's portion.

Ezekiel 48:22 Moreover from the possession of the Levites, and from the possession of the city, [being] in the midst [of that] which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

This is just expressing a little more fully, that this land is bordered by the Levites. It appears, that this land was on the outside of each of the areas.

Ezekiel 48:23 "As for the rest of the tribes, from the east side unto the west side, Benjamin [shall have] a [portion]."

It appears, these were on the south side of the city, and these, and the other property allotments, were side by side.

Ezekiel 48:24 "And by the border of Benjamin, from the east side unto the west side, Simeon [shall have] a [portion]." Ezekiel 48:25 "And by the border of Simeon, from the east side unto the west side, Issachar a [portion]." Ezekiel 48:26 "And by the border of Issachar, from the east side unto the west side, Zebulun a [portion]." Ezekiel 48:27 "And by the border of Zebulun, from the east side unto the west side, Gad a [portion]." Ezekiel 48:28 "And by the border of Gad, at the south side southward, the border shall be even from Tamar [unto] the waters of strife [in] Kadesh, [and] to the river toward the great sea." Ezekiel 48:29 "This [is] the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these [are] their portions, saith the Lord GOD."

It appears, they cast lots for the piece of land they would inherit. These above had all received their lot in the southern area. They each got a strip of land, and all of them were side by side making up this lot. They were bordered on the one side by the Mediterranean Sea and on the other by the Tamar. Each got a portion, because it was their inheritance from God.

Ezekiel 48:30 "And these [are] the goings out of the city on the north side, four thousand and five hundred measures."

Everything north of the city together made up this 4500 measures.

Ezekiel 48:31 "And the gates of the city [shall be] after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi." Ezekiel 48:32 "And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan." Ezekiel 48:33 "And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun." Ezekiel 48:34 "At the west side four thousand and five hundred, [with] their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali."

There were twelve tribes of Israel, and there were twelve gates. Each gate named after one. I am not sure this has anything to do with this, but this speaks of the twelve gates with the names of the 12 tribes. Revelation 21:12 "And had a wall great and high, [and] had twelve gates, and at the gates twelve angels, and names written thereon, which are [the names] of the twelve tribes of the children of Israel:"

Ezekiel 48:35 "[It was] round about eighteen thousand [measures]: and the name of the city from [that] day [shall be], The LORD [is] there."

The measures mentioned are reeds. "The LORD is there" is certainly a description of New Jerusalem. I do not know of another of that name. It appears to me, that this vision of Ezekiel's was Jerusalem of the time of Ezra mixed up with New Jerusalem, which comes down from God out of heaven. It is very difficult to decide which city this is. Another thing about visions, is sometimes, they are of more of a teaching nature, and not to be taken literally. These lessons from chapter 40 through 48 are full of types and shadows. We can draw from their teachings regardless of which city this is. Abraham looked for a city whose maker was God. Perhaps, we should, too, keep looking for a city whose maker is God.

This has been a very unusual prophetic book. We have looked at it from the spiritual standpoint. There are, perhaps hundreds, of more ways to look at this. I will look forward to continued study in this beautiful prophetic book.

Ezekiel 50 Questions

1. What is this chapter about?
2. What tribes were allotted land in the north?
3. How were they arranged?
4. What portion contained the sanctuary?
5. What is the main thing to take note of in verse 10?
6. Why are the descendents of Zadoc allotted different land from the Levite priests?
7. How large was the land of the oblation all together?
8. What was the profane place used for?
9. What did they use the land, that was not used for holy service, for?
10. Who ran the city?
11. The oblation was a _____ of approximately 42 1/2 miles.
12. Where was the residue located?
13. Who did the residue belong to?
14. What tribes' lands were on the south side?
15. Quote Revelation chapter 21 verse 12.
16. The measure, in verse 35, is what?
17. What does the author believe about this vision?
18. The lessons from chapter 40 to chapter 48 are full of _____ and _____.
19. Abraham looked for a city whose maker was _____.
20. From what standpoint were these lessons written?

*Thank you for taking the time to study these lessons.
I pray that something in this study has blessed you.*

Your friend in Jesus,

Louise

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