

Expanded Analysis of

EZEKIEL

"JUDGMENT AND RESTORATION 'UNTIL ALL KNOW I AM YAHWEH'"

"I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the LORD, declares the Sovereign LORD, when I show myself holy through you before their eyes." Ezekiel 36:23

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Introduction to the Book

The date. [Ezekiel’s prophecy](#) represents “one of the most complete chronological systems in any book of the Old Testament” ([Ralph H. Alexander](#), quoted by [Constable](#)). Constable has an [excellent table](#) which spells out the various dates of [Ezekiel’s](#) prophecies. He states that the first [prophecy](#) was given in 593 and the fourteenth and final one was given in 573 B. C.

The prophet. [Ezekiel](#) was a [prophet](#) who was also a [priest](#) (Ezek. 1:3). His name means “God Strengthens” ([RSB](#)). He was evidently born about 623 B. C. ([Constable](#)). He was born in [Judah](#), but taken captive to [Babylon](#), the land of the Chaldeans, by [Nebuchadnezzar](#) in 597 B. C. at the age of 30. The reference to the 30th year (Ezek. 1:1) seems to be the 30th year of his life. His ministry as recorded in his well-dated book was from 592-570 B.C. ([RSB](#)) or possibly from 593-571 B. C. ([Constable](#)). [Ezekiel](#) lived in his own house in a village near Nippur alongside the River Chebar ([Nebuchadnezzar’s](#) royal canal) (Ezek. 3:15, 24). His wife died in 587. ([RSB](#)). We do not know when he died.

The genre. According to [Constable](#),

[Ezekiel](#) contains a combination of several types of literature. These include proverbs, visions, parables, symbolic acts, fables, allegories, quotations, oaths, rhetorical questions, disputation oracles, legal sayings, dreams, dramas, funeral dirges, historical narratives, ritual and priestly regulations, and apocalyptic revelations.

The theme. The theme of [Ezekiel](#) is “Judgment and Restoration ‘Until All Know I Am [Yahweh](#).’” Judgment is the theme of Ezekiel 1-32. Restoration is the theme of Ezekiel 33-48. An expanding series of brief outlines can be found at [Brief Outlines of Ezekiel](#) (10 pages). There is also a lengthier [Analysis of Ezekiel](#) (23 pages).

Notable passages. Noteworthy passages in [Ezekiel](#) include (1) his vision of the four [cherubim](#) and the glory of God (Ezek. 1); (2) the commissioning of [Ezekiel](#) as a “watchman” to the [rebellious sons of Israel](#) (Ezek. 2-3); (3) [Ezekiel’s](#) vision of [Yahweh’s](#) judgment and desertion of [Jerusalem](#) (Ezek. 8-11); (4) the parable of [Jerusalem](#) as [Yahweh’s](#) bride-turned-prostitute (Ezek. 16); (5) the parable of the two sisters (Ezek. 23); (6) the lamentation over the King of Tyre as representing the original glory of [Lucifer](#) and the prideful fall of [Satan](#) (Ezek. 28:11-19); (7) the vision of the valley of dry bones – the Resurrection, Restoration, and Regeneration of [Israel](#) (Ezek. 37:1-14); (8) the [prophecy](#) against the invading [Gog](#) of the land of [Magog](#) and his allies (Ezek. 38-39); (9) The detailed [prophecy](#) of the [Millennial Temple](#) filled with the glory of God (Ezek. 40-46); (10) the [prophecy](#) of the [Millennial Land of Israel](#) (Ezek. 47-48) with its life-giving river (Ezek. 47:1-12); the boundaries of the land (Ezek. 47:13-23); and the division of the land (Ezek. 48).

Stylistic Distinctives. (1) “The clause ‘you will know that I am the LORD’ occurs about 65 times in [Ezekiel](#), and repeatedly in the oracles about foreign nations (chs. 25-32) ([Constable](#), citing [Pearson](#)). (2) [Ezekiel](#) writes his tome from an autobiographical perspective. “Almost all of his oracles (except 1:2-3; 24:24) appear in the first person giving the impression that they are memoirs of a true [prophet](#) of [Yahweh](#)” ([Constable](#)). (3) “There are only two voices in [Ezekiel’s](#) book, the [prophet’s](#) and God’s.¹ Those who consult and oppose [Yahweh](#) and [Ezekiel](#) never speak. The words of the latter are doubly framed; [Ezekiel](#) quotes [Yahweh](#) quoting them in refutation” ([Constable](#) quoting [Jerome Murphy O’Connor](#)). (4) The name by which [Yahweh](#) addressed [Ezekiel](#) is “Son of Man” (93 times) ([Constable](#)).

Purpose.

According to the Introduction of the [RSB](#):

[Ezekiel’s](#) ministry was to keep before the exiles [in Babylon] the sins that had brought God’s judgment on them and to assure them of God’s future blessings in keeping with His covenant. Chapters 1-24 were written before the fall of [Jerusalem](#) to remind his fellow captives that God’s judgment on the city and Temple was surely coming. Chapters 33-48 contain prophecies of the still future restoration of [Israel](#) in the [millennial kingdom](#).

A recurring theme of Ezekiel is “Thus you will know that I am [Yahweh](#).” This statement occurs [over sixty times](#) in the book of Ezekiel. This prediction is aimed not only at the disobedient [house of Israel](#), but also at surrounding nations. God’s plan is that all nations of the earth will one day know He is [Yahweh](#), and will humbly submit to Him and His will. That will actually occur in the [Millennial Kingdom](#). Most notably and eternally, it will

¹ Introduction: Stylistic Distinctives (3) - “There are only two voices in [Ezekiel’s](#) book, the prophet’s and God’s: Actually, there are three, the third being [Ezekiel’s](#) angelic guide (Ezek. 40:3-4). [Constable](#) takes the position that the “man” was a pre-incarnate appearance of [Christ](#) as the [Angel of Yahweh](#). He could be correct. At the moment, I take the position that the “man” was an [angel](#) especially appointed to guide [Ezekiel](#) through the latter’s discovery of the [Millennial Temple](#), and to measure the [Temple](#) and its features carefully.

occur in [New Jerusalem](#) and on [New Earth](#).

Another purpose of the book is to show that in anger and in sadness at the disobedience of [Judah](#) and [Israel](#), God has withdrawn from the Temple in [Jerusalem](#) (Ezek. 8-11). For over 2,000 years that has not even been a Temple there. But God will restore [Israelis](#) to the land in heart-felt repentance and worship (Ezek. 37:1-14). The [Temple](#) will be rebuilt, and God will once again dwell therein in all His glory (Ezek. 40-46)!

Helpful Maps

[Constable's Map of Ancient Near Eastern Nations in Ezekiel's Times.](#)

[Constable's Map of Ancient Near Eastern Towns in Ezekiel's Times.](#)

[Constable's Close-Up Map of Ancient Near Eastern Towns in Ezekiel's Times.](#)

EZEKIEL²

"JUDGMENT AND RESTORATION 'UNTIL ALL KNOW I AM YAHWEH'"

"I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the LORD, declares the Sovereign LORD, when I show myself holy through you before their eyes." Ezekiel 36:23

A 1 JUDGMENT 1 - 32

B 1 Introduction: The Glory of God and the Commissioning of Ezekiel 1 - 3

C 1 The Glory of God³ 1

D 1 [Ezekiel's](#) circumstances in [Babylon](#) 1:1-3

E 1 The date: {1} Now it came about in the thirtieth year,⁴ on the fifth day of the fourth month, 1:1a

E 2 [Ezekiel's](#) location: while I was by the river [Chebar](#) among the [exiles](#), 1:1b

E 3 The nature of the revelations: the heavens were opened and I saw visions of God. 1:1c

² Author's Note: This analysis consists of a detailed outline of the book. The [NASB95](#) text has been included everywhere. Footnotes appear throughout. Of special interest to me personally are the predictions of [Israel's](#) restoration in chapters 36-37; the invasion and demise of Gog of Magog and his allies in chapters 38-39; the detailed description of the [Millennial Temple](#) in chapters 40-46; the life-giving river emanating from the yet-to-be rebuilt [Jewish Temple](#) in chapter 47; and the description of the divisions of land in chapter 48 that will occur in [Christ's Millennial Kingdom](#).

³ Ezekiel 1 title - the glory of God: What [Ezekiel](#) saw evidently consisted of God (pre-incarnate Christ) sitting enthroned upon a mobile platform powered by four angels called [cherubim](#). The whole platform moved around on sets of [intersecting wheels](#). One wheel (facing north and south) in each set could run forwards or backwards. The other one (facing east and west) could run from side to side. This brilliant display shows the blinding glory of God, his creative ability and rulership over these high-order angels (intelligence - human face; rulership - lion face; strength - ox face; infinity - eagle face [eagles are not bound to the earth]), his ability to be at any place in the universe (the mobility of the wheel), and his ability to know and see everything on the earth (the eyes on the wheels). See *The Bible Knowledge Commentary* on [Ezekiel](#) by Charles H. Dyer, Vol. I, pp. 1227-1229.

⁴ Ezek. 1:1 - thirtieth year: This is probably the thirtieth year of [Ezekiel's](#) life. This is the age at which [Ezekiel](#) would have entered the priesthood in [Jerusalem](#) (Num. 4:3) had he not been taken into captivity ([RSB](#)).

- E 4 The relation to King Jehoiachin: {2} (On the fifth of the month in the fifth year⁵ of King Jehoiachin's [exile](#), 1:2)
- E 5 The nature of the revelation: {3} the word of the LORD came expressly to 1:3a
 - G 1 Ezekiel the [priest](#),
 - G 2 son of Buzi,
- E 6 The identity of [Ezekiel](#) 1:3b
 - G 1 Ezekiel the [priest](#),
 - G 2 son of Buzi,
- E 7 The location 1:3c
 - G 1 in the land of the [Chaldeans](#)⁶
 - G 2 by the river [Chebar](#);⁷
- E 8 The hand of [Yahweh](#): and there the hand of the LORD came upon him.) 1:3d
- D 2 The four-winged [cherubim](#) in the fiery storm cloud 1:4-14
 - E 1 The description of the storm 1:4
 - G 1 Strong north wind: {4} As I looked, behold, a storm wind was coming from the north,
 - G 2 Great cloud: a great cloud with fire flashing forth continually and a bright light around it,
 - G 3 Glowing metal: and in its midst something like glowing metal in the midst of the fire.

⁵ Ezek. 1:2 - fifth year: 593 B. C. ([RSB](#)).

⁶ Ezek. 1:3 - [Chaldeans](#): "The name of the tribal group ruling [Babylon](#), "Chaldeans" is used as metonymy for the whole empire of [Babylon](#). The [Babylonians](#) worked with the Medes to destroy the [Assyrian](#) Empire near the end of the 7th century B.C. Then, over the next century, the [Babylonians](#) dominated the West Semitic states (such as Phoenicia, Aram, Moab, Edom, and [Judah](#) in the modern countries of [Syria](#), [Lebanon](#), Jordan, and [Israel](#)) and made incursions into Egypt" ([NetBible footnote](#)).

⁷ Ezek. 1:3 - river [Chebar](#): "The Kebar River is mentioned in [Babylonian](#) texts from the city of Nippur in the fifth century B.C. It provided artificial irrigation from the Euphrates" ([NetBible footnote](#)).

- E 2 The description of four living beings within the storm cloud 1:5-14
 - G 1 Their appearance – resembling humans: {5} Within it there were figures resembling four living beings.⁸ And this was their appearance: they had human form. 1:5
 - G 2 The number of their faces and wings: {6} Each of them had 1:6
 - H 1 four faces
 - H 2 and four wings.
 - G 3 Their legs and feet 1:7
 - H 1 Their legs: {7} Their legs were straight and
 - H 2 The shape of their feet: their feet were like a calf's hoof,
 - H 3 The appearance of their feet: and they gleamed like burnished bronze.
 - G 4 Their hands underneath their wings: {8} Under their wings on their four sides were human hands. 1:8a
 - G 5 The description of their faces and wings: As for the faces and wings of the four of them, 1:8b-9
 - H 1 Touching wings: {9} their wings touched one another; 1:9a
 - H 2 Immobile heads 1:9b
 - J 1 their faces did not turn when they

⁸ Ezek. 1:5 - figures resembling four living beings: These beings were identified as [cherubim](#) in Ezek. 10:14, 20.

moved,⁹

J 2 each went straight forward.

G 6 The description of their faces: {10} As for the form of their faces, 1:10-11a

H 1 Man: each had the face of a man;¹⁰ 1:10a

H 2 Lion: all four had the face of a lion on the right 1:10b

H 3 Bull: and the face of a bull on the left, 1:10c

H 4 Eagle: and all four had the face of an eagle. 1:10d

H 5 Summary: {11} Such were their faces. 1:11a

G 7 The description of their wings: 1:11b

H 1 The orientation of their wings: Their wings were spread out above;

H 2 Two wings touching those of another cherub: each had two touching another being,

H 3 Two wings for modesty: and two covering their bodies.

G 8 Their mobility 1:12

H 1 Straight forward movement: {12} And each went straight forward;

⁹ Ezek. 1:9 - their faces did not turn: Since each [cherub](#) had four faces, there was no need to turn their heads. No matter which direction they went, one of their four faces was looking straight ahead. This portrays maximum mobility and awareness.

¹⁰ Ezek. 1:10 - the face of a man, lion, bull, eagle: These four creatures represent the chiefs of God's creation in the animal world: Man is ruler over all other creatures; the lion is chief of wild animals; the ox is chief of domesticated animals; the eagle is chief of birds (so [Constable](#)). Though these cherubim were created beings, they, in turn reflected the glory and power of God in creation.

- H 2 The controlling factor: wherever the spirit ¹¹ was about to go, they would go,
- H 3 No turning of their heads or bodies: without turning as they went.
- G 9 The fire burning in the midst of the four beings 1:13
 - H 1 Like burning coals of fire: {13} In the midst of the living beings there was something that looked like burning coals of fire,
 - H 2 Like rapidly-moving torches: like torches darting back and forth among the living beings.
 - H 3 Very bright: The fire was bright,
 - H 4 Lightning flashes: and lightning was flashing from the fire.
- G 10 The rapid movement of the living beings 1:14
 - H 1 Running back and forth: {14} And the living beings ran to and fro
 - H 2 Their rapidity: like bolts of lightning.
- D 3 The eye-rimmed wheels motivated by the [Spirit](#) of the [Cherubim](#) 1:15-21
 - E 1 The presence of four wheels: {15} Now as I looked at the living beings, behold, there was one wheel on the earth beside the living beings, for each of the four of them. 1:15
 - E 2 The appearance of the wheels 1:16
 - G 1 Like beryl: {16} The appearance of the wheels and

¹¹ Ezek. 1:12 - spirit: The noun is *ru'akh* (7307), spirit. This most likely refers to God, the [Holy Spirit](#), the motivator and energizer of the [cherubim](#). So also [Constable](#).

- their workmanship was like sparkling beryl,¹²
- G 2 Their identical form: and all four of them had the same form,
- G 3 Each wheel intersected by a second wheel (see [Constable's graphic](#)): their appearance and workmanship being as if one wheel were within another.
- E 3 The mobility of the wheels: {17} Whenever they moved, they moved in any of their four directions without turning as they moved. 1:17
- E 4 The unusual rims of the wheels 1:18
- G 1 Eye-catching appearance: {18} As for their rims they were lofty and awesome,
- G 2 Full of eyes: and the rims of all four of them were full of eyes round about.¹³
- E 5 The synchronization of the wheels and the [Cherubim](#) 1:19-21
- G 1 Synchronized horizontal movement: {19} Whenever the living beings moved, the wheels moved with them. 1:19a
- G 2 Synchronized vertical movement: And whenever the living beings rose from the earth, the wheels rose also. 1:19b
- G 3 The control of the [Holy Spirit](#) 1:20

¹² Ezek. 1:16 - beryl: "Heb "Tarshish stone." The noun is *tarshiysh* ([8658](#)). The meaning of this term is uncertain. The term has also been translated "topaz" (NEB), "beryl" (KJV, NASB, NRSV), or "chrysolite" (RSV, NIV)" ([NetBible footnote](#)). According to the [Outline of Biblical Usage](#), the term refers to "a precious stone or semi-precious gem – perhaps a chrysolite, yellow jasper, or other yellow-colored stone."

¹³ Ezek. 1:18 - full of eyes: The eyes convey the awareness and [omniscience](#) of God.

- H 1 Direction: {20} Wherever the spirit ¹⁴ was about to go, they would go in that direction.
- H 2 Ascent: And the wheels rose close beside them;
- H 3 Explanation: for the spirit of the living beings ¹⁵ was in the wheels.
- G 4 Repetition of the synchronization 1:21
 - H 1 Synchronized activity: {21} Whenever those went, these went;
 - H 2 Synchronized inactivity: and whenever those stood still, these stood still.
 - H 3 Synchronized ascent: And whenever those rose from the earth, the wheels rose close beside them;
 - H 4 Explanation of synchronization: for the spirit of the living beings was in the wheels.
- D 4 The gleaming canopy over the [Cherubim](#) 1:22-25
 - E 1 The description of the canopy 1:22
 - G 1 Its location: {22} Now over the heads of the living beings there was something like an expanse, ¹⁶

¹⁴ Ezek. 1:20 - spirit: The noun is *rúakh* ([7307](#)), spirit. This most likely refers to God, the [Holy Spirit](#).

¹⁵ Ezek. 1:20 - the spirit of the living beings: It is possible that the “spirit” (*rúach*, [7307](#)) here referred to is the spirit(s) of the [Cherubim](#). Mitigating against that view is the fact that the text does not refer to the spirits (plural) of the four [Cherubim](#), but to the spirit (singular), which could more logically refer to the [Holy Spirit](#) energizing the [Cherubim](#) and the accompanying wheels.

¹⁶ Ezek. 1:22 - expanse: *râqîya'* ([7549](#)), the same noun that appears in Gen. 1:6, 7, 8, 14, 15, 17, 20. It means, as there, according to [BDB](#), an “**extended surface**, (solid) **expanse** (as if *beaten out*) – *firmamentum* [[JTB](#) – presumably Latin] **1.** (flat) expanse (as if of ice), as base, **support**. [[JTB](#) – this meaning applies in Ezek. 1:22, 23, 25, 26; 10:1. It describes what served as a flat overhead canopy above the heads and wings of the [cherubim](#), and it served at the same time as a platform on which was seated the [pre-incarnate Christ](#) on His throne.] **2.** the vault of heaven, or ‘firmament,’ regarded by Hebrews as solid, and supporting ‘waters’ above it.” [[JTB](#) – this meaning is derived from Genesis 1 (see the references above.)]

- G 2 Its appearance: like the awesome gleam of crystal,¹⁷
- G 3 Its extent: spread out over their heads.
- E 2 The position of the wings of the [Cherubim](#) 1:23
- G 1 Two wings stretched out straight: {23} Under the expanse their wings were stretched out straight, one toward the other;
- G 2 Two wings covering his body: each one also had two wings covering its body on the one side and on the other.
- E 3 The sound of the wings of the [Cherubim](#): {24} I also heard the sound of their wings 1:24a
- G 1 Like a waterfall: like the sound of abundant waters¹⁸ as they went,
- G 2 Like the voice of God: like the voice of the Almighty,
- G 3 Like an army camp: a sound of tumult like the sound of an army camp;
- E 4 The position of their wings when motionless: whenever they stood still, they dropped their wings. 1:24b
- E 5 The voice from above the canopy: {25} And there came a voice from above the expanse that was over their heads;

Technically, this second meaning is not quite accurate. The Hebrews, as we, used the language of appearance. What is described in Genesis 1 is an *atmosphere* which separated the waters upon the earth from an overhead, all-encompassing [water vapor canopy](#). This [water vapor canopy](#) served as a global *terrarium*, providing uniformly warm temperatures and providing a shield from harmful ultra-violet rays, enabling pre-[Flood](#) man and perhaps some animals (think dinosaurs) to live 900 + years. It was dissipated in a 40-day torrent of rain at [Noah's Flood](#), and life-expectancy [plummeted dramatically](#) afterward.

The idea of an *extended surface* or *canopy* fits in well with the contexts of both Gen. 1 and Ezek. 1. In the latter passage the *canopy* over the heads of the [cherubim](#) also served as a *platform* on which sat God on His throne.

¹⁷ Ezek. 1:22 - crystal: Actually, "ice" – *qôrach* ([7140](#)), so [BDB](#), "frost, ice."

¹⁸ Ezek. 1:24 - sound of abundant waters: Similar to the sound of a waterfall or a fast-moving mountain stream tumbling over rocks and boulders.

1:25a

E 6 The position of their wings when motionless: whenever they stood still, ¹⁹ they dropped their wings. 1:25b

D 5 The flaming, worship-inspiring figure atop the canopy 1:26-28

E 1 The description of a throne atop the canopy 1:26a

G 1 The location of the throne: {26} Now above the expanse that was over their heads there was something resembling a throne,

G 2 The appearance of the throne: like lapis lazuli ²⁰ in appearance; and on that which resembled a throne, high up,

E 2 The person on the throne 1:26b-27b

G 1 His general appearance: was a figure with the appearance of a man. ²¹ 1:26b

G 2 His appearance from the waist up – like glowing, fiery metal: {27} Then I noticed from the appearance of His loins and upward something like glowing metal that looked like fire all around within it, 1:27a

G 3 His appearance from the waist down – like a fire: and from the appearance of His loins and downward I saw something like fire; 1:27b

E 3 The glory surrounding the person on the throne 1:27c-28b

¹⁹ Ezek. 1:25 - whenever they stood still: The implication almost is that when God (pre-incarnate Christ) above the canopy spoke, the [Cherubim](#) became motionless.

²⁰ Ezek. 1:26 - lapis lazuli: "Lapis lazuli is a dark blue semiprecious stone that the ancients valued greatly" ([Constable](#)). There are two words in Hebrew. The first word is *eben* (68) = stone; the second word is *sapiyr* (5601) = sapphire. So the appearance of the throne was like a stone of sapphire.

²¹ Ezek. 1:26 - a figure with the appearance of a man: evidently [Yahweh](#) (see Ezek. 1:28), probably the [pre-incarnate Christ](#) – observe the human form. In several places this person is identified as the [Angel \(Messenger\) of Yahweh](#).

- G 1 His surrounding brightness: and there was a radiance²² around Him. 1:27c
- G 2 Like a rainbow: {28} As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. 1:28a
- G 3 The description – the [glory](#) of [Yahweh](#): Such was the appearance of the likeness of the [glory](#) of the LORD.²³ 1:28b
- E 4 [Ezekiel's](#) reaction 1:28c
- G 1 His falling prostrate: And when I saw it, I fell on my face
- G 2 His hearing a voice: and heard a voice speaking.
- C 2 The Commissioning of [Ezekiel](#) 2 - 3
 - D 1 [Yahweh's](#) commissioning [Ezekiel](#) ("Son of Man") to speak to the rebellious [sons of Israel](#) 2:1-7
 - E 1 The command of God: {1} Then He said to me, "Son of man, stand on your feet that I may speak with you!" 2:1
 - E 2 The entrance of the [Spirit](#): {2} As He spoke to me the [Spirit](#) entered me 2:2
 - G 1 What the Spirit did: and set me on my feet;
 - G 2 What [Ezekiel](#) heard: and I heard Him speaking to me.
 - E 3 [Ezekiel's](#) assignment: {3} Then He said to me, "Son of man, I am sending you to the [sons of Israel](#), 2:3a
 - E 4 The character of [Israel](#) 2:3b-4a

²² Ezek. 1:27 - radiance: a glow, or brightness (*nôgahh*, [5051](#)).

²³ Ezek. 1:28 - the glory of the LORD: The [glory](#) of the LORD was like the radiance of a rainbow in the clouds on a rainy day.

- G 1 Rebellious people: to a [rebellious](#) people who have [rebelled](#) against Me; 2:3b
- G 2 Transgressing people: they and their fathers have [transgressed](#) against Me to this very day. 2:3c
- G 3 Hard-hearted and strong-willed children: {4} I am sending you to them who are [stubborn](#) and [obstinate](#) children, 2:4a

- E 5 [Ezekiel's](#) instruction: and you shall say to them, 'Thus says the Lord GOD.' 2:4b
- E 6 [Israel](#) will know a prophet has been among them: {5} As for them, 2:5
 - G 1 Their response: whether they listen or not—
 - G 2 Their rebellion: for they are a rebellious house—²⁴
 - G 3 What they will know: they will know that a prophet has been among them.

- E 7 [Ezekiel](#) is not to fear them 2:6
 - G 1 Do not fear: {6} And you, son of man, neither fear them nor fear their words,
 - G 2 Though beset by opposition: though thistles and thorns are with you and you sit on scorpions;
 - G 3 Do not fear
 - H 1 Their words: neither fear their words
 - H 2 Their faces: nor be dismayed at their

²⁴ Ezek. 2:5 - for they are a rebellious house: Literally, "a house of rebellion," wherein the noun "rebellion" is *meriy* (4805), "rebellion," closely related to the verb *maráh* (4784), "to rebel," used, for example, in Ezek. 5:6; 20:8, 13, 21. *meriy* (4805) is used 16X in Ezekiel, far more than in any other OT book. It is used, for example, in Ezek. 2:5, 6, 7, 8; 3:9, 26, 27; 12:2, 3, 9, 25; 17:12; 24:3; 44:6. In some of these verses it appears multiple times. In the remaining instances in the OT, it appears only one time in six different books. God's characterization of [Israel](#) as being a [rebellious](#) nation is characteristic of the book of Ezekiel. We Christians living in the present day need to be exceedingly careful that we do not place ourselves in the category of being [rebellious](#) people!

[presence](#),

G 4 Their rebellion: for they are a [rebellious](#) house.

E 8 [Ezekiel's](#) renewed assignment: {7} But you shall speak My words to them whether they listen or not, for they are [rebellious](#). 2:7

D 2 [Yahweh's](#) equipping [Ezekiel](#) 2:8 - 3:15

E 1 [Ezekiel](#) commanded to eat a scroll from [Yahweh](#) filled with lamentation, mourning and woe 2:8-10

G 1 [Ezekiel](#) commanded to listen: {8} "Now you, son of man, listen to what I am speaking to you; 2:8a

G 2 [Ezekiel](#) not to rebel like [Israel](#): do not be [rebellious](#) like that [rebellious](#) house. 2:8b

G 3 [Ezekiel](#) commanded to eat: Open your mouth and eat what I am giving you." 2:8c

G 4 The hand with the scroll: {9} Then I looked, and behold, a hand was extended to me; and lo, a scroll was in it. 2:9

G 5 The contents of the scroll: {10} When He spread it out before me, 2:10

H 1 Long message: it was written on the front and back,

H 2 Negative message: and written on it were [lamentations](#), [mourning](#) and [woe](#).

E 2 [Ezekiel's](#) eating of the scroll, sweet to the taste 3:1-3

G 1 [Ezekiel](#) commanded to eat and speak: {1} Then He said to me, "Son of man, 3:1

H 1 Eat: eat what you find; eat this scroll,

H 2 Speak: and go, speak to the [house of Israel](#)."

- G 2 [Ezekiel's](#) eating of the scroll 3:2-3
 - H 1 Opening his mouth: {2} So I opened my mouth, and He fed me this scroll. 3:2
 - H 2 The command of God: {3} He said to me, "Son of man, feed your stomach and fill your body with this scroll which I am giving you." 3:3a
 - H 3 The obedience of [Ezekiel](#): Then I ate it, 3:3b
 - H 4 The taste of the scroll: and it was sweet as honey in my mouth. 3:3c

- E 3 [Ezekiel](#) equipped with a hard face and forehead to speak [Yahweh's](#) words to the rebellious [exiles](#) 3:4-11
 - G 1 The renewed assignment to speak to [Israel](#): {4} Then He said to me, "Son of man, go to the [house of Israel](#) and speak with My words to them. 3:4

 - G 2 Language is not an impediment – the people to whom [Yahweh](#) is sending him 3:5-6
 - H 1 Not to foreigners: {5} For you are not being sent to a people 3:5a
 - J 1 of unintelligible speech
 - J 2 or difficult language,
 - H 2 But to [Israelis](#): but to the [house of Israel](#), 3:5b
 - H 3 Not to many different ethnic groups 3:6a
 - J 1 {6} nor to many peoples of unintelligible speech
 - J 2 or difficult language,
 - J 3 whose words you cannot understand.
 - H 4 But to your own people: But I have sent you

to them who should listen to you; 3:6b

G 3 They will not listen to you: {7} yet the [house of Israel](#) will not be willing to listen to you, 3:7

H 1 They don't listen to Me: since they are not willing to listen to Me.

H 2 They are stubborn: Surely the whole [house of Israel](#) is [stubborn](#) and [obstinate](#).

G 4 God's equipping of [Ezekiel](#) 3:8-9a

H 1 His hard face: {8} Behold, I have made your face as hard as their faces 3:8a

H 2 His hard forehead: and your forehead as hard as their foreheads. 3:8b

H 3 The simile: {9} Like emery harder than flint I have made your forehead. 3:9a

G 5 [Ezekiel](#) not to cower before them 3:9b

H 1 Not to fear them: Do not be afraid of them or be dismayed before them,

H 2 Despite their rebellion: though they are a [rebellious](#) house."

G 6 [Ezekiel](#) must listen carefully to God: {10} Moreover, He said to me, "Son of man, 3:10

H 1 take into your heart all My words which I will speak to you

H 2 and listen closely.

G 7 [Ezekiel](#) to go speak to the [exiles](#) 3:11

H 1 To the [exiles](#): {11} Go to the [exiles](#),

H 2 To the sons of his people: to the sons of your people,

- H 3 Speak to them: and speak to them and tell them,
- H 4 Regardless of their response: whether they listen or not,
- H 5 The authority of his message – [Adonay Yahweh](#): ‘Thus says the Lord GOD.’” 3:11
- E 4 The [Spirit's](#) lifting [Ezekiel](#) up and motivating him to speak to the [exiles](#) 3:12-15
 - G 1 The action of the [Spirit](#): {12} Then the [Spirit](#) lifted me up, 3:12a
 - G 2 The characterization of the sound [Ezekiel](#) heard 3:12b
 - H 1 The description: and I heard a great rumbling sound behind me,
 - H 2 The content: “Blessed be the [glory](#) of the LORD in His place.”
 - G 3 The source of the sound – the [Cherubim](#) and their wheels 3:13
 - H 1 The flapping wings of the [Cherubim](#): {13} And I heard the sound of the wings of the living beings touching one another
 - H 2 The rumbling wheels of the [Cherubim](#): and the sound of the wheels beside them, even a great rumbling sound.
 - G 4 The transport of the [Spirit](#): {14} So the [Spirit](#) lifted me up and took me away; 3:14a
 - G 5 The mental and emotional state of [Ezekiel](#): and I went [embittered](#) in the [rage](#) of my spirit, 3:14b
 - G 6 The strength of [Yahweh's](#) hand: and the hand of the LORD was strong on me. 3:14c

- G 7 The place of [Ezekiel's](#) arrival: {15} Then I came to the [exiles](#) who lived beside the [river Chebar](#) at [Tel-abib](#),²⁵ 3:15a
- G 8 [Ezekiel's](#) strange behavior: and I sat there seven days where they were living, 3:15b
- G 9 The bewilderment of his audience: causing consternation among them. 3:15c
- D 3 [Yahweh's](#) anointing [Ezekiel](#) as a watchman responsible for the blood of his selected audiences unless he warns them 3:16-21
- E 1 The arrival of a message from [Yahweh](#): {16} At the end of seven days the word of the LORD came to me, saying, 3:16-17 (3:16)
 - G 1 His appointment of [Ezekiel](#) as a watchman over [Israel](#): {17} "Son of man, I have appointed you a watchman to the [house of Israel](#);²⁶ 3:17a
 - G 2 His instruction to warn: whenever you hear a word from My mouth, warn them from Me. 3:17b
- E 2 [Ezekiel](#) as a watchman to the wicked 3:18-19
 - G 1 If [Ezekiel](#) fails to warn the wicked of impending death 3:18
 - H 1 [Yahweh's](#) prediction: {18} When I say to the wicked, 'You will surely die,'
 - H 2 [Ezekiel's](#) refusal: and you do not warn him or speak out to warn the wicked from his wicked way that he may live,

²⁵ Ezek. 3:15 - Tel-abib: "The name "Tel Abib" is a transliteration of an Akkadian term meaning "mound of the flood," i.e., an ancient mound. It is not to be confused with the modern city of Tel Aviv in Israel" ([NetBible](#) footnote). See a map ([BibleAtlas](#)), which identifies the city with the ancient city of Calneh (Gen. 10:10). It is possible the modern day city of Tel Aviv, Israel, [received its name from the Babylonian city](#). The map of Bible Atlas identifies [Tel-Abib](#) as [Calneh](#), but in my judgment, places the city too far distant from the [river Chebar](#) as Ezekiel stated.

²⁶ Ezek. 3:17 - I have appointed you as a watchman: Note [Ezekiel's](#) reappointment in Ezek. 33:2-9.

- H 3 The inevitable death of the wicked: that wicked man shall die in his iniquity,
- H 4 [Ezekiel's](#) bloodguiltiness: but his blood I will require at your hand.
- G 2 If [Ezekiel](#) obeys and warns the wicked of impending death 3:19
 - H 1 He has warned the wicked: {19} Yet if you have warned the wicked
 - H 2 The wicked refuses to repent: and he does not turn from his wickedness or from his wicked way,
 - H 3 The inevitable death of the wicked: he shall die in his iniquity;
 - H 4 The innocence of [Ezekiel](#): but you have delivered yourself.
- E 3 [Ezekiel](#) as a watchman to the righteous 3:20-21
 - G 1 In the event of [Ezekiel's](#) failure to warn the righteous 3:20
 - H 1 The iniquity of the righteous: {20} Again, when a righteous man turns away from his righteousness and commits iniquity,
 - H 2 The death of the righteous: and I place an obstacle before him, he will die;
 - H 3 [Ezekiel's](#) failure: since you have not warned him,
 - H 4 The righteous will die in his sin: he shall die in his sin,²⁷

²⁷ Ezek. 3:20 - he shall die in his sin: This is to be taken as [Physical Death](#), not as [Spiritual Death](#), and certainly not as [Second Death](#). He is called a "righteous man" (Ezek. 3:20) and there is no evidence that believers in the [OT](#) could lose their [salvation](#) any more than can believers in the [NT](#). This death is to be compared with the

- H 5 His righteous deeds unremembered: and his righteous deeds which he has done shall not be remembered;
- H 6 [Ezekiel's](#) bloodguiltiness: but his blood I will require at your hand.
- G 2 In the event of [Ezekiel's](#) obedience in warning the righteous 3:21
 - H 1 [Ezekiel's](#) obedience: {21} However, if you have warned the righteous man that the righteous should not sin
 - H 2 The obedience of the righteous: and he does not sin,
 - H 3 The righteous will live: he shall surely live because he took warning;
 - H 4 [Ezekiel's](#) deliverance of himself from guilt: and you have delivered yourself."
- D 4 [Yahweh's](#) showing [Ezekiel](#) His awesome [glory](#) 3:22-23
 - E 1 The hand of [Yahweh](#): {22} The hand of the LORD was on me there, 3:22a
 - E 2 The instruction to [Ezekiel](#): and He said to me, "Get up, go out to the plain, and there I will speak to you." 3:22b
 - E 3 [Ezekiel's](#) departure to the plain: {23} So I got up and went out to the plain; 3:23a
 - E 4 The appearance of the [glory](#) of [Yahweh](#): and behold, the [glory](#) of the LORD was standing there, 3:23b²⁸

[Apostle John's](#) reference to "[sin leading to death](#)" (1 John 5:16-17).

²⁸ Ezek. 3:23 - the glory of the LORD was standing there: "glory" is *kabōd* ([3519](#)), glory, splendor, manifesting visible and intimidating light. Glory is in the [construct state](#) inseparably linked with [Yahweh](#). "Glory" is an intrinsic visible and intimidating manifestation of [Yahweh](#). The phrase is definite, as in "the-glory-of-the-[Yahweh](#)" or, more acceptably in English, "the-glory-of-the-LORD."

- E 5 It was like the previous instance at the river: like the [glory](#) which I saw by the river Chebar,²⁹ 3:23c
- E 6 [Ezekiel's](#) prostration: and I fell on my face. 3:23d
- D 5 Anticipated restrictions on [Ezekiel's](#) ministry, including dumbness as a sign 3:24-27
 - E 1 The entrance of the [Spirit](#): {24} The [Spirit](#) then entered me 3:24a
 - E 2 The action of the [Spirit](#): and made me stand on my feet, 3:24b
 - E 3 The instruction of self-quarantine: and He spoke with me and said to me, "Go, shut yourself up in your house. 3:24c
 - E 4 The antagonism of the [Jewish](#) people 3:25
 - G 1 [Yahweh's](#) name for Ezekiel: {25} As for you, son of man,
 - G 2 The restrictions of the [Israelis](#): they will put ropes on you and bind you with them
 - G 3 The result: so that you cannot go out among them.
 - E 5 [Yahweh's](#) making [Ezekiel](#) mute: {26} Moreover, I will make your tongue stick to the roof of your mouth so that you will be mute³⁰ 3:26
 - G 1 The purpose – so [Ezekiel](#) is unable to warn [Israel](#): and cannot be a man who rebukes them,
 - G 2 The reason – [Israel](#) is a rebellious nation: for they are a [rebellious house](#).

²⁹ Ezek. 3:23 - like the glory which I saw by the river Chebar: See Ezek. 1:28; cf. Ezek. 1:3. The appearance of the [glory](#) surrounding Yahweh on His throne was like a rainbow in the clouds on a rainy day.

³⁰ Ezek. 3:26 - mute: [Ezekiel](#) was to be mute except when God specifically gave him a message to speak. This dumbness continued for seven years until the day before [Ezekiel](#) heard of the fall of [Jerusalem](#). Then God released him from muteness and he began a new theme of the restoration of the nation (Ezek. 33:21-22).

E 6 [Yahweh's](#) intermittent opening of [Ezekiel's](#) mouth 3:27

G 1 When [Yahweh](#) speaks to [Ezekiel](#), He will open his mouth: {27} But when I speak to you, I will open your mouth

G 2 He is to quote [Adonay Yahweh](#): and you will say to them, 'Thus says the Lord GOD.'

G 3 Some will hear: He who hears, let him hear;

G 4 Some will ignore: and he who refuses, let him refuse;

G 5 The rebellious character of [Israel](#): for they are a [rebellious house](#).

B 2 Judgment on [Judah](#) 4 - 24

C 1 The Introduction of Judgment 4 - 7

D 1 The Symbols of Judgment 4:1 - 5:4

E 1 The model city: The sign of [Jerusalem's](#) siege 4:1-3

G 1 The brick as a model of the city: {1} "Now you son of man, 4:1

H 1 get yourself a brick,

H 2 place it before you

H 3 and inscribe a city on it, [Jerusalem](#).

G 2 The model siege: {2} Then lay siege against it, 4:2

H 1 build a siege wall,

H 2 raise up a ramp,

H 3 pitch camps

H 4 and place battering rams against it all around.

G 3 The iron plate as a wall 4:3a

- H 1 {3} Then get yourself an iron plate
- H 2 and set it up as an iron wall ³¹ between you and the city,
- H 3 and set your face toward it so that it is under siege, and besiege it.
- G 4 The purpose of the model siege: This is a sign to the [house of Israel](#). 4:3b
- E 2 The prone position: The sign of [Ezekiel's](#) lying on his side "to bear iniquity" 4:4-8
 - G 1 The instruction to lie on his left side: {4} "As for you, 4:4
 - H 1 lie down on your left side
 - H 2 and lay the iniquity of the [house of Israel](#) on it;
 - H 3 you shall bear their iniquity for the number of days that you lie on it.
 - G 2 390 days for the iniquity of the [Northern Kingdom](#) 4:5
 - H 1 Days corresponding to years: {5} For I have assigned you a number of days corresponding to the years of their iniquity, three hundred and ninety days; ³²

³¹ Ezek. 4:3 - iron wall: According to [Constable](#), this iron wall could symbolize the ring of [Babylonian](#) troops around [Jerusalem](#) that made escape from the city impossible. Alternatively, and this is [Constable's](#) preference, the iron wall symbolized God's irreversible opposition to and judgment of the city.

³² Ezek. 4:5 - 390 days: The time [Ezekiel](#) had to lie on his left side is said to correspond to the number of years in the history of the house of [Israel](#). Commentators struggle to assign meaning to this time of 390 years. I frankly admit that I do not know, and that I have not found convincing answers among the commentators I have consulted. The nearest explanation I have encountered that carries any cogency is combining the two periods of 390 years and 40 years and coming up with 430 years, the number of years that the Sons of [Israel](#) spent in Egypt (Exod. 12:40). Another possible explanation is that the 430 days was the length of the siege of [Jerusalem](#). In that case the 430 years would be 390 years of the Northern Kingdom's sins and 40 years of [Judah's](#) sins. But I am not assigning

- H 2 Bearing the iniquity of the [Northern Kingdom](#): thus you shall bear the iniquity of the house of [Israel](#).³³
- G 3 40 days for the [house of Judah](#) 4:6
- H 1 Completion: {6 } When you have completed these,
- H 2 Second time: you shall lie down a second time,
- H 3 Right side: but on your right side
- H 4 Representing [Judah](#): and bear the iniquity of the house of [Judah](#);
- H 5 Representing forty years: I have assigned it to you for forty days, a day for each year.³⁴
- G 4 The [prophecy](#) against [Jerusalem](#): {7} Then you shall set your face toward the siege of [Jerusalem](#) with your arm bared and prophesy against it. 4:7
- G 5 The constraint of ropes: {8} Now behold, I will put ropes on you³⁵ so that you cannot turn from one side to the other until you have completed the days of

either of those explanations as the correct answer. I simply do not know, at this point in my study, what these years actually signify in the history of [Israel](#). (See [Constable's](#) explanations.)

³³ Ezek. 4:5 house of [Israel](#): Normally this term represents the whole nation. In this particular context, however, there is a distinction between the house of [Israel](#) and the house of [Judah](#). Therefore the [Northern](#) and [Southern Kingdoms](#) are in view here

³⁴ Ezek. 40:6 - forty days, a day for each year: It is uncertain as to significance of the forty years period of judgment. It would have included the [Babylonian](#) captivity, but that was a total of 70 years. Certainly it was a period of judgment, but we do not know the beginning or the end of the forty years. It would have made sense to [Ezekiel](#).

³⁵ Ezek. 4:8 - I will put ropes on you: Even [Constable](#) does not believe this to be literally true. I, however, think there must be something literal here. Either (1) God miraculously tied ropes around [Ezekiel](#) while he was lying prone or (2) God had someone tie ropes around [Ezekiel](#). I do agree with [Constable](#) that [Ezekiel](#) could fulfill this assignment by lying prone for a few hours a day, not necessarily non-stop. The man would have to get up from time to time to "use the restroom," as we say.

your siege.³⁶ 4:8

E 3 The bread and water diet: The sign of [Jerusalem's](#) siege 4:9-17

G 1 The composition of the bread: {9} “But as for you, take wheat, barley, beans, lentils, millet and spelt, put them in one vessel and make them into bread for yourself; 40:9a

G 2 The duration of the diet: you shall eat it according to the number of the days that you lie on your side, three hundred and ninety days. 4:9b

G 3 The weight of the bread: {10} Your food which you eat shall be twenty shekels a day by weight; you shall eat it from time to time. 4:10

G 4 The amount of water: {11} The water you drink shall be the sixth part of a hin by measure; you shall drink it from time to time. 4:11

G 5 The unclean baking of the bread: {12} You shall eat it as a barley cake, having baked it in their sight over human dung.” 4:12

G 6 The significance of the unclean baking: {13} Then the Lord said, “Thus will the [sons of Israel](#) eat their bread unclean among the nations where I will banish them.” 4:13

G 7 The protest of [Ezekiel](#): {14} But I said, “Ah, Lord God! 4:14

H 1 Behold, I have never been defiled;

H 2 for from my youth until now I have never eaten what died of itself or was torn by

³⁶ Ezek. 4:8 - completed the days of your siege: Lamar Eugene Cooper, [Ezekiel](#), p. 90, quoted by [Constable](#), makes an excellent point:

"God's judgment of sin is inevitable. He is longsuffering (4:1-8) and may wait for years, but ultimately he will dispense judgment. This judgment will include his people."

beasts,

H 3 nor has any unclean meat ever entered my mouth.”

G 8 God’s substitution of cow’s dung: {15} Then He said to me, “See, I will give you cow’s dung in place of human dung over which you will prepare your bread.” 4:15

G 9 The significance of this [prophecy](#) for [Jerusalem](#): {16} Moreover, He said to me, “Son of man, behold, 4:16

H 1 The prediction of famine: I am going to break the staff of bread in [Jerusalem](#),³⁷

H 2 Limiting the bread supply: and they will eat bread by weight and with anxiety,

H 3 Limiting the water supply: and drink water by measure and in horror,

G 10 The scarcity of bread and water: {17} because bread and water will be scarce; 4:17a

G 11 The physical decline of the health of the people: and they will be appalled with one another and waste away 4:17b

G 12 The reason for their decline: in their iniquity. 4:17c

E 4 The hair object lesson: The sign of [Jerusalem's](#) judgment 5:1-4

G 1 The command to cut his hair and beard: {1} “As for you, son of man, take a sharp sword; take and use it as a barber’s razor on your head and beard. 5:1a

G 2 The command to divide the hair: Then take scales for weighing and divide the hair. 5:1b

³⁷ Ezek. 4:16 - break the staff of bread in Jerusalem: This famine would be caused, not by adverse weather conditions, but by the siege of the Babylonian army.

- G 3 Burn one third with fire: {2} One third you shall burn in the fire³⁸ at the center of the city, when the days of the siege are completed. 5:2a
- G 4 Strike one third with the sword: Then you shall take one third and strike it with the sword³⁹ all around the city, 5:2b
- G 5 Scatter one third to the wind: and one third you shall scatter to the wind;⁴⁰ and I will unsheathe a sword behind them. 5:2c
- G 6 Bind a few hairs in the edges of your robes: {3} Take also a few in number⁴¹ from them and bind them in the edges of your robes. 5:3
- G 7 Throw some of them in the fire: {4} Take again some of them and throw them into the fire and burn them in the fire;⁴² 5:4a
- G 8 The significance: from it a fire will spread to all the [house of Israel](#). 5:4b

D 2 The Announcement of Judgment 5:5 - 6:7

- E 1 The *culpability* in judgment: [Jerusalem](#) at the center of the nations more blameworthy than they 5:5-7

³⁸ Ezek. 5:2 - burn in the fire: This signified that [Jerusalem](#) would be burned by the [Babylonians](#), and that a third of the people would be killed in the conflict inside the city. This judgment and those ensuing are explained in Ezek 5:12

³⁹ Ezek. 5:2 - strike it with the sword: A third of the people would be killed outside the city by the [Babylonians](#).

⁴⁰ Ezek. 5:2 - scatter to the wind: A third of the people would be taken captive to [Babylon](#). Many of them would die.

⁴¹ Ezek. 5:3 - a few in number: Perhaps this refers to the remnant that the Lord would preserve in captivity (so [Constable](#)).

⁴² Ezek. 5:4 - burn them in the fire: Some of the remnant would be judged ([Constable](#)). "The fire of judgment that would burn in [Jerusalem](#) would spread to judge the whole population of Jews. Fulfillment came following the destruction of [Jerusalem](#)" ([Constable](#)).

- G 1 The privileged position of [Jerusalem](#): {5} “Thus says the Lord GOD, 5:5
 - H 1 ‘This is [Jerusalem](#);
 - H 2 I have set her at the center of the nations,⁴³
 - H 3 with lands around her.

- G 2 The rebellion of [Jerusalem](#) 5:6
 - H 1 More wicked than surrounding nations in her rebellion
 - J 1 Against God’s ordinances: {6} But she has rebelled against My ordinances more wickedly than the nations
 - J 2 Against God’s statutes: and against My statutes more than the lands which surround her;
 - H 2 Her rejection of God’s standards
 - J 1 His ordinances: for they have rejected My ordinances
 - J 2 His statutes: and have not walked in My statutes.’

- G 3 The consequence of rebellion: {7} Therefore, thus says the Lord GOD, 5:7
 - H 1 Turmoil: ‘Because you have more turmoil

⁴³ Ezek. 5:5 - [Jerusalem](#) ... center of the nations: New Yorkers think New York is the center of the nations. After all, it houses the headquarters of the United Nations! People who live in Los Angeles think they are the center of the nations. People who live in London think they are the center of the nations. So do Parisians. But they are all wrong. [Jerusalem](#) is the center of the nations, because that is where God placed her. Decades ago I was introduced to the game of [Risk](#), which advertises itself as “The Game of Global Domination.” I was surprised to learn by experience that the axes of world power run through the nation of [Israel](#), [Israel](#), and [Jerusalem](#), its capital city, lie at the intersection of Africa, Asia, and Europe. God has, indeed, placed [Jerusalem](#) at the center of the nations!

- than the nations which surround you
- H 2 Statutes: and have not walked in My statutes,
- H 3 God's ordinances: nor observed My ordinances,
- H 4 Foreign ordinances: nor observed the ordinances of the nations which surround you,'
- E 2 The *form* of judgment: 1/3 to die by plague or famine; 1/3 to die by sword; 1/3 to go into exile pursued by the sword 5:8-12
- G 1 God's determination to execute judgment on her: {8} therefore, thus says the Lord GOD, 5:8
 - H 1 He is against [Jerusalem](#): 'Behold, I, even I, am against you,
 - H 2 He will publicly judge her: and I will execute judgments among you in the sight of the nations.
- G 2 Unprecedented judgment 5:9
 - H 1 Because of her abominations: {9} And because of all your abominations,
 - H 2 Unprecedented judgment: I will do among you what I have not done,
 - H 3 Record-setting judgment: and the like of which I will never do again.
- G 3 Cannibalism: {10} Therefore, fathers will eat their sons among you, and sons will eat their fathers; 5:10a
- G 4 International exile: for I will execute judgments on you and scatter all your remnant to every wind. 5:10b
- G 5 The cause – defiling God's sanctuary: {11} So as I live,' declares the Lord GOD, 'surely, because you

have defiled My sanctuary ⁴⁴ with all your detestable idols and with all your abominations, 5:11a

G 6 The consequence – merciless judgment 5:11b

H 1 God's withdrawal from [Jerusalem](#): therefore I will also withdraw,

H 2 His withdrawal of compassion: and My eye will have no pity

H 3 His withdrawal of mercy: and I will not spare.

G 7 The specifics of judgment 5:12

H 1 $\frac{1}{3}$ – Death by plague or famine: {12} One third of you will die by plague or be consumed by famine among you,

H 2 $\frac{1}{3}$ – Death by the sword: one third will fall by the sword around you,

H 3 $\frac{1}{3}$ – Exile with the sword pursuing: and one third I will scatter to every wind, and I will unsheathe a sword behind them.

E 3 The *appeasement* through judgment: [Yahweh's](#) wrath on [Jerusalem](#) appeased through famine, wild beasts, plagues, bloodshed, and sword 5:13-17

G 1 The appeasement of [Yahweh's](#) wrath 5:13a

H 1 His anger: {13} 'Thus My anger will be spent

H 2 His wrath: and I will satisfy My wrath on them,

H 3 His appeasement: and I will be appeased;

⁴⁴ Ezek. 5:10 - defiled my sanctuary: The Lord will explicitly show [Ezekiel](#) the defilement of the sanctuary by means of a virtual tour back to the temple in [Jerusalem](#) as recorded in Ezek. 8:1-16.

- G 2 The result – they will know [Yahweh](#) has spoken: then they will know that I, the LORD, have spoken in My zeal when I have spent My wrath upon them. 5:13b
- G 3 [Jerusalem](#) to be a desolation and reproach: {14} Moreover, I will make you a desolation and a reproach among the nations which surround you, in the sight of all who pass by. 5:14
- G 4 [Jerusalem](#) an object of horror to the nations: {15} So it will be a reproach, a reviling, a warning and an object of horror to the nations who surround you 5:15
 - H 1 When [Yahweh](#) judges her: when I execute judgments against you in anger, wrath and raging rebukes.
 - H 2 [Yahweh](#), the Guarantor of judgment: I, the LORD, have spoken.
- G 5 Intense famine 5:16
 - H 1 The advent of famine: {16} When I send against them the deadly arrows of famine
 - H 2 The original objects of [Yahweh's](#) famine: which were for the destruction of those whom I will send to destroy you,
 - H 3 His intensification of famine: then I will also intensify the famine upon you and break the staff of bread.
- G 6 Details of the coming judgment 5:17a
 - H 1 Famine: {17} Moreover, I will send on you famine
 - H 2 Wild beasts: and wild beasts,
 - H 3 Bereavement: and they will bereave you of children;

- H 4 Plague: plague
- H 5 Bloodshed: and bloodshed also will pass through you,
- H 6 Military conquest: and I will bring the sword on you.
- G 7 [Yahweh](#), the Guarantor of judgment: I, the LORD, have spoken.” 5:17b
- E 4 The [prophecy](#) of judgment against [Israel’s](#) mountains with idol-altars 6:1-7
 - G 1 The arrival of [Yahweh’s](#) message: {1} And the word of the LORD came to me saying, 6:1
 - G 2 His command to prophesy against the mountains of [Israel](#) 6:2-3b
 - H 1 The command to prophesy: {2} “Son of man, set your face toward the mountains of [Israel](#),⁴⁵ and prophesy against them 6:2
 - H 2 The command to listen: {3} and say, ‘Mountains of [Israel](#), listen to the word of the Lord GOD! 6:3a
 - H 3 The author of the message: Thus says the Lord GOD to the mountains, the hills, the ravines and the valleys: 6:3b

⁴⁵ Ezek. 6:2 - mountains of [Israel](#): [Constable](#) states,

The Lord directed [Ezekiel](#) to pronounce an oracle of judgment against "the mountains of [Israel](#)." This phrase occurs 17 times in Ezekiel and nowhere else in the Old Testament. In 36:1-15 [Ezekiel](#) prophesied a message of restoration to these mountains. The mountains of [Israel](#), which run the entire length of the country from north to south, represent the whole land of [Israel](#), especially [Jerusalem](#), which sits on the central watershed ridge. By contrast, Babylonia was very flat.

[RSB](#):

On most of the mountains of Palestine at this time would have been some kind of altar to Baal (cf. Jer. 3:6-9). See note on Hos. 2:13. This worship of idols, which they should have destroyed when they conquer the land (Deut. 7:5), is the reason for God’s judgment on them. He would spare only a “remnant” (vv. 8-10).

- G 3 [Yahweh](#) to bring a sword to destroy their high places:
“Behold, I Myself am going to bring a sword on you,
and I will destroy your high places. 6:3c
- G 4 Their altars will be ruined 6:4a
- H 1 {4} So your altars will become desolate and
- H 2 your incense altars will be smashed;
- G 5 Dead [Israelis](#) to fall before their idols 6:4b-5
- H 1 Their demise: and I will make your slain fall in
front of your idols. 6:4b
- H 2 Their ugly repose: {5} I will also lay the dead
bodies of the [sons of Israel](#) in front of their
idols; 6:5a
- H 3 Their scattered bones: and I will scatter your
bones around your altars. 6:5b
- G 6 The result of [Yahweh's](#) sword 6:6-7
- H 1 Wasted cities: {6} In all your dwellings, cities
will become waste 6:6a
- H 2 Desolate high places: and the high places will
be desolate, 6:6b
- H 3 Desolate altars: that your altars may become
waste and desolate, 6:6c
- H 4 Broken idols: your idols may be broken and
brought to an end, 6:6d
- H 5 Destroyed altars of incense: your incense
altars may be cut down, 6:6e
- H 6 Blotted out works: and your works may be
blotted out. 6:6f
- H 7 The slain will fall: {7} The slain will fall
among you, 6:7a

- H 8 You will know I am [Yahweh](#): and you will know that I am the LORD. 6:7b
- D 3 The Purpose of Judgment: "Until [Judah](#) knows He is [Yahweh](#) 6:8 - 7:27
 - E 1 [Yahweh's](#) scattered remnant who *will know* after the disaster *that He is [Yahweh!](#)* 6:8-10
 - G 1 God to preserve a remnant: {8} "However, I will leave a remnant, for you will have those who escaped the sword among the nations when you are scattered among the countries. 6:8
 - G 2 The exiled remnant to remember [Yahweh](#) 6:9
 - H 1 Their remembering: {9} Then those of you who escape will remember Me among the nations to which they will be carried captive,
 - H 2 Their understanding: how I have been hurt by their adulterous hearts which turned away from Me, and by their eyes which played the harlot after their idols;
 - H 3 Their self-loathing: and they will loathe themselves in their own sight for the evils which they have committed, for all their abominations.
 - G 3 They will know He is [Yahweh](#): {10} Then they will know that I am the LORD; 6:10a
 - G 4 He does not predict disaster in vain: I have not said in vain that I would inflict this disaster on them." 6:10b
 - E 2 [Yahweh's](#) warning to bewail the disasters coming on [Judah](#) for her idolatry *until she knows He is [Yahweh!](#)* 6:11-14
 - G 1 [Israel](#) commanded to express their dismay 6:11
 - H 1 Bodily expressions: {11} "Thus says the Lord GOD, 'Clap your hand, stamp your foot and say,

- H 2 Verbal expressions: “Alas, because of all the evil abominations of the [house of Israel](#), which will fall
 - J 1 by sword,
 - J 2 famine
 - J 3 and plague!

- G 2 The exhibitions of [Yahweh’s](#) wrath 6:12
 - H 1 Plague: {12} He who is far off will die by the plague,
 - H 2 Sword: and he who is near will fall by the sword,
 - H 3 Famine: and he who remains and is besieged will die by the famine.
 - H 4 Wrath: Thus will I spend My wrath on them.

- G 3 They will know He is [Yahweh!](#) {13} Then you will know that I am the LORD, when their slain are 6:13
 - H 1 among their idols around their altars,
 - H 2 on every high hill,
 - H 3 on all the tops of the mountains,
 - H 4 under every green tree
 - H 5 and under every leafy oak—
 - H 6 the places where they offered soothing aroma to all their idols.

- G 4 The desolation of their land: {14} So throughout all their habitations I will stretch out My hand against them and make the land more desolate and waste

than the wilderness toward [Diblah](#); ⁴⁶ 6:14a

G 5 The result of His judgment – they will know He is [Yahweh](#): thus they will know that I am the LORD.””””
6:14b

E 3 [Yahweh's](#) warning of the end coming on the land of [Israel](#)
until they know He's [Yahweh](#)! 7:1-4

G 1 The arrival of a message from [Yahweh](#): {1}
Moreover, the word of the LORD came to me saying,
7:1

G 2 The target of the message – the land of [Israel](#): {2}
“And you, son of man, thus says the Lord GOD to the
land of [Israel](#), 7:2a

G 3 The content of the message – complete coming
judgment 7:2b

H 1 The completion of judgment: ‘An end! ⁴⁷ The
end is coming

H 2 The geographical extent of judgment: on the
four corners of the land.

G 4 The cause of judgment – [Yahweh's](#) anger: {3} Now
the end is upon you, and I will send My anger against
you; 7:3a

G 5 The target of judgment – [Israel's](#) abominations: I will
judge you according to your ways and bring all your

⁴⁶ Ezek. 6:14 - the wilderness toward Diblah: [RSB](#) Note:

“This should probably read, “from the wilderness to Riblah” (a city in the N near Hamath), which was the same as saying, from Dan to Beersheba.” In other words, the destruction of the land would be complete, from N to S.”

[NetBible](#) note:

The [Vulgate](#) reads the name as “Riblah,” a city north of Damascus. The [MT](#) reads Diblah, a city otherwise unknown. The letters resh (ר) and dalet (ד) may have been confused in the Hebrew text. The town of Riblah was in the land of Hamath (2 Kgs 23:33), which represented the northern border of [Israel](#) (Ezek 47:14).

⁴⁷ Ezek. 7:2 - end: *qêts* ([7093](#)) – “termination,” whether of time or space or completion.

abominations upon you. 7:3b

G 6 The mercilessness of judgment 7:4a

H 1 {4} For My eye will have no pity on you,

H 2 nor will I spare you,

H 3 but I will bring your ways upon you,

H 4 and your abominations will be among you;

G 7 The result of judgment – they will know He is [Yahweh](#)! then you will know that I am the LORD! 7:4b

E 4 The time of unique disaster has come until the inhabitants know [Yahweh](#) does the smiting! 7:5-9

G 1 The impending disaster: {5} “Thus says the Lord GOD, ‘A disaster, unique disaster, behold it is coming! 7:5

G 2 The end has arrived! {6} An end is coming; the end has come! It has awakened against you; behold, it has come! 7:6

G 3 The announcement of doom 7:7

H 1 The recipient of the message – inhabitant of [Israel](#): {7} Your doom has come to you, O inhabitant of the land.

H 2 The character of the day – tumult, not shouting: The time has come, the day is near—tumult rather than joyful shouting on the mountains.

G 4 [Yahweh’s](#) sinister intentions against [Israel](#) 7:8

H 1 Pour out His wrath: {8} Now I will shortly pour out My wrath on you

H 2 Expend his anger: and spend My anger

against you;

H 3 Judge them according to their ways: judge you according to your ways

H 4 Recompense upon them their abominations: and bring on you all your abominations.

G 5 [Yahweh's](#) withholding of mercy 7:9a

H 1 {9} My eye will show no pity

H 2 nor will I spare.

H 3 I will repay you according to your ways,

H 4 while your abominations are in your midst;

G 6 Then they will know that [Yahweh](#) is the source of judgment: then you will know that I, the LORD, do the smiting. 7:9b

E 5 The coming days of wrath will crush the commercial hopes of buyer and seller 7:10-13

G 1 The soon arrival of the day of doom: {10} 'Behold, the day! Behold, it is coming! Your doom has gone forth; 7:10a

G 2 The blossoming of [Judah's](#) walking stick into evil 7:10b-11a

H 1 the rod has budded, arrogance has blossomed. 7:10b

H 2 {11} Violence has grown into a rod of wickedness. 7:11a

G 3 The coming exile of the people and the vanishing of their wealth and status 7:11b

H 1 None of them shall remain,

H 2 none of their people,

- H 3 none of their wealth,
- H 4 nor anything eminent among them.
- G 4 The sad effect of the coming exile upon all commercial enterprises 7:12-13
 - H 1 The imminence of the day of judgment: {12} The time has come, the day has arrived. 7:12a
 - H 2 The warning to both buyer and seller: Let not the buyer rejoice nor the seller mourn; 7:12b
 - H 3 Both are objects of [Yahweh's](#) wrath: for wrath is against all their multitude. 7:12c
 - H 4 The permanent loss of the seller: {13} Indeed, the seller will not regain what he sold as long as they both live; 7:13a
 - H 5 The inevitability of judgment on both buyer and seller 7:13b
 - J 1 for the vision regarding all their multitude will not be averted,
 - J 2 nor will any of them maintain his life by his iniquity.
- E 6 The inability of [Judean](#) citizens to escape the terrors of war, siege, famine, and plague because of their iniquity 7:14-19
 - G 1 The useless call to battle because of [Yahweh's](#) wrath 7:14
 - H 1 The trumpet blown: {14} 'They have blown the trumpet and made everything ready,
 - H 2 The paralysis: but no one is going to the battle,
 - H 3 Because of [Yahweh's](#) wrath: for My wrath is against all their multitude.

- G 2 The mechanisms of [Yahweh's](#) wrath 7:15
 - H 1 The sword outside the city: {15} The sword is outside
 - H 2 Plague and famine within the city: and the plague and the famine are within.
 - H 3 Sword in the field: He who is in the field will die by the sword;
 - H 4 Famine and plague within [Jerusalem](#): famine and the plague will also consume those in the city.
- G 3 The mourning of survivors over their iniquity 7:16
 - H 1 The escape of a few: {16} Even when their survivors escape,
 - H 2 Their mourning like doves: they will be on the mountains like doves of the valleys, all of them mourning,
 - H 3 Their acknowledgment of their sins: each over his own iniquity.
- G 4 The loss of morale: {17} All hands will hang limp and all knees will become like water. ⁴⁸ 7:17
- G 5 Their expressions of despair 7:18
 - H 1 Sackcloth: {18} They will gird themselves with sackcloth
 - H 2 Shuddering: and shuddering will overwhelm them;
 - H 3 Shame: and shame will be on all faces

⁴⁸ Ezek. 7:17 - all knees will become like water: Literally, the text reads, "All knees will run with water." This refers to loss of bladder control. So [Daniel I. Block](#), *The Book of Ezekiel: Chapters 1-24*, New International Commentary on the Old Testament series, Eerdmans, p. 261, quoted by [Constable](#).

- H 4 Torn out hair: and baldness on all their heads.

- G 6 The uselessness of money 7:19
 - H 1 Worthless silver: {19} They will fling their silver into the streets
 - H 2 Abhorrent gold: and their gold will become an abhorrent thing;
 - H 3 The impotence of silver and gold to deliver them from the wrath of [Yahweh](#): their silver and their gold will not be able to deliver them in the day of the wrath of the LORD.
 - H 4 Perpetual hunger: They cannot satisfy their appetite nor can they fill their stomachs,
 - H 5 The reason for their abject condition – their iniquity: for their iniquity has become an occasion of stumbling.

- E 7 As the people polluted the temple ornaments for idolatry, so invaders will profane the Holy of Holies 7:20-22
 - G 1 Their profaning of the temple 7:20
 - H 1 Their pride: {20} They transformed the beauty of His ornaments into pride,
 - H 2 Their idolatry: and they made the images of their abominations and their detestable things with it;
 - H 3 [Yahweh's](#) revenge: therefore I will make it an abhorrent thing to them.

 - G 2 [Yahweh's](#) deliverance of the temple and its ornaments as plunder to invading foreigners 7:21-22
 - H 1 Plunder: {21} I will give it into the hands of the foreigners as plunder 7:21a

- H 2 Spoil: and to the wicked of the earth as spoil, 7:21b
- H 3 Profanation: and they will profane it. 7:21c
- H 4 [Yahweh's](#) desertion: {22} I will also turn My face from them, 7:22a
- H 5 Profanation of the Most Holy Place 7:22b
 - J 1 and they will profane My secret place;
 - J 2 then robbers will enter and profane it.
- E 8 When [Yahweh](#) brings disaster on the nation for her crimes, rulers will seek counsel fruitlessly, for [Yahweh](#) will judge them *until they know He is [Yahweh](#)!* 7:23-27
 - G 1 The call to prepare for exile 7:23
 - H 1 The call: {23} 'Make the chain,⁴⁹
 - H 2 The reasons
 - J 1 Crimes: for the land is full of bloody crimes
 - J 2 Violence: and the city is full of violence.
 - G 2 The invading army 7:24
 - H 1 The characterization: {24} Therefore, I will bring the worst of the nations,
 - H 2 Loss of possession: and they will possess their houses.

⁴⁹ Ezek. 7:23 - Make the chain: I believe this is a literal chain that would be fastened to exiles to compel them to march to Babylon. Some commentators believe [Ezekiel](#) was to make a chain for himself. But that is probably not true because it lacks the detailed commands from [Yahweh](#) that accompany other such object lessons, e.g., Ezek. 4:1-8 (the siege); Ezek. 4:9-17 (defiled bread); Ezek. 5:1-5 (object lessons using [Ezekiel's](#) hair).

- H 3 Humiliation: I will also make the pride of the strong ones cease,
- H 4 Sacrilege: and their holy places will be profaned.
- G 3 Despair: {25} When anguish comes, they will seek peace, but there will be none. 7:25
- G 4 Unmitigated disaster and rumor 7:26a
 - H 1 Multiplied disaster: {26} Disaster will come upon disaster
 - H 2 Multiplied rumor: and rumor will be added to rumor;⁵⁰
- G 5 Withdrawal of Divine guidance 7:26b
 - H 1 No word from the prophet: then they will seek a vision from a prophet,
 - H 2 No word from the priest: but the law will be lost from the priest
 - H 3 No word from the elders: and counsel from the elders.
- G 6 The plummeting of national morale 7:27a
 - H 1 The mourning king: {27} The king will mourn,
 - H 2 The horrified prince: the prince will be clothed with horror,
 - H 3 The trembling of the people: and the hands of the people of the land will tremble.

⁵⁰ Ezek. 7:26 - rumor will be added to rumor: When an emergency strikes a nation, leaders like to control the news flow, the narrative. To do that, in their minds, they cannot really be truthful. Thinking people sense this and provide their own explanations, so truth is hard to come by, and rumors abound. This continues to happen, for example, in America about COVID-19 in 2020-2021.

- G 7 The relentless judgment of [Yahweh](#) 7:27b
 - H 1 Dealing with them according to their conduct: According to their conduct I will deal with them,
 - H 2 Judging them by their judgments: and by their judgments I will judge them.
- G 8 The result – they will know He is [Yahweh!](#): And they will know that I am the LORD.”⁵¹ 7:27c
- C 2 [Ezekiel's](#) Vision: [Yahweh's](#) Judgment upon and Desertion of [Jerusalem](#) 8 - 11
 - D 1 The Idolatry in [Jerusalem](#) 8
 - E 1 [Ezekiel's](#) transfer in a vision by the [Spirit](#) to [Jerusalem](#) 8:1-4
 - G 1 Introduction to the vision 8:1
 - H 1 The date of the vision: {1} It came about in the sixth year, on the fifth day of the sixth month,⁵²
 - H 2 The circumstance of [Ezekiel](#): as I was sitting in my house with the elders of [Judah](#) sitting before me,
 - H 3 The action of [Adonay Yahweh](#): that the hand of the Lord GOD fell on me there.
 - G 2 The description of the Guide in the vision 8:2
 - H 1 The form of a man: {2} Then I looked, and

⁵¹ Ezek. 27:7 - they will know that I am the LORD:

"This is a frightening chapter. It consists of a group of poetic oracles intended to convince [Ezekiel's](#) fellow hostages in the Babylonian heartland that their hopes of returning soon to their homes and families in far-off [Judah](#) would not materialize." ([Allen](#), Leslie C. *Ezekiel 1—19. Word Biblical Commentary* series. Dallas: Word Books, 1994, quoted by [Constable](#).)

⁵² Ezek. 8:1 - sixth year, fifth day, sixth month: September 17 or 18, 592 B.C. (so [Constable](#), citing [other authorities](#)).

- ⁵³ behold, a likeness as the appearance of a man;
- H 2 His appearance from the waist down: from His loins and downward there was the appearance of fire,
 - H 3 His appearance from the waist up: and from His loins and upward
 - J 1 the appearance of brightness,
 - J 2 like the appearance of glowing metal.
 - G 3 [Ezekiel's](#) virtual trip to the [Temple](#) in [Jerusalem](#) 8:3
 - H 1 The Lord's grasping of [Ezekiel's](#) hair: {3} He stretched out the form of a hand and caught me by a lock of my head;
 - H 2 The [Spirit's](#) transportation of [Ezekiel](#) to [Jerusalem](#): and the Spirit lifted me up between earth and heaven and brought me in the visions of God to [Jerusalem](#),
 - H 3 To the north gate of the [Temple](#): to the entrance of the north gate of the inner court,⁵⁴
 - H 4 The location of the idol of jealousy: where the seat of the idol of jealousy,⁵⁵ which provokes to jealousy, was located.
 - G 4 The presence of the glory of the God of [Israel](#): {4} And behold, the glory of the God of [Israel](#) was there,

⁵³ Ezek. 8:2 - the appearance of a man: This was, I believe, a vision of God, appearing in the person of the pre-incarnate Christ. It approximates [Ezekiel's](#) description of the person in Ezekiel 1:27.

⁵⁴ Ezek. 8:3 - north gate of the inner court: See Constable's [diagram of Solomon's Temple](#).

⁵⁵ Ezek. 8:3 - idol of jealousy: [J. Vernon McGee](#), quoted by [Constable](#): "I believe this 'image of jealousy' may be a reference to the idol which Manasseh put in the temple (see 2 Kings 21; 2 Chron. 33)."

like the appearance which I saw in the plain.⁵⁶ 8:4

- E 2 The Lord's showing [Ezekiel](#) the idol of jealousy north of the [Altar Gate](#) 8:5-6
 - G 1 The instruction of the Lord: {5} Then He said to me, "Son of man, raise your eyes now toward the north." 8:5a
 - G 2 [Ezekiel's](#) compliance: So I raised my eyes toward the north, 8:5b
 - G 3 His observation of the idol of jealousy: and behold, to the north of the altar gate was this idol of jealousy⁵⁷ at the entrance. 8:5c
 - G 4 The Lord's asking [Ezekiel](#) to observe the abominations of the [house of Israel](#): {6} And He said to me, "Son of man, do you see what they are doing, the great abominations which the [house of Israel](#) are committing here, 8:6a
 - G 5 The result – the Lord will remove Himself from His sanctuary: so that I would be far from My sanctuary?⁵⁸ 8:6b
 - G 6 He will show [Ezekiel](#) even worse abominations: But yet you will see still greater abominations." 8:6c
- E 3 Elders of [Israel](#) worshiping images carved on the walls of a room inside the temple 8:7-13
 - G 1 The journey to a hole in the wall: {7} Then He brought me to the entrance of the court, and when I

⁵⁶ Ezek. 8:4 - glory ... which I saw in the plain: See Ezek. 1:27-28

⁵⁷ Ezek. 8:5 - idol of jealousy: [J. Vernon McGee](#), quoted by [Constable](#): "I believe this 'image of jealousy' may be a reference to the idol which Manasseh put in the temple (see 2 Kings 21; 2 Chron. 33)."

⁵⁸ Ezek. 8:6 - far from my sanctuary: The Lord is telling [Ezekiel](#) that the idolatry of [Israel](#) is so great that He will have no choice but to remove Himself from the Sanctuary. Tragically, that prediction will be fulfilled in Ezekiel 10:1-22; 11:22-25. God's withdrawal from His temple and from His city is one of the saddest events in all of Scripture.

looked, behold, a hole in the wall. 8:7

G 2 [Ezekiel's](#) digging through the hole, creating an entrance: {8} He said to me, "Son of man, now dig through the wall." So I dug through the wall, and behold, an entrance. ⁵⁹ 8:8

G 3 The instruction to enter: {9} And He said to me, "Go in and see the wicked abominations that they are committing here." 8:9

G 4 [Ezekiel's](#) discovery of idolatrous carvings on the wall of an interior room 8:10

H 1 Entrance: {10} So I entered and looked,

H 2 Discovery: and behold, every form of

J 1 creeping things ⁶⁰

J 2 and beasts

J 3 and detestable things,

J 4 with all the idols of the [house of Israel](#),

H 3 Location: were carved on the wall all around.

G 5 The perpetrators 8:11

H 1 70 elders of [Israel](#): {11} Standing in front of them were seventy elders of the [house of Israel](#),

H 2 Including Jaazaniah: with Jaazaniah the son of

⁵⁹ Ezek. 8:8 - entrance: Somewhere inside the temple, elders of [Israel](#) were secretly but deliberately worshiping idols in a room in which someone had inscribed idols on the walls.

⁶⁰ Ezek. 8:10 - creeping things, etc. The Law specified that these things were detestable to eat (Lev. 11:41-42), let alone to be *worshiped* (Deut. 4:16-18)!

- Shaphan ⁶¹ standing among them,
- H 3 Their priestly paraphernalia
- J 1 Censer: each man with his censer in his hand ⁶²
- J 2 Incense: and the fragrance of the cloud of incense rising.
- G 6 The Lord asks [Ezekiel](#) if he has seen the sacrilege of the elders of [Israel](#) 8:12
- H 1 The perpetrators: {12} Then He said to me, "Son of man, do you see what the elders of the [house of Israel](#) are committing
- H 2 The secrecy: in the dark, each man in the room of his carved images?
- H 3 Their rationale: For they say,
- J 1 [Yahweh](#) is not omniscient: 'The LORD does not see us;
- J 2 [Yahweh](#) is not omnipresent – He has deserted [Israel](#): the LORD has forsaken the land.'"
- G 7 The Lord will show [Ezekiel](#) even greater abominations: {13} And He said to me, "Yet you will

⁶¹ Ezek. 8:11 - Jaazaniah, son of Shaphan: According to [Constable](#):

[Ezekiel](#) also saw 70 of the elders of [Israel](#) (cf. Num. 11:16-17), including Jaazaniah (lit. "[Yahweh](#) hears") the son of Shaphan, with censers containing burning incense in their hands worshipping these images (cf. Rom. 1:23). These "laymen" were acting like priests. Jaazaniah appears to have been the son of Josiah's godly Secretary of State, Shaphan (cf. 2 Kings 22:8-14; 2 Chron. 34:15-21; Jer. 26:24; 29:3; 36:10; 40:5, 9, 11; 41:2; 43:6). If so, this would indicate the spiritual deterioration of leadership in [Judah](#). Another of Shaphan's sons, Ahikam, was a defender of Jeremiah (Jer. 26:24).

See Constable's [graphic on Shaphan's descendants](#) near his notes on Jer. 26:24.

⁶² Ezek. 8:11 - each man with his censer in his hand: These elders were not priests or Levites. They were intruding into the priest's office. They could not escape God's judgment! See the doom of these elders in Ezek. 9:1-8!

see still greater abominations which they are committing." 8:13

E 4 Women weeping for Tammuz at the north Temple Gate 8:14-15

G 1 The journey to the [North Gate of the Temple](#): {14} Then He brought me to the entrance of the gate of the LORD'S house which was toward the north; 8:14a

G 2 The women weeping for Tammuz: and behold, women were sitting there weeping for Tammuz. ⁶³ 8:14b

G 3 The Lord's prediction of even greater abominations: {15} He said to me, "Do you see this, son of man? Yet you will see still greater abominations than these." 8:15

E 5 Men worshipping the sun in the Temple Court 8:16

G 1 The journey to the [main entrance to the Temple](#): {16} Then He brought me into the inner court of the LORD's house. And behold, at the entrance to the temple of the LORD, between the porch and the altar,

G 2 The position of 25 men: were about twenty-five men ⁶⁴ with their backs to the temple of the LORD and their faces toward the east;

G 3 Their worship of the sun: and they were prostrating

⁶³ Ezek. 8:14 - weeping for Tammuz: According to [Constable](#)

The Lord then brought [Ezekiel](#) to the north entrance to the inner temple courtyard, in his vision (cf. vv. 3, 5). There the prophet saw women "weeping for Tammuz" (cf. Isa. 17:10-11). "Tammuz" was an ancient Sumerian, and then Akkadian fertility deity, the husband and brother of Ishtar. The Sumerian and Akkadian civilizations preceded the Babylonian civilization in Mesopotamia. Tammuz had ties to the Canaanite Baal and the Greek Adonis and Aphrodite gods. (See Edwin Yamauchi, "Tammuz and the Bible," *Journal of Biblical Literature* 84 (1965):283-90.)

⁶⁴ Ezek. 8:16 - 25 men: According to [Constable](#), "Many interpreters assume that these men were priests, perhaps the high priest and a representative of each of the 24 courses of priests (1 Chron. 23), because of their number and where they were standing. Normally only priests went into the inner court of the temple (2 Chron. 4:9; Joel 2:17). This seems likely."

themselves eastward toward the sun. ⁶⁵

E 6 [Yahweh's](#) promise to deal with the [House of Judah](#) in wrath without pity 8:17-18

G 1 The question of the Lord to [Ezekiel](#): {17} He said to me, "Do you see this, son of man? 8:17a

G 2 The sins of the [House of Judah](#) 8:17b

H 1 Abominations in worship: Is it too light a thing for the house of [Judah](#) to commit the abominations which they have committed here,

H 2 Filling the land with violence: that they have filled the land with violence

H 3 Repeatedly provoking the LORD: and provoked Me repeatedly?

G 3 The insult to God: For behold, they are putting the twig to their nose. ⁶⁶ 8:17c

G 4 [Yahweh's](#) determination to punish the nation 8:18

H 1 His wrath: {18} Therefore, I indeed will deal in wrath.

H 2 His eye without pity: My eye will have no pity nor will I spare;

⁶⁵ Ezek. 8:16 - prostrating themselves eastward toward the sun: The Mosaic Law forbade sun worship (Deut. 4:19; 17:3), but King Manasseh had promoted it in [Judah](#) (2 Kings 21:5, 11). ([Constable](#), citing: See H. G. May, "Some Aspects of Solar Worship at Jerusalem," *Zeitschrift für die Alttestamentliche Wissenschaft* 55 (1937):269-81.)

⁶⁶ Ezek. 8:17 - putting the twig to their nose: This expression occurs nowhere else in Scripture. "The Akkadian expression *appa labana* denotes a gesture of worship involving both hand and nose. Sometimes the hand holds an object to the nose, as in the Bavian sculpture of Sennacherib worshipping the [Assyrian](#) gods, in which the object held by the king is perhaps a branch ..." ([Constable](#), quoting Allen, Leslie C. *Ezekiel 1—19*. Word Biblical Commentary series. Dallas: Word Books, 1994, p. 146. Cf. Jamieson, et al., p. 679.)

However, this was also, I believe, a gross insult to God, in His view, similar to "flipping the bird" in American culture.

H 3 His deaf ears: and though they cry in My ears with a loud voice, yet I will not listen to them.”

D 2 [Yahweh's](#) Execution of Idolaters 9:1-10

E 1 [Yahweh's](#) calling six executioners to [Jerusalem](#) 9:1-2

G 1 The call for executioners 9:1

H 1 The volume of the call: {1} Then He cried out in my hearing with a loud voice saying,

H 2 The content of the summons: “Draw near, O executioners ⁶⁷ of the city, each with his destroying weapon in his hand.”

G 2 The arrival of six paramilitary men 9:2

H 1 Their arrival at the [North Gate of the Temple](#): {2} Behold, six men came from the direction of the upper gate which faces north,

H 2 Their weaponry: each with his shattering ⁶⁸ weapon ⁶⁹ in his hand;

H 3 The scribe: and among them was a certain

⁶⁷ Ezek. 9:1 - executioners: In many contexts this plural noun – *peqûddâh* ([6486](#)) – simply means “officers” or “administrators.” However, these men brought lethal weapons with them (Ezek. 9:2), thus the translation “executioners.” I will refer to them as “guards.”

⁶⁸ Ezek. 9:2 - shattering: The noun *mashchêth* ([4892](#)) refers to “ruin, destruction.” In Hebrew the phrase incorporating this footnoted word and the next footnoted word reads “tool of destruction.”

⁶⁹ Ezek. 9:2 - weapon: This singular noun *kelîy* ([3627](#)) normally is translated as a generic “instrument” or “article” or even “container.” However, the accompanying noun “shattering” (literally, “destruction”) and the following description (Ezek. 9:2-8) make it clear that this was some military weapon such as a sword.

man clothed in linen ⁷⁰ with a writing case ⁷¹ at his loins.

H 4 Their station beside the [bronze altar](#): And they went in and stood beside the bronze altar.

E 2 The departure of the [Glory](#) of God from the [cherubim](#) to the [temple threshold](#) 9:3a

G 1 From the [cherub](#): {3} Then the [glory](#) of the God of [Israel](#) went up from the cherub on which it had been,

G 2 To the temple [threshold](#): to the threshold of the temple.

E 3 A linen-clad man's marking of those anguished by idolatry 9:3b-4

G 1 [Yahweh's](#) call to the scribe: And He called to the man clothed in linen at whose loins was the writing case. 9:3b

G 2 [Yahweh's](#) command to mark out those in [Jerusalem](#) who were appalled at the idolatry 9:4

H 1 The geography of his assignment: {4} The LORD said to him, "Go through the midst of the city, even through the midst of [Jerusalem](#),

H 2 The nature of his assignment: and put a mark

⁷⁰ Ezek. 9:2 - linen: *bad* ([906](#)), white linen, a garment typically worn by priests (Ex. 28:42; 39:28; Lev. 6:10, etc.). This man may have been a priest, or he may have been an angel (Dan. 10:5; 12:6, 7). This man, apparently a seventh, in addition to the original six, appears frequently in the events of Ezek. 9-10 (Ezek. 9:2, 3, 11; 10:2, 6, 7).

⁷¹ Ezek. 9:2 - writing case: "This writing kit usually was made from an animal horn. It had a palette with a slot for pens and a hollow place for two kinds of ink, usually black and red. Professional scribes usually carried this kind of equipment" ([Constable](#), quoting Cooper, Lamar Eugene, Sr. *Ezekiel*. The New American Commentary series. N.c.: Broadman & Holman Publishers, 1994, pp. 126-27. Cf. Allen, Leslie C. *Ezekiel 1—19*. Word Biblical Commentary series. Dallas: Word Books, 1994 p. 147.)

We will call this man the "scribe." He had an important job, to mark out the faithful, those in the city who were appalled at the idolatry of its citizens (Ezek. 9:4). These would not be destroyed (Ezek. 9:6). Similarly, the 144,000 [Israelis](#), who will apparently be sent into the world as God's evangelists, will be spared, at least until their assignment is completed (Rev. 7:1-8).

on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.”

- E 4 The slaying of the people in the temple and city 9:5-7
 - G 1 [Yahweh's](#) command to the guards to kill: {5} But to the others He said in my hearing, 9:5
 - H 1 Strike: “Go through the city after him and strike;
 - H 2 Without mercy: do not let your eye have pity and do not spare.
 - G 2 The categories to kill 9:6a
 - H 1 {6} Utterly slay old men,
 - H 2 young men,
 - H 3 maidens,
 - H 4 little children,
 - H 5 and women,
 - G 3 Those to spare: but do not touch any man on whom is the mark; 9:6b
 - G 4 The place to begin: and you shall start from My sanctuary.” 9:6c
 - G 5 The obedience of the guards: So they started with the elders who were before the temple. 9:6d
 - G 6 The permission of [Yahweh](#) to defile the temple with the dead: {7} And He said to them, “Defile the temple and fill the courts with the slain. Go out!” 9:7a
 - G 7 The guards’ decimation of the people of the city: Thus they went out and struck down the people in the city. 9:7b

E 5 [Ezekiel's](#) horror at [Yahweh's](#) destroying the whole remnant 9:8

G 1 The slaughter by the guards: {8} As they were striking the people

G 2 The preservation of [Ezekiel](#): and I alone was left,

G 3 The prostration of [Ezekiel](#): I fell on my face

G 4 The horror of [Ezekiel](#): and cried out saying,

H 1 His despair: "Alas, Lord GOD!

H 2 His question – would any be left alive? Are You destroying the whole [remnant](#) of [Israel](#) by pouring out Your wrath on [Jerusalem](#)?"

E 6 [Yahweh's](#) refusal to show pity 9:9-10

G 1 The greatness of the iniquity: {9} Then He said to me, "The iniquity of the [house of Israel](#) and [Judah](#) is very, very great, 9:9a

G 2 The bloodshed in the land: and the land is filled with blood 9:9b

G 3 The perversion of the city: and the city is full of perversion; for they say, 9:9c

H 1 [Yahweh](#) has deserted us: 'The LORD has forsaken the land,

H 2 [Yahweh](#) is blind: and the LORD does not see!'

G 4 [Yahweh's](#) irreversible decree of judgment: {10} But as for Me, 9:10

H 1 No pity: My eye will have no pity nor will I spare,

H 2 Just retribution: but I will bring their conduct upon their heads."

D 3 Judgment and the Departure of the [Glory of Yahweh](#) 9:11 - 11:25

E 1 The interaction between [Yahweh](#) and the Scribe (the linen-clad man) 9:11 - 10:2

G 1 The report of the Scribe: {11} Then behold, the man clothed in linen at whose loins was the writing case reported, saying, "I have done just as You have commanded me." 9:11

G 2 The location of [Yahweh](#) 10:1

H 1 The observation of [Ezekiel](#): {1} Then I looked, and behold,

H 2 The direction of his gaze: in the expanse that was over the heads of the [cherubim](#)

H 3 The appearance of a throne looking like a sapphire: something like a sapphire stone, in appearance resembling a throne, appeared above them.

G 3 The instruction of [Yahweh](#) to the Scribe: {2} And He spoke to the man clothed in linen and said, 10:2a

H 1 Enter between the whirling wheels: "Enter between the whirling wheels under the [cherubim](#)

H 2 Fill your hands with coals of fire: and fill your hands with coals of fire from between the [cherubim](#)

H 3 Scatter them over the city: and scatter them over the city."

G 4 The obedience of the Scribe: And he entered in my sight. 10:2b

E 2 The departure of the [Glory of God](#) from the [Cherub](#) to the [Temple threshold](#) 10:3-5

G 1 The position of the [Cherubim](#): {3} Now the [cherubim](#)

were standing on the right side of the temple when the man entered,

G 2 The presence of the cloud: and the cloud filled the inner court.

G 3 The departure of the [Glory of Yahweh](#): {4} Then the [glory](#) of the LORD went up 10:4a

H 1 From the [Cherub](#): from the cherub

H 2 To the [Temple threshold](#): to the threshold of the temple,

G 4 The description of the [Glory of Yahweh](#) 10:4b

H 1 The cloud filling the [Temple](#): and the temple was filled with the cloud

H 2 The [Glory of Yahweh](#) filling the [Temple courtyard](#): and the court was filled with the brightness of the [glory](#) of the LORD.

G 5 The sound of the wings of the [Cherubim](#) 10:5

H 1 The distance of the carry of the sound: {5} Moreover, the sound of the wings of the [cherubim](#) was heard as far as the outer court,

H 2 The description of the sound: like the voice of God Almighty when He speaks.

E 3 The wheel [Cherub's](#) transfer of fire to the Scribe 10:6-8

G 1 The Scribe's stance next to a wheel 10:6

H 1 The command of [Yahweh](#): {6} It came about when He commanded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the [cherubim](#),"

H 2 The obedience of the Scribe: he entered and stood beside a wheel.

- G 2 The [Cherub's](#) delivery of fire into the hands of the Scribe 10:7
 - H 1 The [Cherub's](#) outstretched hand: {7} Then the [cherub](#) stretched out his hand from between the [cherubim](#) to the fire which was between the [cherubim](#),
 - H 2 His transfer of fire into the hands of the Scribe: took some and put it into the hands of the one clothed in linen,
 - H 3 The departure of the Scribe with the fire: who took it and went out.
- G 3 The appearance of the [Cherubims'](#) hands: {8} The [cherubim](#) appeared to have the form of a man's hand under their wings. 10:8
- E 4 The description of the wheel [Cherubim](#) 10:9-14
 - G 1 The description of the wheels 10:9
 - H 1 The gaze of [Ezekiel](#): {9} Then I looked, and behold,
 - H 2 The number of the wheels: four wheels beside the [cherubim](#),
 - H 3 The distribution of the wheels: one wheel beside each [cherub](#);
 - H 4 The appearance of the wheels: and the appearance of the wheels was like the gleam of a Tarshish stone.
 - G 2 The configuration of the wheels: {10} As for their appearance, all four of them had the same likeness, as if one wheel were within another wheel. 10:10
 - G 3 The movement of the wheels 10:11
 - H 1 Omni-directional: {11} When they moved, they went in any of their four directions

- H 2 Non-swiveling: without turning as they went;
- H 3 Straightforward: but they followed in the direction which they faced,
- H 4 Non-swiveling: without turning as they went.
- G 4 The presence of eyes 10:12a
 - H 1 {12} Their whole body,
 - H 2 their backs,
 - H 3 their hands,
 - H 4 their wings
 - H 5 and the wheels were full of eyes all around,
- G 5 The distribution of the wheels: the wheels belonging to all four of them. 10:12b
- G 6 The nomenclature of the wheels: {13} The wheels were called in my hearing, the whirling wheels. 10:13
- G 7 The faces of the [Cherubim](#) 10:14
 - H 1 The number: {14} And each one had four faces.
 - H 2 The first face – [Cherub](#): The first face was the face of a [cherub](#),
 - H 3 The second face – man: the second face was the face of a man,
 - H 4 The third face – lion: the third the face of a lion,
 - H 5 The fourth face – eagle: and the fourth the face of an eagle.
- E 5 The upward movement of the wheel [Cherubim](#) 10:15-17

- G 1 The rising of the [Cherubim](#): {15} Then the [cherubim](#) rose up. 10:15a
- G 2 [Ezekiel's](#) identification of the [Cherubim](#): They are the living beings that I saw by the river [Chebar](#). 10:15b
- G 3 The correlation of the [Cherubim](#) with the wheels 10:16-17
 - H 1 Horizontal accompaniment: {16} Now when the [cherubim](#) moved, the wheels would go beside them; 10:16a
 - H 2 Vertical accompaniment: also when the [cherubim](#) lifted up their wings to rise from the ground, the wheels would not turn from beside them. 10:16b
 - H 3 Stationary accompaniment: {17} When the [cherubim](#) stood still, the wheels would stand still; 10:17a
 - H 4 Vertical accompaniment: and when they rose up, the wheels would rise with them, 10:17b
 - H 5 Essential accompaniment: for the spirit of the living beings was in them. 10:17c
- E 6 The departure of the [Glory of Yahweh](#) from the Holy of Holies to the East Gate of the [Temple](#) accompanied by the wheel [Cherubim](#) 10:18-19
 - G 1 The departure of the [Glory of Yahweh](#) from the [Temple Threshold](#) to the [Cherubim](#): {18} Then the glory of the LORD departed from the threshold of the temple and stood over the [cherubim](#). 10:18
 - G 2 The ascension of the [Cherubim](#): {19} When the [cherubim](#) departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; 10:19a
 - G 3 The pause of the [Cherubim](#) at the East Gate of the house of [Yahweh](#): and they stood still at the entrance

of the east gate of the LORD'S house, 10:19b

G 4 The hovering of the [Glory of Yahweh](#): and the [glory](#) of the God of [Israel](#) hovered over them. 10:19c

E 7 [Ezekiel's](#) explicit identification of the wheel [Cherubim](#) 10:20-22

G 1 His identification of the wheel [Cherubim](#) with the living beings he had seen in his initial vision 10:20

H 1 His identification: {20} These are the living beings that I saw beneath the God of [Israel](#) by the river [Chebar](#);

H 2 His conclusion: so I knew that they were [cherubim](#).⁷²

G 2 They had the same characteristics 10:21

H 1 The four faces: {21} Each one had four faces

H 2 The four wings: and each one four wings,

H 3 The human hands: and beneath their wings was the form of human hands.

G 3 They had the same faces 10:22

H 1 The same appearance: {22} As for the likeness of their faces, they were the same faces whose appearance I had seen by the river [Chebar](#).

H 2 The same movement: Each one went straight ahead.

⁷² Ezek. 10:20 - so I knew that they were cherubim: Under normal circumstances the [cherubim](#) in the [Temple](#) were merely models of real [cherubim](#). However in his vision the [cherubim](#) in the [Temple](#) were actual beings, and they fit the description of the beings he had seen clear back in Ezek. 1:1-28. In chapter 1 he had not known these beings were [cherubim](#). But he knew the supernatural beings in the [Temple](#) were [cherubim](#). Putting two and two together, so to speak, he concluded that the beings he had seen in Ezek. 1 were also [cherubim](#) because their actions and description were identical.

- E 8 [Ezekiel](#) commanded to prophesy against 25 leaders of [Judah](#) at the [Temple](#) East Gate 11:1-4
 - G 1 The [Spirit's](#) lifting [Ezekiel](#) up to the East Gate of [Yahweh's house](#): {1} Moreover, the [Spirit](#) lifted me up and brought me to the east gate of the LORD'S house which faced eastward. 11:1a
 - G 2 The men at the entrance of the Gate 11:1b
 - H 1 The number of the men: And behold, there were twenty-five men ⁷³ at the entrance of the gate,
 - H 2 The identification of two
 - J 1 Jaazaniah: and among them I saw Jaazaniah ⁷⁴ son of Azzur
 - J 2 Pelatiah: and Pelatiah ⁷⁵ son of Benaiah, leaders of the people.
 - G 3 [Yahweh's](#) description of the men 11:2-3
 - H 1 Their activity: {2} He said to me, "Son of man, these are the men 11:2
 - J 1 They devise iniquity: who devise iniquity
 - J 2 They give evil advice: and give evil advice in this city,

⁷³ Ezek. 11:1 - twenty five men: [Constable](#) – "These 25 civic leaders were not the same individuals as the 25 sun-worshipping priests whom [Ezekiel](#) had seen earlier (8:16). "Jaazaniah the son of Azzur" does not seem to be the same man as "Jaazaniah the son of Shaphan" in 8:11. The name was evidently common at this time (cf. 2 Kings 25:23; Jer. 35:3). Gates were the traditional places where city elders administered justice and conducted legal matters."

⁷⁴ Ezek. 11:1 - Jaazaniah: Jaazaniah was possibly the brother of Jeremiah's opponent, Hananiah (cf. Jer. 28:1) (so [RSB](#)). Hananiah's opposition to Jeremiah and his judgmental death is recorded in Jer. 28:1-17.

⁷⁵ Ezek. 11:1 - Pelatiah: One of the civic leaders of [Israel](#) who opposed [Ezekiel's](#) message of doom. He died immediately in response to [Ezekiel's prophecy](#) (Ezek. 11:13). The effect upon [Ezekiel](#) was one of horror.

- H 2 Their speech: {3} who say, 11:3
- J 1 ‘The time is not near to build houses.
- J 2 This city is the pot and we are the flesh.’⁷⁶
- G 4 [Ezekiel’s](#) command to [prophecy](#) against them: {4} Therefore, [prophecy](#) against them, son of man, [prophecy!](#)” 11:4
- E 9 [Ezekiel's prophecy](#) that judgment, not safety, awaited [Jerusalem's](#) inhabitants (*until they know I'm [Yahweh](#)*) 11:5-12
- G 1 The empowerment of the [Spirit](#): {5} Then the Spirit of the LORD fell upon me, 11:5a
- G 2 The authority of the message: and He said to me, “Say, ‘Thus says the LORD, 11:5b
- G 3 The omniscience of [Yahweh](#): “So you think, [house of Israel](#), for I know your thoughts. 11:5c
- G 4 The murderous culpability of the leaders of [Israel](#): {6} You have multiplied your slain in this city, filling its streets with them.” 11:6
- G 5 The determination of [Adonay Yahweh](#) 11:7
- H 1 Those of [Israel](#) already slain are the flesh in the pot of the city: {7} Therefore, thus says the Lord GOD, “Your slain whom you have laid in the midst of the city are the flesh and this city is the pot;
- H 2 But He will bring the living into captivity: but

⁷⁶ Ezek. 11:3 - houses ... pot ... flesh: I think what these city leaders were saying was that this was not the time to build houses, but rather the time to prepare for war against Babylon rather than submit. They were trapped inside the city and so they needed to prepare for war. True prophets, like Jeremiah, were telling the people to submit to the Babylonians and be led into exile (Jer. 21:8-10). The message of the true prophets was extremely unpopular with the leadership of the nation!

I will bring you out of it.

G 6 They feared a sword so [Adonay Yahweh](#) will bring a sword upon them: {8} You have feared a sword; so I will bring a sword upon you," the Lord GOD declares. 11:8

G 7 He will lead the people as captives out of the city enslaved by strangers: {9} "And I will bring you out of the midst of the city and deliver you into the hands of strangers and execute judgments against you. 11:9

G 8 His judgments 11:10

H 1 They will die by the sword; {10} You will fall by the sword.

H 2 He will judge them to the border of [Israel](#): I will judge you to the border of [Israel](#);

H 3 They will know He is [Yahweh](#): so you shall know that I am the LORD.

G 9 They will not be secure in the city 11:11

H 1 [Jerusalem](#) will not be a zone of safety: {11} This city will not be a pot for you, nor will you be flesh in the midst of it,

H 2 Judgment will extend to the border: but I will judge you to the border of [Israel](#).

G 10 God's purpose in judgment 11:12

H 1 They will know He is [Yahweh](#): {12} Thus you will know that I am the LORD;

H 2 They have not obeyed His laws: for you have not walked in My statutes nor have you executed My ordinances,

H 3 They have obeyed the laws of surrounding nations: but have acted according to the ordinances of the nations around you."'''

- E 10 [Ezekiel's](#) horror at the immediate death of Pelatiah 11:13
- G 1 The immediate death of Pelatiah: {13} Now it came about as I [prophesied](#), that Pelatiah son of Benaiah died.⁷⁷
- G 2 The horror of [Ezekiel](#)
- H 1 His prostration: Then I fell on my face
- H 2 His loud cry: and cried out with a loud voice and said, “Alas, Lord GOD! Will You bring the remnant of [Israel](#)⁷⁸ to a complete end?”
- E 11 [Yahweh's](#) promise to restore [Israel](#) with a new [Spirit](#) and a soft heart in obedience to their God 11:14-21
- G 1 The arrival of the word of [Yahweh](#) to : {14} Then the word of the LORD came to me, saying, 11:14
- G 2 The sneer of those in [Jerusalem](#)⁷⁹ 11:15
- H 1 The objects of the sneer – the [exiles](#): {15} “Son of man, your brothers, your relatives, your fellow [exiles](#) and the whole [house of Israel](#), all of them,
- H 2 The framers of the sneer – the inhabitants of [Jerusalem](#): are those to whom the inhabitants of [Jerusalem](#) have said,
- H 3 The content of the sneer: ‘Go far from the

⁷⁷ Ezek. 11:13 - Pelatiah son of Benaiah died: He was among the 25 civil leaders of [Israel](#) (Ezek. 11:1). Evidently [Ezekiel](#) saw Pelatiah die immediately after his [prophecy](#). This had a profound emotional impact upon him, and he wondered if God would spare any of the [remnant](#) of [Israel](#)

⁷⁸ Ezek. 11:13 - remnant of [Israel](#): The noun “remnant” is *she'êriyth* (7611). See the [Glossary](#) entry. God is committed to the [remnant](#) of [Israel](#), and He will never completely destroy them. But the emotional impact of Pelatiah’s death had [Ezekiel](#) wondering!

⁷⁹ Ezek. 11:15 title - The sneer of those in [Jerusalem](#): According to [RSB](#): “The sneer of those in [Jerusalem](#) (against the exiles of [Judah](#) and the descendants of the northern tribes that were exiled by [Assyria](#) in 722 B.C.) reflected their belief that God’s power was limited to His land. Verse 16 contradicts that idea.”

LORD; this land has been given us as a possession.’⁸⁰

G 3 [Yahweh Adonay’s](#) message of hope 11:16-20

H 1 His acknowledgment of the exile which He had caused: {16} Therefore say, ‘Thus says the Lord GOD, 11:16a

J 1 Removal: “Though I had removed them far away among the nations

J 2 Scattering: and though I had scattered them among the countries,

H 2 His protection of the exiles in their countries: yet I was a sanctuary for them a little while in the countries where they had gone.” 11:16b

H 3 His promise to [regather Israel](#): {17} Therefore say, ‘Thus says the Lord GOD, “I will gather you from the peoples⁸¹ and assemble you out of the countries among which you have been scattered, 11:17a

H 4 His restoration to them of the land of [Israel](#): and I will give you the land of [Israel](#).” 11:17b

H 5 The returnees’ removal of all idolatry: {18} When they come there, they will remove all its detestable things and all its abominations from it. 11:18

⁸⁰ Ezek. 11:15 - this land has been given us as a possession: The inhabitants of [Jerusalem](#) were correct in saying that God had given them the land of [Israel](#) as a permanent possession. They were incorrect in believing the land was an unending possession to each and every generation regardless of whether or not they obeyed [Yahweh](#)! God promised blessings for obedience (Deut. 28:1-14) and catastrophe and exile for disobedience (Deut. 28:15-68).

⁸¹ Ezek. 11:17 - I will gather you from the peoples: There has been a modern return of [Israeli](#) peoples from all over the world that was prompted by Nazi Germany’s horrible persecution of Jewish people in World War II. Surely God is behind this movement. But the people of [Israel](#), by and large, do not acknowledge Jesus as their Messiah. So the complete fulfillment of Ezek. 11:16-20 awaits the return of the [Messiah](#) and the acknowledgment of [Israel](#) that He is their King (Zech. 12:6-13:1; Matt. 25:1-30).

- H 6 His institution of the [New Covenant](#). What God will give to [Israel](#): 11:19
- J 1 One heart: {19} And I will give them one heart,
- J 2 A new Spirit: and put a new spirit within them. ⁸²
- J 3 Removal of their heart of stone: And I will take the heart of stone ⁸³ out of their flesh
- J 4 His gift to them of a heart of flesh: and give them a heart of flesh,
- H 7 The effect upon regathered [Israel](#) 11:20a
- J 1 Walking His statutes: {20} that they may walk in My statutes ⁸⁴
- J 2 Keeping His ordinances: and keep My ordinances and do them.

⁸² Ezek. 11:19 - put a new spirit within them: Literally, "within you." "Spirit" is *rûach* ([7307](#)), meaning, variously, breath, wind, or spirit. Here the meaning is "spirit," but is it a new human spirit or the new (to them) [Divine Spirit](#)? I believe it is the [Holy Spirit](#) that God will place within the [Jewish](#) people. Only God's indwelling [Spirit](#) will give the [Jewish](#) people a new attitude or spirit that they have not had before. [Ezekiel](#) has referred to the [Holy Spirit](#) in Ezek. 11:1, 5. He will refer again to the [Holy Spirit](#) in Ezek. 11:24. I believe He is referring to the [Holy Spirit](#) in Ezek. 11:19. The presence of the [Holy Spirit](#) is one of the features of the [New Covenant](#) (Jer. 31:31-34), and it is one of the features of the [Millennial Age](#), which is truly the Age of the [Spirit](#). The [Israeli](#) people today are overwhelmingly absent the [Spirit](#) of the LORD. Therefore they have hearts of stone, not hearts of flesh, and it is impossible for them to follow God by following His [Messiah](#) and obeying His commands. That will change the [Messiah](#) returns! And even before that there will be [144,000 Israelis](#) who will possess the [Spirit](#) of God and will serve as His [evangelists](#) during the coming [Tribulation](#) period (Rev. 7:1-8). [Ezekiel](#) will speak again of God's placing His [Spirit](#) within [Israelis](#) in Ezek. 36:26, 27; 37:14; 39:29.

⁸³ Ezek. 11:19 - heart of stone ... heart of flesh: The [Israeli](#) people, by and large, have hearts of stone. God will take away their hearts of stone and replace them with hearts of flesh that can respond to Him appropriately. See Jeremiah 31:31-34. See also [New Covenant](#).

⁸⁴ Ezek. 11:20 - that they may walk in My statutes. Only after God has placed His [Spirit](#) within the [Jewish](#) people, and taken away their hearts of stone and given them hearts of flesh, will they be able to walk in His ways and keep His statutes. There will come a time when all [Israel](#) will be saved (Rom. 11:25-27; cf. Isa. 59:20-21).

- H 8 The achievement of God's always-intended relationship with [Israel](#) 11:20b
 - J 1 Then they will be My people,
 - J 2 and I shall be their God.
- G 4 God's message of judgment upon the unrepentant 11:21
 - H 1 The description of the unrepentant: {21} But as for those whose hearts go after their detestable things and abominations,
 - H 2 The doom of the unrepentant: I will bring their conduct down on their heads," declares the Lord GOD.
- E 12 The departure of the [Cherubim](#) and the [Glory of Yahweh](#) from the city to the mountain east of the city 11:22-23
 - G 1 The ascension of the [Cherubim](#)
 - H 1 The [Cherubim](#) and their wheels: {22} Then the [cherubim](#) lifted up their wings with the wheels beside them,
 - H 2 The accompaniment of the [Glory](#): and the [glory](#) of the God of [Israel](#) hovered over them.
 - G 2 The departure of the [Glory of Yahweh](#) 11:23
 - H 1 From the midst of the city: {23} The glory of the LORD went up from the midst of the city
 - H 2 To the [Mount of Olives](#): and stood over the mountain which is east of the city.
- E 13 [Ezekiel's](#) return in his vision to [Chaldea](#) to tell the exiles what he had seen 11:24-25
 - G 1 The [Spirit's](#) transport of Ezekiel back to the [exiles](#) in [Chaldea](#): {24} And the [Spirit](#) lifted me up and brought me in a vision by the [Spirit](#) of God to the

- G 2 Evening: Then you will go out at evening in their sight, as those [going into exile](#).
- E 5 Dig a hole: {5} Dig a hole through the wall in their sight and go out through it. 12:5
- E 6 Carry out the luggage in the dark: {6} Load the baggage on your shoulder in their sight and carry it out in the dark. 12:6a
- E 7 Cover your face: You shall cover your face so that you cannot see the land, 12:6b
- E 8 You are a sign: for I have set you as a sign to the [house of Israel](#).” 12:6c
- E 9 [Ezekiel's](#) obedience: {7} I did so, as I had been commanded. 12:7
- G 1 He brought out his luggage in the day: By day I brought out my baggage like the baggage of an [exile](#).
- G 2 At night he dug through the wall: Then in the evening I dug through the wall with my hands;
- G 3 He carried out his luggage at night in their sight: I went out in the dark and carried the baggage on my shoulder in their sight.
- D 2 The explanation of the symbolism to the exiles: [Jerusalem](#) to go into exile with [King Zedekiah](#) blinded 12:8-16 ***
- E 1 The arrival of the word of [Yahweh](#): {8} In the morning the word of the LORD came to me, saying, 12:8
- E 2 His noting of [Israel's](#) query: {9} “Son of man, has not the [house of Israel](#), the [rebellious](#) house, said to you, ‘What are you doing?’ 12:9
- E 3 The recipients of this message: {10} Say to them, ‘Thus says the Lord GOD, 12:10
- G 1 The prince: “This burden concerns the prince in [Jerusalem](#)

- G 2 The entire house of [Israel](#): as well as all the [house of Israel](#) who are in it.”
- E 4 Tell them you are a sign to them: {11} Say, ‘I am a sign to you. 12:11
- G 1 I am an illustration of what will happen to you: As I have done, so it will be done to them;
- G 2 They will go into exile: they will go [into exile](#), into captivity.’
- E 5 This is what will happen to the prince 12:12
- G 1 He will carry his luggage in the dark: {12} The prince who is among them will load his baggage on his shoulder in the dark and go out.
- G 2 They will dig a hole in the wall: They will dig a hole through the wall to bring it out.
- G 3 He will cover his face: He will cover his face so that he can not see the land with his eyes.
- E 6 God will utterly oppose him 12:13
- G 1 Spread His net: {13} I will also spread My net over him,
- G 2 Catch him in His snare: and he will be caught in My snare.
- G 3 Bring him to Babylon: And I will bring him to [Babylon](#) in the land of the [Chaldeans](#);
- G 4 He will not see Babylon the rest of his life: yet he will not see it,⁸⁵ though he will die there.
- E 7 His army will be scattered 12:14

⁸⁵ Ezek. 12:13 - yet he will not see it: This was so because Nebuchadnezzar captured [Zedekiah](#), slaughtered all his sons before his eyes, then put out his eyes, bound him with fetters, and brought him to Babylon, imprisoning him until the day of his death. See 2 Kings 25:5, 7; Jer. 39:6-7; 52:8, 10-11.

- G 1 I will scatter them to the wind: {14} I will scatter to every wind all who are around him, his helpers and all his troops;
- G 2 Most will be killed: and I will draw out a sword after them.
- E 8 The result– the people of [Israel](#) will know that He is [Yahweh](#): {15} So they will know that I am the LORD 12:15
 - G 1 when I scatter them among the nations
 - G 2 and spread them among the countries.
- E 9 [Yahweh](#) will spare a few of them: {16} But I will spare a few of them 12:16a
 - G 1 from the sword,
 - G 2 the famine
 - G 3 and the pestilence
- E 10 The reason for His sparing some 12:16b
 - G 1 To confess their abominations: that they may tell all their abominations among the nations where they go,
 - G 2 To know that He is [Yahweh](#): and may know that I am the LORD.”
- D 3 The sign of trembling: [Ezekiel’s](#) eating with trembling, symbolizing the horror of [Jerusalem](#) because of its capture 12:17-20
 - E 1 The arrival of a message from [Yahweh](#): {17} Moreover, the word of the LORD came to me saying, 12:17
 - E 2 Ezekiel is to eat with anxiety 12:18
 - G 1 Eating: {18} “Son of man, eat your bread with trembling
 - G 2 Drinking: and drink your water with quivering and anxiety.

- E 3 The message of [Adonay Yahweh](#) 12:19-20
 - G 1 The addressees: {19} Then say to the people of the land, 12:19a
 - G 2 The source of the message: ‘Thus says the Lord GOD 12:19b
 - G 3 The specific audience: concerning the inhabitants of [Jerusalem](#) in the land of [Israel](#), 12:19c
 - G 4 The content of the prediction 12:19d
 - H 1 Anxious eating of bread: “They will eat their bread with anxiety
 - H 2 Horrified drinking of water: and drink their water with horror,
 - G 5 The cause of their angst – disaster: because their land will be stripped of its fullness 12:19e
 - G 6 The reason for their angst – violence: on account of the violence of all who live in it. 12:19f
 - G 7 The specifics of the disaster 12:20a
 - H 1 Cities ruined: {20} The inhabited cities will be laid waste ⁸⁶
 - H 2 The land a devastation: and the land will be a desolation. ⁸⁷
 - G 8 The intended result of the disaster: So you will know that I am the LORD.””” 12:20b

⁸⁶ Ezek. 12:20 - laid waste: the [Qal Imperfect](#) of the verb *kharáv* (2717), *be dry, dried up* (excerpted from [BDB](#)). Taken literally, dried up from drought. However, this verb has also another connotation. In the context of attack of Babylon upon [Jerusalem](#) (Ezek. 12:13), the sense is probably “devastated” or, as [NASB](#), “laid waste.”

⁸⁷ Ezek. 12:20 - a desolation: the noun *shemamáh* (8077), “devastation, waste, desolation” ([Outline of Biblical Usage](#)).

C 4 Judgment on False Prophets 12:21 - 13:23

D 1 [Yahweh's](#) certainty to defeat false prophets and fulfill His own words about [Jerusalem's](#) fall 12:21-25

E 1 The arrival of a message from [Yahweh](#): {21} Then the word of the LORD came to me, saying, 12:21

E 2 His reference to a proverb: {22} “Son of man, what is this proverb you people have concerning the land of [Israel](#), saying, ‘The days are long and every vision fails’? ⁸⁸ 12:22

E 3 He will make the proverb cease: {23} Therefore say to them, ‘Thus says the Lord GOD, “I will make this proverb cease so that they will no longer use it as a proverb in [Israel](#).” 12:23a

E 4 The reality: But tell them, “The days draw near as well as the fulfillment of every vision. 12:23b

E 5 False visions will end: {24} For there will no longer be any false vision or flattering divination within the [house of Israel](#). 12:24

E 6 [Yahweh](#) will speak, and his word will be performed: {25} For I the LORD will speak, and whatever word I speak will be performed. 12:25a

E 7 His plans are against the rebellious house of [Israel](#) are imminent 12:25b

G 1 No more delays: It will no longer be delayed,

G 2 It will be fulfilled in your time: for in your days, O [rebellious](#) house, I will speak the word and perform it,”

E 8 The Guarantor of the declaration: declares the Lord GOD.”” 12:25c

⁸⁸ Ezek. 12:22 - The days are long and every vision fails: The people of [Israel](#) had concluded that the prediction of the Babylonian captivity that true prophets such as [Ezekiel](#), Micah, Jeremiah, and [Isaiah](#) had been making was far in the future, and their predictions would turn out to be false, anyway (so [Constable](#)).

- D 2 [Yahweh's](#) assurance that [Ezekiel's](#) prophecies of doom are for the immediate, not distant, future 12:26-28
 - E 1 The arrival of another message from [Yahweh](#): {26} Furthermore, the word of the LORD came to me, saying, 12:26
 - E 2 His report that [Israelis](#) were saying Ezekiel's vision was remote: {27} "Son of man, behold, the [house of Israel](#) is saying, 'The vision that he sees is for many years from now, and he prophesies of times far off.' 12:27
 - E 3 [Adonay Yahweh's](#) blunt assertion of imminent fulfillment of His word 12:28
 - G 1 The Guarantor: {28} Therefore say to them, 'Thus says the Lord GOD,
 - H 1 None of His words will be delayed: "None of My words will be delayed any longer.
 - H 2 His word will be performed: Whatever word I speak will be performed,"'"
 - G 2 The Guarantor: declares the Lord GOD.
- D 3 [Yahweh's](#) command to indict the false prophets of the exile 13:1-7
 - E 1 The arrival of a message from [Yahweh](#): {1} Then the word of the LORD came to me saying, 13:1
 - E 2 Ezekiel commanded to prophesy against the prophets who prophesy from their own heart 13:2
 - G 1 The identification of the prophets: {2} "Son of man, prophesy against the prophets of [Israel](#) who prophesy,
 - G 2 The characterization of their prophecy – from their own heart: and say to those who prophesy from their own inspiration, 'Listen to the word of the LORD!
 - E 3 The Divine pronouncement of woe: {3} Thus says the Lord GOD, 13:3

- G 1 They are foolish: “Woe to the foolish prophets who are
- G 2 They follow their own spirit: following their own spirit
- G 3 They have seen nothing: and have seen nothing.
- E 4 [Yahweh’s](#) characterization of these false prophets 13:4-5
 - G 1 They are like foxes who run among ruins: {4} O [Israel](#), your prophets have been like foxes among ruins. 13:4
 - G 2 They have repaired nothing and prepared no one: {5} You have not gone up into the breaches, nor did you build the wall around the [house of Israel](#) to stand in the battle on the day of the LORD. 13:5
 - G 3 They are liars 13:6
 - H 1 They see falsehood: {6} They see falsehood and lying divination
 - H 2 They claim [Yahweh](#) has spoken when He has not: who are saying, ‘The LORD declares,’ when the LORD has not sent them;
 - H 3 They hope for the fulfillment of their prophecies: yet they hope for the fulfillment of their word.
 - G 4 [Yahweh](#) asks the false prophets to agree with His assessment of them 13:7
 - H 1 They see a false vision: {7} Did you not see a false vision
 - H 2 They speak a lying divination: and speak a lying divination
 - H 3 When they say [Yahweh](#) has spoken, but He has not: when you said, ‘The LORD declares,’ but it is not I who have spoken?”””

- D 4 God's hand against these false prophets who have spoken worthlessness and uttered lying divination of peace when there is none (*until they know He is [Yahweh](#)*) 13:8-16
- E 1 The reasons why [Adonay Yahweh](#) is against these false prophets: {8} Therefore, thus says the Lord GOD, 13:8
- G 1 They have spoken falsehood: "Because you have spoken falsehood
- G 2 They have seen a lie: and seen a lie,
- G 3 Therefore, He declares His opposition to them: therefore behold, I am against you," declares the Lord GOD.
- E 2 [Adonay Yahweh's](#) judgment against these false prophets ⁸⁹ 13:9
- G 1 He is against them: {9}| "So My hand will be against the prophets who see false visions and utter lying divinations.
- G 2 They will be removed from positions of influence: They will have no place in the council of My people,
- G 3 They will be removed from the register of [Israel](#): nor will they be written down in the register of the [house of Israel](#),
- G 4 They will not enter the land of [Israel](#): nor will they enter the land of [Israel](#),
- G 5 The assured result – they and the people will know that He is [Adonay Yahweh!](#) – that you may know

⁸⁹ Ezek. 13:9 Title – [Adonay Yahweh's](#) judgment against these false prophets: I believe [Yahweh's](#) judgment against these false prophets would be fulfilled on two levels: (1) When the Babylonian invasion occurred, they would indeed, as exiles, be removed from positions of influence; they would be stripped of their [Israeli](#) citizenship (for they would no longer be in [Israel](#)); they would die in Babylon and never return to the land of [Israel](#). (2) But the judgment would also apply to the Millennial Kingdom (Rev. 20:4-6) and the Eternal Kingdom (Rev. 21:1-22:5). These false prophets will not be resurrected to live in either Kingdom. Their influence will forever cease. They will be barred from [Israel](#) in time and from [New Jerusalem](#) in eternity (Rev. 22:15). Instead, they will find their place forever in the [Lake that burns with Fire and Brimstone](#) (Rev. 20:11-15). What a tragedy!

that I am the Lord GOD.

E 3 The reasons for their judgment 13:10

G 1 They mislead [Israelis](#) by promising peace when there is no peace: {10} It is definitely because they have misled My people by saying, 'Peace!' when there is no peace.

G 2 They assist [Israelis](#) in making worthless repairs: And when anyone builds a wall, behold, they plaster it over with whitewash;⁹⁰

E 4 God's judgment against their worthless repairs 13:11

G 1 Demolishing the plastered walls: {11} so tell those who plaster it over with whitewash,

H 1 The wall will fall: that it will fall.

H 2 Torrential rain will descend: A flooding rain will come, and you,

H 3 Hailstones will fall: O hailstones, will fall;

H 4 Violent wind will arise: and a violent wind will break out.

G 2 The obvious question 13:12

H 1 When the wall has fallen: {12} Behold, when the wall has fallen,

H 2 What will you answer? will you not be asked, 'Where is the plaster with which you plastered it?'"

⁹⁰ Ezek. 13:10 - And when anyone builds a wall, behold, they plaster it over with whitewash: Evidently the false prophets were encouraging people to go ahead and beautify their properties because no invasion was coming. Their work would not be in vain. There are probably instances wherein these false prophets even helped citizens plaster and whitewash their walls. Ezekiel, at the behest of God, excoriates these false prophets. Their beautification efforts and those of the [Israelis](#) who listened to them would rendered utterly useless. God would destroy their walls and the people and the false prophets would be taken captive to Babylon if they weren't killed first!

G 3 His promise of wrathful violence: {13} Therefore, thus says the Lord GOD, 13:13

H 1 Violent wind: "I will make a violent wind break out in My wrath.

H 2 Torrential rain: There will also be in My anger a flooding rain

H 3 Destructive hailstones: and hailstones to consume it in wrath.

G 4 He actions against their wall 13:14a

H 1 He will tear down their whitewashed wall: {14} So I will tear down the wall which you plastered over with whitewash

H 2 He will slam it on the ground: and bring it down to the ground,

H 3 Its foundation will be exposed: so that its foundation is laid bare;

G 5 His actions against [Israelis](#) 13:14b

H 1 They will be consumed along with their wall: and when it falls, you will be consumed in its midst.

H 2 They will know He is [Yahweh](#): And you will know that I am the LORD.

G 6 His pronouncement 13:15

H 1 He will vent his wrath on the wall: {15} Thus I will spend My wrath on the wall

H 2 He will vent his wrath on those who whitewashed it: and on those who have plastered it over with whitewash;

H 3 His pronouncement: and I will say to you,

- J 1 The wall is gone: ‘The wall is gone
- J 2 Its plasterers are gone: and its plasterers are gone,
- E 5 God’s judgment against the false prophets – they will be gone also! 13:16
 - G 1 Who prophesy to [Jerusalem](#): {16} along with the prophets of [Israel](#) who prophesy to [Jerusalem](#),
 - G 2 Who see visions of peace when there is no peace: and who see visions of peace for her when there is no peace,’ declares the Lord GOD.
- D 5 Ezekiel commanded to prophesy against the false prophetesses / occultists who lie for compensation 13:17-19
 - E 1 The command to Ezekiel to prophesy 13:17
 - G 1 The objects of his indictment
 - H 1 The daughters of his people: {17} “Now you, son of man, set your face against the daughters of your people
 - H 2 Who are prophesying from their own heart: who are prophesying from their own inspiration.
 - G 2 The command to prophesy against them: Prophecy against them
 - E 2 The content of his indictment 13:18-19
 - G 1 Woe to those who act like sorceresses: {18} and say, ‘Thus says the Lord GOD, “Woe to the women”⁹¹

⁹¹ Ezek. 13:18 - Woe to the women: "The activities attributed to these women suggest that they were more like witches or sorcerers than prophets [cf. 1 Sam. 28:7]." So Lamar Eugene Cooper, Sr. *Ezekiel. The New American Commentary Series*. [NAC]: Broadman & Holman Publishers, 1994, p. 157. See also H. W. F. Saggs, "External Souls in the Old Testament [Ezk 13:17-21]," *Journal of Semitic Studies* (1974):1-12. (The above are cited in [Constable](#).)

13:18a

H 1 Wrist bands: who sew magic bands on all wrists

H 2 Veils: and make veils for the heads of persons of every stature

G 2 Their purpose: to hunt down lives! 13:18b

G 3 God's haunting question 13:18c

H 1 Will you hunt down the lives of My people,

H 2 but preserve the lives of others for yourselves?

G 4 Their amulets: {19} For handfuls of barley and fragments of bread,⁹² 13:19a

G 5 Their profaning of God: you have profaned Me to My people 13:19b

H 1 Their death pronouncement on those who should not die: to put to death some who should not die

H 2 Their sparing those who should not live: and to keep others alive who should not live,

G 6 Their deceitful practice: by your lying to My people who listen to lies."''' 13:19c

D 6 [Adonai Yahweh's](#) promise to deliver His people from the clutches of these lying prophetesses who dishearten the righteous and encourage the wicked (*until they know He is [Yahweh](#)*) 13:20-23

E 1 The invective of [Adonay Yahweh](#): {20} Therefore, thus says

⁹² Ezek. 13:19 - for handfuls of barley and fragments of bread: According to Charles H. Dyer, "Ezekiel." In [The Bible Knowledge Commentary](#): Old Testament, pp. 1225-1317. Edited by John F. Walvoord and Roy B. Zuck. Wheaton: Scripture Press Publications, Victor Books, 1985, p. 1252, quoted by [Constable](#), "In some cultures barley was used in occult practices either as an offering to the spirits or as a means of trying to determine the future."

the Lord GOD, 13:20-21 (13:20a)

G 1 Opposition: "Behold, I am against your magic bands by which you hunt lives there as birds 13:20b

G 2 Removal: and I will tear them from your arms; 13:20c

G 3 Deliverance: and I will let them go, even those lives whom you hunt as birds. 13:20d

G 4 Stripping: {21} I will also tear off your veils 13:21a

G 5 Rescue: and deliver My people from your hands, and they will no longer be in your hands to be hunted; 13:21b

G 6 Cognizance: and you will know that I am the LORD. 13:21c

E 2 The reason for God's judgment 13:22

G 1 Their disheartening of the righteous: {22} Because you disheartened the righteous with falsehood when I did not cause him grief,

G 2 Their encouragement of the wicked: but have encouraged the wicked not to turn from his wicked way and preserve his life,

E 3 The result of God's judgment 13:23

G 1 These women will be bereft of false visions and divination: {23} therefore, you women will no longer see false visions or practice divination,

G 2 He will deliver His people: and I will deliver My people out of your hand.

G 3 They will know He is [Yahweh](#)! Thus you will know that I am the LORD."

- D 1 [Yahweh's](#) objection to [Israeli](#) elders' approach to Him through Ezekiel when they have idols in their hearts 14:1-5
 - E 1 The arrival of some elders: {1} Then some elders of [Israel](#) came to me and sat down before me. 14:1
 - E 2 The arrival of a message from [Yahweh](#): {2} And the word of the LORD came to me, saying, 14:2
 - E 3 The revelation of [Yahweh](#) 14:3a
 - G 1 They have set up idols in their hearts: {3} “Son of man, these men have set up their idols in their hearts
 - G 2 Their overt participation in iniquity: and have put right before their faces the stumbling block of their iniquity.
 - E 4 The question of [Yahweh](#): Should I be consulted by them at all? 14:3b
 - E 5 The answer Ezekiel is to give them: {4} Therefore speak to them and tell them, ‘Thus says the Lord GOD, 14:4
 - G 1 Any man who exalts idols in his heart: “Any man of the [house of Israel](#) who sets up his idols in his heart,
 - G 2 And overtly practices iniquity: puts right before his face the stumbling block of his iniquity,
 - G 3 And then comes to the prophet: and then comes to the prophet,
 - G 4 [Yahweh](#) will personally answer him in view of his multiplied idols: I the LORD will be brought to give him an answer in the matter in view of the multitude of his idols,
 - E 6 [Yahweh's](#) objective – to reclaim the hearts of idolatrous [Israelis](#): {5} in order to lay hold of the hearts of the [house of Israel](#) who are estranged from Me through all their idols.” 14:5
- D 2 [Yahweh's](#) determination to cut off the idol-hearted seeker of Himself

and the prophet who dares answer him until [Israel](#) chooses to be His people 14:6-11

E 1 Judgment against idol-hearted 14:6-8

G 1 Ezekiel's message to the house of [Israel](#) to repent of their idolatry: {6} "Therefore say to the [house of Israel](#), 'Thus says the Lord GOD, 14:6

H 1 "Repent

H 2 and turn away from your idols

H 3 and turn your faces away from all your abominations.

G 2 God's warning to those who persist in idolatry: {7} For anyone of the [house of Israel](#) or of the immigrants who stay in [Israel](#) 14:7

H 1 who separates himself from Me,

H 2 sets up his idols in his heart,

H 3 puts right before his face the stumbling block of his iniquity,

H 4 and then comes to the prophet to inquire of Me for himself,

H 5 I the LORD will be brought to answer him in My own person.

G 3 God's opposition to the persistent idolater 14:8a

H 1 {8} I will set My face against that man

H 2 and make him a sign and a proverb,

H 3 and I will cut him off from among My people.

G 4 The result of God's judgment: So you will know that I am the LORD. 14:8b

- E 2 Judgment against the prophet who cooperates with the idol-hearted 14:9-11
 - G 1 The case of the (false) prophet who cooperates with the idol-hearted 14:9
 - H 1 The hypothetical case: {9} “But if the prophet is prevailed upon to speak a word,
 - H 2 The exposing action of [Yahweh](#): it is I, the LORD, who have prevailed upon that prophet,
 - H 3 [Yahweh](#) will act against him: and I will stretch out My hand against him
 - H 4 [Yahweh](#) will destroy him: and destroy him from among My people [Israel](#).
 - G 2 The punishment to both false prophet and inquirer will be even-handed 14:10
 - H 1 They will bear their punishment: {10} They will bear the punishment of their iniquity;
 - H 2 The culpability of the inquirer: as the iniquity of the inquirer is,
 - H 3 The culpability of the prophet: so the iniquity of the prophet will be,
 - G 3 The purpose of the punishment 14:11a
 - H 1 To forestall straying: {11} in order that the [house of Israel](#) may no longer stray from Me
 - H 2 To forestall defilement: and no longer defile themselves with all their transgressions.
 - H 3 So they will be His people: Thus they will be My people,
 - H 4 So He will be their God: and I shall be their God.”

- G 4 The Speaker: declares the Lord GOD.” 14:11b
- D 3 [Yahweh's](#) determination not to avert judgment from an evil nation despite the presence of righteous people within it 14:12-20
 - E 1 The arrival of the word of [Yahweh](#): {12} Then the word of the LORD came to me saying,
 - E 2 God will judge an unfaithful country
 - G 1 The unfaithfulness of a country: {13} “Son of man, if a country sins against Me by committing unfaithfulness,
 - G 2 The judgmental response of God
 - H 1 He will stretch out His hand against it: and I stretch out My hand against it,
 - H 2 He will send a famine: destroy its supply of bread, send famine against it
 - H 3 He will harm both man and animal: and cut off from it both man and beast,
 - E 3 The presence of three righteous men could not save the country 14:14
 - G 1 The identity of the righteous: {14} even though these three men, [Noah](#), [Daniel](#) and [Job](#) were in its midst,
 - G 2 The acknowledgment of their righteousness: by their own righteousness
 - G 3 They could only deliver themselves, and not the country: they could only deliver themselves,” declares the Lord GOD.
 - E 4 In the case of ferocious wild beasts 14:15-16
 - G 1 If God were to send wild beasts through the land: {15} “If I were to cause wild beasts to pass through the land 14:15a

- G 2 And they killed most people: and they depopulated it, 14:15b
- G 3 And the land became desolate: and it became desolate so that no one would pass through it because of the beasts, 14:15c
- G 4 Even if these three men lived there: {16} though these three men were in its midst, as I live,” declares the Lord GOD, 14:16
 - H 1 They could not deliver their children: “they could not deliver either their sons or their daughters.
 - H 2 Only themselves: They alone would be delivered,
 - H 3 The country would be desolate: but the country would be desolate.
- E 5 In the case of invading military 14:17-18
 - G 1 God’s bringing a sword against a country: {17} Or if I should bring a sword on that country and say, 14:17
 - H 1 ‘Let the sword pass through the country
 - H 2 and cut off man and beast from it,’
 - G 2 The presence of the three righteous men: {18} even though these three men were in its midst, as I live,” declares the Lord GOD, 14:18
 - H 1 They could not deliver their children: “they could not deliver either their sons or their daughters,
 - H 2 Only they themselves: but they alone would be delivered.
- E 6 In the case of an infectious plague 14:19-20
 - G 1 The statement of a plague: {19} Or if I should send a

- plague against that country 14:19a
- G 2 The purpose of the plague: and pour out My wrath in blood on it 14:19b
- G 3 The deadliness of the plague 14:19c
 - H 1 to cut off man
 - H 2 and beast from it,
- G 4 In the event of the presence of three righteous men 14:20
 - H 1 Their identity: {20} even though [Noah](#), [Daniel](#) and [Job](#) were in its midst, as I live,” declares the Lord GOD,
 - H 2 They could not deliver their children: “they could not deliver either their son or their daughter.
 - H 3 They would only deliver themselves: They would deliver only themselves by their righteousness.”
- D 4 [Adonai Yahweh's](#) even greater determination to judge [Jerusalem](#) by sword, famine, with beasts and plague, yet leave a believing remnant 14:21-23
 - E 1 His judgments against [Jerusalem](#): {21} For thus says the Lord GOD, “How much more when I send My four severe judgments against [Jerusalem](#): 14:21a
 - G 1 sword,
 - G 2 famine,
 - G 3 wild beasts
 - G 4 and plague
 - E 2 The purpose of His judgments: to cut off man and beast from it! 14:21b

- E 3 The promise of survivors in [Jerusalem](#) 14:22-23
- G 1 The reality of survivors: {22} Yet, behold, survivors will be left in it ⁹³ who will be brought out, 14:22a
- G 2 The gender of the survivors: both sons and daughters. 14:22b
- G 3 The perception of already-exiled [Israelis](#) in Babylon: Behold, they are going to come forth to you and you will see their conduct and actions; ⁹⁴ 14:22c
- G 4 The reassurance of Babylonian exiles of God's justice: then you will be comforted for the calamity which I have brought against [Jerusalem](#) for everything which I have brought upon it. 14:22d
- G 5 The comfort afforded the Babylonian exiles when they consider the conduct and actions of the [Jerusalem](#) survivors: {23} Then they will comfort you ⁹⁵ when you see their conduct and actions,
- G 6 The Babylonian exiles' cognizance that [Adonay Yahweh](#) does not act in vain: for you will know that I have not done in vain whatever I did to it," declares the Lord GOD. 14:23b

⁹³ Ezek. 14:22 - survivors will be left in it: That is, in [Jerusalem](#) – see Ezek. 14:21, 22.

⁹⁴ Ezek. 14:22 - you will see their conduct and actions: This is a difficult passage to interpret and understand. What I believe Ezekiel is doing is that he is speaking to the exiles already in Babylon. The Babylonian exiles will see the conduct and the actions of the survivors of Nebuchadnezzar's destruction of [Jerusalem](#). The Babylonian exiles will conclude that God has been just in judging [Jerusalem](#) and Judea and all [Israel](#) for their persistent idolatry and violation of God's statutes.

"Conduct" is the very generic, all-purpose *derekh* (1870), "way, road, distance, journey, manner..." (excerpted from BDB); "and their actions" – "actions" is the noun *aliláh* (5949), "wantonness, deed" (excerpted from BDB). Some of the time this noun is used in a positive sense, but equally often, the context requires negative connotation. This is a negative context. It is appropriate to insert the descriptive adjective "evil," as in "evil actions."

⁹⁵ Ezek. 14:23 - Then they will comfort you: The [Piel Perfect](#) of the verb *nakhám* (5162), the intensive *comfort, console* (BDB). The fact that a handful of [Jewish](#) people survive the onslaught of the [Babylonians](#) is comforting to those [Israelis](#) already in exile. But there is a stern side to the comfort. God is punishing [Israel](#) for its idolatry. So there is reassurance that God is a just God who will not let insubordination go unchecked. At some point there is a payday!

C 6 Parables of Judgment 15 - 18

D 1 The Parable of [Jerusalem](#) as Vine Branches Suitable for Burning 15:1-8

E 1 The arrival of a message from [Yahweh](#): {1} Then the word of the LORD came to me, saying, 15:1

E 2 What is the value of wood from a vine? 15:2-5

G 1 How is the wood from a vine superior to the wood of other trees in the forest? {2} “Son of man, how is the wood of the vine better than any wood of a branch which is among the trees of the forest? 15:2

G 2 Can it be used to make anything useful? {3} Can wood be taken from it to make anything, or can men take a peg from it on which to hang any vessel? 15:3

G 3 If it has been consumed by fire, is it useful for anything? {4} If it has been put into the fire for fuel, and the fire has consumed both of its ends and its middle part has been charred, is it then useful for anything? 15:4

G 4 When it is intact it is useless; how much more so when it has been burned? {5} Behold, while it is intact, it is not made into anything. How much less, when the fire has consumed it and it is charred, can it still be made into anything! 15:5

E 3 The analogy of wood from the vine to the nation of [Israel](#) 15:6-8

G 1 As the wood of the vine is useful only for burning, so is the nation of [Israel](#) 15:6

H 1 The analogy: {6} Therefore, thus says the Lord GOD, ‘As the wood of the vine among the trees of the forest, which I have given to the fire for fuel,

H 2 The point: so have I given up the inhabitants of [Jerusalem](#);

- G 2 The stance of God against [Israel](#) 15:7
- H 1 He has set His face against them: {7} and I set My face against them.
 - H 2 Though they have come out of the fire, yet fire will consume them: Though they have come out of the fire, yet the fire will consume them.
 - H 3 Then [Israel](#) will know He is [Yahweh](#) when He sets His face against them: Then you will know that I am the LORD, when I set My face against them.
- G 3 [Adonay Yahweh](#) will make the land of [Israel](#) desolate 15:8
- H 1 His promise: {8} Thus I will make the land desolate,
 - H 2 His reason: because they have acted unfaithfully,”
 - H 3 The identity of the declarer: declares the Lord GOD.
- D 2 The Parable of [Jerusalem](#) as [Yahweh's](#) Bride-Turned-Prostitute 16
- E 1 [Jerusalem's](#) pagan ancestry 16:1-3
- G 1 The arrival of a message from [Yahweh](#): {1} Then the word of the LORD came to me, saying, 16:1
 - G 2 Ezekiel’s assignment – reveal to [Jerusalem](#) her repugnant action: {2} “Son of man, make known to [Jerusalem](#) her abominations ⁹⁶ 16:2
 - G 3 Her origin in the land of the Canaanite: {3} and say,

⁹⁶ Ezek. 16:2 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): “something abominable, detestable, something offensive.” This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

‘Thus says the Lord GOD to [Jerusalem](#), “Your origin and your birth are from the land of the Canaanite, 16:3

H 1 Her father an Amorite: your father was an Amorite

H 2 Her mother a Hittite: and your mother a Hittite.

E 2 [Jerusalem's](#) ignoble birth 16:4-5

G 1 Her unattended birth: {4} As for your birth, on the day you were born 16:4

H 1 Her uncut umbilical cord: your navel cord was not cut,

H 2 No cleansing with water: nor were you washed with water for cleansing;

H 3 No rubbing with salt: you were not rubbed with salt

H 4 Her uncovered nakedness: or even wrapped in cloths.

G 2 Her repudiated birth 16:5

H 1 Unseen by anyone: {5} No eye looked with pity on you to do any of these things for you,

H 2 No compassion: to have compassion on you.

H 3 Thrown out to die: Rather you were thrown out into the open field,

H 4 Abhorred on the day of her birth: for you were abhorred on the day you were born.

E 3 [Yahweh's](#) rescue and nurture of infant [Jerusalem](#) 16:6

G 1 [Yahweh's](#) discovery of her bloody, unattended condition: {6} “When I passed by you and saw you

squirming in your blood,

G 2 His commanding her to live

H 1 I said to you while you were in your blood,
'Live!'

H 2 Yes, I said to you while you were in your
blood, 'Live!'

E 4 [Jerusalem's](#) destitution in adolescence 16:7

G 1 [Yahweh's](#) nurture of her: {7} I made you numerous
like plants of the field.

G 2 Her arrival at puberty

H 1 She grew tall: Then you grew up, became tall

H 2 She reached the age for jewelry: and reached
the age for fine ornaments;

H 3 She reached the age of young womanhood:
your breasts were formed and your hair had
grown.

G 3 Yet she was naked and unadorned: Yet you were
naked and bare.

E 5 [Yahweh's](#) covenant of marriage with [Jerusalem](#) 16:8

G 1 His discovery that she was of marriageable age: {8}
"Then I passed by you and saw you, and behold, you
were at the time for love;

G 2 His covering her with clothing: so I spread My skirt
over you and covered your nakedness.

G 3 His oath and His covenant of marriage: I also swore
to you and entered into a covenant with you so that
you became Mine," declares the Lord GOD.

E 6 [Yahweh's](#) clothing and prospering of [Jerusalem](#) until her
fame spread throughout the nations 16:9-14

- G 1 His cleansing her: {9} “Then I bathed you with water, washed off your blood from you 16:9a
- G 2 His anointing her with oil: and anointed you with oil. 16:9b
- G 3 His clothing of her 16:10
 - H 1 With embroidered cloth: {10} I also clothed you with embroidered cloth
 - H 2 With expensive sandals: and put sandals of porpoise skin on your feet;
 - H 3 With fine linen: and I wrapped you with fine linen
 - H 4 With silk: and covered you with silk.
- G 4 His providing her with jewelry: {11} I adorned you with ornaments, 16:11-12 (16:11a)
 - H 1 Bracelets: put bracelets on your hands 16:11b
 - H 2 A necklace: and a necklace around your neck. 16:11c
 - H 3 Nose ring: {12} I also put a ring in your nostril, 16:12a
 - H 4 Earrings: earrings in your ears 16:12b
 - H 5 Crown: and a beautiful crown on your head. 16:12c
- G 5 The summary of her status 16:13a
 - H 1 Adorned with gold and silver: {13} Thus you were adorned with gold and silver,
 - H 2 Dressed superbly
 - J 1 and your dress was of fine linen,

- J 2 silk
 - J 3 and embroidered cloth.
- H 3 Well-fed
 - J 1 You ate fine flour,
 - J 2 honey
 - J 3 and oil;
- G 6 The elevation of her status 16:13b
 - H 1 Very beautiful: so you were exceedingly beautiful
 - H 2 Attaining royalty: and advanced to royalty.
- G 7 Her international fame 16:14
 - H 1 Her international acclaim on account of her beauty: {14} Then your fame went forth among the nations on account of your beauty,
 - H 2 Her perfection bestowed on her by [Adonay Yahweh](#): for it was perfect because of My splendor which I bestowed on you,” declares the Lord GOD.
- E 7 [Jerusalem's](#) prostitution of her beauty toward idolatry despite [Yahweh's](#) bountiful provision 16:15-22
 - G 1 She trusted in her beauty: {15} “But you trusted in your beauty 16:15a
 - G 2 She prostituted herself: and played the harlot because of your fame, 16:15b
 - G 3 Her indiscriminate affairs: and you poured out your harlotries on every passer-by who might be willing. 16:15c

G 4 She used her clothes to decorate her high places and prostitute herself 16:16

H 1 Clothes: {16} You took some of your clothes, made for yourself high places of various colors

H 2 Unthinkable prostitution: and played the harlot on them, which should never come about nor happen.

G 5 She used her jewelry to make male images and prostitute herself with them 16:17

H 1 Her misuse of her beautiful jewels: {17} You also took your beautiful jewels

J 1 made of My gold

J 2 and of My silver, which I had given you,

H 2 Her making male images: and made for yourself male images

H 3 Her prostitution of herself with them: that you might play the harlot with them.

G 6 She used her embroidered cloth in her idolatry: {18} Then you took your embroidered cloth and covered them, 16:18a

G 7 She used God's oil and incense in her false worship: and offered My oil and My incense before them. 16:18b

G 8 She abused God's food, using it in her idolatry 16:19

H 1 His bread: {19} Also My bread which I gave you,

H 2 His fine flour: fine flour, oil

H 3 His honey: and honey with which I fed you,

- H 4 Her use of them in a soothing aroma: you would offer before them for a soothing aroma; so it happened," declares the Lord GOD.
- G 9 You sacrificed your sons and daughters to idols 16:20-21
- H 1 Her own sons and daughters, who were really God's: {20} "Moreover, you took your sons and daughters whom you had borne to Me 16:20a
- H 2 Her idolatrous sacrificing of them: and sacrificed them to idols to be devoured. 16:20b
- H 3 Her unbelievable insensitivity to her own children: Were your harlotries so small a matter? ⁹⁷ 16:20c
- H 4 Her slaughter of God's children: {21} You slaughtered My children 16:21a
- H 5 Her offering them to idols: and offered them up to idols 16:21b
- H 6 Her causing them to pass through the fire: by causing them to pass through the fire. ⁹⁸

⁹⁷ Ezek. 16:20 - Were your harlotries so small a matter? - The sense is this: Was it not enough for you to worship false gods? Did you have to kill your own children to do so? This is the sense of [John Gill](#).

⁹⁸ Ezek. 16:21 - by causing them to pass through the fire: There is some debate as to the actual meaning of this phrase. (1) It may mean that they first killed their children, then burned them on altars (so [Constable](#)). (2) It may mean that they had their living children pass between two fires as an act of dedication, and then sacrificed them. It is difficult to imagine that this was not painful to the children. (3) It may be that they, in some cases, cruelly sacrificed their children to the gods of Molech and Chemosh by placing them live on the outstretched arms of the god, which idol was intensely heated by a furnace within (see 1 Kings 11:7; 2 Kings 23:10; Jer. 32:35). This death would have been excruciating for the children.

We moderns abhor such practices. Yet since the decision of *Roe v. Wade* in 1973, upwards of [62 million babies](#) in America have been sacrificed in their mothers' wombs to the god of Narcissism. If the reader is one of those, I can assure you that there is forgiveness available to all who place their faith in the blood of Jesus Christ, who allowed Himself to be sacrificed for the sins of all. He is the perfect Legal Satisfaction before God for all human sins (1 John 2:1-2). This satisfaction, however, accrues only to those who acknowledge their sinfulness and

16:21c

- G 10 Her forgetting her beginning nakedness and uncleanness 16:22
 - H 1 Her present repugnant prostitution: {22} Besides all your abominations⁹⁹ and harlotries
 - H 2 Her forgetting of her abysmal past: you did not remember the days of your youth, when you were naked and bare and squirming in your blood.
- E 8 [Jerusalem's](#) idolatrous prostitution with Egypt, [Assyria](#) and Chaldea 16:23-29
 - G 1 After all her wickedness 16:23
 - H 1 Her wickedness: {23} “Then it came about after all your wickedness
 - H 2 Her woe: (‘Woe, woe to you!’ declares the Lord GOD),
 - G 2 Her building of many shrines and high places 16:24-25
 - H 1 Multiple shrines: {24} that you built yourself a shrine 16:24a
 - H 2 Multiple high places: and made yourself a high place 16:24b
 - H 3 Their ubiquity: in every square. 16:24c
 - H 4 Her multitudinous high places: {25} You

trust in Jesus, now risen, as their sacrifice (John 3:16-18, 36; 1 John 1:9; 5:9-13).

⁹⁹ Ezek. 16:22 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): “something abominable, detestable, something offensive.” This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

- built yourself a high place at the top of every street 16:25a
- H 5 Her desecration of her beauty: and made your beauty abominable, 16:25b
- H 6 Her shameless sacrifice of her own integrity: and you spread your legs to every passer-by 16:25c
- H 7 Her multiplied prostitution: to multiply your harlotry. 16:25d
- G 3 Her prostitution with Egypt 16:26-27
 - H 1 Her Egyptian connection: {26} You also played the harlot with the Egyptians, 16:26a
 - H 2 God's description of Egypt: your lustful neighbors, 16:26b
 - H 3 Her multiplied prostitution: and multiplied your harlotry 16:26c
 - H 4 Her deliberate offense against God: to make Me angry. 16:26d
- G 4 God's retaliation 16:27
 - H 1 He has stretched His hand against them: {27} Behold now, I have stretched out My hand against you
 - H 2 He has diminished their food supply: and diminished your rations.
 - H 3 His delivering them up into the hands of the Philistines
 - J 1 His delivery of them to the Philistines: And I delivered you up to the desire of
 - J 2 The description of the Philistines

- K1 Their hatred of [Israel](#): those who hate you,
 - K2 Their embarrassingly easy conquest of [Israel](#): the daughters of the Philistines,
 - K3 Their shame at [Jerusalem's](#) lewdness: who are ashamed of your lewd conduct.
- G 5 Her prostitution with [Assyria](#) 16:28
- H 1 Her [Assyrian](#) immorality: {28} Moreover, you played the harlot with the [Assyrians](#)
 - H 2 Her dissatisfaction: because you were not satisfied;
 - H 3 Her fruitless prostitution with [Assyria](#): you played the harlot with them
 - H 4 Her continued dissatisfaction: and still were not satisfied.
- G 6 Her prostitution with Chaldea 16:29
- H 1 Her prostitution with the merchants of Chaldea: {29} You also multiplied your harlotry with the land of merchants, Chaldea,
 - H 2 Her ongoing dissatisfaction: yet even with this you were not satisfied.”””
- E 9 The senselessness of [Jerusalem's](#) prostitution: Instead of accepting payment, she *paid* to be a prostitute! 16:30-34
- G 1 Her sick, weak heart: {30} “How languishing is your heart,” declares the Lord GOD, 16:30a
 - G 2 Her bold-faced prostitution: “while you do all these things, the actions of a bold-faced harlot. 16:30b
 - G 3 Her disdain for payment in her prostitution 16:31-

- H 1 Her building of shrines on every street: {31}
When you built your shrine at the beginning
of every street 16:31a
- H 2 Her construction of high places in every
square: and made your high place in every
square, in disdain of money, 16:31b
- H 3 Her dissimilarity from a real prostitute: you
were not like a harlot. 16:31c
- H 4 She is like an adulterous wife 16:32
 - J 1 Her unfaithfulness: {32} You
adulteress wife,
 - J 2 Her illicitness: who takes strangers
instead of her husband!
- H 5 The normal practice for visiting a prostitute
16:33
 - J 1 Men pay all prostitutes: {33} Men
give gifts to all harlots,
 - J 2 But [Jerusalem](#) pays all her prostitutes
to come visit her!
 - K1 Her largess to all her lovers:
but you give your gifts to all
your lovers
 - K2 Her bribery: to bribe them
 - K3 Her openness to all directions:
to come to you from every
direction
 - K4 Her purpose – to practice her
prostitutions: for your
harlotries.
- H 6 [Jerusalem's](#) peculiarity from all normal
prostitutes 16:34

- J 1 She is different from normal prostitutes: {34} Thus you are different from those women in your harlotries,
- J 2 No one practices prostitution as does [Jerusalem](#): in that no one plays the harlot as you do,
- J 3 [Jerusalem](#) pays to be able to practice prostitution: because you give money
- J 4 She receives no money: and no money is given you;
- J 5 Thus she is different without precedent: thus you are different.”
- E 10 [Yahweh's](#) enraged judgment on [Jerusalem](#), His whore-wife: Her lovers will turn on her, steal from her, and torture and destroy her until she repents of her whore-house ways
16:35-43
- G 1 [Yahweh's](#) message to the prostitute, [Jerusalem](#): {35} Therefore, O harlot, hear the word of the LORD.
16:35
- G 2 [Adonay Yahweh's](#) recounting of [Jerusalem's](#) prostitution 16:36
- H 1 The author of the message: {36} Thus says the Lord GOD,
- H 2 Her lewdness was poured out: “Because your lewdness was poured out
- H 3 Her nakedness was uncovered: and your nakedness uncovered
- H 4 Through her prostitution encounters with her lovers: through your harlotries with your lovers
- H 5 Her detestable idols: and with all your

detestable ¹⁰⁰ idols,

H 6 The blood of her sons which she gave to her idols: and because of the blood of your sons which you gave to idols,

G 3 [Adonay Yahweh's](#) retaliation against [Jerusalem](#)
16:37-41a

H 1 He will gather all her lovers: {37} therefore, behold, I will gather all your lovers with whom you took pleasure, 16:37a

H 2 All those whom she loved and hated: even all those whom you loved and all those whom you hated. 16:37b

H 3 He will gather them from every direction: So I will gather them against you from every direction 16:37c

H 4 He will expose her nakedness to them for all to see: and expose your nakedness to them that they may see all your nakedness. 16:37d

H 5 He will judge [Jerusalem](#) like women who commit adultery or shed blood: {38} Thus I will judge you like women who commit adultery or shed blood are judged; 16:38a

H 6 He will bring on [Jerusalem](#) the blood of wrath and jealousy: and I will bring on you the blood of wrath and jealousy. 16:38b

H 7 He will give [Jerusalem](#) into the hands of her lovers: {39} I will also give you into the hands of your lovers, 16:39a

H 8 The actions of [Jerusalem's](#) lovers against her

¹⁰⁰ Ezek. 16:36 - detestable: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

– they will: 16:39b-

J 1 Tear down her shrines: and they will tear down your shrines, 16:39b

J 2 Demolish her high places: demolish your high places, 16:39c

J 3 Undress her: strip you of your clothing, 16:39d

J 4 Steal her jewels: take away your jewels, 16:39e

J 5 Leave her utterly destitute: and will leave you naked and bare. 16:39f

J 6 Incite a crowd against her: {40} They will incite a crowd against you 16:40a

J 7 Stone her: and they will stone you 16:40b

J 8 Cut her to pieces by means of their swords: and cut you to pieces with their swords. 16:40c

J 9 Burn down their houses: {41} They will burn your houses with fire 16:41a

J 10 Destroy you in the eyes of many women: and execute judgments on you in the sight of many women. 16:41b

G 4 The results of [Adonay Yahweh's](#) retaliation against [Jerusalem](#) 16:41c-42

H 1 He will stop her from her prostitution: Then I will stop you from playing the harlot, 16:41c

H 2 She will no longer pay her lovers: and you will also no longer pay your lovers. 16:41d

- H 3 He will pacify Himself 16:42
- J 1 Calming His fury against her: {42} So I will calm My fury against you
- J 2 Putting an end to His jealousy: and My jealousy will depart from you,
- J 3 He will finally be pacified: and I will be pacified
- J 4 He will no longer be angry: and angry no more.
- G 5 [Adonay Yahweh's](#) pay-back 16:43
- H 1 Because [Jerusalem](#) has not remembered her early days: {43} Because you have not remembered the days of your youth
- H 2 Because [Jerusalem](#) has enraged Him by all her atrocities: but have enraged Me by all these things,
- H 3 He will bring her conduct down on her own head: behold, I in turn will bring your conduct down on your own head," declares the Lord GOD,
- H 4 The result: "so that you will not commit this lewdness on top of all your other abominations.¹⁰¹
- E 11 [Jerusalem's](#) vices worse than her sister cities, [Samaria](#) and [Sodom](#) 16:44-52
- G 1 The proverb – "Like mother, like daughter": {44} "Behold, everyone who quotes proverbs will quote this proverb concerning you, saying, 'Like mother,

¹⁰¹ Ezek. 16:43 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

like daughter.'

G 2 The relationships of [Jerusalem](#) 16:45

H 1 She is the daughter of her mother: {45} You are the daughter of your mother,

J 1 who loathed her husband

J 2 and children.

H 2 She is the sister of her sisters: You are also the sister of your sisters,

J 1 who loathed their husbands

J 2 and children.

H 3 The identity of her mother: Your mother was a Hittite

H 4 The identity of her father: and your father an Amorite.

G 3 [Jerusalem's](#) sisters 16:46

H 1 Her older sister – [Samaria](#): {46} Now your older sister is Samaria, who lives north of you with her daughters;

H 2 Her younger sister – [Sodom](#): and your younger sister, who lives south of you, is Sodom with her daughters.

G 4 [Jerusalem](#) is more corrupt than her sisters 16:47

H 1 She has not merely walked in their ways: {47} Yet you have not merely walked in their ways

H 2 She has not merely duplicated their abominations: or done according to their

abominations;¹⁰²

H 3 She has acted more corruptly than they: but, as if that were too little, you acted more corruptly in all your conduct than they.

G 5 [Adonay Yahweh's](#) pronouncement – [Sodom](#) has not been as wicked as [Jerusalem](#): {48} As I live," declares the Lord GOD, "Sodom, your sister and her daughters have not done as you and your daughters have done. 16:48

G 6 God's dealings with [Sodom](#) 16:49-50

H 1 The guilt of her sister [Sodom](#) and her daughters: {49} Behold, this was the guilt of your sister Sodom: 16:49

J 1 A life of luxury: she and her daughters had arrogance, abundant food and careless ease,

J 2 Unwillingness to help the poor: but she did not help the poor and needy.

H 2 God's actions against [Sodom](#) 16:50

J 1 Haughtiness: {50} Thus they were haughty

J 2 Committed detestable sins: and committed abominations¹⁰³ before Me.

J 3 God's action – He removed them: Therefore I removed them when I saw

¹⁰² Ezek. 16:47 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

¹⁰³ Ezek. 16:50 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

it.

G 7 God's comparison of [Jerusalem](#) with [Samaria](#) 16:51a

H 1 [Samaria](#) did not commit half [Jerusalem's](#) sins: {51} Furthermore, Samaria did not commit half of your sins,

H 2 [Jerusalem](#) has multiplied her detestable actions more than [Samaria](#): for you have multiplied your abominations ¹⁰⁴ more than they.

G 8 God's verdict on [Jerusalem](#) 16:51b-52

H 1 She has made her sisters appear righteous in comparison to her own detestable actions: Thus you have made your sisters appear righteous by all your abominations ¹⁰⁵ which you have committed. 16:51b

H 2 Therefore she must bear her disgrace: {52} Also bear your disgrace in that you have made judgment favorable for your sisters. 16:52a

H 3 Because of [Jerusalem's](#) sins, her sisters are more righteous than she: Because of your sins in which you acted more abominably than they, they are more in the right than you. 16:52b

H 4 [Jerusalem](#) must bear her own shame and disgrace: Yes, be also ashamed and bear your disgrace, in that you made your sisters appear righteous. 16:52c

¹⁰⁴ Ezek. 16:51 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

¹⁰⁵ Ezek. 16:51 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

- E 12 [Jerusalem](#) to be humiliated by the restoration of [Samaria](#) and [Sodom](#) alongside herself 16:53-55
 - G 1 God will one day revive the ancient cities of [Sodom](#), [Samaria](#), and [Jerusalem](#) 16:53
 - H 1 That of [Sodom](#): {53} “Nevertheless, I will restore their captivity,¹⁰⁶ the captivity of Sodom and her daughters,
 - H 2 That of [Samaria](#): the captivity of Samaria and her daughters,
 - H 3 That of [Jerusalem](#): and along with them your own captivity,
 - G 2 God’s motive – that [Jerusalem](#) may bear her humiliation and shame: {54} in order that you may bear your humiliation and feel ashamed for all that you have done when you become a consolation to them. 16:54
 - G 3 God’s reiteration of the restoration of [Sodom](#), [Samaria](#), and [Jerusalem](#) 16:55
 - H 1 [Jerusalem’s](#) sister will return to their former state: {55} Your sisters, Sodom with her daughters and Samaria with her daughters, will return to their former state,¹⁰⁷
 - H 2 [Jerusalem](#) will return to her former state: and you with your daughters will also return to your former state.¹⁰⁸

¹⁰⁶ Ezek. 16:53 - I will restore their captivity: Speaking here of the captivity of [Sodom](#). This will take place during the [Millennium](#).

¹⁰⁷ Ezek. 16:55 - return to their former state: This will be fulfilled initially during the [Millennium](#); presumably forever during the [Eternal State](#).

¹⁰⁸ Ezek. 16:55 - also return to your former state: This will be fulfilled initially during the [Millennium](#); presumably forever during the [Eternal State](#). In varying degrees, [Jerusalem](#) has been restored to some degree of her former greatness since 1948, the founding of the modern State of [Israel](#), and more so since 1967, when [Israel](#) recaptured control of large portions of [Jerusalem](#). But in reality, [Jerusalem](#) is still being trampled underfoot by the

E 13 [Jerusalem](#) the covenant-breaker a reproach to Edom and Philistia and all her surrounding enemies 16:56-59

G 1 The name of [Sodom](#) was not heard on the lips of [Jerusalemites](#) 16:56-57a

H 1 The acknowledgment of silence: {56} As the name of your sister Sodom was not heard from your lips in your day of pride, 16:56

H 2 The time of silence – before [Jerusalem's](#) wickedness was discovered: {57} before your wickedness was uncovered, 16:57a

G 2 [Jerusalem](#) is now a reproach to the daughters of Edom and Philistia and all her surrounding enemies 16:57b

H 1 The fact of her reproach: so now you have become the reproach

H 2 The identity of those embarrassed by her

J 1 The daughters of Edom: of the daughters of Edom

J 2 All those around her: and of all who are around her,

J 3 The daughters of the Philistines: of the daughters of the Philistines

J 4 All neighbors who despise her: —those surrounding you who despise you.

G 3 [Jerusalem](#) would bear the penalty of her repugnant behavior: {58} You have borne the penalty of your

[Gentiles](#) (Luke 21:24). She does not even have access to her own Temple Mount, defiled as it is with an [Islamic](#) shrine and mosques. [Israel](#) will not have *complete* control of her capital city until [the times of the Gentiles](#) have been fulfilled by the [return of Christ](#) to earth (Matt. 24:30-31; Luke 21:27; Rev. 11:1-2; 19:11-20:6).

lewdness and abominations,”¹⁰⁹ the LORD declares.
16:58

G 4 [Adonay Yahweh](#) would break His covenant with [Jerusalem](#) since she had broken covenant with Him
16:59

H 1 The declaration of [Adonay Yahweh](#): {59} For thus says the Lord GOD,

H 2 He will break covenant with her: “I will also do with you as you have done,¹¹⁰

H 3 Since she had broken covenant with Him: you who have despised the oath by breaking the covenant.¹¹¹

E 14 [Yahweh's](#) establishment of an [Everlasting Covenant](#), shaming [Jerusalem](#) with forgiveness despite her evil 16:60-63

G 1 God will remember His covenant with [Israel](#), made in the days of her youth: {60} “Nevertheless, I will

¹⁰⁹ Ezek. 16:58 - abominations: the noun *tōēbah* (8441). [Simple Hebrew-English Dictionary](#): “something abominable, detestable, something offensive.” This word is used repeatedly in this chapter: Ezek. 16:2, 22, 36, 43, 47, 50, 51, 58.

¹¹⁰ Ezek. 16:59 - I will also do with you as you have done: [Jerusalem](#) had broken the [Old Covenant](#), the [Mosaic Covenant](#), which was always a conditional [Covenant](#). As long as [Israel](#) obeyed Him, God would bless her (Deut. 28:1-14). But she had repeatedly broken the [Covenant](#). Now, just as He had long ago promised, He would no longer bless her. She had brought curses upon herself (Deut. 28:15-68). It was impossible for [Jerusalem](#) and [Israel](#) to obey the [Old Covenant](#). Therefore God had promised [Israel](#) an [Everlasting Covenant](#) (Ezek. 16:60; 37:26; Isa. 55:3; Jer. 32:38-41), also designated as the [New Covenant](#) (Jer. 31:31-37; Heb. 8:8-12). By the grace of God the [Church](#) also partakes of the glories of the [New Covenant](#) (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8-12).

¹¹¹ Ezek. 15:59 - you who have despised the oath by breaking the covenant: “covenant” is *beriyth* (1285), a covenant, or formal, binding agreement. The Covenant to which God referred was the [Old Covenant](#), also called by scholars the [Mosaic Covenant](#), more formally, the [Law of Moses](#) ([Torah](#)). The oath which [Israel](#) had taken was that which they took in a formal ceremony at the foot of Mount Sinai. [Moses](#) took the book of the covenant and read it in the hearing of the people. They said, “All that the LORD has spoken we will do, and we will be obedient!” (Exod. 24:7). This was an oath involving a blood covenant – [Moses](#) sacrificed young bulls as peace offerings to the LORD. Half of the blood he sprinkled on the altar he had built, representing both [Israel](#) (Exod. 24:4) and [Yahweh](#) (Exod. 24:6). The other half he sprinkled on the people (Exod. 24:8), calling it “the blood of the covenant.” They had taken a blood oath on penalty of death if they violated this covenant. Through [Ezekiel](#), God is stating that they had repeatedly broken this [Blood Covenant](#), and now it was time for them to die (Ezek. 15:59). In His grace, He would spare a remnant.

remember My covenant with you in the days of your youth, ¹¹² 16:60a

G 2 God will establish an [Everlasting Covenant](#) with her: and I will establish an everlasting covenant with you. ¹¹³ 16:60b

G 3 [Israel](#) will remember her ways and be ashamed of herself 16:61a

H 1 She will remember her ways: {61} Then you will remember your ways

H 2 She will be ashamed of herself: and be ashamed

H 3 The timing of this event – when [Jerusalem](#) receives her sisters: when you receive your sisters,

J 1 both your older

J 2 and your younger;

G 4 God will give [Sodom](#) and [Samaria](#) to [Jerusalem](#) as daughters: and I will give them to you as daughters, ¹¹⁴ 16:61b

G 5 This will not be because of the [Old Covenant](#): but not because of your covenant. 16:61c

¹¹² Ezek. 16:60 - I will remember My covenant with you in the days of your youth: “covenant” is *beriyth* ([1285](#)), covenant, formal binding agreement. This particular covenant was that which God made with [Abraham](#) as recorded in Gen. 12:1-3, formalized in Gen. 15:1-21; 17:1-27. This covenant we call the [Abrahamic Covenant](#), and it was an [Everlasting Covenant](#) (Gen. 17:7, 19) with [Abraham](#) through his promised son [Isaac](#) (Gen. 17:19), not his son of the flesh, [Ishmael](#) (Gen. 17:20-21). This covenant God renewed with [Isaac](#) (Gen. 26:1-6) and with [Jacob](#) (Gen. 28:1-5, 10-22).

¹¹³ Ezek. 16:60 - I will establish an everlasting covenant with you: This particular [Everlasting Covenant](#) is the [New Covenant](#) (Jer. 31:31-34; Ezek. 11:17-20; 36:24-27; 37:12-14).

¹¹⁴ Ezek. 16:61 - I will give them to you as daughters: The cities of [Sodom](#) and [Samaria](#) will again be inhabited, and will serve [Jerusalem](#), the capital of [Israel](#) and will serve [Israel's](#) God during the [Millennium](#).

- G 6 This will be because of the [New Covenant](#) 16:62
 - H 1 God will establish His [\(New\) Covenant](#) with [Jerusalem](#): {62} Thus I will establish My covenant with you,¹¹⁵
 - H 2 She will know He is [Yahweh](#): and you shall know that I am the LORD,
- G 7 The effect upon [Jerusalem](#) 16:631
 - H 1 She will remember: {63} so that you may remember
 - H 2 She will be ashamed: and be ashamed
 - H 3 She will never again open her mouth against [Yahweh](#): and never open your mouth anymore
 - H 4 The reason for her silence: because of your humiliation,
- G 8 The timing of the [New Covenant](#): when I have forgiven you for all that you have done,”¹¹⁶ 16:63b
- G 9 The Guarantor of forgiveness: the Lord GOD declares. 16:63c
- D 3 The Parable of Two Eagles 17
 - E 1 The parable 17:1-10
 - G 1 An eagle's planting the top of a Lebanese cedar in a merchant city 17:1-6

¹¹⁵ Ezek. 16:62 - I will establish My covenant with you: This is the [New Covenant](#), in which God will graciously change the hearts of elect [Israelis](#), and will place His [Spirit](#) within them so they want to obey (Ezek. 11:17-20; 36:24-27; 37:12-14; Jer. 31:31-34).

¹¹⁶ Ezek. 16:63 - when I have forgiven you all that you have done: This remarkable event is predicted, at least in part, in Zech. 12:10-13:1, when [Israel](#), represented by the house of David, mourns over her having killed her King. God will forgive her sins (Zech. 13:1; Isa. 59:20), and place His Spirit within them (Isa. 59:21).

- H 1 The arrival of a message from [Yahweh](#): {1}
Now the word of the LORD came to me saying, 17:1
- H 2 Ezekiel commanded to speak an allegory to [Israel](#): {2} “Son of man, propound a riddle and speak a parable to the [house of Israel](#), 17:2
- H 3 The description of a great eagle: {3} saying, ‘Thus says the Lord GOD, 17:3a
 - J 1 Large wings: “A great eagle with great wings,
 - J 2 Long pinions: long pinions
 - J 3 Richly colored: and a full plumage of many colors
- H 4 The activity of the eagle 17:3b-5
 - J 1 Its journey to [Lebanon](#): came to [Lebanon](#) 17:3b
 - J 2 Its plucking off the top of the cedar: and took away the top of the cedar. 17:3c
 - J 3 Its plucking off the topmost twigs: {4} He plucked off the topmost of its young twigs 17:4a
 - J 4 Its transporting of it to a land of merchants and traders: and brought it to a land of merchants; he set it in a city of traders. 17:4b
 - J 5 Its transplanting of seed from the land: {5} He also took some of the seed of the land and planted it in fertile soil. 17:5a
 - J 6 Its placing the seed in a well-watered

place: He placed it beside abundant waters; he set it like a willow. 17:5b

H 5 What became of the planting 17:6

J 1 Its sprouting: {6} Then it sprouted

J 2 Its becoming a vine: and became a low, spreading vine with its branches turned toward him,

J 3 Its root system; but its roots remained under it.

J 4 Its thriving: So it became a vine and yielded shoots and sent out branches.

G 2 The futile reaching out of the cedar vine to another city 17:7-10

H 1 The existence of another great eagle: {7}
“But there was another great eagle with great wings and much plumage; 17:7a

H 2 The vine’s seeking protection and aid from the other eagle 17:7b

J 1 By means of its roots: and behold, this vine bent its roots toward him

J 2 By means of its branches: and sent out its branches toward him from the beds where it was planted,

J 3 Seeking water: that he might water it.

H 3 The vine’s ignoring the help he had already received from the first eagle 17:8

J 1 The first eagle’s care for the vine: {8}
It was planted in good soil beside abundant waters,

J 2 The first eagle’s purpose: that it might

yield branches and bear fruit and become a splendid vine.””

H 4 [Adonay Yahweh's](#) prediction of the demise of the vine: {9} Say, ‘Thus says the Lord GOD, 17:9-10

J 1 Will the vine thrive: “Will it thrive? 17:9a

J 2 Will not the first eagle destroy the vine? Will he not pull up its roots and cut off its fruit, so that it withers—so that all its sprouting leaves wither? 17:9b

J 3 The disastrous long-term results: And neither by great strength nor by many people can it be raised from its roots again. 17:9c

J 4 The doom forecast in regard to the vine even though planted by another river 17:10

K1 It will not thrive: {10} Behold, though it is planted, will it thrive?

K2 It will wither with the first east wind: Will it not completely wither as soon as the east wind strikes it—wither on the beds where it grew?”””

E 2 The interpretation 17:11-24

G 1 Nebuchadnezzar's exiling Jehoiachin to [Babylon](#) and setting up [Zedekiah](#) as puppet king by covenant 17:11-14

H 1 The arrival of a message from [Yahweh](#): {11} Moreover, the word of the LORD came to me, saying,

- H 2 The query as to whether disobedient [Israel](#) does not know what this parable means: {12} “Say now to the [rebellious](#) house, ‘Do you not know what these things mean?’ 17:12a
- H 3 The meaning of the parable, Stage 1 17:12b-14
- J 1 The capture of [Jerusalem](#) by King Nebuchadnezzar: Say, ‘Behold, the king of [Babylon](#) ¹¹⁷ came to [Jerusalem](#), 17:12b
- J 2 His deportation of its king and princes to Babylon: took its king ¹¹⁸ and princes and brought them to him in [Babylon](#). 17:12c
- J 3 His setting up [Zedekiah](#) as a puppet king 17:13a
- K1 Royal blood: {13} He took one of the royal family
- K2 The covenant between Nebuchadnezzar and [Zedekiah](#): and made a covenant with him, putting him under oath.
- J 4 His deportation of the “cream of the crop”: He also took away the mighty of the land, 17:13b
- J 5 The purpose of the deportations 17:14
- K1 So the kingdom might submit to him: {14} that the kingdom

¹¹⁷ Ezek. 17:12 - the king of Babylon: i.e. Nebuchadnezzar.

¹¹⁸ Ezek. 17:12 - king: The captured and deported king was Jehoiachin (the “top of the cedar tree”) (cf. Ezek. 17:3). This occurred in B.C. 597. (See [Constable](#).)

might be in subjection,

K2 Not rebelling: not exalting
itself,

K3 Keeping the covenant: but
keeping his covenant

K4 Continuing as a viable entity:
that it might continue.

G 2 The meaning of the parable, Stage 2: [Zedekiah's](#)
rebellious reaching out to Egypt 17:15

H 1 His treachery: {15} But he rebelled against
him by sending his envoys to Egypt that they
might give him horses and many troops.

H 2 Rhetorical questions

J 1 Will he succeed?

J 2 Will he who does such things escape?

J 3 Can he indeed break the covenant and
escape?

G 3 [Zedekiah's](#) judgment in [Babylon](#) 17:16-21

H 1 The oath of [Adonay Yahweh](#): {16} As I live,'
declares the Lord GOD, 17:16a

H 2 He will die in Babylon: 'Surely in the country
of the king 17:16b

H 3 The reasons for his death in Babylon 17:16c

J 1 Nebuchadnezzar had put him on the
throne: who put him on the throne,

J 2 [Zedekiah](#) despised his oath to
Nebuchadnezzar: whose oath he
despised

- J 3 [Zedekiah](#) despised his covenant with Nebuchadnezzar: and whose covenant he broke, in [Babylon](#) he shall die.
- H 4 Pharaoh will not help [Zedekiah](#) in battle: {17} Pharaoh with his mighty army and great company will not help him in the war, 17:17
- J 1 when they cast up ramps
- J 2 and build siege walls to cut off many lives.
- H 5 The reasons for [Zedekiah's](#) deportation to Babylon 17:18
- J 1 He despised his oath: {18} Now he despised the oath by breaking the covenant,
- J 2 He pledged his allegiance: and behold, he pledged his allegiance,
- J 3 He shall not escape: yet did all these things; he shall not escape.”
- H 6 [Adonay Yahweh](#) will punish [Zedekiah](#) for being faithless to Him 17:19
- J 1 The fearsome speaker: {19} Therefore, thus says the Lord GOD,
- J 2 The oath of the speaker: “As I live,
- J 3 The action of [Zedekiah](#): surely My oath which he despised
- J 4 The action of [Zedekiah](#): and My covenant which he broke,
- J 5 The retaliation of God: I will inflict on his head.
- H 7 [Zedekiah's](#) capture by the forces of [Babylon](#)

17:29

J 1 God will spread His net: {20} I will spread My net over him,

J 2 God will catch him in His snare: and he will be caught in My snare.

J 3 God will bring him to Babylon: Then I will bring him to [Babylon](#)

J 4 God will judge him there: and enter into judgment with him there

J 5 For [Zedekiah's](#) unfaithful act against God: regarding the unfaithful act which he has committed against Me.

H 8 The demise of [Zedekiah's](#) army 17:21

J 1 His troops will be killed in battle: {21} All the choice men in all his troops will fall by the sword,

J 2 Survivors will be scattered everywhere: and the survivors will be scattered to every wind;

H 9 The result – all [Israel](#) will know that [Yahweh](#) has spoken: and you will know that I, the LORD, have spoken.”

G 4 [Adonai Yahweh's](#) ultimate establishment of a righteous remnant in [Israel](#) during the [Millennium](#) 17:22-24

H 1 [Adonay Yahweh's](#) preservation of the Davidic line: {22} Thus says the Lord GOD, “I will also take a sprig from the lofty top of the cedar and set it out; 17:22a

H 2 His planting the Messiah on Mount Zion: I will pluck from the topmost of its young twigs a tender one and I will plant it on a high

and lofty mountain. 17:22b

H 3 The proliferation and success of the Messianic Kingdom: {23} On the high mountain of [Israel](#) I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar. 17:23a

H 4 The security of many nations in subjection to the Messianic Kingdom 17:23b

J 1 And birds of every kind will nest under it;

J 2 they will nest in the shade of its branches.

H 5 The results of [Adonay Yahweh's](#) institution of the Messianic Kingdom 17:24a

J 1 All nations will know He is [Yahweh](#): {24} All the trees of the field will know that I am the LORD;

J 2 [Yahweh](#) humbles the powerful nation: I bring down the high tree,

J 3 [Yahweh](#) exalts the weak nation: exalt the low tree,

J 4 [Yahweh](#) dries up the flourishing nation: dry up the green tree

J 5 [Yahweh](#) invigorates the withering nation ([Israel](#)): and make the dry tree flourish.

H 6 The guarantee of success 17:24b

J 1 God is [Yahweh](#): I am the LORD;

J 2 He has spoken, and He will bring to pass what He has spoken: I have spoken, and I will perform it."

D 4 The Proverb of the Sour Grapes 18

E 1 [Yahweh's](#) statement of the proverb: "Fathers eat sour grapes and their children's teeth are set on edge." 18:1-2

G 1 The arrival of a message from [Yahweh](#): {1} Then the word of the LORD came to me, saying, 18:1

G 2 His question about a proverb in [Israel](#): {2} "What do you mean by using this proverb concerning the land of [Israel](#), saying, 18:2

H 1 'The fathers eat the sour grapes,

H 2 But the children's teeth are set on edge'?

E 2 [Yahweh's](#) objection to the proverb 18:3

G 1 The oath of [Adonay Yahweh](#): {3} "As I live," declares the Lord GOD,

G 2 His forbidding [Israelis](#) to use this proverb: "you are surely not going to use this proverb in [Israel](#) anymore.

E 3 A righteous man will live 18:4-9

G 1 God's sovereignty over all people: {4} Behold, all souls are Mine; 18:4a

H 1 the soul of the father

H 2 as well as the soul of the son is Mine.

G 2 Individual responsibility: The soul who sins will die. 18:4b

G 3 The character of a righteous man 18:5-

H 1 He is righteous: {5} "But if a man is righteous 18:5

J 1 He practices justice: and practices justice

- J 2 He practices righteousness: and righteousness,
- H 2 He abstains from idolatry 18:6a
 - J 1 He does not eat at mountain shrines: {6} and does not eat at the mountain shrines
 - J 2 He does not practice idolatry: or lift up his eyes to the idols of the [house of Israel](#),
- H 3 He is morally pure – he does not commit adultery: or defile his neighbor’s wife 18:6b
- H 4 He is ceremonially pure – he does not sleep with his wife when she is having her period: or approach a woman during her menstrual period— 18:6c
- H 5 He is just with other people 18:7-8
 - J 1 He does not oppress anyone: {7} if a man does not oppress anyone, 18:7a
 - J 2 He restores to a debtor his pledge: but restores to the debtor his pledge, 18:7b
 - J 3 He does not commit theft: does not commit robbery, 18:7c
 - J 4 He is compassionate to the poor 18:7d
 - K1 To the hungry: but gives his bread to the hungry
 - K2 To the destitute: and covers the naked with clothing,
 - J 5 He does not charge interest: {8} if he does not lend money on interest or take increase, 18:8a

- J 6 He abstains from iniquity: if he keeps his hand from iniquity
- J 7 He executes true justice: and executes true justice between man and man, 18:8b
- H 6 He is faithful to God 18:9a
 - J 1 He walks in God's statutes: {9} if he walks in My statutes
 - J 2 He walks in God's ordinances: and My ordinances
 - J 3 He deals faithfully: so as to deal faithfully—
- G 4 The verdict of [Adonay Yahweh](#): he is righteous 18:9b
- G 5 The consequence: and will surely live," 18:9c
- G 6 The author of the declaration: declares the Lord GOD. 18:9d
- E 4 The certain death of the evil son of a righteous man 18:10-13
 - G 1 The acts of the evil son 18:10-13a
 - H 1 He is a murderer: {10} "Then he may have a violent son who sheds blood 18:10a
 - H 2 He mistreats a brother: and who does any of these things to a brother 18:10b
 - H 3 Clarification – the righteous father does none of these things: {11} (though he himself did not do any of these things), 18:11a
 - H 4 He eats at mountain shrines: that is, he even eats at the mountain shrines, 18:11b
 - H 5 He commits adultery: and defiles his

- neighbor's wife, 18:11c
- H 6 He oppresses the poor: {12} oppresses the poor and needy, 18:12a
- H 7 He commits theft: commits robbery, 18:12b
- H 8 He illegally keeps a pledge: does not restore a pledge, 18:12c
- H 9 He practices idolatry: but lifts up his eyes to the idols 18:12d
- H 10 He practices that which is detestable: and commits abomination, 18:12e
- H 11 He charges interest: {13} he lends money on interest and takes increase; 18:13a
- G 2 The question of God: will he live? 18:13b
- G 3 The answer of God: He will not live! 18:13c
- G 4 The man's guilt: He has committed all these abominations, 18:13d
- G 5 The certainty of his death: he will surely be put to death; ¹¹⁹ 18:13e
- G 6 The shedding of his life's blood is his own responsibility: his blood will be on his own head. ¹²⁰ 18:13f
- E 5 The certain life of the righteous son of an evil man 18:14-18
- G 1 The case of a righteous son 18:14

¹¹⁹ Ezek. 18:13 - he will surely be put to death: This statement is not commanding, but rather predicting the certainty of his death by whatever means as a judgment of God. Literally, the text reads, "in dying, he shall die." I believe that, throughout Ezek. 18, death refers to physical death as a punishment in time for sin. This passage does not really deal with eternal life and eternal (or Second) death (so [Constable](#)).

¹²⁰ Ezek. 18:13 - on his own head: The word "head" does not appear in the Hebrew text. Literally, the phrase reads, "His blood will be on him."

- H 1 The existence of a son: {14} “Now behold, he has a son
- H 2 The scrutiny of the son: who has observed all his father’s sins which he committed,
- H 3 The integrity of the son: and observing does not do likewise.
- G 2 The righteous acts of the son 18:15-17c
 - H 1 He does not practice idolatry 18:15a
 - J 1 {15} He does not eat at the mountain shrines
 - J 2 or lift up his eyes to the idols of the [house of Israel](#),
 - H 2 He does not commit adultery: or defile his neighbor’s wife, 18:15b
 - H 3 He does not oppress others: {16} or oppress anyone, 18:16a
 - H 4 He does not refuse to return a pledge: or retain a pledge, 18:16b
 - H 5 He does not commit theft: or commit robbery, 18:16c
 - H 6 He is generous 18:16d
 - J 1 but he gives his bread to the hungry
 - J 2 and covers the naked with clothing,
 - H 7 He does not take advantage of the poor: {17} he keeps his hand from the poor, 18:17a
 - H 8 He does not charge interest: does not take interest or increase, 18:17b
 - H 9 His faithfulness to God 18:17c

- J 1 To His ordinances: but executes My ordinances,
- J 2 To His statutes: and walks in My statutes;
- G 3 The destiny of the son 18:17d
 - H 1 He will not die as a punishment for his father's sins: he will not die for his father's iniquity,
 - H 2 He will live: he will surely live.
- G 4 The caveat concerning the righteous son's evil father: {18} As for his father, 18:18
 - H 1 The evil practices of his father
 - J 1 Extortion: because he practiced extortion,
 - J 2 Robbery: robbed his brother
 - J 3 Evil: and did what was not good among his people,
 - H 2 The doom of his father: behold, he will die for his iniquity.
- E 6 [Yahweh's](#) maxim: The righteous will live; the evil will die. No son will benefit nor suffer from the righteousness or the evil of his father 18:19-20
 - G 1 The query of [Israel](#): {19} "Yet you say, 'Why should the son not bear the punishment for the father's iniquity?' 18:19a
 - G 2 The response of God 18:19b
 - H 1 The son's just practices
 - J 1 Justice: When the son has practiced justice

- J 2 Righteousness: and righteousness
- J 3 Obedience: and has observed all My statutes and done them,
- H 2 The son's reward: he shall surely live.
- G 3 God's standard – personal responsibility 18:20
 - H 1 The person who sins will die: {20} The person who sins will die.
 - H 2 The son will not die for his father's sin: The son will not bear the punishment for the father's iniquity,
 - H 3 The father will not die for the son's sin: nor will the father bear the punishment for the son's iniquity;
 - H 4 The righteous person will be rewarded: the righteousness of the righteous will be upon himself,
 - H 5 The wicked person will be rewarded: and the wickedness of the wicked will be upon himself.
- E 7 A wicked man who repents will live 18:21-23
 - G 1 The case of the wicked man who repents: {21} "But if the wicked man
 - H 1 He turns from his sins: turns from all his sins which he has committed
 - H 2 He obeys God's statutes: and observes all My statutes
 - H 3 He practices justice: and practices justice
 - H 4 He practices righteousness: and righteousness,

- G 2 The destiny of the repentant sinner
 - H 1 he shall surely live;
 - H 2 he shall not die.

- G 3 God's scorecard 18:22
 - H 1 His transgressions will not be held against him: {22} All his transgressions which he has committed will not be remembered against him;
 - H 2 Because of his righteousness, he will live: because of his righteousness which he has practiced, he will live.

- G 4 [Adonay Yahweh's](#) stance on outcomes 18:23
 - H 1 He takes no pleasure in the death of the wicked: {23} Do I have any pleasure in the death of the wicked," declares the Lord GOD,
 - H 2 His desire is that the wicked turn from their ways and live: "rather than that he should turn from his ways and live?

- E 8 A righteous man who turns evil will die 18:24
 - G 1 The person under consideration: {24} "But when a righteous man
 - G 2 His evil actions
 - H 1 Turning from righteousness: turns away from his righteousness,
 - H 2 Committing iniquity: commits iniquity
 - H 3 Practicing the detestable vices of the wicked: and does according to all the abominations that a wicked man does,
 - G 3 The rhetorical question: will he live?

G 4 The Divine verdict

H 1 His righteous acts will not be remembered:
All his righteous deeds which he has done will
not be remembered

H 2 On account of his treachery: for his treachery
which he has committed

H 3 And on account of his sin: and his sin which
he has committed;

H 4 For his evil he will die: for them he will die.

E 9 [Yahweh's](#) ways are right; [Israel's](#) ways are wrong 18:25-29

G 1 The insolent view of [Israel](#): {25} Yet you say, 'The
way of the LORD is not right.' 18:25a

G 2 God's response: Hear now, O [house of Israel](#)! 18:25b

H 1 His way is right: Is My way not right?

H 2 [Israel's](#) ways are not right: Is it not your ways
that are not right?

G 3 The punishment for a backsliding righteous person
18:26

H 1 The backsliding of the righteous: {26} When
a righteous man turns away from his
righteousness,

H 2 His commission of iniquity: commits iniquity

H 3 His premature death: and dies because of it,

H 4 The reason for his death: for his iniquity
which he has committed he will die.

G 4 The reward for a repentant evil person 18:27-28

H 1 The repentance of the wicked: {27} Again,
when a wicked man turns away from his

- wickedness which he has committed 18:27a
- H 2 His present practice: and practices justice and righteousness, 18:27b
- H 3 The outcome for the repentant one: he will save his life. 18:27c
- H 4 The reason for his rescue: {28} Because he considered and turned away from all his transgressions which he had committed, 18:28a
- H 5 The outcome of his repentance 18:28b
 - J 1 Life: he shall surely live;
 - J 2 Not death: he shall not die.
- G 5 The resolution of [Israel's](#) insolent charge 18:29
 - H 1 The charge – [Yahweh's](#) way is not right: {29} But the [house of Israel](#) says, 'The way of the LORD is not right.'
 - H 2 [Yahweh's](#) response
 - J 1 His ways are right: Are My ways not right, O [house of Israel](#)?
 - J 2 [Israel's](#) ways are not right: Is it not your ways that are not right?
- E 10 [Adonai Yahweh's](#) urging [Israel](#) to repent to escape judgment 18:30-32
 - G 1 [Adonay Yahweh](#) will judge each person according to his own conduct: {30} "Therefore I will judge you, O [house of Israel](#), each according to his conduct," declares the Lord GOD. 18:30a
 - G 2 His plea to [Israel](#) to repent: "Repent and turn away from all your transgressions, 18:30b

- G 3 His reason: so that iniquity may not become a stumbling block to you. 18:30c
- G 4 His plea for them to cast away their transgressions: {31} Cast away from you all your transgressions which you have committed 18:31a
- G 5 His plea for them to have a spiritual rebirth 18:31b
 - H 1 A new heart: and make yourselves a new heart
 - H 2 A new spirit: and a new spirit! ¹²¹
- G 6 His plea for them to exercise common sense: For why will you die, O [house of Israel](#)? 18:31c
- G 7 [Adonay Yahweh](#) takes no pleasure in anyone's death: {32} For I have no pleasure in the death of anyone who dies," declares the Lord GOD. 18:32a
- G 8 His concluding plea: "Therefore, repent and live." 18:32b
- C 7 The judgment on the leaders of [Israel](#) 19 - 20
 - D 1 The Lamentation over the Princes of [Israel](#) 19
 - E 1 The lament of the lions 19:1-9
 - G 1 A strong lion (Jehoahaz) taken captive by Egypt 19:1-4
 - H 1 A lament for the princes of [Israel](#): {1} "As for

¹²¹ Ezek. 18:31 - a new heart and a new spirit: "heart" is *lēv* (3820), in this context, the seat of man's moral compass, conscience, and inclination, and "spirit" is *ru'ach* (7307), in this context, the animating source of man's moral character. In this context, the two are nearly synonymous. A new heart and a new spirit are provided under the terms of the [New Covenant](#) (Ezek. 11:19-20; 36:25-27; Jer. 24:7; 31:31-34; 32:38-40; Heb. 8:7-13; 9:15; 12:24). For the nation this will be fulfilled during the [Messiah's Millennial](#) reign. The [Church](#) already partakes of the blessings of the [New Covenant](#). She does so partially in the present; ultimately, in the future. For [Israel](#) as a nation, this fulfillment awaits the future.

you, take up a lamentation ¹²² for the princes of [Israel](#) 19:1

H 2 [Judah](#) is pictured as a lioness, mother of the Davidic line of kings 19:2

J 1 {2} and say, ‘What was your mother?’

J 2 A lioness among lions!

J 3 She lay down among young lions,

J 4 She reared her cubs.

H 3 [Judah’s](#) anointing of Jehoahaz 19:3

J 1 Anointed by the people of the land: {3} ‘When she brought up one of her cubs, He became a lion, ¹²³

J 2 His evil reign: And he learned to tear his prey; He devoured men. ¹²⁴

H 4 Pharaoh Neco’s deportation of Jehoahaz to Egypt 19:4

J 1 The bad report: {4} ‘Then nations heard about him;

J 2 The imprisonment: He was captured in their pit, ¹²⁵

¹²² Ezek. 19:1 - lamentation: The word is *qiyneh* ([7015](#)), a funeral dirge or lamentation. It is used 10X in this book: Ezek. 2:10; 19:1, 14; 26:17; 27:2, 32; 28:12; 32:2, 16.

¹²³ Ezek. 19:3 - he became a lion: After Pharaoh Neco, king of Egypt, had killed good King Josiah in battle at [Megiddo](#) (2 Kings 23:28-29), “the people of the land took Jehoahaz, the son of Josiah, and anointed him and made him king in place of his father” (2 Kings 23:30). He reigned but three months at the age of 23 (2 Kings 23:31).

¹²⁴ Ezek. 19:3 - he devoured men: Jehoahaz “did evil in the sight of the LORD, according to all that his fathers had done” (2 Kings 23:31-32).

¹²⁵ Ezek. 19:4 - captured in their pit: “Pharaoh Neco imprisoned him at [Riblah](#) in the land of Hamath, that he might not reign in [Jerusalem](#) ...” (2 Kings 23:33). This took place in 609 B.C. ([Constable](#)).

J 3 The deportation to Egypt: And they brought him with hooks To the land of Egypt.

G 2 A second strong lion (Jehoiachin) taken captive to [Babylon](#) in 597 B.C. 19:5-9

H 1 [Judah's](#) futile waiting for Jehoahaz to be returned to [Jerusalem](#) 19:5a

J 1 {5} 'When she saw, as she waited,

J 2 That her hope was lost,

H 2 The rise of another king – Jehoiachin 19:5b

J 1 She took another of her cubs

J 2 And made him a young lion. ¹²⁶

H 3 His increase in power 19:6a

J 1 {6} 'And he walked about among the lions;

J 2 He became a young lion,

H 4 His rapacity 19:6b

J 1 He learned to tear his prey;

J 2 He devoured men.

H 5 His military forays 19:7

J 1 {7} 'He destroyed their fortified towers

J 2 And laid waste their cities;

¹²⁶ Ezek. 19:5 - made him a young lion: Ezekiel omits any discussion of King Jehoiakim (2 Kings 23:34-24:5), possibly because he was not deported to another country. The next king discussed in Ezekiel 19 is Jehoiachin, who became king at the age of 18. He reigned only three months, but did evil in the sight of the Lord (2 Kings 24:6-9).

- J 3 And the land and its fullness were appalled
- J 4 Because of the sound of his roaring.
- H 6 The revolt of nations 19:8a
 - J 1 {8} ‘Then nations set against him
 - J 2 On every side from their provinces,
- H 7 Capture 19:8b
 - J 1 And they spread their net over him;
 - J 2 He was captured in their pit.
- H 8 His deportation to Babylon 19:9
 - J 1 {9} ‘They put him in a cage with hooks
 - J 2 And brought him to the king of [Babylon](#); ¹²⁷
 - J 3 They brought him in hunting nets
 - J 4 So that his voice would be heard no more
 - J 5 On the mountains of [Israel](#).
- E 2 The lament of the vineyard: The fruitful vineyard ([Judah](#)) decimated by [Babylon](#) (the fall of [Jerusalem](#) in 586 B. C.) 19:10-14
 - G 1 [Judah](#) likened to fruitful vine 19:10
 - H 1 The simile: {10} ‘Your mother was like a vine in your vineyard,

¹²⁷ Ezek. 19:9 - brought him to the king of Babylon: Jehoiachin, his mother, his administration, 7,000 troops and a 1,000 craftsmen surrendered to Nebuchadnezzar’s forces and were deported to Babylon in 597 B.C.

H 2 Its well-watered situation: Planted by the waters;

H 3 Its fruitful thriving

J 1 It was fruitful

J 2 and full of branches

J 3 Because of abundant waters.

G 2 [Judah's](#) success 19:11

H 1 Ruled by kings: {11} 'And it had strong branches fit for scepters of rulers,

H 2 Its supremacy: And its height was raised above the clouds

H 3 Its strength: So that it was seen in its height with the mass of its branches.

G 3 [Judah's](#) overthrow 19:12

H 1 Uprooted in fury: {12} 'But it was plucked up in fury;

H 2 Thrown down: It was cast down to the ground;

H 3 Fruit dried up: And the east wind dried up its fruit.

H 4 Deprived of its king

J 1 Its strong branch was torn off

J 2 So that it withered;

J 3 The fire consumed it.

G 4 [Judah's](#) exile 19:13

H 1 {13} 'And now it is planted in the wilderness,

- H 2 In a dry and thirsty land.
- G 5 [Judah's](#) weakness 19:14a
 - H 1 It's non-viability as a nation
 - J 1 {14} 'And fire has gone out from its branch;
 - J 2 It has consumed its shoots and fruit,
 - H 2 Deprived of a Davidic king
 - J 1 So that there is not in it a strong branch,
 - J 2 A scepter to rule.'"
- G 6 [Judah's](#) funeral dirge 19:14b
 - H 1 This is a lamentation,¹²⁸
 - H 2 and has become a lamentation.
- D 2 [Yahweh's](#) Refusal to Answer the Elders of [Israel](#): Judgment and blessing *until they know I'm [Yahweh](#)* 20
 - E 1 Introduction 20:1-4
 - G 1 The attempted inquiry of [Yahweh](#) by certain elders of [Israel](#) 20:1
 - H 1 The time of the inquiry: {1} Now in the seventh year, in the fifth month, on the tenth of the month,
 - H 2 The statement of the inquiry: certain of the

¹²⁸ Ezek. 19:14 - lamentation: The Hebrew noun *qiyneh* (7015) meaning "lamentation, dirge, elegy." This word is used twice in this sentence. It is used 10X in this book: Ezek. 2:10; 19:1, 14; 26:17; 27:2, 32; 28:12; 32:2, 16.

elders of [Israel](#) came to inquire of the LORD,
and sat before me.

G 2 [Yahweh's](#) refusal to be inquired of by these elders
20:2-4

H 1 The arrival of the response from [Yahweh](#): {2}
And the word of the LORD came to me
saying, 20:2

H 2 Ezekiel instructed to respond: {3} “Son of
man, speak to the elders of [Israel](#) and say to
them, ‘Thus says the Lord GOD, 20:3

J 1 The incensed question: “Do you come
to inquire of Me?

J 2 The oath of [Adonay Yahweh](#) – He
will most certainly NOT be inquired
by them: As I live,” declares the Lord
GOD, “I will not be inquired of by
you.”

H 3 Ezekiel instructed to detail for them the
detestable actions of their fathers 20:4

J 1 Will Ezekiel judge them: {4} Will you
judge them, will you judge them, son
of man?

J 2 Detail for them their history of
detestable actions: Make them know
the abominations of their fathers;

E 2 Explanation: [Yahweh's](#) reasons for refusing to be inquired of
by the elders: A history of [Israel's](#) idolatry 20:5-20

G 1 Idolatry surrounding the Exodus 20:5-10

H 1 The historical background – God’s oath of
deliverance to [Israel](#) in Egypt: {5} and say to
them, ‘Thus says the Lord GOD, “On the day
when I chose [Israel](#) and swore to the
descendants of the house of Jacob and made

Myself known to them in the land of Egypt,
when I swore to them, saying, I am the LORD
your God,

H 2 The content of His oath: {6} on that day I
swore to them,

J 1 to bring them out from the land of
Egypt

J 2 into a land that I had selected for
them, flowing with milk and honey,
which is the glory of all lands.

H 3 His warning them to forsake idolatry: {7} I
said to them, ‘Cast away, each of you, the
detestable things of his eyes, and do not defile
yourselves with the idols of Egypt; I am the
LORD your God.’

H 4 The rebellion of [Israel](#) 20:8a

J 1 {8} But they rebelled against Me

J 2 and were not willing to listen to Me;

J 3 they did not cast away the detestable
things of their eyes,

J 4 nor did they forsake the idols of
Egypt.

H 5 God’s first reaction: Then I resolved to pour
out My wrath on them, to accomplish My
anger against them in the midst of the land of
Egypt. 20:8b

H 6 God’s action to preserve His own Name: {9}
But I acted for the sake of My name, that it
should not be profaned in the sight of the
nations among whom they lived, in whose
sight I made Myself known to them by
bringing them out of the land of Egypt.

H 7 His deliverance of [Israel](#) from Egypt: {10} So I took them out of the land of Egypt and brought them into the wilderness.

G 2 Disobedience surrounding the giving of the Law 20:11-14

H 1 He gave them His life-giving Law 20:11

J 1 Statutes: {11} I gave them My statutes

J 2 Ordinances: and informed them of My ordinances,

J 3 Life-giving: by which, if a man observes them, he will live.

H 2 He gave them His sabbaths as a sign 20:12

J 1 His giving the sabbaths: {12} Also I gave them My sabbaths

J 2 As a sign: to be a sign between Me and them,

J 3 So they know might know He is [Yahweh](#), who has set them apart: that they might know that I am the LORD who sanctifies them.

H 3 The rebellion of [Israel](#) in the wilderness 20:13a

J 1 The place of their rebellion: {13} But the [house of Israel](#) rebelled against Me in the wilderness.

J 2 The characterization of their rebellion

K1 They did not walk in My statutes

K2 and they rejected My

ordinances,

K3 by which, if a man observes them, he will live;

K4 and My sabbaths they greatly profaned.

H 4 [Yahweh's](#) determination to destroy them: Then I resolved to pour out My wrath on them in the wilderness, to annihilate them. 20:13b

H 5 His refraining from judgment in order to preserve His own reputation: {14} But I acted for the sake of My name, that it should not be profaned in the sight of the nations, before whose sight I had brought them out. 20:14

G 3 Discipline of the first generation in the wilderness 20:15-17

H 1 [Yahweh's](#) oath He would not bring them into the land of promise: {15} Also I swore to 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, 20:15

H 2 The reasons for His not bringing them into the land 20:16

J 1 Rejecting His ordinances: {16} because they rejected My ordinances,

J 2 Not walking in His statutes: and as for My statutes, they did not walk in them;

J 3 Profaning His sabbaths: they even profaned My sabbaths,

- J 4 Turning aside to idols: for their heart continually went after their idols.
- H 3 [Yahweh's](#) mercy on the initial generation 20:17
 - J 1 He spared their lives: {17} Yet My eye spared them rather than destroying them,
 - J 2 He did not annihilate them: and I did not cause their annihilation in the wilderness.
- G 4 Disobedience of the second generation in the wilderness (*judgment so they know I'm [Yahweh](#)*) 20:18-26
 - H 1 God's warning to the second generation: {18} "I said to their children in the wilderness, 20:18
 - J 1 'Do not walk in the statutes of your fathers
 - J 2 or keep their ordinances
 - J 3 or defile yourselves with their idols.
 - H 2 His urging them to keep His laws 20:19
 - J 1 His identity: {19} I am the LORD your God;
 - J 2 Keep My statutes: walk in My statutes
 - J 3 Keep My ordinances: and keep My ordinances and observe them.
 - H 3 His urging them to keep His sabbaths 20:20
 - J 1 The command: {20} Sanctify My sabbaths;

- J 2 The purpose: and they shall be a sign between Me and you,
- J 3 The result: that you may know that I am the LORD your God.’
- H 4 The rebellion of the second generation 20:21a
 - J 1 Their rebellion: {21} But the children rebelled against Me;
 - J 2 Their ignoring His statutes: they did not walk in My statutes,
 - J 3 Their ignoring His ordinances: nor were they careful to observe My ordinances,
 - J 4 The benefit of obedience: by which, if a man observes them, he will live;
 - J 5 Their profaning His sabbaths: they profaned My sabbaths.
- H 5 The resolve of [Yahweh](#) to pour out His wrath on them 20:21b
 - J 1 So I resolved to pour out My wrath on them,
 - J 2 to accomplish My anger against them in the wilderness.
- H 6 [Yahweh’s](#) acting to preserve His own reputation 20:22
 - J 1 {22} But I withdrew My hand
 - J 2 and acted for the sake of My name,
 - J 3 that it should not be profaned in the sight of the nations in whose sight I had brought them out.

- H 7 His oath to scatter them among the nations 20:23
 - J 1 Among the nations: {23} Also I swore to them in the wilderness that I would scatter them among the nations
 - J 2 Among the lands: and disperse them among the lands,
- H 8 The rebellion of [Israel](#) 20:24
 - J 1 Disobeyed His ordinances: {24} because they had not observed My ordinances,
 - J 2 Rejected His statutes: but had rejected My statutes
 - J 3 Profaned His sabbaths: and had profaned My sabbaths,
 - J 4 Participated in idolatry: and their eyes were on the idols of their fathers.
- H 9 God's giving them defective laws 20:25
 - J 1 Statutes not good: {25} I also gave them statutes that were not good ¹²⁹
 - J 2 Ordinances impossible to keep: and ordinances by which they could not live;
- H 10 His pronouncing them unclean because of their murderous gifts 20:26
 - J 1 Their uncleanness: {26} and I

¹²⁹ Ezek. 20:25 - statutes that were not good: This is a difficult text. I rather think God was referring to permitting disobedient [Israel](#) to adopt the foul laws and standards of the nations around them, including child-sacrifice of the first-born (see Ezek. 20:26). See also [John Gill's](#) second opinion.

pronounced them unclean because of their gifts,

J 2 Their child-sacrifice: in that they caused all their firstborn to pass through the fire

J 3 The judgment of God: so that I might make them desolate,

J 4 The purpose of [Yahweh](#): in order that they might know that I am the LORD.”

G 5 [Israel](#) in the Promised Land: Blasphemous proliferation of high places 20:27-29

H 1 Ezekiel instructed to speak to [Israel](#): {27} “Therefore, son of man, speak to the [house of Israel](#) and say to them, 20:27a

H 2 The blasphemous treachery of their fathers: “Thus says the Lord GOD, “Yet in this your fathers have blasphemed Me by acting treacherously against Me. 20:27b

H 3 Their false worship 20:28

J 1 Their arrival in the promised land: {28} When I had brought them into the land which I swore to give to them,

J 2 Their places of false worship

K1 then they saw every high hill

K2 and every leafy tree,

J 3 Their false sacrifices

K1 Sacrifices: and they offered there their sacrifices and

- K2 Offerings: there they presented the provocation of their offering.
- K3 Soothing aroma: There also they made their soothing aroma and
- K3 Drink offerings: there they poured out their drink offerings.
- H 4 God's contempt for their false places of worship 20:29
 - J 1 His question: {29} Then I said to them, 'What is the high place ¹³⁰ to which you go?'
 - J 2 The contemptuous pun: So its name is called Bamah ¹³¹ to this day.'"
- E 3 [Yahweh's](#) refusal to be inquired of by the elders representing idolatrous [Israel](#) – A series of penetrating questions: {30} Therefore, say to the [house of Israel](#), 'Thus says the Lord GOD, 20:30-32 [20:30a]
 - G 1 Will you defile yourselves like a whore? "Will you defile yourselves after the manner of your fathers and play the harlot after their detestable things? 20:30b
 - G 2 Indeed, they are prostituting themselves with idols: {31} When you offer your gifts, when you cause your sons to pass through the fire, you are defiling yourselves with all your idols to this day. 20:31a

¹³⁰ Ezek. 20:29 - high place: the noun *bamáh* ([1116](#)) high place, a place of idolatrous worship.

¹³¹ Ezek. 20:29 - Bamah: essentially the same noun, but designated with an adjacent number ([1117](#)). It amounts to a contemptuous pun. According to [Constable](#), the meaning is that, though they were going to a high place, to what were they going? Or to what place were they going? Or for what purpose were they going? The whole exercise was meaningless, an exercise in futility.

- G 3 Shall God be inquired of by them? And shall I be inquired of by you, O [house of Israel](#)? 20:31b
- G 4 The oath of [Adonay Yahweh](#) refusing to answer them: As I live,” declares the Lord GOD, “I will not be inquired of by you. 20:31c
- G 5 What you are asking will not happen when you duplicate the idolatry of surrounding nations: {32} What comes into your mind will not come about, when you say: ‘We will be like the nations, like the tribes of the lands, serving wood and stone.’ 20:32
- E 4 [Adonai Yahweh's](#) oath to be King indeed over [Israel](#) in wrath; to restore [Israel](#) and purge out rebels¹³² 20:33-38
 - G 1 The oath of [Adonay Yahweh](#): {33} “As I live,” declares the Lord GOD, 20:33a
 - G 2 His angry resolve to be King over [Israel](#) at any cost 20:33b
 - H 1 With a mighty hand: “surely with a mighty hand
 - H 2 With an outstretched arm: and with an outstretched arm
 - H 3 With wrath: and with wrath poured out,
 - H 4 He will reign as King over them: I shall be king over you.
 - G 3 He will gather [Israel](#) from all lands to which they have been scattered 20:34
 - H 1 He will bring them out from the peoples: {34} I will bring you out from the peoples
 - H 2 He will gather them from various lands: and gather you from the lands where you are

¹³² A reference to the [judgment of Israel](#) at the end of the Tribulation.

scattered,

H 3 He will act with furious alacrity

J 1 with a mighty hand

J 2 and with an outstretched arm

J 3 and with wrath poured out;

G 4 He will enter into judgment with them 20:35-38

H 1 The place of judgment: {35} and I will bring you into the wilderness of the peoples,¹³³ 20:35a

H 2 The manner of judgment: and there I will enter into judgment with you face to face.¹³⁴ 20:35b

H 3 The comparison to past judgment: {36} As I entered into judgment with your fathers in the wilderness of the land of Egypt,¹³⁵ 20:36a

H 4 The likeness of future judgment: so I will enter into judgment with you," declares the Lord GOD. 20:36b

H 5 He will compel them to pass under the rod:

¹³³ Ezek. 20:35 - I will bring you into the wilderness of the people: Constable believes this is a wilderness composed of the various peoples to which they have been scattered since the worldwide dispersion of [Israelis](#) commencing in A.D. 70. That is possible, but, in my view, not likely, since [Yahweh](#) says He will enter into judgment with them "*face to face*" (Ezek. 20:35). I believe this is the [judgment of Israel](#) at the end of the Tribulation, in which He judges them in a wilderness of the peoples outside the land of [Israel](#), just as He did centuries earlier with the first generation. [Yahweh](#) will judge them in the person of the Messiah, Jesus of Nazareth. This [judgment of Israel](#) is described in the NT, for example, in Matt. 25:1-30. Just as in the first generation, rebels will be excluded from entering the land. They will be put to death, and it will not take 40 years to do so.

¹³⁴ Ezek. 20:35 - face to face: [Yahweh](#) will [judge Israel](#) face to face in the person of the Messiah, Jesus of Nazareth.

¹³⁵ Ezek. 20:36 - in the wilderness of the land of Egypt: "This refers to the controversy the Lord had with the [Israelites](#) for murmuring upon the report of the spies; and the sentence he passed upon them, that they should not enter into the land of Canaan, but their carcasses should fall in the wilderness" (Numbers 14:29) – [John Gill](#).

{37} "I will make you pass under the rod,"¹³⁶
20:37a

H 6 He will bring them into the bond of the covenant: and I will bring you into the bond of the covenant;¹³⁷ 20:37b

H 7 He will purge out the rebels and transgressors
20:38a

J 1 His purging of rebels: {38} and I will
purge from you the rebels

J 2 His purging of transgressors: and
those who transgress against Me;

J 3 The rebels will be regathered from all
nations: I will bring them out of the
land where they sojourn,

J 4 But the rebels will not be permitted to
enter the land of [Israel](#): but they will
not enter the land of [Israel](#).¹³⁸

G 5 Then [Israel](#) will know that He is [Yahweh](#): Thus you

¹³⁶ Ezek. 20:37 - pass under the rod: An allusion to the tithe (Lev. 27:32). Every tenth part of the herd or flock was to be holy to the Lord (Lamar Eugene Cooper, Sr. *Ezekiel*. The New American Commentary series. N. C.: Broadman and Holman Publishers, 1994, pp. 206-7, referenced in [Constable](#)). In the application in Ezekiel, all rebels would be purged out from [Israel](#) and put to death so they could not enter the [Millennial Kingdom](#). Only those whose hearts were truly following [Yahweh](#) and His [Messiah](#) will be left alive to enter the [Kingdom](#) (Ezek. 20:38).

¹³⁷ Ezek. 20:37 - I will bring you into the bond of the covenant: It is uncertain to me as to whether [Yahweh](#) is referring to the bond of the [Old Covenant](#) or the New Covenant. At this stage, I want to say, both covenants. He will punish rebel [Israelis](#) under the terms of the [Old Covenant](#) by putting them to death for disobedience (Num. 14:29). They will not be permitted to enter the Promised Land, but will be executed in the wilderness. [Israelis](#) who believe in Jesus as their Messiah will be permitted to enter the land under the terms of the [New Covenant](#), in which they have hearts guaranteed to love and serve their Messiah, and [Yahweh](#), Who anointed Him (Jer. 31:31-34; Ezek. 36:24-38).

¹³⁸ Ezek. 20:38 - they will not enter the land of [Israel](#): Just as the first generation who disbelieved God were prevented from entering the Promised Land, but died in the wilderness, so the generation of [Israelis](#) alive at Christ's return will be judged outside the land of [Israel](#). The rebels will be put to death and not allowed to enter the [Kingdom](#) in the land of [Israel](#).

will know that I am the LORD. 20:38b

E 5 [Adonai Yahweh's](#) declaration that all [Israel](#) will serve Him on the [\(Temple\) Mount](#) of [Israel](#) (during the [Millennium](#)):
Blessing *until they know I'm [Yahweh!](#)* 20:39-44

G 1 [Adonay Yahweh's](#) mocking instruction that [Israel](#) should continue to serve its idols: {39} “As for you, O [house of Israel](#),” thus says the Lord GOD, “Go, serve everyone his idols; 20:39a

G 2 His prediction that one day they will be true to Him 20:39b

H 1 They will listen to Him: but later you will surely listen to Me,

H 2 They will no longer profane His name: and My holy name you will profane no longer with your gifts and with your idols.

G 3 All [Israel](#) serve Him on His holy mountain 20:40

H 1 They will serve Him in the land: {40} For on My holy mountain, on the high mountain of [Israel](#),” declares the Lord GOD, “there the whole [house of Israel](#), all of them, will serve Me in the land;

H 2 He will accept them: there I will accept them

H 3 He will seek out their holy gifts: and there I will seek your contributions and the choicest of your gifts, with all your holy things.

G 4 He will accept them as a soothing aroma 20:41

H 1 He will accept them: {41} As a soothing aroma I will accept you

H 2 This will happen when He brings them out from all the nations where He has scattered them: when I bring you out from the peoples and gather you from the lands where you are

scattered;

H 3 Thus He will prove Himself holy in the sight of all nations: and I will prove Myself holy among you in the sight of the nations.

G 5 They will know He is [Yahweh](#) 20:42

H 1 They will know He is [Yahweh](#): {42} And you will know that I am the LORD,

H 2 When He restores them to their land: when I bring you into the land of [Israel](#), into the land which I swore to give to your forefathers.

G 6 They will loathe themselves for the evil they have done 20:43

H 1 They will remember their defiling deeds: {43} There you will remember your ways and all your deeds with which you have defiled yourselves;

H 2 They will loath themselves for their evil: and you will loathe yourselves in your own sight for all the evil things that you have done.

G 7 They will know He is [Yahweh](#) 20:44a

H 1 They will know He is [Yahweh](#): {44} Then you will know that I am the LORD

H 2 When He has dealt with them to preserve His reputation: when I have dealt with you for My name's sake,

H 3 And not completely destroyed all of them for their evil deeds: not according to your evil ways or according to your corrupt deeds, O [house of Israel](#),"

G 8 The affirmer of this message – [Adonay Yahweh](#):

declares the Lord GOD.””¹³⁹ 20:44b

- E 6 Ezekiel’s [prophecy](#) of a fire consuming the forest of the Negev 20:45-49
 - G 1 The arrival of a message from [Yahweh](#): {45} Now the word of the LORD came to me, saying,
 - G 2 Ezekiel instruct to prophesy against the forest of the Negev 20:46
 - H 1 He is to set his face against the south: {46} “Son of man, set your face toward Teman,¹⁴⁰
 - H 2 He is to speak against the south: and speak out against the south
 - H 3 He is to prophesy against the forest of the Negev: and prophesy against the forest land of the Negev,
 - G 3 The message to the forest of the Negev: {47} and say to the forest of the Negev, ‘Hear the word of the LORD: 20:47
 - H 1 [Adonay Yahweh](#) is about to kindle a fire: thus says the Lord GOD, “Behold, I am about to kindle a fire in you,
 - H 2 It will consume every tree: and it will consume every green tree in you, as well as every dry tree;¹⁴¹

¹³⁹ Ezek. 20:44 - declares the Lord GOD: Ezek. 20:44 marks the last verse of chapter 20 in the Hebrew Text. Our English Ezek. 20:45 marks the first verse of chapter 21 in Hebrew. Thereafter, all the verses are five verses off the Hebrew rendering for the remainder of chapter 21. So, for example, the last verse of chapter 21 in English is Ezek. 21:32, while the last verse of chapter 21 in Hebrew is Ezek. 21:37.

¹⁴⁰ Ezek. 20:46 - Teman: This should probably not be capitalized. It is not referring to a city in Edom ([Constable](#)). Rather, it is referring to the South. Both of the other terms in this passage, “south” and “Negev” confirm that the prophecy is against [Judah](#).

¹⁴¹ Ezek. 20:47 - it will consume every green ... and dry tree: The coming invasion by the Babylonians would affect all [Israelis](#), the righteous as well as the unrighteous. Many would be killed and most of the rest carried

- H 3 It will be unquenchable: the blazing flame will not be quenched
- H 4 It will burn everything: and the whole surface from south to north will be burned by it.
- G 4 All mankind will see that [Yahweh](#) has kindled this fire 20:48
 - H 1 {48} All flesh will see that I, the LORD, have kindled it;
 - H 2 it shall not be quenched.”””
- G 5 Ezekiel’s report to [Yahweh](#) of the exiles’ dismissal of his messages: {49} Then I said, “Ah Lord GOD! They are saying of me, ‘Is he not just speaking parables?’”¹⁴² 20:49
- C 8 The Certainty and Rationale of Judgment 21 - 22
 - D 1 The [Prophecy](#) of [Yahweh’s](#) Sword ([Babylon](#)) against [Israel](#) and Ammon 21
 - E 1 [Yahweh's](#) sword to devour the righteous and the wicked in the land of [Israel](#) 21:1-5
 - G 1 The arrival of the word of [Yahweh](#): {1} And the word of the LORD came to me saying,¹⁴³ 21:1
 - G 2 Ezekiel commanded to prophesy against the pagan sanctuaries and the land of [Israel](#) 21:2-3a
 - H 1 The prophet’s stance: {2} “Son of man, set your face toward [Jerusalem](#), 21:2a

captive to Babylon.

¹⁴² Ezek. 20:49 - parables: Ezekiel’s listeners did not take his prophecies seriously. They thought his prophecies were merely fiction.

¹⁴³ Ezek. 21:1 - And the word of the LORD came to me saying: As mentioned at Ezek. 20:44, the Hebrew versification differs from the English by 5 verses beginning at Ezek. 20:45. So Ezek. 21:1 in English is Ezek. 21:6 in Hebrew.

- H 2 The targets of his prophecy 21:2b
 - J 1 Pagan temples: and speak against the sanctuaries
 - J 2 Land of [Israel](#): and prophesy against the land of [Israel](#); 21:2c
- H 3 The recipients: {3} and say to the land of [Israel](#),
- H 4 The speaker: ‘Thus says the LORD, 21:3a
- G 3 The content of the message 21:3b
 - H 1 Opposition: “Behold, I am against you;
 - H 2 Death by invasion: and I will draw My sword¹⁴⁴ out of its sheath
 - H 3 Indiscriminate death: and cut off from you the righteous and the wicked.¹⁴⁵
- G 4 The extent of death 21:4
 - H 1 Non-selective: {4} Because I will cut off from you the righteous and the wicked,
 - H 2 All flesh from South to North: therefore My sword will go forth from its sheath against all

¹⁴⁴ Ezek. 21:3 - My sword: This is a reference to the invading Babylonian army, sent by God. The Babylonian sword would mercilessly slaughter multiple thousands of [Israelis](#). This chapter has more to say about [Yahweh’s](#) sword as an instrument of judgment than any other chapter in the Bible ([Constable](#)). “Sword” is *héreb* (2719), any sharp instrument for cutting, such as a knife or sword, but predominantly, as in this case, “sword.” This chapter refers to the sword 14X. In all, Ezekiel uses this noun 91X in his book, more than any other book. Only Jeremiah comes close, wherein the term is used 71X. Both books speak of military judgment against [Israel](#) by means of the invading Babylonian armies.

¹⁴⁵ Ezek. 21:3 - the righteous and the wicked: Unfortunately, in times of war the righteous as well as the wicked die.

flesh from south to north.¹⁴⁶

G 5 The result of death 21:5

H 1 All will know [Yahweh](#) is the cause of the military invasion: {5} Thus all flesh will know that I, the LORD, have drawn My sword out of its sheath.

H 2 Devastation will be total: It will not return to its sheath again.”

E 2 Ezekiel commanded to groan as a sign of the anguish to befall the citizens of the land 21:6-7

G 1 Ezekiel commanded to groan in anguish: {6} As for you, son of man, groan with breaking heart and bitter grief, groan in their sight. 21:6

G 2 How Ezekiel is to explain his groaning: {7} And when they say to you, ‘Why do you groan?’ you shall say, 21:7a

H 1 Because of the news coming: ‘Because of the news that is coming;

H 2 Melting hearts: and every heart will melt,

H 3 Enfeebled hands: all hands will be feeble,

H 4 Fainting spirits: every spirit will faint

H 5 Quavering knees: and all knees will be weak as water.

G 3 The certainty of the coming invasion: Behold, it comes and it will happen,’ declares the Lord GOD.” 21:7b

E 3 Ezekiel to prophesy of the polished, sharp sword 21:8-11

¹⁴⁶ Ezek. 21:4 - from south to north: Evidently the path of destruction of the invading Chaldean army. See also the fire that will burn in the Negev (in the south of [Israel](#)) from south to north (Ezek. 20:47) ([Gill](#)).

- G 1 The arrival of a message from [Yahweh](#): {8} Again the word of the LORD came to me, saying, 21:8
- G 2 Ezekiel commanded to prophesy of the sharpened and polished sword: {9} “Son of man, prophesy and say, ‘Thus says the LORD.’ Say, 21:9-10a [21:9a]
 - H 1 ‘A sword, a sword sharpened 21:9b
 - H 2 And also polished! 21:9c
 - H 3 {10} ‘Sharpened to make a slaughter, 21:10a
 - H 4 Polished to flash like lightning!’ 21:10b
- G 3 The indiscriminate sword is not a cause for rejoicing: Or shall we rejoice, the rod of My son ¹⁴⁷ despising every tree? ¹⁴⁸ 21:10c
- G 4 The function of the polished, sharpened sword – to kill [Israelis](#) 21:11
 - H 1 To facilitate handling: {11} It is given to be polished, that it may be handled;
 - H 2 To facilitate bloodshed through warfare: : the sword is sharpened and polished, to give it into the hand of the slayer.
- E 4 Ezekiel commanded to wail because the sword will kill the nation’s officials 21:12-13
 - G 1 Ezekiel commanded to wail: {12} Cry out and wail, son of man; 21:12a
 - G 2 The reasons for his wailing 21:12b

¹⁴⁷ Ezek. 21:10 - the rod of My son: According to [Constable](#), “God’s son here refers to Nebuchadnezzar who would accomplish God’s will by executing His punishment.”

¹⁴⁸ Ezek. 21:10 - despising every tree: The Babylonian army would destroy everyone who would resist and would even despoil the land by hewing down fruit trees. It would be a “scorched earth” policy.

- H 1 The sword is against God's people: for it is against My people,
- H 2 The sword is against [Israel's](#) leaders
 - J 1 it is against all the officials of [Israel](#).
 - J 2 They are delivered over to the sword with My people,
- G 3 Ezekiel to strike his thigh: therefore strike your thigh.
¹⁴⁹ 21:12c
- G 4 The reality of [Israel's](#) testing: {13} For there is a testing; 21:13a
- G 5 The reality of testing is not lessened by the fact that one day Nebuchadnezzar and his army and country will no longer exist: and what if even the rod which despises will be no more?" declares the Lord GOD. 21:12b
- E 5 The glittering sword as instrument of [Yahweh's](#) wrath 21:14-17
 - G 1 Ezekiel commanded to prophesy with great emphasis: {14} "You therefore, son of man, prophesy and clap your hands together; 21:14a
 - G 2 The ferocity of the coming sword: and let the sword be doubled the third time, the sword for the slain. 21:14b
 - G 3 The sword will claim the lives of high officials: It is the sword for the great one slain, ¹⁵⁰ which surrounds them, 21:14c

¹⁴⁹ Ezek. 21:12 - strike your thigh: as an expression of extreme dismay.

¹⁵⁰ Ezek. 21:14 - the sword for the great one slain: Though King [Zedekiah](#) himself was not killed, all his sons were killed before his very eyes, and then his eyes were gouged out! What a horrible memory that lingered all during his imprisonment in Babylon (2 Chron. 36:11-21; Jer. 52:1-11; 2 Kings 25:1-7).

- G 4 The effect of the sword 21:15a
 - H 1 Demoralizing people: {15} that their hearts may melt,
 - H 2 Killing people trying to escape: and many fall at all their gates.
- G 5 [Yahweh](#) has given the glittering sword: I have given the glittering sword. 21:15b
 - H 1 It will strike like lightning: Ah! It is made for striking like lightning,
 - H 2 It is prepared to slaughter: it is wrapped up in readiness for slaughter.
- G 6 The mobility of the sword 21:16
 - H 1 It is sharp to the right: {16} Show yourself sharp, go to the right;
 - H 2 It kills to the left: set yourself; go to the left,
 - H 3 [Yahweh](#) has it: wherever your edge is appointed.
- G 7 [Yahweh](#) will appease His wrath 21:17a
 - H 1 He will applaud the sword: {17} I will also clap My hands together,
 - H 2 He will appease His wrath: and I will appease My wrath;
- G 8 [Yahweh](#) has spoken, and it is destined to happen: I, the LORD, have spoken.” 21:17b
- E 6 Ezekiel’s symbolic prediction of the two roads for the sword of [Babylon’s King](#) – to Rabbah in Ammon and [Jerusalem](#) in [Judah](#) 21:18-24
 - G 1 The arrival of a message from [Yahweh](#): {18} The word of the LORD came to me saying, 21:18

- G 2 Ezekiel commanded to mark out two ways for the sword of the king of Babylon 21:19-20
- H 1 Mark out two ways: {19} “As for you, son of man, make two ways¹⁵¹ for the sword of the king of [Babylon](#) to come; 21:19a
 - H 2 One way leading out of Babylon: both of them will go out of one land. 21:19b
 - H 3 Make a sign: And make a signpost; make it at the head of the way to the city. 21:19c
 - H 4 Mark out two ways 21:20
 - J 1 To [Rabbah](#) in [Ammon](#): {20} You shall mark a way for the sword to come to Rabbah of the sons of Ammon,¹⁵²
 - J 2 To [Jerusalem](#) in [Judah](#): and to [Judah](#) into fortified [Jerusalem](#).
- G 3 The explanation of the map / model 21:21-22
- H 1 Nebuchadnezzar stands at the fork in the road: {21} For the king of [Babylon](#) stands at the parting of the way, at the head of the two ways, to use divination; 21:21a
 - H 2 He uses divination to decide whom to attack first: he shakes the arrows, he consults the household idols, he looks at the liver.¹⁵³ 21:21b
 - H 3 The result of the divination – attack [Jerusalem](#)

¹⁵¹ Ezek. 21:19 - make two ways: Ezekiel was to make either a map or a model of the two ways leading to Rabbah or to [Jerusalem](#). If a map, this could have been done in the dirt or on a tablet ([Constable](#)).

¹⁵² Ezek. 21:20 - Rabbah of the sons of Ammon: Rabbah was [situated at the modern day city](#) of Amman, Jordan. It appears to have been the principal city of Ammon, as [Amman is today the capital city](#) of the Hashemite Kingdom of Jordan. Today, Amman is a city of [2.2 million people](#).

¹⁵³ Ezek. 21:21 - arrows, idols, liver: Classic indicators of occult divination.

first: {22} Into his right hand came the divination, '[Jerusalem](#),' 21:22

J 1 to set battering rams,

J 2 to open the mouth for slaughter,

J 3 to lift up the voice with a battle cry,

J 4 to set battering rams against the gates,

J 5 to cast up ramps,

J 6 to build a siege wall.

G 4 The disturbed reaction of the leaders of [Judah](#) 21:23

H 1 It will seem like a false divination: {23} And it will be to them like a false divination in their eyes;

H 2 They have sworn oaths: they have sworn solemn oaths.

H 3 But God remembers their iniquity: But he brings iniquity to remembrance,

H 4 They will be seized in battle: that they may be seized.

G 5 The inevitable result for [Judah](#) 21:24

H 1 Because their sins are remembered: {24} "Therefore, thus says the Lord GOD, 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your deeds your sins appear—because you have come to remembrance,

H 2 They will be seized by the enemy: you will be seized with the hand.

- E 7 [Zedekiah's](#) removal as king until Messiah's arrival! 21:25-27
- G 1 The doom for [Zedekiah](#): {25} And you, O slain, wicked one, the prince of [Israel](#),¹⁵⁴ whose day has come, in the time of the punishment of the end,' 21:25
- G 2 Removal of the priesthood and crown: {26} thus says the Lord GOD, 21:26
- H 1 Terminate the priesthood: 'Remove the turban
- H 2 Terminate the king / kingdom: and take off the crown;
- H 3 The changing of the guard: this will no longer be the same.
- H 4 Common people of the land will be in charge: Exalt that which is low
- H 5 The ruling class will be abased: and abase that which is high.
- G 3 The totality of the ruin of [Israel](#): The trifold prediction of ruin: {27} A ruin, a ruin, a ruin,¹⁵⁵ I will make it. 21:27a
- G 4 The kingdom and the priesthood will be terminated until the arrival of the [Messiah](#), the King / Priest: This also will be no more until He comes whose right it is,

¹⁵⁴ Ezek. 21:25 - prince of [Israel](#): "This man, [Zedekiah](#), then is a picture of that future wicked prince, the false messiah, the [Antichrist](#), who is coming at the time of the end." (J. Vernon McGee. *Thru the Bible with J. Vernon McGee*. 5 vols. Pasadena, Calif.: Thru The Bible Radio; and Nashville: Thomas Nelson, Inc., 1983. Vol. 3, p. 480, quoted by [Constable](#)).

¹⁵⁵ Ezek. 21:27 - ruin X 3: The noun *aváh* ([S754](#)), "wreckage, ruin, destruction" appears three times in succession at the beginning of this verse. "The triple repetition of a word in Hebrew, here "ruin," is the strongest way to express a superlative in the Hebrew language (cf. Isa. 6:3; 24:1-3)" ([Constable](#)).

and I will give it to Him.’¹⁵⁶ 21:27b

- E 8 Though temporarily spared from Nebuchadnezzar's sword, Ammon would ultimately be consumed by [Yahweh's](#) wrath, never to be restored 21:28-32
- G 1 Ezekiel commanded to prophesy against the sons of Ammon: {28} “And you, son of man, prophesy and say, ‘Thus says the Lord GOD concerning the sons of Ammon and concerning their reproach,’ and say: 21:28a
- G 2 The coming of the sword of Nebuchadnezzar: ‘A sword, a sword is drawn,¹⁵⁷ polished for the slaughter, to cause it to consume, that it may be like lightning— 21:28b
- G 3 The Ammonites gloated over, and took advantage of the Chaldeans’ ruin of [Jerusalem](#) 21:29
- H 1 The false visions of the Ammonite seers: {29} while they see for you false visions, while they divine lies for you—to place you on the necks of the wicked who are slain, whose day has come,
- H 2 God’s time for the punishment of [Israel](#) was coming to an end: in the time of the punishment of the end.
- G 4 After Nebuchadnezzar’s sword against [Jerusalem](#) was sheathed, he would come to judge the sons of Ammon: {30} Return it to its sheath. In the place where you were created, in the land of your origin, I will judge you. 21:30

¹⁵⁶ Ezek. 21:27 - This also will be no more until He comes whose right it is, and I will give it to Him: “[Jerusalem](#) would no longer enjoy its former glories until One would come who had a divine right to replace both high priest and king (cf. Ps. 110:2, 4; 72; Isa. 9:6; Jer. 23:5; 33:17; Zech. 6:12-13). God would then give the city into His control (Gen. 49:10; Isa. 2:1-4)” ([Constable](#)). This will take place during the [Millennial](#) reign of Jesus Christ from [Jerusalem](#).

¹⁵⁷ Ezek. 21:28 - a sword is drawn: According to Josephus, five years after the destruction of [Jerusalem](#), the Chaldeans conquered Ammon in the 23rd year of Nebuchadnezzar (so [John Gill](#)).

G 5 The description of the judgment 21:31-32

H 1 [Yahweh](#) will pour out his indignation on them: {31} I will pour out My indignation on you; 21:31a

H 2 He will blow on them with fiery wrath: I will blow on you with the fire of My wrath, 21:31b

H 3 He will send a destructive army: and I will give you into the hand of brutal men, skilled in destruction. 21:31c

H 4 They will be fuel for the fire: {32} You will be fuel for the fire; 21:32a

H 5 Their blood will be shed: your blood will be in the midst of the land. 21:32b

H 6 They will not be remembered: You will not be remembered, 21:32c

H 7 The Guarantor of judgment: for I, the LORD, have spoken.” 21:32d

D 2 The Reasons for the Destruction and Exile of [Judah](#) 22

E 1 A catalog of [Jerusalem's](#) sins 22:1-12

G 1 The arrival of a message from [Yahweh](#): {1} Then the word of the LORD came to me, saying, 22:1

G 2 Ezekiel instructed to judge the bloody city of [Jerusalem](#): {2} “And you, son of man, will you judge, 22:2

H 1 It is a bloody city: will you judge the bloody city?

H 2 It is full of detestable things: Then cause her to know all her abominations.

G 3 [Jerusalem](#) is a city of bloodshed: {3} You shall say,

‘Thus says the Lord GOD, 22:3-4b [22:3a]

H 1 A city who sheds blood; “A city shedding blood in her midst, so that her time will come, 22:3b

H 2 A city of idolatry: and that makes idols, contrary to her interest, for defilement! 22:3c

H 3 She is guilty of bloodshed: {4} You have become guilty by the blood which you have shed, 22:4a

H 4 She is defiled by her idols: and defiled by your idols which you have made. 22:4b

G 4 It is time for her judgment 22:4c

H 1 Thus you have brought your day near

H 2 and have come to your years;

G 5 Nations will blaspheme her 22:4d-5

H 1 She will be a cause of reproach: therefore I have made you a reproach to the nations 22:4d

H 2 She will be an object of mockery: and a mocking to all the lands. 22:4e

H 3 Those near and far will mock her: {5} Those who are near and those who are far from you will mock you, 22:5

J 1 Her bad reputation: you of ill repute,

J 2 Her turmoil: full of turmoil.

G 6 The culpability of her rulers 22:6-7

H 1 Their lust for power: {6} “Behold, the rulers of [Israel](#), each according to his power, 22:6a

- H 2 Their shedding of blood: have been in you for the purpose of shedding blood. 22:6b
- H 3 Their ill-treatment of the elderly: {7} They have treated father and mother lightly within you. 22:7a
- H 4 Their oppression of foreigners; The alien they have oppressed in your midst; 22:7b
- H 5 Their wronging of the fatherless: the fatherless 22:7c
- H 6 Their wronging of the widow: and the widow they have wronged in you. 22:7d
- G 7 Their ill-treatment of God 22:8
 - H 1 Despising His holy things: {8} You have despised My holy things
 - H 2 Profaning His sabbaths: and profaned My sabbaths.
- G 8 Their evil actions toward other people 22:9-12c
 - H 1 Their slander: {9} Slanderous men have been in you 22:9a
 - H 2 Their shedding of blood: for the purpose of shedding blood, 22:9b
 - H 3 They have participated in idolatrous feasts; and in you they have eaten at the mountain shrines. 22:9c
 - H 4 They are guilty of immorality: In your midst they have committed acts of lewdness. 22:9d
 - H 5 They have committed incest: {10} In you they have uncovered their fathers' nakedness; 22:10a
 - H 6 They have violated God's laws of cleanness in

regard to co-habitation: in you they have humbled her who was unclean in her menstrual impurity. 22:10b

H 7 One has defiled his neighbor's wife: {11} One has committed abomination with his neighbor's wife 22:11a

H 8 Another has defiled his daughter-in-law: and another has lewdly defiled his daughter-in-law. 22:11b

H 9 Another has humiliated his sister: And another in you has humbled his sister, his father's daughter. 22:11c

H 10 They have taken brides to commit murder: {12} In you they have taken bribes to shed blood; 22:12a

H 11 They have charged interest: you have taken interest and profits, 22:12b

H 12 They have taken advantage of their neighbors: and you have injured your neighbors for gain by oppression, 22:12c

G 9 They have forgotten [Adonay Yahweh](#): and you have forgotten Me," declares the Lord GOD. 22:12d

E 2 [Yahweh](#) in anger to disperse [Judah](#) among the nations 22:13-16

G 1 [Yahweh](#) will smite them: {13} "Behold, then, I smite My hand 22:13

H 1 At their business corruption: at your dishonest gain which you have acquired

H 2 At their pervasive bloodshed: and at the bloodshed which is among you.

G 2 They will be unable to cope with His judgment 22:14

- H 1 Their heart will falter: {14} Can your heart endure,
- H 2 Their hands will grow limp: or can your hands be strong in the days that I will deal with you?
- H 3 [Yahweh](#) Himself will bring it about: I, the LORD, have spoken and will act.
- G 3 He will lead them into captivity among the nations 22:15-16a
 - H 1 He will scatter them among the nations: {15} I will scatter you among the nations 22:15a
 - H 2 He will disperse them in the lands: and I will disperse you through the lands, 22:15b
 - H 3 He will burn out their uncleanness: and I will consume your uncleanness from you. 22:15c
 - H 4 They will dishonor themselves in the sight of their captors: {16} You will profane yourself in the sight of the nations, 22:16a
- G 4 The result – they will know He is [Yahweh](#): and you will know that I am the LORD.””” 22:16b
- E 3 [Yahweh](#) to melt down [Judah](#) in the blast furnace of [Jerusalem](#) 22:17-22
 - G 1 The arrival of a message from [Yahweh](#): {17} And the word of the LORD came to me, saying, 22:17
 - G 2 [Israel](#) has become dross to [Yahweh](#) 22:18
 - H 1 {18} “Son of man, the [house of Israel](#) has become dross to Me;
 - H 2 all of them are bronze and tin and iron and lead in the furnace;
 - H 3 they are the dross of silver.

G 3 [Adonay Yahweh](#) will gather [Israel](#) into the crucible of [Jerusalem](#) 22:19

H 1 {19} Therefore, thus says the Lord GOD,
'Because all of you have become dross,

H 2 therefore, behold, I am going to gather you
into the midst of [Jerusalem](#).

G 4 He will refine them as silver is refined 22:20-22a

H 1 The analogy of the blast furnace for refining:
{20} As they gather silver and bronze and
iron and lead and tin into the furnace to blow
fire on it in order to melt it, 22:20a

H 2 He will angrily melt them in His furnace: so I
will gather you in My anger and in My wrath
and I will lay you there and melt you. 22:20b

H 3 He will angrily use forced air to increase the
temperature: {21} I will gather you and blow
on you with the fire of My wrath, 22:21a

H 4 [Israel](#) will be melted: and you will be melted
in the midst of it. 22:21b

H 5 As silver is melted, so [Israel](#) will be melted in
[Jerusalem](#): {22} As silver is melted in the
furnace, so you will be melted in the midst of
it; 22:22a

G 5 The result – [Israel](#) will know that [Yahweh](#) has poured
out His wrath upon them: and you will know that I,
the LORD, have poured out My wrath on you.”
22:22b

E 4 [Judah](#) to be destroyed because of the spiritual bankruptcy of
the prophets, priests, princes and people 22:23-31

G 1 Instructions to Ezekiel 22:23-24

H 1 The arrival of a message from [Yahweh](#): {23}
And the word of the LORD came to me,

saying, 22:23

H 2 [Israel](#) is a land that is dirty with no cleansing rain 22:24

J 1 No rain: {24} “Son of man, say to her, ‘You are a land that is not cleansed or rained on

J 2 In the day of indignation: in the day of indignation.’

G 2 The indictment of her prophets 22:25

H 1 The prophets have conspired: {25} There is a conspiracy of her prophets in her midst like a roaring lion tearing the prey.

H 2 They have devoured lives: They have devoured lives;

H 3 They have stolen: they have taken treasure and precious things;

H 4 They have made wives widows: they have made many widows in the midst of her.

G 3 The indictment of her priests 22:26

H 1 They have done violence to God’s Law: {26} Her priests have done violence to My law

H 2 They have profaned His holy things: and have profaned My holy things;

H 3 They have failed to distinguish the sacred and the secular: they have made no distinction between the holy and the profane,

H 4 They have not distinguished the unclean and the clean: and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them.

G 4 The indictment of her princes 22:27

H 1 Her princes are like wolves: {27} Her princes within her are like wolves

H 2 They tear their prey: tearing the prey,

H 3 They shed blood: by shedding blood

H 4 They destroy lives: and destroying lives

H 5 In order to get wealthy by means of dishonesty: in order to get dishonest gain.

G 5 The indictment of her prophets 2:28

H 1 Her prophets have justified her corrupt princes: {28} Her prophets have smeared whitewash for them,

H 2 They see false visions: seeing false visions

H 3 They use occult practices to proclaim lies: and divining ¹⁵⁸ lies for them, saying,

J 1 They quote 'Thus says the Lord God,' when the Lord has not spoken.

G 6 The indictment of her people 2:29

H 1 Their oppression: {29} The people of the land have practiced oppression

H 2 Their robbery: and committed robbery,

H 3 Their wrong against the poor and needy: and they have wronged the poor and needy

H 4 Their oppression of foreigners: and have

¹⁵⁸ Ezek. 22:28 - divining: The [Qal Participle](#) of the verb *qasám* (7080), the practice of predicting the future, or obtaining a correct decision by means of casting of lots or reading the entrails of an animal or by using some other occult ritual. It is relying upon Satanic powers and demons, witchcraft, to predict the future.

oppressed the sojourner without justice.

G 7 [Yahweh's](#) unsuccessful search for a man who would avert his judgment 22:30

H 1 His unsuccessful search

J 1 His search: {30} I searched for a man among them

K1 who would build up the wall

K2 and stand in the gap before Me for the land,

K3 so that I would not destroy it;

J 2 His lack of success: but I found no one.¹⁵⁹

H 2 His consequential pouring out of His fiery wrath 22:31

J 1 His indignation: {31} Thus I have poured out My indignation on them;

J 2 His wrath: I have consumed them with the fire of My wrath;

J 3 His retribution: their way I have brought upon their heads," declares the Lord GOD.

C 9 The Symbols of Judgment 23 - 24

D 1 The Parable of the Two Sisters 23

¹⁵⁹ 22:30: [Yahweh](#) looked for one person who would avert His wrath upon [Judah](#). He found not one. From a NT point of view, [Yahweh](#) finally found one person who would avert His wrath upon the entire world. That was Jesus. He took upon Himself the sin of all mankind and paid, through terrible death in all its forms, the penalty for all mankind's sin. Those who trust in Jesus, receiving His payment for themselves can miraculously acquire Jesus' righteousness and live eternally with God because their sins have been paid for! If it were not for Jesus, the whole world would go to the [Lake of Fire and Brimstone](#) forever!

- E 1 The adolescent prostitution (idolatry) of Oholah ([Samaria](#)) and Oholibah ([Jerusalem](#)) in Egypt as claimed and redeemed by [Yahweh](#) 23:1-4
 - G 1 The arrival of a message from [Yahweh](#): {1} The word of the LORD came to me again, saying,
 - G 2 Two sisters: {2} “Son of man, there were two women, the daughters of one mother;
 - G 3 Their prostitution in Egypt: {3} and they played the harlot in Egypt. 23:3
 - H 1 They played the harlot in their youth;
 - H 2 there their breasts were pressed
 - H 3 and there their virgin bosom was handled.
 - G 4 Their names 23:4a
 - H 1 Oholah, the elder: {4} Their names were Oholah the elder
 - H 2 Oholibah, her younger sister: and Oholibah her sister.
 - G 5 [Yahweh’s](#) claiming of them and their offspring 23:4b
 - H 1 And they became Mine,
 - H 2 and they bore sons and daughters.
 - G 6 Their identities 23:4c
 - H 1 Ohalah is Samaria: And as for their names, Samaria is Oholah
 - H 2 Oholibah is [Jerusalem](#): and [Jerusalem](#) is Oholibah.
- E 2 Oholah's (Samaria’s) prostitution with [Assyria](#); [Assyria's](#) destruction of Oholah, his former lover 23:5-10

- G 1 Oholah's prostitution: {5} "Oholah played the harlot while she was Mine; 23:5a
- G 2 The identity of her lovers: and she lusted after her lovers, after the [Assyrians](#), her neighbors, 23:5b
- G 3 The description of the [Assyrians](#) 23:6
 - H 1 Their clothing: {6} who were clothed in purple,
 - H 2 Their importance: governors and officials,
 - H 3 Their attractiveness: all of them desirable young men,
 - H 4 Their wealth and privilege: horsemen riding on horses.
- G 4 The description of Oholah's prostitution 23:7
 - H 1 Her practice of prostitution: {7} She bestowed her harlotries on them,
 - H 2 Her lovers
 - J 1 all of whom were the choicest men of [Assyria](#);
 - J 2 and with all whom she lusted after,
 - H 3 Her idolatry: with all their idols she defiled herself.
- G 5 Her perpetual prostitution 23:8
 - H 1 Beginning in Egypt: {8} She did not forsake her harlotries from the time in Egypt;
 - H 2 In her youth: for in her youth men had lain with her,
 - H 3 Her allowing Egyptians to paw all over body

- J 1 and they handled her virgin bosom
- J 2 and poured out their lust on her.
- G 6 The judgment of God – giving her over to the [Assyrians](#) 23:9
 - H 1 He gave her over to her lovers: {9}
Therefore, I gave her into the hand of her lovers,
 - H 2 The [Assyrians](#): into the hand of the [Assyrians](#),
 - H 3 The objects of her lust: after whom she lusted.
- G 7 The actions of the [Assyrians](#) 23:10
 - H 1 They defiled her: {10} They uncovered her nakedness;
 - H 2 They took her children: they took her sons and her daughters,
 - H 3 They killed her: but they slew her with the sword.
 - H 4 Her loss of reputation amongst women: Thus she became a byword among women,
 - H 5 Their judgment of her: and they executed judgments on her.
- E 3 Oholibah's ([Jerusalem's](#)) lusting prostitution with and subsequent alienation from [Assyria](#) and [Babylon](#) 23:11-21
 - G 1 God's assessment of Oholibah 23:11
 - H 1 Oholibah's witnessing of her sister's prostitution: {11} "Now her sister Oholibah saw this,
 - H 2 Her surpassing lust: yet she was more corrupt

- in her lust than she,
- H 3 Her greater prostitution: and her harlotries were more than the harlotries of her sister.
- G 2 Her lust after the [Assyrians](#) 23:12
 - H 1 The object of her lust: {12} She lusted after the [Assyrians](#),
 - H 2 Their importance: governors and officials, the ones near,
 - H 3 Their apparel: magnificently dressed,
 - H 4 Their wealth: horsemen riding on horses,
 - H 5 Their attractiveness: all of them desirable young men.
- G 3 God's observation of their prostitution 23:13
 - H 1 [Jerusalem](#) defiled herself: {13} I saw that she had defiled herself;
 - H 2 Both Samaria and [Jerusalem](#) took the same devious path: and they both took the same way.
- G 4 [Jerusalem's](#) plunging deeper into prostitution: {14} So she increased her harlotries. 23:14a
- G 5 Her lust after the Chaldeans 23:14b-15
 - H 1 Her infatuation with Chaldea 23:14b
 - J 1 Her viewing of images on the wall: And she saw men portrayed on the wall,
 - J 2 The identity of the images: images of the Chaldeans
 - H 2 The description of the Chaldeans 23:14c-15

- J 1 Their depiction: portrayed with vermilion,¹⁶⁰ 23:14c
 - H 3 Their belts {15} girded with belts on their loins, 23:15a
 - H 4 Their turbans: with flowing turbans on their heads, 23:15b
 - H 5 Their importance: all of them looking like officers, 23:15c
 - H 6 Their identity: like the [Babylonians](#) in Chaldea, the land of their birth. 23:15d
- G 6 Her entanglement with Chaldea 23:16
- H 1 Her lust: {16} When she saw them she lusted after them
 - H 2 Her messengers: and sent messengers to them in Chaldea.
- G 7 Her prostitution with Chaldea 23:17-18
- H 1 Her prostitution with the Babylonians: {17} The [Babylonians](#) came to her to the bed of love 23:17a
 - H 2 Her defilement: and defiled her with their harlotry. 23:17b
 - H 3 Her disgust: And when she had been defiled by them, she became disgusted with them.

¹⁶⁰ Ezek. 23:14 - portrayed with vermilion: "vermilion" is *shashér* ([8350](#)), a reddish color, formerly gained from the kermes insect (adapted from BDB). According to Keil, Carl Friedrich. *Biblical Commentary on the Prophecies of Ezekiel*. Translated by James Martin. Reprint ed. 2 vols. Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d. vol 1:326, quoted in [Constable](#),

"The description of these engravings answers perfectly to the sculptures upon the inner walls of the [Assyrian](#) palaces in the monuments of Nimrud, Khorsabad, and Konyunjik ... The pictures of the Chaldeans are not mythological figures ..., but sculptures depicting war-scenes, triumphal processions of Chaldean rulers and warriors, with which the [Assyrian](#) palaces were adorned."

23:17c

H 4 Her nakedness: {18} She uncovered her harlotries and uncovered her nakedness; 23:18a

H 5 [Yahweh's](#) disgust: then I became disgusted with her, as I had become disgusted with her sister. 23:18b

G 8 Her return to prostitution with Egypt 23:19-21

H 1 Her multiplication of prostitution: {19} Yet she multiplied her harlotries, 23:19a

H 2 Her remembrance of her prostitution with Egypt: remembering the days of her youth, when she played the harlot in the land of Egypt. 23:19b

H 3 Her lust: {20} She lusted after their paramours, 23:20a

H 4 [Yahweh's](#) coarse description of quadrupeds in heat 23:20b

J 1 Donkeys: whose flesh is like the flesh of donkeys

J 2 Horses: and whose issue is like the issue of horses.

H 5 [Judah's](#) longing for the lewdness of her youth 23:21

J 1 Her longing: {21} Thus you longed for the lewdness of your youth,

J 2 Her flagrant immorality: when the Egyptians handled your bosom because of the breasts of your youth.

E 4 [Yahweh's](#) determination to bring Oholibah's alienated lovers – [Assyria](#) and [Babylon](#) – against her in judgment 23:22-35

- G 1 [Adonay Yahweh's](#) determination to turn [Judah's](#) lovers against her 23:22
 - H 1 The identity of the spurned husband: {22} "Therefore, O Oholibah, thus says the Lord GOD,
 - H 2 The determination of the spurned husband: 'Behold I will arouse your lovers against you, from whom you were alienated,
 - H 3 The totality of His judgment: and I will bring them against you from every side:

- G 2 The identity of the spurned lovers 23:23a
 - H 1 Babylonians: {23} the [Babylonians](#)
 - H 2 Chaldeans: and all the Chaldeans,
 - J 1 Pekod
 - J 2 and Shoa
 - J 3 and Koa,
 - H 3 [Assyrians](#): and all the [Assyrians](#) with them;

- G 3 The description of the invading lovers 23:23b
 - H 1 desirable young men,
 - H 2 governors and officials all of them,
 - H 3 officers and men of renown,
 - H 4 all of them riding on horses.

- G 4 The description of their military forces 23:24a
 - H 1 Weapons: {24} They will come against you with weapons,
 - H 2 Conveyances: chariots and wagons,

- H 3 Troops: and with a company of peoples.
- H 4 Military apparel: They will set themselves against you on every side
 - J 1 with buckler
 - J 2 and shield
 - J 3 and helmet;
- G 5 The description of their military protocol 23:24b
 - H 1 [Yahweh's](#) action: and I will commit the judgment to them,
 - H 2 Their customs: and they will judge you according to their customs.
- G 6 [Yahweh's](#) anger 23:24a
 - H 1 His jealousy: {25} I will set My jealousy against you,
 - H 2 His wrath: that they may deal with you in wrath.
- G 7 The brutality of the invaders 23:25-26
 - H 1 Disfigurement: They will remove your nose and your ears; 23:25a
 - H 2 Slaughter: and your survivors will fall by the sword. 23:25b
 - H 3 Imprisonment: They will take your sons and your daughters; 23:25c
 - H 4 Indiscriminate arson: and your survivors will be consumed by the fire. 23:25d
 - H 5 Plunder: {26} They will also strip you of your clothes and take away your beautiful jewels. 23:26

G 8 [Yahweh](#) will put an end to [Judah's](#) prostitution with Egypt 23:27

H 1 He will put an end to their Egyptian lewdness: {27} Thus I will make your lewdness and your harlotry brought from the land of Egypt to cease from you,

H 2 They will have an aversion to Egypt: so that you will not lift up your eyes to them or remember Egypt anymore.'

G 9 [Adonay Yahweh's](#) abandonment of [Judah](#) into the hands of those they have come to hate 23:28

H 1 {28} For thus says the Lord GOD,

H 2 'Behold, I will give you into the hand of those whom you hate,

H 3 into the hand of those from whom you were alienated.

G 10 The result of [Yahweh's](#) judgment 23:29

H 1 Hatred: {29} They will deal with you in hatred,

H 2 Plunder: take all your property,

H 3 Destitution: and leave you naked and bare.

H 4 [Judah's](#) unfaithfulness to God will be exposed for all to see:

J 1 Her nakedness: And the nakedness of your harlotries will be uncovered,

J 2 Her lewdness: both your lewdness

J 3 Her prostitution: and your harlotries.

G 11 The cause of [Yahweh's](#) judgment 23:30-31

- H 1 Because of [Judah's](#) prostitution with the nations: {30} These things will be done to you because you have played the harlot with the nations, 23:30a
- H 2 Because of her idolatry: because you have defiled yourself with their idols. 23:30b
- H 3 Because she has walked in the way of her sister 23:31
 - J 1 Imitation: {31} You have walked in the way of your sister;
 - J 2 Poetic justice: therefore I will give her cup into your hand.'
- G 12 The prophetic lamentation pronounced against [Judah](#) 23:32-34c
 - H 1 The speaker: {32} Thus says the Lord GOD, 23:32a
 - H 2 'You will drink your sister's cup, 23:32b
 - H 3 Which is deep and wide. 23:32c
 - H 4 You will be laughed at and held in derision; 23:32d
 - H 5 It contains much. 23:32e
 - H 6 {33} 'You will be filled with drunkenness and sorrow, 23:33a
 - H 7 The cup of horror and desolation, 23:33b
 - H 8 The cup of your sister Samaria. 23:33c
 - H 9 {34} 'You will drink it and drain it. 23:34a
 - H 10 Then you will gnaw its fragments 23:34b
 - H 11 And tear your breasts; 23:34c

- G 13 The Guarantor of the Lament: for I have spoken,' declares the Lord GOD. 23:34d
- G 14 The pronouncement of doom: {35} Therefore, thus says the Lord GOD, 23:35
 - H 1 'Because you have forgotten Me and cast Me behind your back,
 - H 2 bear now the punishment of your lewdness and your harlotries.'"
- E 5 The description of the adulteries of Oholah and Oholibah 23:36-45
 - G 1 The list of their detestable actions 23:36-39
 - H 1 [Yahweh's](#) question and command to Ezekiel 23:36
 - J 1 His question concerning Samaria and [Jerusalem](#): {36} Moreover, the LORD said to me, "Son of man, will you judge Oholah and Oholibah?"
 - J 2 His command: Then declare to them their abominations. ¹⁶¹
 - H 2 A list of their detestable actions 23:27-39
 - J 1 Adultery: {37} For they have committed adultery, 23:37a
 - J 2 Murder: and blood is on their hands. 23:37b
 - J 3 Adultery with their idols: Thus they have committed adultery with their idols 23:37c

¹⁶¹ Ezek. 28:36 - abominations: *tōēvāh* (8441). [Simple Hebrew-English Dictionary](#): "something abominable, detestable, something offensive." This word is used repeatedly in Ezekiel.

- J 4 Child sacrifice: and even caused their sons, whom they bore to Me, to pass through the fire to them as food. 23:37d
- J 5 Defiling [Yahweh's](#) temple on the same day they sacrificed their children: {38} Again, they have done this to Me: they have defiled My sanctuary on the same day 23:38a
- J 6 Profaned His sabbaths: and have profaned My sabbaths. 23:38b
- J 7 Explanation 23:39
 - K1 Child-sacrifice: {39} For when they had slaughtered their children for their idols,
 - K2 “Worship”: they entered My sanctuary on the same day to profane it;
 - K3 In [Yahweh's](#) temple: and lo, thus they did within My house.
- G 2 Their treaties with foreign nations 23:40-42
 - H 1 Invitations to foreign ambassadors: {40} “Furthermore, they have even sent for men who come from afar, to whom a messenger was sent; 23:40a
 - H 2 The sisters dressed like prostitutes: and lo, they came—for whom you bathed, painted your eyes and decorated yourselves with ornaments; 23:40b
 - H 3 The sisters provided sumptuous appointments 28:41
 - J 1 Splendid couch: {41} and you sat on a splendid couch

- J 2 Appropriating a table used for worshiping [Yahweh](#): with a table arranged before it on which you had set My incense and My oil.
- H 4 Drunken orgies 23:42
 - J 1 Uninhibited crowd: {42} The sound of a carefree multitude was with her;
 - J 2 Drunkards invited: and drunkards ¹⁶² were brought from the wilderness
 - J 3 Commoners: with men of the common sort.
 - J 4 The foreigners provided the wages of a prostitute
 - K1 Bracelets: And they put bracelets on the hands of the women
 - K2 Crowns: and beautiful crowns on their heads.
- G 3 The amazement of God that the nations would find [Samaria](#) and [Judah](#) attractive partners 23:43-44
 - H 1 [Yahweh's](#) amazement: {43} "Then I said concerning her who was worn out by adulteries, 'Will they now commit adultery with her when she is thus?' 23:43
 - H 2 The strangers' consorting with the lewd sisters 23:44
 - J 1 Prostitution: {44} But they went in to her as they would go in to a harlot.

¹⁶² Ezek. 28:42 - drunkards: *sabaim* ([5433](#)) – the same word can mean “drunkards” and “Sabeans.” Probably both meanings were intended (double entendre) ([Constable](#)). The name is probably a reference to people from Seba or [Sheba](#). Modern day [Yemen](#) encompasses this area.

- J 2 The lewd sisters: Thus they went in to Oholah and to Oholibah, the lewd women.
- G 4 The judgment of righteous men – they are bloody adulteresses 23:45
 - H 1 [Yahweh's](#) characterization of the invaders as righteous: {45} But they, righteous men,¹⁶³
 - H 2 They will righteously judge the sisters guilty of adultery and murder: will judge them with the judgment of adulteresses and with the judgment of women who shed blood,
 - H 3 The sisters are bloody adulteresses
 - J 1 Adultery: because they are adulteresses
 - J 2 Blood: and blood is on their hands.
- E 6 The punishment: Invasion with terror, plunder, stoning, sword, fire (until they know I'm [Yahweh](#)) 23:46-49
 - G 1 The command of [Adonay Yahweh](#): {46} “For thus says the Lord GOD, 23:46a
 - G 2 Martial an army against the sisters: ‘Bring up a company against them 23:46b
 - G 3 Give them over to the horrors of war 23:46c-47
 - H 1 Terror: and give them over to terror 23:46c
 - H 2 Plunder: and plunder. 23:46d
 - H 3 Stoning: {47} The company will stone them with stones 23:47a

¹⁶³ Ezek. 23:45 - righteous men: God is not saying that these invaders are inherently righteous, but that they are righteous in doing the will of God in slaying and conquering the lewd sisters, Samaria and [Jerusalem](#).

- H 4 Execution with swords: and cut them down with their swords; 23:47b
- H 5 Killing their children: they will slay their sons and their daughters 23:47c
- H 6 Arson: and burn their houses with fire. 23:47d
- G 4 The reason for [Yahweh's](#) judgment against the sisters 23:48
 - H 1 Cause lewdness to cease: {48} Thus I will make lewdness cease from the land,
 - H 2 To warn all women: that all women may be admonished and not commit lewdness as you have done.
- G 5 [Yahweh's](#) poetic justice 23:49
 - H 1 The sisters' lewdness will be paid back on them: {49} Your lewdness will be requited upon you,
 - H 2 They will bear the penalty of their idolatry: and you will bear the penalty of worshipping your idols;
 - H 3 They will know He is [Adonay Yahweh](#): thus you will know that I am the Lord GOD.”
- D 2 The Parable of the Boiling Pot: The destruction of the people and city of [Jerusalem](#) 24:1-14
 - E 1 Introduction to the parable 24:1-3a
 - G 1 The arrival of a message from [Yahweh](#): {1} And the word of the LORD came to me in the ninth year, in the tenth month, on the tenth of the month, saying,¹⁶⁴

¹⁶⁴ Ezek. 24:1 - the ninth year, in the tenth month, on the tenth of the month: This is the date of the beginning of Nebuchadnezzar's siege of [Jerusalem](#). It is very precisely dated. Modern day scholars seem to have a rather broad latitude in pinpointing this date. Ryrie ([RSB](#)) dated the beginning of the siege on Jan. 15, 588 B.C. cf. 2 Kings

- 24:1
- G 2 The historical reality – the beginning of the siege of [Jerusalem](#) 24:2
 - H 1 The precise day: {2} “Son of man, write the name of the day, this very day.
 - H 2 The beginning of the siege: The king of [Babylon](#) has laid siege to [Jerusalem](#) this very day.
 - G 3 Ezekiel to speak a parable to rebellious [Israel](#): {3} Speak a parable¹⁶⁵ to the [rebellious](#) house and say to them, ‘Thus says the Lord GOD, 24:3a
- E 2 The first stanza 24:3b-5
- G 1 The pot: “Put on the pot, put it on and also pour water in it; 24:3b
 - G 2 The pieces: {4} Put in it the pieces, 24:4a
 - G 3 The good pieces: Every good piece, the thigh and the shoulder; 24:4b
 - G 4 The choice bones: Fill it with choice bones. 24:4c
 - G 5 The choicest of the flock: {5} “Take the choicest of the flock, 24:5a

25:1. At that passage Ryrie states that the siege lasted 18 months. At 2 Kings 25:4 he states that the city was broken into on July 16, 586 B.C.

[Constable](#) says that Daniel I. Block, *The Book of Ezekiel: Chapters 1-24*, p. 774 dated it as January 5, 587 B.C., but that most scholars follow Parker and Dubberstein, [Babylonian Chronology](#), p. 28 and date it as January 15, 586 B.C., two years later than Ryrie. Yet, at 2 Kings 25:1, [Constable](#) states that [Jerusalem](#) was under siege for about 18 months (588-586 B.C.), so even he is not consistent with the dates he appears to advocate.

I was taught decades ago that the fall of [Jerusalem](#) was 587 B.C. But it appears I will have to revise the fall down at least one year to 586 B.C., following Ryrie. If one follows Parker and Dubberstein, the actual fall of [Jerusalem](#) appears to be in 585 B.C. My own observation is that modern interpretation of dating in history is not as precise as some scholars would have us believe.

¹⁶⁵ Ezek. 24:3 - Speak a parable: Ezekiel was situated in Babylon and could not know the precise date of the beginning of the siege of [Jerusalem](#) apart from Divine revelation. So he speaks his message to the [Israelis](#) in exile. He counts them as part of the rebellious house of [Israel](#).

- G 6 Place wood: And also pile wood under the pot. 24:5b
- G 7 Boiling hot: Make it boil vigorously. 24:5c
- G 8 Seething bones: Also seethe its bones in it.” 24:5d
- E 3 Second stanza – [Yahweh’s](#) application 24:6-8: {6}
‘Therefore, thus says the Lord GOD, [24:6a]
 - G 1 Woe to the bloody city: “Woe to the bloody city,
24:6b
 - G 2 The rusty pot 24:6c
 - H 1 To the pot in which there is rust
 - H 2 And whose rust has not gone out of it!
 - G 3 The extraction of random pieces of meat 24:6d
 - H 1 Take out of it piece after piece,
 - H 2 Without making a choice.
 - G 4 [Jerusalem’s](#) wanton, open bloodshed 24:7
 - H 1 {7} “For her blood is in her midst;
 - H 2 She placed it on the bare rock;
 - H 3 She did not pour it on the ground
 - H 4 To cover it with dust.
 - G 5 [Yahweh’s](#) vengeance 24:8
 - H 1 His wrathful vengeance on [Jerusalem](#): {8}
“That it may cause wrath to come up to take
vengeance,
 - H 2 Her bare blood: I have put her blood on the

bare rock,¹⁶⁶

H 3 Uncovered: That it may not be covered.”

E 4 Third stanza 24:9-13 {9} ‘Therefore, thus says the Lord GOD, [24:9a]

G 1 Woe to the bloody city: “Woe to the bloody city!
24:9b

G 2 The intensity of the fire 24:9c-10

H 1 Great pile: I also will make the pile great.
24:9c

H 2 Pile on the wood: {10} “Heap on the wood,
kindle the fire, 24:10a

H 3 Boil the flesh: Boil the flesh well 24:10b

H 4 Season the meat: And mix in the spices,
24:10c

H 5 Burn the bones: And let the bones be burned.
24:10d

G 3 The purification of the empty pot 24:11

H 1 Empty pot on the coals: {11} “Then set it
empty on its coals¹⁶⁷

H 2 Heat intensified: So that it may be hot

¹⁶⁶ Ezek. 24:8 - I have put her blood on the bare rock: Since [Jerusalem](#) openly and publicly killed people (as in child sacrifice, for example), God would openly shed [Jerusalemites](#)’ blood in public and not cover it up.

¹⁶⁷ Ezek. 24:11 - set it empty on its coals: The city would be emptied, or virtually emptied of its citizens. Yet [Yahweh](#) would continue to scorch the empty pot, [Jerusalem](#), with fire. For centuries, from 70 A.D. onward, [Jerusalem](#) was but a shadow of its former self. Muslims and Arabs contaminated her. Not until 1948 did [Jerusalem](#) and the nation rise from the ashes. Even now most [Israelis](#) do not recognize the God of [Israel](#), much less Jesus of Nazareth as His Messiah. During the upcoming Tribulation period, God’s winnowing fire will again destroy the rebellious members of the House of [Israel](#). Finally, many of those who survive the Tribulation will weep over the Messiah they have crucified (Zech. 12:10-13:1). The repentant will be allowed to enter the Davidic Kingdom, and [Israel](#) and the world will be at peace (Zech. 14:9-11, 16-21).

- H 3 Metal itself gets hot: And its bronze may glow
- H 4 Impurities melted: And its filthiness may be melted in it,
- H 5 Rust consumed: Its rust consumed.
- G 4 Even more lengthy purification 24:12
 - H 1 Purifying [Jerusalem](#) has wearied [Yahweh](#): {12} “She has wearied Me with toil,
 - H 2 Her rust is still there: Yet her great rust has not gone from her;
 - H 3 Continue to purify the rust with fire: Let her rust be in the fire!
- G 5 [Yahweh’s](#) dilemma 24:13a
 - H 1 Her filthy lewdness: {13} “In your filthiness is lewdness.
 - H 2 [Yahweh’s](#) desire: Because I would have cleansed you,
 - H 3 They still are not clean: Yet you are not clean,
- G 6 [Yahweh’s](#) painful solution 24:13b
 - H 1 No cleansing: You will not be cleansed from your filthiness again
 - H 2 Until His wrath has been spent: Until I have spent My wrath on you.
- E 5 [Yahweh’s](#) summary statement 24:14
 - G 1 [Yahweh](#) has spoken: {14} I, the LORD, have spoken;
 - G 2 He will act: it is coming and I will act.
 - G 3 He will have no mercy

- H 1 I will not relent,
 - H 2 and I will not pity
 - H 3 and I will not be sorry;
 - G 4 He will judge them as they deserve
 - H 1 according to your ways
 - H 2 and according to your deeds
 - H 3 I will judge you,”
 - G 5 [Adonay Yahweh](#) has spoken: declares the Lord GOD.”
- D 3 The Sign of the Death of Ezekiel’s Wife: Ezekiel’s non-mourning to symbolize [Jerusalem’s](#) shocked inability to mourn her own destruction. a sign (*"until they know I'm [Yahweh](#)"*) 24:15-27
- E 1 The instructions to 24:15-17
 - G 1 The arrival of a message from [Yahweh](#): {15} And the word of the LORD came to me saying, 24:15
 - G 2 [Yahweh](#) is about to take Ezekiel’s wife from him: {16} “Son of man, behold, I am about to take from you the desire of your eyes with a blow; 24:16a
 - G 3 Ezekiel is not to mourn 24:16b-17
 - H 1 Not to mourn: but you shall not mourn 24:16b
 - H 2 Not to weep: and you shall not weep, 24:16c
 - H 3 Restrain his tears: and your tears shall not come. 24:16d
 - H 4 Groan silently: {17} Groan silently; 24:17a
 - H 5 Do not mourn: make no mourning for the dead. 24:17b

- H 6 He is to dress normally 24:17c
 - J 1 Put on his turban: Bind on your turban
 - J 2 Put on his shoes: and put your shoes on your feet,
 - J 3 Not covering his mustache: and do not cover your mustache
- H 7 He was not to eat a normal meal: and do not eat the bread of men.”¹⁶⁸ 24:17d
- E 2 The obedience of the prophet 24:18
 - G 1 Speaking to the people in the morning: {18} So I spoke to the people in the morning,
 - G 2 The death of his wife that evening: and in the evening my wife died.
 - G 3 His obedience the next morning: And in the morning I did as I was commanded.
- E 3 The query of the people: {19} The people said to me, “Will you not tell us what these things that you are doing mean for us?” 24:19
- E 4 The explanation of Ezekiel 24:20-24
 - G 1 The arrival of a message from [Yahweh](#): {20} Then I said to them, “The word of the LORD came to me saying, 24:20
 - G 2 What [Adonay Yahweh](#) is about to do: {21} ‘Speak to the [house of Israel](#), “Thus says the Lord GOD, 24:21
 - H 1 Profane Solomon’s Temple: ‘Behold, I am

¹⁶⁸ Ezek. 24:17 - do not eat the bread of men: Apparently the normal custom after a death was to fast a day, and then eat a modest meal. Ezekiel was not to eat. So [Constable](#). [John Gill](#) has a lengthy explanation at verse 17.

- about to profane My sanctuary,
- H 2 Which they held in great veneration
- J 1 the pride of your power,
- J 2 the desire of your eyes
- J 3 and the delight of your soul;
- H 3 Your sons and daughters back in [Jerusalem](#) will be killed: and your sons and your daughters whom you have left behind will fall by the sword.
- G 3 They are to do as Ezekiel has done: {22} You will do as I have done; ¹⁶⁹ 24:22-23 [24:22a]
- H 1 Not covering their mustaches: you will not cover your mustache 24:22b
- H 2 Not eating: and you will not eat the bread of men. 24:22c
- H 3 Their turbans must be on their heads: {23} Your turbans will be on your heads 24:23a
- H 4 They must put on shoes: and your shoes on your feet. 24:23b
- H 5 They are not to grieve 24:23c
- J 1 Not to mourn: You will not mourn
- J 2 Not to weep: and you will not weep,

¹⁶⁹ Ezek. 24:22 - You will do as I have done: There are three possible meanings – (1) They were commanded to follow Ezekiel’s non-mourning as an act of submission to God, acknowledging that He was rightfully judging them, and they had no right to mourn. (2) They would choose not to weep out of fear of retaliation from their Babylonian neighbors. Obviously their neighbors would have a completely different view of the destruction of the temple and the people of the city than they themselves would. Their abstinence from mourning would be an act of self-preservation (so [John Gill](#)). (3) They would be in such a state of shock that they could not bring themselves to grieve normally.

- H 6 They will rot away in their iniquities: but you will rot away in your iniquities 24:23d
- H 7 They will groan to one another: and you will groan to one another. ¹⁷⁰ 24:23e
- G 4 Ezekiel is a sign to them 24:24
 - H 1 The fact that he serves as a sign: {24} Thus Ezekiel will be a sign to you;
 - H 2 Whatever he has done, they will do also: according to all that he has done you will do;
 - H 3 When this all comes about, they will know God is [Adonay Yahweh](#): when it comes, then you will know that I am the Lord GOD.”
- E 5 Ezekiel as an unmuted sign 24:25-27
 - G 1 The occasion of the sack of [Jerusalem](#): {25} ‘As for you, son of man, will it not be on the day 24:25
 - H 1 The destruction of the temple: when I take from them their stronghold,
 - H 2 Their source of national pride: the joy of their pride,
 - H 3 The source of their delight: the desire of their eyes and their heart’s delight,
 - H 4 The destruction of their sons and daughters: their sons and their daughters,
 - G 2 A survivor will come from [Jerusalem](#) and tell them what had happened: {26} that on that day he who escapes will come to you with information for your ears? 24:26

¹⁷⁰ Ezek. 24:23 - and you will groan to one another: The sense of this may be that, though they would be reluctant to grieve publicly in Babylon out of fear of retaliation, they would privately groan to one other in the confines of their homes when visiting one another.

- G 3 What will happen to Ezekiel on that day 24:27a
 - H 1 His mouth will be opened in the presence of the fugitive: {27} On that day your mouth will be opened to him who escaped,
 - H 2 He will be able to speak: and you will speak and be mute no longer.
- G 4 What purpose will this serve? 24:27b
 - H 1 He will be a sign to the Jewish exiles in Babylon: Thus you will be a sign to them,
 - H 2 They will know that He is [Yahweh](#): and they will know that I am the LORD.”

B 3 Judgments on the Nations 25-32

- C 1 Judgments on Nations "*Until They Know I'm [Yahweh](#)*" 25
 - D 1 The [prophecy](#) against Ammon: The sons of Ammon will be invaded because of their gloating over [Judah's](#) destruction (*until they know I'm [Yahweh](#)*) 25:1-7
 - E 1 The arrival of a message from [Yahweh](#): {1} And the word of the LORD came to me saying, 25:1
 - E 2 Ezekiel commanded to prophesy against the sons of Ammon: {2} “Son of man, set your face toward the sons of Ammon and prophesy against them,¹⁷¹ 25:2
 - E 3 The Source of the message – [Adonay Yahweh](#): {3} and say to the sons of Ammon,¹⁷² ‘Hear the word of the Lord GOD!

¹⁷¹ Ezek. 25:2 - prophecy against them [the sons of Ammon]: A similar prophecy was given by Jeremiah (Jer. 49:1-6). [Yahweh](#) declared that He would one day restore the fortunes of the sons of Ammon (Jer. 49:6). After their return from Babylon, [Israelis](#) in Nehemiah’s day had to reckon with Tobiah, an Ammonite official (Neh. 2:10, 19; 4:7). See [Constable](#) for more discussion of this section.

¹⁷² Ezek. 25:2 - sons of Ammon: [Ammon](#) (*Ammōn*, [5983](#)) refers to the descendants of the son of Abraham’s nephew Lot by his younger daughter (Gen. 19:30-38). The original name, Ben-Ammi, means “Son of My People,” a sad reference to the incestuous origin of Ammon. The Ammonites were blood-relatives of [Israel](#), but the relationship between the two nations has been perpetually tempestuous. Ammon was situated East of the Tribe of

Thus says the Lord GOD, 25:3a

- E 4 The sin of the sons of Ammon – they mocked 25:3b
 - G 1 When [Yahweh's](#) temple was desecrated: “Because you said, ‘Aha!’ against My sanctuary when it was profaned,
 - G 2 When the land of [Israel](#) was conquered: and against the land of [Israel](#) when it was made desolate,
 - G 3 When the house of [Judah](#) was led into exile: and against the house of [Judah](#) when they went into exile,
- E 5 [Yahweh's](#) judgment against the sons of Ammon 25:4-5
 - G 1 The sons of the east will possess them: {4} therefore, behold, I am going to give you to the sons of the east¹⁷³ for a possession, 25:4a
 - G 2 They will encamp among you: and they will set their encampments among you 25:4b
 - G 3 They will build homes among you: and make their dwellings among you; 25:4c
 - G 4 They will consume your fruit and milk: they will eat your fruit and drink your milk. 25:4d
 - G 5 Rabbah will be a pasture for camels: {5} I will make Rabbah¹⁷⁴ a pasture for camels 25:4a
 - G 6 The sons of Ammon will be reduced to pastures for flocks: and the sons of Ammon a resting place for flocks. 25:4b

Gad, NE of Reuben on the East side of the Jordan River. Their territory was between the [Arnon](#) and [Jabbok](#) Rivers.

¹⁷³ Ezek. 24:4 - the sons of the east: Probably a reference to the Babylonians, from a portion of modern day [Iraq](#), to the east of the sons of Ammon, a portion of modern day [Jordan](#).

¹⁷⁴ Ezek. 25:5 - [Rabbah](#): *Rabáh* (7237), the capital city of the Ammonites, located East of the Jordan River. It is to be identified with modern day [Amman](#), 28.5 miles east of the Jordan.

- G 7 They will know He is [Yahweh](#): Thus you will know that I am the LORD.” 25:4c
- E 6 The sin of the sons of Ammon more clearly stated: {6} For thus says the Lord GOD, 25:6
- G 1 They clapped their hands: “Because you have clapped your hands
- G 2 They stomped their feet with glee: and stamped your feet
- G 3 They rejoiced with great scorn: and rejoiced with all the scorn of your soul ¹⁷⁵
- G 4 Against the land of [Israel](#): against the land of [Israel](#),
- E 7 [Yahweh’s](#) judgment 25:7
- G 1 He has stretched out His hand against them: {7} therefore, behold, I have stretched out My hand against you
- G 2 He will give them as spoil to the nations: and I will give you for spoil to the nations.
- G 3 He will cut them off from the peoples: And I will cut you off from the peoples
- G 4 He will cause them to perish from and make you perish from the lands;
- G 5 He will destroy them: I will destroy you.
- E 8 The result of [Yahweh’s](#) judgment – they will know He is [Yahweh](#): Thus you will know that I am the LORD.”

¹⁷⁵ Ezek. 25:6 - rejoiced with all the scorn of your soul: It is a dangerous thing for us Christians today to rejoice at the misfortune of any of our opponents, whether they be religious or political opponents (see Matthew Henry, *Commentary on the Whole Bible*, p. 1061, referenced by [Constable](#)). If we rejoice at the misfortune of others, God will likely turn the tables on us. Jesus’ standard is for us to treat others as we would have them treat us (Matt. 7:12).

- D 2 The [prophecy](#) against Moab: Invasion for slandering [Israel](#) (*until they know I'm [Yahweh](#)*) 25:8-11
- E 1 The sin of Moab and Seir: {8} ‘Thus says the Lord GOD, “Because Moab ¹⁷⁶ and Seir ¹⁷⁷ say, ‘Behold, the house of [Judah](#) is like all the nations,’ ¹⁷⁸ 25:8
- E 2 Moab to be deprived of its cities: {9} therefore, behold, I am going to deprive the flank of Moab of its cities, of its cities which are on its frontiers, the glory of the land, 25:9
- G 1 [Beth-jeshimoth](#),
- G 2 [Baal-meon](#)
- G 3 and [Kiriathaim](#),
- E 3 Moab and Ammon to be conquered by the Babylonians 25:10
- G 1 The conquest: {10} and I will give it for a possession along with the sons of Ammon to the sons of the east,
- G 2 The result: so that the sons of Ammon will not be

¹⁷⁶ Ezek. 25:8 - Moab: *Mōāv* ([4124](#)), the nation descended from the son of Lot by his elder daughter (Gen. 19:30-37). These were blood relatives of the sons of [Israel](#). Ezek. 25:8-11 pronounces judgment upon [Moab](#), on the East side of the Dead Sea, flanked to the North by the tribe of Reuben, and farther to the North by Ammon; to the South by Edom (also identified as Seir).

¹⁷⁷ Ezek. 25:8 - Seir: *Sétyr* ([8165](#)), a patriarch of the Horites situated in the land of [Mount Seir](#) (perhaps Bozrah) (Gen. 14:6; 36:20) before Jacob’s brother Esau entered the land and became predominant, along with his descendants (Gen. 32:3; 36:8). [Seir](#) is another, earlier name for Edom, which specifically relates to Esau (Gen. 36:8). Judgment against Moab is outlined in Ezek. 25:8-11. The prophecy against Edom is spelled out in Ezek. 25:12-14.

¹⁷⁸ Ezek. 25:8 - the house of [Judah](#) is like all the nations: The Moabites (and the Edomites – Seir) were saying that there was nothing special about [Judah](#) because they were invaded by the Babylonians. This happened five years before the same Babylonians invaded Moab. Their denial of the uniqueness of [Israel](#) as God’s chosen nation was also a denial of [Israel’s](#) God ([Constable](#)). For this they were ultimately to be punished by the same Babylonians.

remembered among the nations.¹⁷⁹

E 4 [Yahweh's](#) judgment on Moab 25:11

G 1 The judgments: {11} Thus I will execute judgments on Moab,

G 2 The result: and they will know that I am the LORD.”

D 3 The [prophecy](#) against Edom: God's vengeance for taking vengeance (*until they know I'm [Yahweh](#)*) 25:12-14

E 1 The sin of Edom: {12} ‘Thus says the Lord GOD, 25:12

G 1 Taking vengeance on [Judah](#): “Because Edom¹⁸⁰ has acted against the house of [Judah](#) by taking vengeance,

G 2 Incurred guilt: and has incurred grievous guilt,

G 3 Avenged themselves: and avenged themselves upon them,”

E 2 [Adonay Yahweh's](#) judgment against Edom: {13} therefore thus says the Lord GOD, 25:13-14a

G 1 Stretch out His hand: “I will also stretch out My hand against Edom 25:13a

G 2 Cut off man and beast: and cut off man and beast from it. 25:13b

G 3 Lay it waste: And I will lay it waste; from [Teman](#)

¹⁷⁹ Ezek. 25:10 - the sons of Ammon will not be remembered among the nations: I take this to mean that, because of the Babylonian invasion, the sons of Ammon would not be a meaningful nationality. After [Israel's](#) return from the Babylonian captivity, Ammonites were a recognizable national entity (Neh. 4:3, 7). During the [Millennial Kingdom](#), [Israel](#) will conquer the Philistines, possess Edom and Moab, and the sons of Ammon will be subject to them (Isa. 11:14). This is consistent with Jeremiah's prophecy that [Yahweh](#) would once again restore the fortunes of the sons of Ammon (Jer. 49:6).

¹⁸⁰ Ezek. 25:12 - Edom: Some of the sins of [Edom](#) are listed in Ezek. 36:5 (joyfully taking possession of [Yahweh's](#) land); Amos 1:11-12 (pursuing his brother with the sword, stifling his compassion, and perpetuating his fury).

- even to [Dedan](#) they will fall by the sword. 25:13c
- G 4 Take vengeance on Edom through His people [Israel](#): {14} I will lay My vengeance on Edom by the hand of My people [Israel](#). 25:14a
- E 3 The results of God's judgment 25:14b
- G 1 They will experience God's anger and wrath: Therefore, they will act in Edom according to My anger and according to My wrath;
- G 2 They will know His vengeance: thus they will know My vengeance," declares the Lord GOD.
- D 4 The [prophecy](#) against Philistia: [Yahweh's](#) vengeance for taking vengeance (*until they know I'm [Yahweh](#)*) 25:15-17
- E 1 The sin of the Philistines: {15} 'Thus says the Lord God, 25:15
- G 1 They acted in revenge: "Because the Philistines ¹⁸¹ have acted in revenge
- G 2 They took vengeance with scorn: and have taken vengeance with scorn of soul
- G 3 Their objective – to destroy [Israel](#): to destroy
- G 4 Their motivation: with everlasting enmity,"
- E 2 The judgment of [Adonay Yahweh](#): {16} therefore thus says the Lord GOD, 25:16-17a
- G 1 He will stretch out his hand against the Philistines: "Behold, I will stretch out My hand against the Philistines, 25:16a

¹⁸¹ Ezek. 25:15 - Philistines: [Philistia](#) is *pelésheth* (6429), the territory on the west of [Israel](#) and bordering the Mediterranean Sea. The Philistines were inveterate enemies of [Israel](#). Their five major cities were, in no particular order, [Gath](#), [Ekron](#), [Ashdod](#), [Ashkelon](#), and [Gaza](#). The modern day Gaza strip approximates the ancient territory of the Philistines. The modern day Palestinians, though the names are similar, do not descend from the ancient Philistines. But like the Philistines, the Palestinians are fierce enemies of [Israel](#). They would be only too happy to drive [Israel](#) into the Sea.

- G 2 He will cut off the Cherethite: even cut off the Cherethites 25:16b
- G 3 He will destroy the rest of the seacoast: and destroy the remnant of the seacoast. 25:16c
- G 4 He will execute great vengeance upon them: {17} I will execute great vengeance on them with wrathful rebukes; 25:17a
- E 3 The result of [Yahweh's](#) vengeance – they will know He is [Yahweh](#) 25:17b
 - G 1 They will know He is [Yahweh](#): and they will know that I am the LORD
 - G 2 The occasion: when I lay My vengeance on them.””””
- C 2 The Judgment on Tyre and Sidon 26 - 28
 - D 1 The [Prophecy](#) against Tyre 26
 - E 1 The sin of Tyre: Gloating over [Jerusalem's](#) destruction and hoping to make commercial gain 26:1-2
 - G 1 The date of the arrival of a message from [Yahweh](#): {1} Now in the eleventh year, ¹⁸² on the first of the month, the word of the LORD came to me saying, 26:1
 - G 2 The sin of Tyre: {2} “Son of man, because Tyre ¹⁸³ has said concerning [Jerusalem](#), 26:2
 - H 1 Delighting in the destruction of [Jerusalem](#): ‘Aha, the gateway of the peoples is broken;

¹⁸² Ezek. 26:1 - eleventh year ... first of the month: According to [Constable](#) this would have been the eleventh year of the captivity, 587-586 B.C. [Ryrie](#) placed it in 586 B.C., probably just before the conquest of [Jerusalem](#).

¹⁸³ Ezek. 26:2 - [Tyre](#): *tsōr* ([6865](#)), the most notable of the Phoenician cities situated on the Mediterranean coast, the other being Sidon, farther to the north. The revelation concerning Tyre is found in Ezek. 26:1-28:19. The much briefer prophecy concerning Sidon is found in Ezek. 28:20-24. Tyre was a heavily-fortified city. Part of it was an island in the sea. Its counterpart was on the plain. Phoenician sailors sailed all over the Mediterranean, and as far north as Britain and West Africa to the south.

- H 2 Exulting in the commercial advantage Tyre would thus enjoy: it has opened to me. I shall be filled, now that she is laid waste,'
- E 2 The judgment of Tyre 26:3-14
 - G 1 The destruction of the city 26:3-6
 - H 1 The judgment of [Adonay Yahweh](#): {3} therefore thus says the Lord GOD, 26:3
 - J 1 He is against Tyre: 'Behold, I am against you, O Tyre,
 - J 2 He will bring nations against her: and I will bring up many nations against you,
 - J 3 The comparison: as the sea brings up its waves.
 - H 2 Nations will destroy Tyre 26:4
 - J 1 Break down her walls: {4} They will destroy the walls of Tyre
 - J 2 Destroy her towers: and break down her towers;
 - J 3 Level the island city: and I will scrape her debris from her and make her a bare rock.
 - H 3 The doom of Tyre 26:5-6a
 - J 1 She will be a place for the spreading of nets: {5} She will be a place for the spreading of nets in the midst of the sea, for I have spoken,' declares the Lord GOD, 26:5a
 - J 2 She will be spoil for the nations: 'and she will become spoil for the nations. 26:5b

- J 3 Her daughters on the mainland will be killed: {6} Also her daughters who are on the mainland will be slain by the sword, 26:6a
- H 4 The result of the judgment – the people of Tyre will know He is [Yahweh](#): and they will know that I am the LORD.” 26:6b
- G 2 The destructive actions of King Nebuchadnezzar 26:7-14
 - H 1 [Adonay Yahweh](#) will bring Nebuchadnezzar against Tyre 26:7
 - J 1 The speaker: {7} For thus says the Lord GOD,
 - J 2 The direction of the judgment: “Behold, I will bring upon Tyre from the north
 - J 3 The person of the judgment: Nebuchadnezzar king of [Babylon](#),
 - K1 His description: king of kings,
 - K2 His military might: with horses, chariots, cavalry and a great army.
 - H 2 The actions of Nebuchadnezzar 26:8-9
 - J 1 He will slay your daughters on the mainland: {8} He will slay your daughters on the mainland with the sword; 26:8a
 - J 2 He will build siege walls: and he will make siege walls against you, 26:8b
 - J 3 He will build a large ramp: cast up a ramp against you and raise up a large shield against you. 26:8c

- J 4 He will use battering rams against your walls: {9} The blow of his battering rams he will direct against your walls, 26:9a
- J 5 He will fell your towers with axes; and with his axes he will break down your towers. 26:9b
- H 3 Nebuchadnezzar's use of horses 26:10-11a
 - J 1 The great number of horses: {10} Because of the multitude of his horses, 26:10a
 - J 2 The suffocating dust: the dust raised by them will cover you; 26:10b
 - J 3 The reverberating noise: your walls will shake at the noise of cavalry and wagons and chariots when he enters your gates as men enter a city that is breached. 26:10c
 - J 4 The trampled streets: {11} With the hoofs of his horses he will trample all your streets. 26:11a
- H 4 Nebuchadnezzar's conquest of the city 26:11b
 - J 1 Killing people with the sword: He will slay your people with the sword;
 - J 2 Destroying pillars: and your strong pillars will come down to the ground.
- H 5 The physical destruction of Nebuchadnezzar's troops 26:12
 - J 1 Ruining their riches: {12} Also they will make a spoil of your riches
 - J 2 Stealing their merchandise: and a prey

- of your merchandise,
- J 3 Breaking their walls: break down your walls
- J 4 Ruining their houses: and destroy your pleasant houses,
- J 5 Ruining their building materials: and throw your stones and your timbers and your debris into the water.
- H 6 The cultural destruction of [Yahweh's](#) conquest 26:13
- J 1 He will silence their songs: {13} So I will silence the sound of your songs,
- J 2 He will end the music of their harps: and the sound of your harps will be heard no more.
- H 7 The result of [Yahweh's](#) conquest 26:14a
- J 1 He will make Tyre a bare rock: {14} I will make you a bare rock;
- J 2 She will be a place to spread nets: you will be a place for the spreading of nets.
- J 3 She will be built no more: You will be built no more,
- H 8 The Guarantor of the destruction: for I the LORD have spoken," declares the Lord GOD. 26:14b
- E 3 The reaction of the coastlands and maritime rulers 26:15-18
- G 1 The speaker and the addressee: {15} Thus says the Lord GOD to Tyre, 26:15a
- G 2 The reaction of the coastlands: "Shall not the

coastlands shake at the sound of your fall 26:15b

H 1 when the wounded groan,

H 2 when the slaughter occurs in your midst?

G 3 The reaction of the princes of the sea 26:16

H 1 Stepping down from their thrones: {16} Then all the princes of the sea will go down from their thrones,

H 2 Removing their robes and fancy clothing: remove their robes and strip off their embroidered garments.

H 3 Clothing themselves with trembling: They will clothe themselves with trembling;

H 4 Sitting on the ground: they will sit on the ground,

H 5 Constant trembling: tremble every moment

H 6 Appalled at Tyre: and be appalled at you.

G 4 Their lament over Tyre: {17} They will take up a lamentation ¹⁸⁴ over you and say to you, 26:17-18 [26:17a]

H 1 Their amazement over the demise of Tyre 26:17b

J 1 'How you have perished, O inhabited one,

J 2 From the seas, O renowned city,
Which was mighty on the sea,

J 3 She and her inhabitants,

¹⁸⁴ Ezek. 26:17 - lamentation: The word is *qiyneh* (7015), a funeral dirge or lamentation. It is used 10X in this book: Ezek. 2:10; 19:1, 14; 26:17; 27:2, 32; 28:12; 32:2, 16.

- J 4 Who imposed her terror On all her inhabitants!
- H 2 The terror of the coastlands 26:18
 - J 1 {18} ‘Now the coastlands will tremble On the day of your fall;
 - J 2 Yes, the coastlands which are by the sea Will be terrified at your passing.’”
- E 4 [Adonai Yahweh's](#) resolve to do away with Tyre completely 26:19-21
 - G 1 [Adonay Yahweh's](#) prediction of the demise of Tyre: {19} For thus says the Lord GOD, 26:19
 - H 1 A desolate city: “When I make you a desolate city, like the cities which are not inhabited,
 - H 2 Covered by the deep
 - J 1 when I bring up the deep ¹⁸⁵ over you
 - J 2 and the great waters cover you,
 - G 2 His metaphor of Tyre’s demise – they will be like those who go down to [Sheol](#) 26:20a
 - H 1 Their descent to the pit: {20} then I will bring you down with those who go down to the pit, ₁₈₆
 - H 2 Their descent to the ancient dead: to the people of old,

¹⁸⁵ Ezek. 26:19 - the deep: This may mean that [Yahweh](#) would literally cover the island city with ocean water, even if only momentarily. Or it may be a metaphor for His bringing the Babylonians against them like an overpowering breaker. There are places along the ocean shore where currents and rock configurations are such that freak waves can occur and sweep unsuspecting onlookers to their deaths below. I have witnessed such a place on the shore of South Australia. Here is a photo of [submerged columns](#) in the Southern Bay of Tyre, [Lebanon](#).

¹⁸⁶ Ezek. 26:20 - pit: The noun is *bor* ([953](#)), a well, or pit, or cistern. The term “pit,” used twice in this verse, and other descriptions in this verse are synonyms for [Sheol](#) ([7585](#)), the underworld, the abode of the dead.

- H 3 Their dwelling in the lower parts of the earth:
and I will make you dwell in the lower parts
of the earth,
- H 4 In the burial grounds: like the ancient waste
places,
- H 5 With others descended to the pit: with those
who go down to the pit,
- H 6 Tyre will not be inhabited: so that you will
not be inhabited;
- G 3 God's promise of future glory for [Israel](#): but I will set
glory in the land of the living.¹⁸⁷ 26:20b
- G 4 [Adonay Yahweh's](#) treatment of Tyre 26:21
 - H 1 Bringing terrors on her: {21} I will bring
terrors on you
 - H 2 She will cease to exist: and you will be no
more;
 - H 3 She will be sought, but never found: though
you will be sought, you will never be found
again,"
 - H 4 The Guarantor: declares the Lord GOD.
- D 2 The Lamentation over Tyre 27
 - E 1 The beauty and wealth of Tyre under the figure of a fine
merchant ship 27:1-9
 - G 1 The arrival of a message from [Yahweh](#): {1}
Moreover, the word of the LORD came to me saying
27:1

¹⁸⁷ Ezek. 26:20 - but I will set glory in the land of the living: This is a cryptic statement, but my best guess is that the meaning is that God has destined [Israel](#), his chosen nation, for glory (see also [John Gill](#)). This will take place in the [Millennium](#), and especially in [New Jerusalem](#) and on [New Earth](#).

- G 2 Ezekiel instructed to take up a lament over Tyre: {2}
“And you, son of man, take up a lamentation¹⁸⁸ over Tyre; 27:2

- G 3 The significance of Tyre: {3} and say to [Tyre](#), 27:3a
 - H 1 The gateway to the sea: who dwells at the entrance to the sea,
 - H 2 Maritime merchant: merchant of the peoples to many coastlands,
 - H 3 The speaker – [Adonay Yahweh](#): ‘Thus says the Lord GOD,

- G 4 The description of Tyre 27:3b-4a
 - H 1 Her beauty: “O [Tyre](#), you have said, ‘I am perfect in beauty.’ 27:3b
 - H 2 Her location: {4} “Your borders are in the heart of the seas; 27:4a

- G 5 The metaphor of Tyre as a well-crafted merchant ship 27:4b-9
 - H 1 Well-built: Your builders have perfected your beauty. 27:4b
 - H 2 Her planks from [Senir](#): {5} “They have made all your planks of fir trees from [Senir](#); 27:5a
 - H 3 Her mast – a cedar from [Lebanon](#): They have taken a cedar from [Lebanon](#) to make a mast for you. 27:5b
 - H 4 Her oars from Bashan: {6} “Of oaks from

¹⁸⁸ Ezek. 27:2 - lamentation: The word is *qiyneh* ([7015](#)), a funeral dirge or lamentation. It is used 10X in this book: Ezek. 2:10; 19:1, 14; 26:17; 27:2, 32; 28:12; 32:2, 16. This lament is against the nation of Tyre. The lament of Ezek. 28:11-19 is over the king of Tyre. That passage goes beyond the merely human king of Tyre and describes the fall of a sinister King figure whom I take to be the powerful and privileged angel [Lucifer](#) (“Light-bearer), who rebelled against God and became Satan, God’s Arch-Enemy.

[Bashan](#) they have made your oars; 27:6a

H 5 Her inlaid deck from Cyprus: With ivory they have inlaid your deck of boxwood from the coastlands of [Cyprus](#). 27:6b

H 6 Her sail from Egypt: {7} “Your sail was of fine embroidered linen from [Egypt](#) So that it became your distinguishing mark; 27:7a

H 7 Her awning from Elishah: Your awning was blue and purple from the coastlands of [Elishah](#). 27:7b

H 8 Her rowers from Sidon and Arvad: {8} “The inhabitants of [Sidon](#) and [Arvad](#) were your rowers; 27:8a

H 9 Wise men of Tyre were her pilots: Your wise men, O [Tyre](#), were aboard; they were your pilots. 27:8b

H 10 Elders of Gebal repaired her seams: {9} “The elders of [Gebal](#) and her wise men were with you repairing your seams; 27:9a

H 11 Her cosmopolitan trade: All the ships of the sea and their sailors were with you in order to deal in your merchandise. 27:9b

E 2 The allies of the merchant ship Tyre 27:10-11

G 1 Her army 27:10

H 1 Persia: {10} “[Persia](#)

H 2 Lud: and [Lud](#)

H 3 Put: and [Put](#)

J 1 were in your army,

J 2 your men of war.

- J 3 They hung shield and helmet in you;
- J 4 they set forth your splendor.
- G 2 Her fortifications 27:11
 - H 1 The sons of Arvad guarded her walls: {11}
The sons of [Arvad](#) and your army were on
your walls, all around,
 - H 2 The Gammadim guarded her towers: and the
Gammadim ¹⁸⁹ were in your towers.
 - J 1 They hung their shields on your walls
all around;
 - J 2 they perfected your beauty.
- E 3 The cargo and customers of the merchant ship Tyre 27:12-
25
 - G 1 The payments of Tarshish, Tyre's customer 27:12
 - H 1 Her wealth: {12} "[Tarshish](#) was your
customer because of the abundance of all
kinds of wealth;
 - H 2 Her payments
 - J 1 with silver,
 - J 2 iron,
 - J 3 tin
 - J 4 and lead they paid for your wares.
 - G 2 The payments of Javan, Tubal, and Meshech 27:13
 - H 1 The traders listed

¹⁸⁹ Ezek. 27:11 - Gammadim: Plural of Gammad. We do not know the location of this place. The text reads *gammadim* ([1575](#)), but it occurs only here with no identifying features. It may mean "valorous men."

- J 1 {13} [Javan](#),
- J 2 [Tubal](#)
- J 3 and [Meshech](#), they were your traders;
- H 2 Their payments
 - J 1 with the lives of men ¹⁹⁰
 - J 2 and vessels of bronze they paid for your merchandise.
- G 3 The equestrian payments of Beth-togarmah: {14}
Those from Beth-togarmah ¹⁹¹ gave 27:14
 - H 1 horses
 - H 2 and war horses
 - H 3 and mules for your wares.
- G 4 The payments of the traders of Dedan 27:15
 - H 1 The traders: {15} The sons of [Dedan](#) ¹⁹² were your traders.
 - H 2 The market: Many coastlands were your market;
 - H 3 The payment
 - J 1 ivory tusks
 - J 2 and ebony they brought as your payment.

¹⁹⁰ Ezek. 27:13 - with the lives of men: This probably refers to slave trade. So [Gill](#).

¹⁹¹ Ezek 27:14 - Beth-Togarmah: Beth means "House." Bible Atlas does not know where Togarmah is. Blue-Letter Bible ([8425](#)) speculates that it refers to [Armenia](#).

¹⁹² Ezek. 27:15 - Dedan: The map of [Dedan](#) is not helpful. The Encyclopedia puts it in Arabia.

G 5 Aram as a customer: {16} [Aram](#) was your customer 27:16

H 1 The reason for Aram's business dealings: because of the abundance of your goods;

H 2 The payment of Aram: they paid for your wares

J 1 with emeralds,

J 2 purple,

J 3 embroidered work,

J 4 fine linen,

J 5 coral

J 6 and rubies.

G 6 [Judah](#) and [Israel](#) as customers 27:17

H 1 The identity of the customers

J 1 {17} [Judah](#)

J 2 and the land of [Israel](#), they were your traders;

H 2 Their payment

J 1 with the wheat of [Minnith](#),

J 2 cakes,

J 3 honey,

J 4 oil

J 5 and balm they paid for your merchandise.

G 7 Damascus as a customer 27:18

- H 1 The identity of the customer: {18} [Damascus](#) was your customer
- H 2 The reason for her commerce
 - J 1 because of the abundance of your goods,
 - J 2 because of the abundance of all kinds of wealth,
- H 3 Damascus' payments
 - J 1 because of the wine of [Helbon](#)
 - J 2 and white wool.
- G 8 Vedan and Javan as customers 27:19
 - H 1 The identity of the customers
 - J 1 {19} Vedan ¹⁹³
 - J 2 and [Javan](#) paid for your wares from [Uzal](#);
 - H 2 Their payment
 - J 1 wrought iron,
 - J 2 cassia
 - J 3 and sweet cane were among your merchandise.
- G 9 Dedan as a customer: {20} [Dedan](#) traded with you in saddlecloths for riding. 27:20
- G 10 Arabia and Kedar as customers 27:21
 - H 1 The customers

¹⁹³ Ezek. 27:19 - Vedan ([2051](#)): We are uncertain as to the location of this place.

- J 1 {21} [Arabia](#)
- J 2 and all the princes of Kedar,¹⁹⁴ they were your customers
- H 2 Their payment
 - J 1 for lambs,
 - J 2 rams
 - J 3 and goats;
 - J 4 for these they were your customers.
- G 11 The traders of Sheba and Raamah 27:22
 - H 1 The customers: {22} The traders of [Sheba](#) and Raamah,¹⁹⁵ they traded with you;
 - H 2 Their payment: they paid for your wares
 - J 1 with the best of all kinds of spices,
 - J 2 and with all kinds of precious stones
 - J 3 and gold.
- G 12 Multiple traders 27:23-24
 - H 1 The list of the traders 27:23
 - J 1 {23} [Haran](#),
 - J 2 [Canneh](#),

¹⁹⁴ Ezek. 27:21 - [Kedar](#): *qēdār* (6938), a son of Ishmael (Gen. 25:13) and his descendants. Evidently they were a swarthy-skinned people, a nomadic tribe inhabiting Arabia. According to BibleAtlas, based on this verse, [Kedar](#) and [Arabia](#) are almost synonymous.

¹⁹⁵ Ezek. 27:22 - Raamah: *raamáh* (7484), a son of Cush, brother of Seba, and father of Sheba (Gen. 10:7). BibleAtlas does not have a separate map of Raamah, identifying it instead with Sheba, based, evidently upon Ezek. 27:22. The other passage is 1 Chron. 1:9. None of these give a sure geographic locality. Sheba is identified with modern day [Yemen](#).

- J 3 [Eden](#),¹⁹⁶
- J 4 the traders of [Sheba](#),
- J 5 [Asshur](#)
- J 6 and [Chilmad](#)¹⁹⁷ traded with you.
- H 2 Their payment: {24} They traded with you
27:24
- J 1 in choice garments,
- J 2 in clothes of blue
- J 3 and embroidered work,
- J 4 and in carpets of many colors and
tightly wound cords, which were
among your merchandise.
- G 13 The maritime transport of Tyre's merchandise: {25}
The ships of [Tarshish](#) were the carriers for your
merchandise. 27:25a
- G 14 The glory of Tyre 27:25b
- H 1 And you were filled
- H 2 and were very glorious
- H 3 In the heart of the seas.

¹⁹⁶ Ezek. 27:23 - [Eden](#): *éden* (5729). No one knows precisely where Eden was, and we are not certain if this Eden is to be identified with the [Eden](#) in which God planted a garden (Gen. 2:8, 10-15), and from which man was banned (Gen. 3:22-24). Moreover, we cannot be certain that pre-Flood geography can be confidently equated with post-Flood geography. If there is significant similarity, the original Eden was located in what is now [Mesopotamia](#), the land between the Tigris and Euphrates Rivers. But again, we cannot be sure that the Eden of which Ezekiel wrote is the same as the original Eden. This may be a different one. Evidently the makers of BibleAtlas think so.

¹⁹⁷ Ezek. 27:23 - [Chilmad](#): *kilmád* (3638), possibly a city or district of [Assyria](#) mentioned in conjunction with Sheba and Asshur. Scholars are not certain of its location. BibleAtlas identifies it with Nineveh, but that is uncertain. Others compare it to Kalwadha near Baghdad, but they have to change the spelling of the name to do so.

E 4 The astonishing shipwreck of the merchant ship Tyre 27:26-36

G 1 Her vulnerable position: {26} “Your rowers have brought you Into great waters; ¹⁹⁸ 27:26a

G 2 Her catastrophe at sea: The east wind ¹⁹⁹ has broken you In the heart of the seas. 27:26b

G 3 Her great losses 27:27

H 1 Her cargo

J 1 {27} “Your wealth,

J 2 your wares,

J 3 your merchandise,

H 2 Her human associates

J 1 Your sailors

J 2 and your pilots,

J 3 Your repairers of seams,

J 4 your dealers in merchandise

J 5 And all your men of war who are in you,

J 6 With all your company that is in your midst,

H 3 Their demise

J 1 Will fall into the heart of the seas

¹⁹⁸ Ezek. 27:26 - great waters: Tyre, as a maritime superpower, could only make a living by sailing out on the deep sea. Yet that would prove to be its undoing.

¹⁹⁹ Ezek. 27:26 - east wind: A reference to the invading armies of Babylon from the east.

- J 2 On the day of your overthrow.
- G 4 The anguish associated with the overthrow of Tyre 27:28-31
 - H 1 The pasture lands will shake: {28} “At the sound of the cry of your pilots The pasture lands will shake. 27:28
 - H 2 Those who will mourn 27:29
 - J 1 {29} “All who handle the oar,
 - J 2 The sailors
 - J 3 and all the pilots of the sea
 - J 4 Will come down from their ships;
 - J 5 They will stand on the land,
 - H 3 Their anguish over Tyre 27:30-31
 - J 1 {30} And they will make their voice heard over you 27:30a
 - J 2 And will cry bitterly. 27:30b
 - J 3 They will cast dust on their heads, 27:30c
 - J 4 They will wallow in ashes. 27:30d
 - J 5 {31} “Also they will make themselves bald for you 27:31a
 - J 6 And gird themselves with sackcloth; 27:31b
 - J 7 And they will weep for you 27:31c
 - K1 in bitterness of soul
 - K2 With bitter mourning.

- G 5 Their lament: {32} “Moreover, in their wailing they will take up a lamentation²⁰⁰ for you And lament over you: 27:32-36 [27:32a]
- H 1 Who is like Tyre? 27:32b
- J 1 ‘Who is like Tyre,
- J 2 Like her who is silent in the midst of the sea?
- H 2 You provided goods for many peoples 27:33a
- J 1 {33} ‘When your wares went out from the seas,
- J 2 You satisfied many peoples;
- H 3 You made the kings of the earth wealthy 27:33b
- J 1 With the abundance of your wealth and your merchandise
- J 2 You enriched the kings of earth.
- H 4 Her disaster 27:34
- J 1 Broken by the seas: {34} ‘Now that you are broken by the seas In the depths of the waters,
- J 2 Her ruin: Your merchandise and all your company Have fallen in the midst of you.
- H 5 The reactions of others 27:35-36a
- J 1 Inhabitants of the coastlands are appalled: {35} ‘All the inhabitants of

²⁰⁰ Ezek. 27:32 - lamentation: The word is *qiyneh* (7015), a funeral dirge or lamentation or elegy. It is used 10X in this book: Ezek. 2:10; 19:1, 14; 26:17; 27:2, 32; 28:12; 32:2, 16.

the coastlands Are appalled at you,
27:35a

J 2 Their kings are afraid and troubled:
And their kings are horribly afraid;
They are troubled in countenance.
27:35b

J 3 Their merchants gasp: {36} 'The
merchants among the peoples hiss²⁰¹
at you; 27:36a

H 6 The terror of Tyre: You have become
terrified 27:36b

H 7 The fate of Tyre: And you will cease to be
forever.²⁰² 27:36c

D 3 The Fall of the King of Tyre 28:1-19

E 1 The sin of the earthly ruler: Pride of position, intellect and
wealth 28:1-5

G 1 The arrival of a message from [Yahweh](#): {1} The
word of the LORD came again to me, saying, 28:1

G 2 The recipient of the message: {2} "Son of man, say
to the leader of Tyre, 'Thus says the Lord GOD,
28:2a

G 3 The leader's pride: "Because your heart is lifted up
28:2b

²⁰¹ Ezek 27:36 - hiss: the [Qal Perfect](#) of the verb *sharâq* (8319). This verb has several translations, as in "hiss, whistle, pipe, audibly signal." The context must determine the sense. In this instance the sound might be a sharp and audible intake of breath expressing horror, dismay, and consternation at the plight of the once-great maritime city of Tyre. We might better translate the word here as "gasp." I do not think the reaction here is one of derision, but that of people who are appalled at the fate of their once-great trading partner.

²⁰² Ezek. 27:36 - and you will cease to be forever: I am not exactly certain what [Yahweh](#) means by this. Even today, two-and-a-half millennia later, Tyre exists as an entity, although the island does not exist as an island anymore. Alexander the Great constructed a causeway out to the island, and the island has been absorbed into the mainland. Possibly that is what this prophecy means. One day, perhaps, we can talk to the Lord and find out exactly what He meant by this prophecy.

- G 4 The leader's self-exaltation: And you have said, 28:2c
 - H 1 'I am a god,
 - H 2 I sit in the seat of gods
 - H 3 In the heart of the seas';

- G 5 The reality 28:2d
 - H 1 Yet you are a man
 - H 2 and not God,
 - H 3 Although you make your heart like the heart of God

- G 6 [Yahweh's](#) sarcasm 28:3
 - H 1 – {3} Behold, you are wiser than [Daniel](#);
 - H 2 There is no secret that is a match for you.

- G 7 The leader's acquired wealth through wisdom 28:4-5
 - H 1 His acumen: {4} "By your wisdom and understanding
 - H 2 His acquisition of wealth
 - J 1 You have acquired riches for yourself
 - J 2 And have acquired gold and silver for your treasuries. 28:4
 - H 3 His wisom: {5} "By your great wisdom,
 - H 4 His trade: by your trade
 - H 5 His acquisition of riches: You have increased your riches
 - H 6 His pride: And your heart is lifted up because of your riches – 28:5

- E 2 The judgment of [Adonai Yahweh](#): Bringing strangers to kill him 28:6-10
 - G 1 His incriminating sin 28:6
 - H 1 The speaker: {6} Therefore thus says the Lord GOD,
 - H 2 His idolatrous sin: 'Because you have made your heart Like the heart of God,
 - G 2 The defilement coming upon him from a ruthless nation 28:7
 - H 1 [Yahweh](#) will bring strangers upon him: {7} Therefore, behold, I will bring strangers upon you,
 - H 2 The most ruthless nation: The most ruthless of the nations.
 - H 3 They will draw their swords: And they will draw their swords
 - J 1 Against his beautiful wisdom: Against the beauty of your wisdom
 - J 2 Defiling his splendor: And defile your splendor.
 - G 3 The death of the leader 28:8
 - H 1 They will bring him down to the pit: {8} 'They will bring you down to the pit,
 - H 2 He will die in the midst of the seas: And you will die the death of those who are slain In the heart of the seas.
 - G 4 The exposure of his hubris 28:9
 - H 1 Will he still say he is God?: {9} 'Will you still say, "I am a god,"

- H 2 Facing his assassin: In the presence of your slayer,
- H 3 The truth about him
 - J 1 He is a mere man: Though you are a man
 - J 2 He is not God: and not God,
 - J 3 In the presence of those who wound him: In the hands of those who wound you? 28:9
- G 5 His ignominious death 2:10a
 - H 1 He will die the death of the uncircumcised: {10} 'You will die the death of the uncircumcised
 - H 2 By the hand of strangers: By the hand of strangers,
- G 6 The Guarantor of the [Prophecy](#): For I have spoken!' declares the Lord GOD!'" " 28:10b
- E 3 The lamentation over the king 28:11-19 ²⁰³
- G 1 The perfection of the king 28:11-13
 - H 1 The model of perfection 28:11-12
 - J 1 The arrival of a message from [Yahweh](#): {11} Again the word of the LORD came to me saying, 28:11
 - J 2 The command: {12} "Son of man,

²⁰³ Ezek. 28:11-19, Title – “The lamentation over the king”: This description of the King of Tyre goes beyond a mere human to [Lucifer](#) as cherub and the Devil as fallen angel. He is the powerful Vala originally known as Merkor, but ultimately as Morgoth, who wrought death and destruction in Arda as described by J. R. R. Tolkien in *The Silmarillion*.

take up a lamentation ²⁰⁴ 28:12a

J 3 The object of lamentation: over the king of Tyre and say to him, 28:12b

J 4 His original perfection: 'Thus says the Lord GOD, "You had the seal of perfection, 28:12c

H 2 Full of wisdom: Full of wisdom 28:12d

H 3 Perfect in beauty: and perfect in beauty. 28:12e-13

J 1 His appearance in the Garden of Eden: {13} "You were in Eden, the garden of God; ²⁰⁵ 28:13a

J 2 He was beautifully clothed with precious gems: Every precious stone was your covering:

K1 The ruby,

K2 the topaz

K3 and the diamond;

K4 The beryl,

K5 the onyx

K6 and the jasper;

K7 The lapis lazuli,

²⁰⁴ Ezek. 28:12 - lamentation: The word is *qiyneh* ([7015](#)), a funeral dirge or lamentation or elegy. It is used 10X in this book: Ezek. 2:10; 19:1, 14; 26:17; 27:2, 32; 28:12; 32:2, 16.

²⁰⁵ Ezek. 28:13 - in Eden, the garden of God: Unfortunately, in my view, [Constable](#), who normally interprets very literally, refuses to interpret this garden as the Garden of Eden described in Gen. 2:8-17. I politely, but strongly disagree with him. Although he admits the possibility that the individual described here is Satan, he tends to reject that interpretation. Again, I respectfully, but firmly disagree with him.

- K8 the turquoise
- K9 and the emerald; 28:13b
- J 3 He was beautifully attired: And the gold, the workmanship of your settings and sockets, Was in you.
- J 4 From the beginning of his creation: On the day that you were created They were prepared. 28:13c
- G 2 The privilege of the cherub 28:14
- H 1 Anointed cherub: {14} "You were the anointed²⁰⁶ cherub²⁰⁷ who covers,²⁰⁸
- H 2 Placed on the holy mountain of God: And I placed you *there*. You were on the holy

²⁰⁶ Ezek. 28:14 - anointed: *mimshákh* ([4473](#)), occurring only here in the OT. The meaning is uncertain, possibly "anointed," possibly in the sense of expansion; outspread (i.e. with outstretched wings) [so Strong's definition].

²⁰⁷ Ezek. 28:14 - You were the anointed cherub who covers: [Constable](#) admits that this could refer to Satan. But, unfortunately, in my view, he disagrees with that interpretation. He favorably quotes Ralph H. Alexander, *Ezekiel*, p. 883, who assigns this cherub to the Phoenician sphinx, the guardian of the patron deity of Tyre, Melkart. I believe this is an untenable interpretation. Elsewhere in Ezekiel, the noun *kerúb* ([3742](#)) always refers either to representations of the model cherubim (Ezek. 41:18, 20, 25) assigned to guard the Holy of Holies in the temple or, more frequently, to their real counterparts (e.g., Ezek. 10:7, 9, 14, 15). This appearance of cherub in Ezek. 28:14 is a description of Satan while he was still a good and holy cherub, standing guard over the holiness of God in the fiery Mount Zion in heaven. This passage is a parallel passage to Isa. 14:12-15. In Isa. 14:12 this being was named, originally *hêylêl* ([1966](#)), translated variously as "Shining One," "Light-Bearer," "Morning Star," and from Latin, "[Lucifer](#)." It is used only in Isa. 14:12 in the entire OT.

Most commentators, it seems to me, take a non-literal approach to this passage. Among those who disagree with that interpretation, and agree with me include Dwight Pentecost, *Your Adversary the Devil*, p. 11; Lamar Cooper, *Ezekiel*, p. 268; Charles Feinberg, *The Prophecy of Ezekiel*, p. 161; Hobart Freeman, *An Introduction to the Old Testament Prophets*, p. 306; and Warren Wiersbe, *Ezekiel*, p. 216. These writers are referenced by [Constable](#) in a footnote.

²⁰⁸ Ezek. 28:14 - who covers: the [Qal Participle](#) of the verb *sakák* ([5526](#)), to overshadow, screen, cover ([BDB](#)). It seems this cherub had the assignment of protecting the defiling of God's personal presence from anything vile or inappropriate or intrusive. He was God's shield and protector, and ultimately, he failed miserably. He became God's chief and most powerful opponent.

mountain of God;²⁰⁹

H 3 Impervious to fire: You walked in the midst of the stones of fire.²¹⁰

G 3 The sin and judgment of the cherub 28:15-19

H 1 His initial blamelessness: {15} "You were blameless in your ways²¹¹ From the day you were created²¹² 28:15a

H 2 His corruption with evil: Until unrighteousness was found in you.²¹³ 28:15b

H 3 His subversive recruitment: {16} "By the abundance of your trade 28:16a

H 4 His violence: You were internally filled with

²⁰⁹ Ezek. 28:14 - You were on the holy mountain of God: I believe that Mount Zion in [Jerusalem](#) on earth is but a model of the real Mount Zion up in heaven (Rev. 14:1). [Lucifer](#) was a powerful and noble angel of great privilege. He had the privilege of proximity to God Himself, enthroned on His Holy Mountain of Fire. Sadly, and disastrously, [Lucifer](#) abdicated his purity and his privilege. He became Satan, the Arch-Enemy of God. His desire after was never for the good of others, but to deceive them into joining his kingdom, wherein no love or compassion exists. He will give power to those who submit to his rule. But his power is always for ill and never good. It thrives on lies and deceit, never on truth.

²¹⁰ Ezek. 28:14 - You walked in the midst of the stones of fire: There are stones of fire that comprise the heavenly Mount Zion (Ezek. 28:14). It burns with the fire of God's holiness. [Lucifer](#), in his purity, walked among the stones of fire comprising the heavenly Mount Zion. Sadly, he betrayed his privilege and his position.

²¹¹ Ezek. 28:15 - You were blameless in your ways: [Lucifer](#) was created a holy, good, and perfect angel. But something happened to change all that.

²¹² Ezek. 28:15 - from the day you were created: Let us never forget that God created [Lucifer](#) as a powerful Light-Bearer, a reflection of God's own glory. God creates beings, including angels and men, some of whom He knows will turn their backs on Him and join the Kingdom of Darkness and Deceit. My understanding is that only chosen angels remain true to their maker (1 Tim. 5:21). And only chosen humans eventually are redeemed by the great Redeemer (Eph. 1:4; 2 Thess. 2:13; Tit. 1:1). There is no plan of Redemption for fallen angels.

²¹³ Ezek. 28:15 - until unrighteousness was found in you: Ezek. 28:17 gives us the genesis of [Lucifer's](#) sin. His heart was lifted up because of his beauty. He corrupted his wisdom by reason of his splendor. Isa. 14:13-14 gives the progress of his sin: He said in his heart, **(1)** I will ascend to heaven; **(2)** I will raise my throne above the stars of God (possibly a reference to other angels), **(3)** and I will sit on the mount of assembly in the recesses of the north. **(4)** I will ascend above the heights of the clouds; **(5)** I will make myself like the Most High."

violence,²¹⁴ And you sinned; 28:16b

H 5 His judgment. 28:16c

J 1 Cast from the mountain of God:
Therefore I have cast you as profane
From the mountain of God.²¹⁵

J 2 Destroyed by God: And I have
destroyed you,²¹⁶ O covering
cherub,²¹⁷ From the midst of the
stones of fire.²¹⁸

H 6 His pride over his beauty: {17} "Your heart
was lifted up because of your beauty;²¹⁹ You
corrupted your wisdom by reason of your

²¹⁴ Ezek. 28:16 - you were internally filled with violence: Desertion of God and His ways always leads to violence. Jesus called Satan the Father of Lies, and a murderer from the beginning (John 8:44). Satan evidently deceived a third of the angels to join him in his rebellion against God (Rev. 12:4).

²¹⁵ Ezek. 28:16 - Therefore I have cast you as profane from the mountain of God: Because of his great rebellion, God cast [Lucifer](#) as defiled from Mount Zion up in heaven. He cast him to the earth below, which is now his domain. He still has access to God in heaven (Job 1:6-7; 2:1-2). His goal is ever to defeat humans and lure them into joining his kingdom, rebelling against God (Job 1:8-12; 2:3-6). He has been wildly successful, except for those whom God has chosen.

²¹⁶ Ezek. 28:16 - I have destroyed you, O covering cherub: God cannot tolerate evil and rebellion. "And I have destroyed you" is the [Piel](#) (emphatic) [Waw Consecutive Imperfect](#) of the verb *avad* ([6](#)), to cause to perish, destroy, kill. The verb is imperfect because the action is incomplete. Though God destroyed [Lucifer](#) from his position of guarding God's holiness on [Mount Zion](#) and cast him from heaven, his destruction is far from complete. That complete destruction awaits his deposition in the [Lake of Fire](#) after his [final rebellion](#) at the end of the [Millennium](#) (Rev. 20:7 -10).

²¹⁷ Ezek. 28:16 - O covering cherub: Once again [Lucifer](#) is designated as a cherub *kerúb* ([3742](#)), Guardian Angel (see the explanation at Ezek. 28:14), "the one covering" the [Qal Participle](#) of the verb *sakák* ([5526](#)), to overshadow, screen, cover ([BDB](#)). [Lucifer](#) betrayed his assignment of protecting God's holiness on [Mount Zion](#), and his Creator, and God destroyed him by casting him from [Mount Zion](#) to the earth below.

²¹⁸ Ezek. 28:16 - stones of fire: A reference, I believe, to the Heavenly [Mount Zion](#), the abode of God in heaven.

²¹⁹ Ezek. 28:17 - Your heart was lifted up because of your beauty: [Lucifer's](#) first sin was becoming filled with pride at his own beauty. His beauty was a gift from God, and He should have praised and thanked God for his splendor. Sin always manifests itself as ungrateful, selfish arrogance (see also Rom. 1:18-23). The next steps of [Lucifer's](#) (now Satan's) sin are detailed in Isa. 14:12-14. (See above at the footnote at Ezek. 28:14 for details.)

splendor. 28:17a

- H 7 His humiliation: I cast you to the ground;²²⁰ I put you before kings, That they may see you. 28:17b
- H 8 His defilement of the holy places: {18} "By the multitude of your iniquities, In the unrighteousness of your trade you profaned your sanctuaries."²²¹ 28:18a
- H 9 His fiery demise: Therefore I have brought fire from the midst of you;²²² it has consumed you, and I have turned you to ashes on the earth in the eyes of all who see you.²²³ 28:18b
- H 10 People appalled at his ruin: {19} "All who know you among the peoples Are appalled at you; 28:19a
- H 11 His personal terror: You have become terrified 28:19b
- H 12 His eternal demise: And you will cease to be

²²⁰ Ezek. 28:17 - I cast you to the ground: The meaning here begins to revert more to the human king of Tyre, who was figuratively cast to the ground. However, there is an element of this prophecy that refers to Satan, who was cast out of heaven and down to the earth.

²²¹ Ezek. 28:18 - you have profaned your sanctuaries: This noun is the plural of *miqdásh* ([4720](#)), sacred place, sanctuary, used 75X in the OT, a remarkable 31X in Ezekiel, far more than in any other OT book. Virtually every time this refers to the Jewish temple. Most instances refer to the yet future [Millennial Temple](#). What does this plural occurrence here mean? On a human level, the human king of Tyre profaned his temples by his conduct. On another level, Cherub [Lucifer](#) defamed the holy places of God up on heavenly Mount Zion that were under his care.

²²² Ezek. 28:18 - I have brought fire from the midst of you: Evidently [Lucifer](#) was a fiery being as Cherub, one who was able to walk among the stones of fire and not be injured (Ezek. 28:14). In judgment, God would destroy him with fire. The ultimate fulfillment will be when God has Satan cast forevermore into the [Lake of Fire](#) (Rev. 20:10). On a human level, the Babylonians destroyed Tyre with fire.

²²³ Ezek. 28:18 - I have turned you to ashes on the earth in the eyes of all who see you: On a merely human level, this occurred when Tyre was destroyed and burned. On a higher level, multitudes will watch as the Satan-led rebels surrounding [Jerusalem](#) are consumed by fire after the end of the [Millennium](#) (Rev. 20:7-9), and Satan himself will be thrown into the [Lake of Fire](#), where all who are there will see him in torment (Rev. 20:10, 11-15).

forever." " " ²²⁴ 28:19c

- D 4 The [Prophecy](#) against Sidon: Pestilence and war (*until they know I'm [Yahweh](#)*)²²⁵ 28:20-24
- E 1 The arrival of a message from [Yahweh](#): {20} And the word of the LORD came to me saying, 28:20
- E 2 The recipient of the message: {21} “Son of man, set your face toward Sidon, 28:21
- E 3 The nature of the message: prophesy against her {22} and say, 28:22a
- E 4 The source of the message: ‘Thus says the Lord GOD, 28:22b

²²⁴ Ezek. 28:19 - And you will cease to be forever: Both the human king of Tyre and the ultimate referent, Satan, would be destroyed from off the face of the earth. This prophecy does not predict annihilation, or cessation of existence. It does include banishment from the land of the living and from the presence of God. In other words, both would experience what the Bible calls “[Second Death](#).”

A final comment from [Constable](#) on the interpretation of Ezek. 28:11-19:

Conservative interpreters of this passage divide into three basic groups. Some believe that only the human king of Tyre is in view throughout the passage. Others believe only Satan is in view. The third view is that both the human king and Satan are in view. Some who hold this opinion believe that the king is the primary referent and that Satan is seen as the power behind his throne. Others hold that the primary referent is Satan and that the king comes into view only secondarily.

As far as I [[Constable](#)] have been able to determine, the view that this passage reveals something about Satan before the Fall (Gen. 3) originated with the church fathers, including Origen, in the third and fourth centuries A.D. They applied the teaching of the passage to Satan and even interpreted it as specifically teaching things about Satan.

I myself [[JTB](#)] believe that the passage deals both with the ancient King of Tyre and with Satan, the power behind the throne. I believe that in Ezek. 28:11-19, the primary referent is Satan, while the secondary referent is the ancient King of Tyre. It does not bother me that the first to come up with the view that the primary referent was Satan were the church fathers. I believe there is progressive [illumination](#) (not [inspiration](#)) granted to the Church of God. I believe, for example, that certain elements of the [Church](#) well after the Protestant Reformation with [Anabaptist](#) (and [Dispensational](#)) roots have been granted a more accurate, that is to say, literal understanding of a multitude of prophetic passages. In my opinion, “mainline” Protestant churches, along with the [Church headquartered in the Vatican](#) in Rome, Italy and the Greek and Russian Orthodox Churches are far behind in that area.

²²⁵ Ezek. 28:20-24 Title excerpt – “until they know I am [Yahweh](#)”: Stated thrice: Ezek. 28:22, 23, 24.

- E 5 The content of the message 28:22c-23
 - G 1 [Adonay Yahweh](#) is against Sidon: “Behold, I am against you, O Sidon,
 - G 2 He will be glorified in her: And I will be glorified in your midst.
 - G 3 The purpose of the coming judgments
 - H 1 They will know He is [Yahweh](#): Then they will know that I am the LORD when I execute judgments in her,
 - H 2 He will manifest His holiness: And I will manifest My holiness in her.
 - G 4 The nature of the coming judgments
 - H 1 {23} “For I will send pestilence to her
 - H 2 And blood to her streets,
 - H 3 And the wounded will fall in her midst By the sword upon her on every side;
 - G 5 The result of the coming judgment for Sidon: Then they will know that I am the LORD.
- E 6 The long term result for [Israel](#) from all the judgments of her neighbors 28:24
 - G 1 Those who scorned her will be eliminated: {24} And there will be no more for the [house of Israel](#) a prickling brier or a painful thorn from any round about them who scorned them;
 - G 2 [Israel](#) will know He is [Adonay Yahweh](#): then they will know that I am the Lord GOD.”
- D 5 The Restoration of [Israel](#) by the hand of [Adonay Yahweh](#) 28:25-26
 - E 1 He will gather them from all the peoples from whence they have been scattered: {25} “Thus says the Lord GOD, “When

- I gather the [house of Israel](#) from the peoples among whom they are scattered, 28:25a
- E 2 He will manifest His holiness in the sight of the nations: and will manifest My holiness in them in the sight of the nations, 28:25b
- E 3 [Israel](#) will live in the land He gave to Jacob: then they will live in their land which I gave to My servant Jacob. 28:25c
- E 4 [Israel](#) will be secure: {26} They will live in it securely; 28:26a
- G 1 They will build houses: and they will build houses,
- G 2 They will plant vineyards: plant vineyards
- G 3 They will live securely: and live securely when
- G 4 He will execute judgments on all around who scorn her: I execute judgments upon all who scorn them round about them.
- E 5 The end result for [Israel](#) – they will know He is [Yahweh](#), their God: Then they will know that I am the LORD their God.””” 28:26b
- C 3 The Judgment on Pharaoh and Egypt 29 - 32
- D 1 The Description of Egypt's Judgment 29 - 30
- E 1 The coming judgment (*until they know I'm [Yahweh](#)*)²²⁶ 29:1-9a
- G 1 Introduction 29:1-3a
- H 1 The time of the [prophecy](#): ¹ In the tenth year, in the tenth *month*, on the twelfth of the month, the word of the LORD came to me saying, 29:1

²²⁶ Ezek. 29:1-9a, excerpt from title – “until they know I’m [Yahweh](#)”: Stated twice: Ezek. 29:6, 9

- H 2 The recipients of the [prophecy](#) – Pharaoh and all Egypt: ²“Son of man, set your face against Pharaoh king of Egypt and prophesy against him and against all Egypt. ²²⁷ 29:2
- H 3 The source of the [prophecy](#): ³ Speak and say, ‘Thus says the Lord GOD, 29:3a
- G 2 The substance of the [prophecy](#) 29:3b-9a
 - H 1 God is against Pharaoh: “Behold, I am against you, Pharaoh king of Egypt, 29:3b
 - H 2 The description of Pharaoh 29:3c
 - J 1 The great monster that lies in the midst of his rivers,
 - J 2 That has said, ‘My Nile is mine, and I myself have made *it*.’
 - H 3 God’s metaphorical description of His judgment against Egypt 29:4-5
 - J 1 ⁴“I will put hooks in your jaws 29:4a
 - J 2 And make the fish of your rivers cling to your scales.29:4b
 - J 3 And I will bring you up out of the midst of your rivers, 29:4c
 - J 4 And all the fish of your rivers will cling to your scales. 29:4d
 - J 5 ⁵“I will abandon you to the wilderness, you and all the fish of your rivers; 29:5a
 - J 6 You will fall on the open field; you

²²⁷ Ezek. 29:2 - prophesy against Pharaoh ... and against all Egypt: Constable has a very helpful table entitled, [“Ezekiel’s Oracles against Egypt in the Context of Egypt’s History.”](#)

will not be brought together
or gathered. 29:5b

J 7 I have given you for food to the beasts
of the earth and to the birds of the
sky. 29:5c

H 4 The result of His judgment against Egypt:
⁶“Then all the inhabitants of Egypt will know
that I am the LORD, 29:6a

H 5 The reason for God’s judgment against Egypt
29:6b-7

J 1 Because they have been *only* a staff
made of reed to the [house of Israel](#).
29:6b

J 2 ⁷“When they took hold of you with
the hand, You broke and tore all
their hands; 29:7a

J 3 And when they leaned on you, You
broke and made all their loins quake.”
29:7b

H 6 The nature of God’s judgment against Egypt
29:8-9a

J 1 A sword: ⁸“Therefore thus says the
Lord GOD, “Behold, I will bring upon
you a sword 29:8

K1 Destroying man: and I will cut
off from you man

K2 Destroying beast: and beast.

J 2 Ruining Egypt: ⁹ The land of Egypt
will become a desolation and waste.
29:9a

H 7 The result of God’s judgment against Egypt:
Then they will know that I am the LORD.

29:9b

- E 2 The length of the judgment (40 years) 29:9b-12
 - G 1 The reason for the judgment: Because you said, 'The Nile is mine, and I have made *it*,' 29:9b
 - G 2 The territory of the judgment 29:10
 - H 1 God is against Egypt: ¹⁰ therefore, behold, I am against you
 - H 2 God is against her rivers: and against your rivers,
 - H 3 He will make Egypt a waste: and I will make the land of Egypt an utter waste and desolation,
 - H 4 The extent
 - J 1 from Migdol
 - J 2 to Syene
 - J 3 and even to the border of Ethiopia.
 - G 3 The length of the judgment 29:11
 - H 1 Man will not pass through: ¹¹ A man's foot will not pass through it,
 - H 2 Animal will not pass through: and the foot of a beast will not pass through it,
 - H 3 Uninhabited: and it will not be inhabited
 - H 4 Forty years: for forty years.
 - G 4 The severity of the judgment 29:12
 - H 1 Egypt to be a desolation: ¹² So I will make the land of Egypt a desolation in the midst of desolated lands.

- H 2 Her cities desolate: And her cities, in the midst of cities that are laid waste, will be desolate forty years;
- H 3 Egyptians will be scattered and dispersed: and I will scatter the Egyptians among the nations and disperse them among the lands.”
- E 3 The restoration after judgment: a sign so (*they'll know I'm [Yahweh](#)*) 29:13-16
 - G 1 [Adonay Yahweh's](#) regathering of Egyptian peoples 29:13
 - H 1 The time framework: ¹³ ‘For thus says the Lord GOD, “At the end of forty years
 - H 2 His regathering of scattered Egyptians: I will gather the Egyptians from the peoples among whom they were scattered.
 - G 2 The place of their return: ¹⁴ I will turn the fortunes of Egypt and make them return to the land of Pathros, to the land of their origin, 29:14a
 - G 3 The status of their return 29:14b-15
 - H 1 A lowly kingdom: and there they will be a lowly kingdom. 29:14b
 - H 2 Lowest of the kingdoms: ¹⁵ It will be the lowest of the kingdoms,
 - H 3 Forever prevented from being an international force: and it will never again lift itself up above the nations.
 - H 4 Too small to rule over the nations: And I will make them so small that they will not rule over the nations.
 - G 4 Egypt's status in regard to [Israel](#) 29:16
 - H 1 Egypt will never again be the confidence of

- [Israel](#): ¹⁶ And it will never again be the confidence of the [house of Israel](#),
- H 2 This will highlight [Israel's](#) sin in having turned to Egypt for aid: bringing to mind the iniquity of their having turned to Egypt.
- H 3 [Israel](#) will know He is [Adonay Yahweh](#): Then they will know that I am the Lord GOD.””””
- E 4 The nature of the judgment: Nebuchadnezzar to plunder Egypt 29:17-20
- G 1 The time of the arrival of a message from [Yahweh](#) 29:17
- H 1 The date: ¹⁷ Now in the twenty-seventh year, in the first *month*, on the first of the month, ²²⁸
- H 2 The arrival of the message: the word of the LORD came to me saying,
- G 2 The army of Nebuchadnezzar received no wages from conquering Tyre 29:18
- H 1 The army of Babylon labored hard against Tyre
- J 1 ¹⁸ “Son of man, Nebuchadnezzar king of [Babylon](#) made his army labor hard against Tyre;
- J 2 every head was made bald
- J 3 and every shoulder was rubbed bare.
- H 2 Nebuchadnezzar and his army gained no appreciable wages from their labor: But he and his army had no wages from Tyre for the labor that he had performed against it.”

²²⁸ Ezek. 29:17 - 27th year, first month, first day of the month: According to [Constable](#), citing Parker and Dubberstein, [Babylonian Chronology](#), p. 28, this date was April 26, 571 B.C.

- G 3 The promise of [Adonay Yahweh](#) that he will give the land of Egypt to Nebuchadnezzar and his army for their wages 29:19
 - H 1 The One promising: ¹⁹ Therefore thus says the Lord GOD,
 - H 2 The promise of Egypt to Nebuchadnezzar: “Behold, I will give the land of Egypt to Nebuchadnezzar king of [Babylon](#).”
 - H 3 Nebuchadnezzar will plunder Egypt
 - J 1 And he will carry off her wealth
 - J 2 and capture her spoil
 - J 3 and seize her plunder;
 - H 4 Egypt will serve as wages for his army: and it will be wages for his army.
- G 4 The declaration of [Adonay Yahweh](#) 29:20
 - H 1 He has given Egypt to Nebuchadnezzar: ²⁰ I have given him the land of Egypt
 - H 2 Egypt if payment for his labor: *for* his labor which he performed,
 - H 3 Nebuchadnezzar’s army acted on His behalf: because they acted for Me,”
 - H 4 The Declarer: declares the Lord GOD.
- E 5 [Yahweh's](#) restoration of [Israel](#) to power: a sign of blessing (*until they know I'm [Yahweh](#)*) 29:21
 - G 1 Babylon’s defeat of Egypt would be a cause for hope of restoration to power for [Israel](#): ²¹ “On that day I will make a horn sprout for the [house of Israel](#),
 - G 2 God would open Ezekiel’s mouth: and I will open your mouth in their midst.

- G 3 [Israel](#) will know He is [Yahweh](#): Then they will know that I am the LORD.”
- E 6 The nearness of the [Day of the LORD](#): Egypt and her allies to fall by the sword 30:1-5
 - G 1 The arrival of a message from [Yahweh](#): ¹ The word of the LORD came again to me saying, ² “Son of man, prophesy and say, ‘Thus says the Lord GOD, 30:1-2a
 - G 2 The nearness of the [Day of the LORD](#) 30:2b-3a
 - H 1 “Wail, ‘Alas for the day!’ 30:2b
 - H 2 ³“For the day is near, 30:3a
 - H 3 Even the day of the LORD is near; ²²⁹
 - G 3 The description of the [Day of the LORD](#) 30:3b
 - H 1 It will be a day of clouds,
 - H 2 A time *of doom* for the nations.
 - G 4 The targets of the [Day of the LORD](#) 30:4-5
 - H 1 Egypt: ⁴“A sword will come upon Egypt, 30:4a
 - H 2 Ethiopia: And anguish will be in Ethiopia; 30:4b
 - J 1 When the slain fall in Egypt,
 - J 2 They take away her wealth,
 - J 3 And her foundations are torn down.

²²⁹ Ezek. 30:3 - the LORD is near: The [Day of the LORD](#) is a period of time when [Yahweh](#) enters into human history in order to bring about terrible judgment upon man for his evil. There have been numerous specific, historical “[Days of the LORD](#)” in past history, this being one of them. This particular “Day” targeted Egypt and her allies (Ezek. 30:4-5, including Ethiopia, Put, Lud, Arabia, and Libya. The ultimate [Day of the LORD](#) is the [Tribulation period](#), which will try the entire earth (Rev. 3:10).

- H 3 Those nations in league with Egypt 30:5a
 - J 1 ⁵Ethiopia,
 - J 2 Put,
 - J 3 Lud,
 - J 4 all Arabia,
 - J 5 Libya
 - J 6 All those in league with Egyp: and the people of the land that is in league
- H 4 The description of their doom – they will be slain: will fall with them by the sword.” 30:5b
- E 7 Details of the demise of Egypt: Judgment (*until they know I'm [Yahweh](#)*) 30:6-12
 - G 1 The failure of Egypt’s allies: ⁶‘Thus says the LORD, 30:6
 - H 1 The demise of her allies: “Indeed, those who support Egypt will fall
 - H 2 The extent of Egypt’s demise: And the pride of her power will come down; From [Migdol](#) to [Syene](#)
 - H 3 The nature of their demise: They will fall within her by the sword,”
 - H 4 The certainty of their demise: Declares the Lord GOD.
 - G 2 The desolation of Egypt 30:7
 - H 1 In the interior: ⁷“They will be desolate In the midst of the desolated lands;
 - H 2 In the cities: And her cities will be In the midst of the devastated cities.

- G 3 They will know that He is [Yahweh](#): ⁸“And they will know that I am the LORD, 30:8
- H 1 When I set a fire in Egypt
- H 2 And all her helpers are broken.
- G 4 The fright of Egypt’s ally, Ethiopia 30:9
- H 1 [Ethiopia](#) frightened by Babylon’s navy: ⁹On that day messengers will go forth from Me in ships to frighten secure [Ethiopia](#); ²³⁰
- H 2 The anguish of [Ethiopia](#): and anguish will be on them as on the day of Egypt; for behold, it comes!”
- G 5 The instigator of [Adonay Yahweh’s](#) judgment: ¹⁰ ‘Thus says the Lord GOD, 30:10
- H 1 “I will also make the hordes of Egypt cease
- H 2 By the hand of Nebuchadnezzar king of [Babylon](#).
- G 6 The description of the judgment 30:11
- H 1 His army: ¹¹“He and his people with him,
- H 2 His ruthlessness: The most ruthless of the nations,
- H 3 Their destruction of the land: Will be brought in to destroy the land;
- H 4 Their merciless slaughter

²³⁰ Ezek. 30:9 - messengers will go forth from me in ships to frighten secure Ethiopia: [Constable](#) thinks that Babylon’s navy attacked Egypt and this frightened the distant Ethiopians. In a way, that is true, but, in my view that does not quite describe what happened. [Ethiopia](#) (always *Cush*, [3568](#)) was situated far up the Nile River. I think that Babylon’s ships, in their conquest of Egypt, reached as far north up the Nile as Cush, or [Ethiopia](#). See also [John Gill](#). Obviously that would frighten the Ethiopians, allies of Egypt. It is likely that the troops disembarked and did some plundering of the Cushites along the upper Nile. It should be noted that modern day [Ethiopia](#) is much farther to the south than ancient Cush.

- J 1 And they will draw their swords
against Egypt
- J 2 And fill the land with the slain.
- G 7 The devastation to the infrastructure 30:12a
 - H 1 Drying up the canals: ¹²“Moreover, I will
make the Nile canals dry ²³¹
 - H 2 The land run by evil men: And sell the land
into the hands of evil men.
 - H 3 The desolate land
 - J 1 And I will make the land desolate
 - J 2 And all that is in it,
By the hand of strangers;
- G 8 The certainty of the judgment: I the LORD have
spoken.” 30:12b
- E 8 The fall of various Egyptian cities: They'll (*know I'm
[Yahweh](#)*) 30:13-19 ¹³“Thus says the Lord GOD,
- G 1 [Memphis](#) 30:13
 - H 1 [Adonay Yahweh](#) will destroy the idols of
[Memphis](#), the capital city of Egypt
 - J 1 “I will also destroy the idols
 - J 2 And make the images cease from Memphis.

²³¹ Ezek. 30:12 - I will make the Nile canals dry: [Constable](#) speculates that the canals irrigating Egypt from the Nile required constant maintenance, and that the war with Babylon would draw workers away from the canals to fight against the Babylonians. The neglected canals would fall into disrepair and become dry. That may be, but I think it more likely that the Babylonians deliberately sabotaged the canals as part of their strategy of conquest. This would be similar to what General Sherman did in his [March to the Sea](#) towards the close of the Civil War, destroying as much infrastructure along the way as he could to halt the Confederacy's war effort. It was brutal, but he was successful.

- H 2 He will remove the king of Egypt: And there will no longer be a prince in the land of Egypt;
- H 3 He will fill the land with fear: And I will put fear in the land of Egypt.
- G 2 [Pathros](#): ¹⁴“I will make Pathros desolate, 30:14a
- G 3 [Zoan](#): Set a fire in Zoan 30:14b
- G 4 [Thebes](#): And execute judgments on Thebes. 30:14c
- G 5 [Sin](#): ¹⁵“I will pour out My wrath on Sin, ²³²
The stronghold of Egypt; 30:15a
- G 6 [Thebes](#) 30:15b-16a
- H 1 The defeat: I will also cut off the hordes of Thebes. 30:15b
- H 2 The fire: ¹⁶“I will set a fire in Egypt; 30:16a
- G 7 [Sin](#): Sin will writhe in anguish, 30:16b
- G 8 [Thebes](#): Thebes will be breached 30:16c
- G 9 [Memphis](#): And Memphis *will have* distresses daily. 30:16d
- G 10 [On](#) and [Pi-beseth](#) 30:17
- H 1 The death of the young men: ¹⁷“The young men of On and of Pi-beseth Will fall by the sword,
- H 2 The exile of the women: And the women will go into captivity.

²³² Ezek. 30:15 - [Sin](#): There are various references in the OT to a place named Sin. However, this city was evidently a fortified city in the upper reaches of the Nile Delta very close to the Mediterranean. It is also identified as Pelusium. This Egyptian city is referred to only in Ezek. 30:15, 16.

G 11 [Tehaphnehes](#) 30:18

H 1 The dark day: ¹⁸“In Tehaphnehes ²³³ the day will be dark

H 2 The broken yoke: When I break there the yoke bars of Egypt.

H 3 The end of pride: Then the pride of her power will cease in her;

H 4 The covering cloud: A cloud will cover her,

H 5 The captivity of the young women: And her daughters will go into captivity.

G 12 Summary of the judgments: ¹⁹“Thus I will execute judgments on Egypt, 30:19a

G 13 Purpose of the judgments: And they will know that I am the LORD.””” 30:19b

E 9 [Yahweh](#) to strengthen the king of [Babylon](#) against the King of Egypt and (*until they know I'm [Yahweh](#)*) 30:20-26

G 1 The arrival of a message from [Yahweh](#) 30:20

H 1 The date of he message: ²⁰ In the eleventh year, in the first *month*, on the seventh of the month, ²³⁴

H 2 The arrival of the message: the word of the LORD came to me saying,

²³³ Ezek. 30:18 - Tehaphnehes: The more customary spelling is [Tahpanhes](#), a city on the eastern frontier of Lower Egypt, represented today by Tell Defenneh, a desert mound lying some 20 miles Southwest from Pelusium (Biblical Sin). The city was evidently named after Tahpenes, an Egyptian Queen (XXIst Dynasty). The city's original Egyptian name is unknown. In opposition to Jeremiah, unwise leaders of the survivors of [Judah](#) induced them to flee as far as Tahpanes in Egypt, not obeying God (Jer. 43:1-7). Jeremiah went with them, and through him God prophesied Nebuchadnezzar would conquer the cities of Egypt anyway (Jer. 43:8-13).

²³⁴ Ezek. 30:20 - eleventh year, first month, seventh day of the month: God sent this message to Ezekiel on April 29, 587 B.C., less than four months after He had given him the first oracle ([Constable](#), citing Parker and Dubberstein, [Babylonian Chronology](#), p. 28). Ryrie ([RSB](#)) agrees that this message is dated April of 587.

G 2 [Yahweh](#) has broken the military might of Egypt
30:21

H 1 He has broken the arm of Pharaoh: ²¹“Son of man, I have broken the arm of Pharaoh king of Egypt; ²³⁵

H 2 His broken arm has not been mended

J 1 and, behold, it has not been bound up for healing

J 2 or wrapped with a bandage,

H 3 It is unable to hold a sword: that it may be strong to hold the sword.

G 3 [Adonay Yahweh's](#) repetition of the message 30:22

H 1 The Speaker: ²²Therefore thus says the Lord GOD,

H 2 He is against Pharaoh: ‘Behold, I am against Pharaoh king of Egypt

H 3 He will break both of his arms: and will break his arms, ²³⁶

J 1 both the strong

²³⁵ Ezek. 30:21 - I have broken the arm of Pharaoh, king of Egypt: This probably refers to an event that had occurred 18 years earlier, in 605 B.C., when Egypt, under Pharaoh Necho II (Jer. 46:2) had joined the remnants of the fading [Assyrian](#) empire to repel the Neo-Babylonian coalition led by Nabopolassar and his son Nebuchadnezzar II. This historical battle was fought at Carchemish, and the Babylonians won decisively. Egypt retreated first, but the Babylonians cut them off at the Hamath district and slaughtered them down to the last man. This was a decisive battle because Egypt lost its share of control over the ancient near East (2 Kings 24:7; Jer. 46:2). See also [Constable](#). See “[Battle of Carchemish](#).” See a [map and encyclopedia entry for Carchemish](#).

²³⁶ Ezek. 30:22 - and will break his arms: This may refer to Pharaoh Hophra's ill-fated attack against the Babylonians (Jer. 44:30) while the latter were besieging [Jerusalem](#) (Jer. 37:5). This caused the Babylonians to lift temporarily their siege of [Jerusalem](#) in order to counter-attack Egypt. [Yahweh](#) warned those in Judea not to believe the Babylonians would not return to resume the siege (Jer. 37:9). According to the RSB note at Jer. 37:5, Hophra marched to support [Judah's](#) King [Zedekiah](#) against Babylon (Jer. 52:3; Ezek. 17:11-21), but retreated before actually engaging in battle. He left [Jerusalem](#) to fall to the Babylonians in 587 B.C. Nevertheless, this withdrawal was a huge psychological defeat. Babylon would eventually invade Egypt and cause great havoc.

- J 2 and the broken;
- H 4 He will render him powerless militarily: and I will make the sword fall from his hand.
- G 4 He will send the Egyptians into exile 30:23
- H 1 ²³ I will scatter the Egyptians among the nations
- H 2 and disperse them among the lands.
- G 5 He will strengthen the king of Babylon 30:24a
- H 1 ²⁴ For I will strengthen the arms of the king of [Babylon](#)
- H 2 and put My sword in his hand;
- G 6 He will break the arms of Pharaoh 30:24b
- H 1 God will use the king of Babylon to defeat Pharaoh: and I will break the arms of Pharaoh,
- H 2 Pharaoh will groan before the king of Babylon: so that he will groan before him with the groanings of a wounded man.
- G 7 The summary 30:25a
- H 1 God will strengthen the arms of the king of Babylon: ²⁵ Thus I will strengthen the arms of the king of [Babylon](#),
- H 2 The arms of Pharaoh will fall: but the arms of Pharaoh will fall. ²³⁷

²³⁷ Ezek. 30:25 - the arms of Pharaoh will fall: Egypt suffered two major blows at the hand of the Babylonians. The first was at Carchemish in 605 B.C. when Pharaoh Necho II was king. In 587 B.C. Pharaoh Hophra attempted to aid [Zedekiah](#) while the Babylonians were besieging [Jerusalem](#). The Babylonians lifted the siege to engage the Egyptians in battle, but the Egyptians turned tail and fled. In 586 B.C. the Babylonians actually invaded Egypt, killed many soldiers, ruined much infrastructure, and carried off much plunder. (In support of the 586 B.C. date, see the article "[Did Babylon conquer Egypt as prophesied in Ezekiel 29?](#)") This is an excerpt from a longer article

G 8 The end result 30:25b-26

H 1 They will know He is [Yahweh](#) when Babylon attacks Egypt 30:25b

J 1 Then they will know that I am the LORD,

J 2 when I put My sword into the hand of the king of [Babylon](#)

J 3 and he stretches it out against the land of Egypt.

H 2 They will know He is [Yahweh](#) when he sends Egyptians into exile 30:26

J 1 When God disperses the Egyptians among the nations

K1 ²⁶When I scatter the Egyptians among the nations

K2 and disperse them among the lands,

J 2 They will know He is [Yahweh](#): then they will know that I am the LORD.”

D 2 The Comparison of the Fall of Egypt to that of [Assyria](#) 31

E 1 Mighty [Assyria](#) compared to a noble cedar even mightier than Egypt 31:1-9

G 1 The arrival of a message from [Yahweh](#) 31:1-2

H 1 The time of the message: ¹ In the eleventh year, in the third *month*, on the first of the month, 31:1a

H 2 The arrival of the message: the word of

- the LORD came to me saying, 31:1b
- H 3 The deliverer of the message: ²“Son of man, 31:2a
 - H 4 The object of the message – Pharaoh, king of Egypt and his armies: say to Pharaoh king of Egypt and to his hordes, ²³⁸ 31:2b
 - H 5 The question to be generated in the message: ‘Whom are you like in your greatness? 31:2c
- G 2 The greatness of [Assyria](#) as a lofty cedar 31:3
- H 1 [Assyria](#) like a cedar in [Lebanon](#): ³ ‘Behold, [Assyria](#) was a cedar in [Lebanon](#)
 - H 2 Its beauty: With beautiful branches
 - H 3 Its benefit: and forest shade,
 - H 4 Its great height
 - J 1 And very high,
 - J 2 And its top was among the clouds.
- G 3 Well-watered 31:4
- H 1 Situated by waters: ⁴ ‘The waters made it grow, the deep made it high.
 - H 2 Surrounded by rivers: With its rivers it continually extended all around its planting place,
 - H 3 Benefitting all its trees: And sent out its channels to all the trees of the field.

²³⁸ Ezek. 31:2 - hordes: *hamōn* ([1995](#)), variously *sound, murmur, roar, crowd, abundance*. In Ezekiel it frequently means *crowd, multitude* (adapted and excerpted from [BDB](#)). Here, I believe, it refers to the multitudes of Pharaoh’s army.

G 4 Its great height and breadth 31:5

H 1 Its superior height: ⁵ 'Therefore its height was loftier than all the trees of the field

H 2 Its bountiful branches: And its boughs became many and its branches long

H 3 Because of its access to water: Because of many waters as it spread them out.

G 5 A haven for birds and beasts 31:6a

H 1 Its provision for birds: ⁶ 'All the birds of the heavens nested in its boughs,

H 2 Its provision for beasts: And under its branches all the beasts of the field gave birth,

G 6 A haven for all nations: And all great nations lived under its shade. 31:6b

G 7 Its superlative greatness 31:7

H 1 Its beauty ⁷ 'So it was beautiful

J 1 Because of its height: in its greatness,

J 2 Because of its girth: in the length of its branches;

H 2 Caused by its well-watered roots: For its roots extended to many waters.

G 8 Its unexcelled greatness – greater than any tree in Eden... 31:8

H 1 The cedars: ⁸ 'The cedars in God's garden could not match it;

H 2 The cypresses: The cypresses could not compare with its boughs,

H 3 The plane trees: And the plane trees could not

match its branches.

- H 4 Every tree: No tree in God's garden could compare with it in its beauty.
- G 9 The activity of God in the excellence of [Assyria](#), the cedar
 - H 1 His having made it beautiful: ⁹ 'I made it beautiful with the multitude of its branches,
 - H 2 The jealousy of the trees of Eden: And all the trees of Eden, which were in the garden of God, were jealous of it.
- E 2 [Adonai Yahweh's](#) breaking down the mighty cedar because of its pride as a lesson to other trees against pride 31:10-14
 - G 1 The pride of [Assyria](#) 31:10
 - H 1 The author of the message – [Adonay Yahweh](#): ¹⁰ 'Therefore thus says the Lord GOD,
 - H 2 [Assyria's](#) recognition of its great height
 - J 1 "Because it is high in stature
 - J 2 and has set its top among the clouds,
 - H 3 [Assyria's](#) pride: and its heart is haughty in its loftiness,
 - G 2 God's judgment on [Assyria](#) 31:11
 - H 1 He will give [Assyria](#) into the hand of a despot: ¹¹ therefore I will give it into the hand of a despot of the nations;
 - H 2 This despot will overpower [Assyria](#): he will thoroughly deal with it.
 - H 3 [Assyria](#) will be overpowered because of its evil: According to its wickedness I

have driven it away.

G 3 The description of the demise of [Assyria](#) 31:12

H 1 Tyrants have cut it down: ¹² Alien tyrants of the nations have cut it down and left it;

H 2 Its branches have fallen

J 1 on the mountains

J 2 and in all the valleys

J 3 its branches have fallen

H 3 Its boughs have been broken

J 1 and its boughs have been broken

J 2 in all the ravines of the land.

H 4 The peoples of the earth have departed from its shade: And all the peoples of the earth have gone down from its shade and left it.

G 4 The effect of its demise upon the animal kingdom 31:13

H 1 Upon the birds: ¹³ On its ruin all the birds of the heavens will dwell,

H 2 Upon the beasts: and all the beasts of the field will be on its *fallen* branches

G 5 The purpose of God's judgment of [Assyria](#) – it is a lesson for all nations 31:14

H 1 Don't be proud and arrogant and lord it over other nations

J 1 ¹⁴ so that all the trees by the waters may not be exalted in their stature,

J 2 nor set their top among the clouds,

- J 3 nor their well-watered mighty ones stand *erect* in their height.
- H 2 Because all nations and people will one day die
 - J 1 For they have all been given over to death,
 - J 2 to the earth beneath, among the sons of men,
 - J 3 with those who go down to the pit.”
- E 3 The shock of the nations at the fall of [Assyria](#): [Adonay Yahweh’s](#) actions in regard to the demise of [Assyria](#) 31:15-17
 - G 1 He caused laments over its fall: ¹⁵ ‘Thus says the Lord GOD, “On the day when it went down to [Sheol](#) I caused lamentations; 31:15a
 - G 2 He cut off (from the tree of [Assyria](#)) its watering system 31:15b
 - H 1 I closed the deep over it
 - H 2 and held back its rivers.
 - H 3 And *its* many waters were stopped up,
 - H 4 and I made [Lebanon](#) mourn for it,
 - H 5 and all the trees of the field wilted away on account of it.
 - G 3 He made the nations quake at the sound of its fall: ¹⁶I made the nations quake at the sound of its fall 31:16a
 - G 4 He consigned [Assyria](#) to [Sheol](#) 31:16b
 - H 1 [Assyria’s](#) consignment: when I made it go

- down to [Sheol](#) ²³⁹ with those who go down to the pit;
- H 2 The comfort of other “trees” in [Sheol](#)
- J 1 Those of Eden: and all the well-watered trees of Eden,
- J 2 The best trees of [Lebanon](#): the choicest and best of [Lebanon](#), were comforted in the earth beneath.
- G 5 His consignment to [Sheol](#) of other nations who were dependent on [Assyria](#) 31:17
- H 1 Their departure to [Sheol](#): ¹⁷ They also went down with it to [Sheol](#) to those who were slain by the sword;
- H 2 Their previous dependency on [Assyria](#): and those who were its strength lived under its shade among the nations.
- E 4 The application made to Pharaoh and Egypt: "You, like [Assyria](#), will be brought down because of your pride!" 31:18
- G 1 God’s question to Pharaoh and his armies: ¹⁸ “To which among the trees of Eden are you thus equal in glory and greatness?
- G 2 You will be felled along with the trees of Eden: Yet you will be brought down with the trees of Eden to the earth beneath;
- G 3 You will lie with the slain uncircumcised: you will lie in the midst of the uncircumcised, with those who were slain by the sword.

²³⁹ Ezek. 31:16 - when I made it go down to [Sheol](#): This is an extended metaphor on at least two levels. First, God has compared [Assyria](#) to a mighty tree in the forest of [Lebanon](#). Second, when He caused Assyria’s demise at the hands of the Babylonian army, He likened it to cutting the tree down and consigning it to [Sheol](#), the place of the dead. Trees and nations do not go to [Sheol](#) – only people do. But the demise of the nation was as if the nation had been killed and sent to [Sheol](#). Moreover, when Babylon conquered [Assyria](#), a great many [Assyrians](#) were killed and did, indeed, descend to [Sheol](#).

- G 4 So is Pharaoh and his armies: So is Pharaoh and all his hordes!” declares the Lord GOD.”
- D 3 The Lament over Pharaoh, king of Egypt 32:1-16
 - E 1 Egypt's fall 32:1-8
 - G 1 The arrival of a message from [Yahweh](#) 32:1-2
 - H 1 The date of the message: ¹ In the twelfth year, in the twelfth *month*, on the first of the month, ²⁴⁰ 33:1a
 - H 2 The origin of the message: the word of the LORD came to me saying, 32:1b
 - H 3 The style of the message: ²“Son of man, take up a lamentation ²⁴¹ 32:2a
 - H 4 The subject of the message: over Pharaoh king of Egypt ²⁴² and say to him, 32:2b
 - G 2 The comparison of Pharaoh Hophra, king of Egypt 32:2c
 - H 1 His self-comparison – he is like a lion of the nations: ‘You compared yourself to a young lion of the nations, ²⁴³
 - H 2 God’s comparison – he is like a monster of the seas: Yet you are like the monster in the

²⁴⁰ Ezek. 32:1 - 12th year, 12th month, first of the month: [Constable](#), citing Parker and Dubberstein, [Babylonian Chronology](#), p. 28, places this message from [Yahweh](#) on March 3, 585 B.C.

²⁴¹ Ezek. 32:2 - lamentation: *qiyneh* ([7015](#)), lamentation, dirge, elegy ([Outline of Biblical Usage](#)).

²⁴² Ezek. 32:2 - over Pharaoh king of Egypt: This is Pharaoh Hophra (588-569 B.C.), grandson of Pharaoh Neco II (who had been defeated by Nebuchadnezzar in 605 B.C. at Carchemish). Neco was “the king to whom [Zedekiah](#) looked for help against Nebuchadnezzar (Jer. 37:5-7; 44:30)” ([RSB](#)).

²⁴³ Ezek. 32:2 - young lion of the nations: Pharaohs of that era depicted themselves with a sphinx, a Pharaoh’s head sitting on a lion’s body. Pharaoh Hophra had thus considered himself to be a lion among mere men (see [Constable](#)).

seas;²⁴⁴

J 1 And you burst forth in your rivers

J 2 And muddied the waters with your feet

J 3 And fouled their rivers.”

G 3 The judgment of God upon Pharaoh Hophra, king of Egypt: ³ Thus says the Lord GOD, 32:3-4

H 1 I will spread my net over you 32:3

J 1 “Now I will spread My net over you
With a company of many peoples,

J 2 And they shall lift you up in My net.

H 2 I will leave you on the land as prey 32:4

J 1 ⁴“I will leave you on the land;

J 2 I will cast you on the open field.

J 3 And I will cause all the birds of the heavens to dwell on you,

J 4 And I will satisfy the beasts of the whole earth with you.

H 3 I will slay you 32:5-6

J 1 On the mountains: ⁵“I will lay your flesh on the mountains 32:5a

J 2 In the valleys: And fill the valleys with your refuse. 32:5b

²⁴⁴ Ezek. 32:2 - like the monster in the seas: From God’s point of view, Pharaoh Hophra was more like the mythical sea monster, which seems to be a crocodile (Ezek. 29:3-4) which muddied and fouled the waters of the Nile and its estuaries. This seems to represent “Pharaoh’s disturbing influence on the international scene as he complicated God’s dealings with other nations, especially [Judah](#) and [Babylon](#)” (citing and quoting [Constable](#)).

- J 3 On the land: ⁶“I will also make the land drink the discharge of your blood 32:6a
- J 4 On the mountains: As far as the mountains, 32:6b
- J 5 In the ravines: And the ravines will be full of you. 32:6c
- H 4 I will cause cosmic disturbances: ⁷“And when *I* extinguish you, 32:7-8
 - J 1 I will cover the heavens 32:7a
 - J 2 and darken their stars; 32:7b
 - J 3 I will cover the sun with a cloud 32:7c
 - J 4 And the moon will not give its light. 32:7d
 - J 5 ⁸“All the shining lights in the heavens I will darken over you 32:8a
 - J 6 And will set darkness on your land,” 32:8b
 - J 7 The Declarer of judgment: Declares the Lord GOD. 32:8c
- E 2 The shock of the nations 32:9-10
 - G 1 God will fill the hearts of many nations with anxiety 32:9
 - H 1 The statement of the anxiety: ⁹“I will also trouble the hearts of many peoples
 - H 2 The cause of the anxiety: when I bring your destruction
 - J 1 among the nations,

- J 2 into lands which you have not known.
- G 2 God will shock the nations 32:10
 - H 1 The dismay of many peoples: ¹⁰ I will make many peoples appalled at you,
 - H 2 The fear of their kings: and their kings will be horribly afraid of you
 - H 3 The reason for their fear: when I brandish My sword before them;
 - H 4 The ongoing fear for their own safety: and they will tremble every moment, every man for his own life,
 - H 5 The occasion of their great anxiety: on the day of your fall.”
- E 3 The cause of the destruction: The sword of [Babylon's](#) king 32:11-16
 - G 1 The prediction of [Babylon's](#) sword 32:11-12
 - H 1 The bearer of the sword: ¹¹ For thus says the Lord GOD, “The sword of the king of [Babylon](#) will come upon you. 32:11
 - H 2 The death of Egypt's troops 32:12a
 - J 1 The description of the Babylonian soldiers: ¹² By the swords of the mighty ones
 - J 2 The death of Egyptian troops by the hand of God: I will cause your hordes ²⁴⁵ to fall;

²⁴⁵ Ezek. 32:12 - hordes: *hamōn* (1995), variously *sound, murmur, roar, crowd, abundance*. In Ezekiel it frequently means *crowd, multitude* (adapted and excerpted from [BDB](#)). Here, once again, I believe, it refers to the multitudes of Pharaoh's army.

- J 3 The characterization of the Babylonians troops: all of them are tyrants of the nations,
- H 3 The calamitous result for Egypt 32:12b
 - J 1 Their demolished pride: And they will devastate the pride of Egypt,
 - J 2 Their dead troops: And all its hordes²⁴⁶ will be destroyed.
- G 2 God to devastate Egypt's cattle 32:13-14
 - H 1 He will kill their cattle: ¹³“I will also destroy all its cattle from beside many waters; 32:13a
 - H 2 The result to the irrigation systems of Egypt 32:13b
 - J 1 And the foot of man will not muddy them anymore
 - J 2 And the hoofs of beasts will not muddy them.
 - H 3 The end result to the waterways of Egypt because of the absence of cattle and herdsmen 32:14a
 - J 1 ¹⁴“Then I will make their waters settle
 - J 2 And will cause their rivers to run like oil,” ²⁴⁷
 - H 4 The Declarer of judgment: Declares the

²⁴⁶ Ezek. 32:12 - hordes: *hamōn* (1995), variously *sound, murmur, roar, crowd, abundance*. In Ezekiel it frequently means *crowd, multitude* (adapted and excerpted from [BDB](#)). Here, once again, I believe, it refers to the multitudes of Pharaoh's army.

²⁴⁷ Ezek. 32:14 - I will cause their rivers to run like oil: With all the cattle killed off by the invading Babylonians, the rivers and canals will flow smoothly, undisturbed by cattle muddying their waters when they enter them to cool off and drink.

Lord GOD. 32:14b

- G 3 God to devastate Egypt's population 32:15
- H 1 He will make the land desolate: ¹⁵“When I make the land of Egypt a desolation,
 - H 2 People and crops will vanish: And the land is destitute of that which filled it,
 - H 3 He will the inhabitants: When I smite all those who live in it,
 - H 4 The result – the surviving Egyptians will know He is [Yahweh](#): Then they shall know that I am the LORD.
- G 4 God predicts a lament that nations will chant over Egypt 32:16
- H 1 The prescription of the lament: ¹⁶This is a lamentation ²⁴⁸ and they shall chant it. ²⁴⁹
 - H 2 The chanters of the lament: The daughters of the nations shall chant it. ²⁵⁰
 - H 3 The subject of the lament
 - J 1 Over Egypt
 - J 2 and over all her hordes ²⁵¹ they

²⁴⁸ Ezek. 32:16 - lamentation: *qiyneh* ([7015](#)), lamentation, dirge, elegy ([Outline of Biblical Usage](#)).

²⁴⁹ Ezek. 32:16 - they shall chant it: the [Polel Perfect](#) of the verb *qyn* ([6969](#)), “to chant a dirge, chant, wail, lament ([Polel](#)) to lament” ([BDB](#)). Here the sense is intensive, complete action.

²⁵⁰ Ezek. 32:16 - The daughters of the nations shall chant it: “shall chant” is the [Polel Imperfect](#) of the verb *qyn* ([6969](#)), “to chant a dirge, chant, wail, lament ([Polel](#)) to lament” ([BDB](#)). Here the sense is intensive, incomplete, or ongoing action.

²⁵¹ Ezek. 32:16 - hordes: *hamōn* ([1995](#)), variously *sound, murmur, roar, crowd, abundance*. In Ezekiel it frequently means *crowd, multitude* (adapted and excerpted from [BDB](#)). Here, once again, I believe, it refers to the multitudes of Pharaoh's army.

shall chant it,"²⁵²

H 4 The Guarantor of the lament – [Adonay Yahweh](#): declares the Lord GOD.

D 4 The Reaction in [Sheol](#) to Fallen Egypt 32:17-32

E 1 Ezekiel urged to bewail the fall of Egypt to [Sheol](#) 32:17-21

G 1 Ezekiel commanded to wail a lament for Egypt 32:17-18

H 1 The time of the command: ¹⁷In the twelfth year, on the fifteenth of the month,²⁵³ 32:17a

H 2 The arrival of a message from [Yahweh](#): the word of the LORD came to me saying, 32:17b

H 3 The substance of the command 32:18

J 1 The command to Ezekiel: ¹⁸“Son of man, wail ²⁵⁴for the hordes²⁵⁵ of Egypt

J 2 The effect of his wailing: and bring it down,

²⁵² Ezek. 32:16 - they shall chant it: “they shall chant” is the [Polel Imperfect](#) of the verb *qyn* (6969), “to chant a dirge, chant, wail, lament ([Polel](#)) to lament” ([BDB](#)). Here the sense is intensive, incomplete, or ongoing action. This verse certainly emphasizes the intensive, catastrophic mourning over the fall of Egypt. The noun form of “lamentation” appears initially, and then three times in succession the verbal form of “lament” appears. God, through the writer, could not do more to emphasize the intensity of the wailing over the fallen Egypt.

²⁵³ Ezek. 32:17 - 12th year, 15th of the month: [Constable](#), citing Parker and Dubberstein, [Babylonian Chronology](#), p. 28, places this message from [Yahweh](#) on March 18, 585 B.C., two weeks after the previous one.

²⁵⁴ Ezek. 32:18 - wail: the [Qal Imperative](#) of the seldom-used verb *naháh* (5091), used only here and in 1 Sam. 7:2 and Micah 2:4. “The meter of this mourning song is two plus two rather than the three plus two meter of the more common funeral dirge (the *qinah* meter). Thus while this lament is similar to the one in the preceding oracle (Ezek. 32:1-16), it is not exactly the same” ([Constable](#)).

²⁵⁵ Ezek. 32:18 - hordes: *hamōn* (1995), variously *sound, murmur, roar, crowd, abundance*. In Ezekiel it frequently means *crowd, multitude* (adapted and excerpted from [BDB](#)). Here, once again, I believe, it refers to the multitudes of Pharaoh’s army.

- K1 her
- K2 and the daughters of the powerful nations,
- J 3 The destination of the wailing
 - K1 to the nether world,²⁵⁶
 - K2 with those who go down to the pit;²⁵⁷
- G 2 The substance of the lament 32:19-21
 - H 1 The recall of Egypt's (former) glory:
¹⁹ 'Whom do you surpass in beauty? 32:19a
 - H 2 Her final resting place: Go down and make your bed with the uncircumcised.' 32:19b
 - H 3 The cause of their death: ²⁰ They shall fall in the midst of those who are slain by the sword. 32:20a
 - H 4 The supremacy of the sword: She is given over to the sword; they have drawn her and all her hordes away. 32:20b
 - H 5 The strong and the mighty in [Sheol](#) join in the dirge 32:21
 - J 1 The identity of the chanter:
²¹ The strong among the mighty ones

²⁵⁶ Ezek. 32:18 - nether world: "nether" is *tākhtiy* (8482), meaning "lowest or lower places" (BDB); "world" is *érets* (776), "earth, land" (BDB). Ezekiel, through his lament, is to bring down the armies of Egypt to the lower parts of the earth, in other words to [Sheol](#), the place of the dead. This interpretation is reinforced by the use of the word "pit," a synonym for [Sheol](#), in the latter part of the verse.

²⁵⁷ Ezek. 32:18 - with those who go down to the pit: "pit" translates *bôr* (953), "pit, cistern, well" (BDB), here in this context, a synonym for [Sheol](#). According to Anton T. Pearson, "Ezekiel" in the [Wycliffe Bible Commentary](#), 1962, p. 747, "This oracle contains the most graphic portrayal of the Pit or [Sheol](#) in the OT" (quoted by [Constable](#)).

- J 2 The subject of the chanters – the King of Pharaoh and his armies: shall speak of him *and* his helpers
- J 3 The place of the chanters: from the midst of [Sheol](#),²⁵⁸
- J 4 The chanters' description of the armies of Pharaoh: 'They have gone down, they lie still, the uncircumcised, slain by the sword.'

- E 2 [Assyria's](#) greeting in [Sheol](#) of fallen Egypt 32:22-23
 - G 1 The presence of [Assyria](#) in [Sheol](#):²² "[Assyria](#) is there and all her company; 32:22a
 - G 2 The evidence of her presence in [Sheol](#): her graves are round about her. 32:22b
 - G 3 The manner of their death: All of them are slain, fallen by the sword, 32:22c
 - G 4 The placement of their graves in [Sheol](#):²³ whose graves are set in the remotest parts of the pit and her company is round about her grave. 32:23a
 - G 5 The manner of their death: All of them are slain, fallen by the sword, 32:23b
 - G 6 Their former terrible activity while they were still living: who spread terror in the land of the living.

²⁵⁸ Ezek. 32:21 - from the midst of [Sheol](#): This lament pictures representatives from nations who have been affected by Egypt amazed down in [Sheol](#) at the catastrophic defeat of Egypt. Many commentators warn against taking this too literally, but I suspect this text is more literal than they would like us to believe. Among the dead down in [Sheol](#), there is awareness of self and awareness of others. There is awareness of past history when they were among the living. There are emotions, there is surprise. In Isaiah 14:3-21 [Israelis](#) are urged to take up a taunt song against the king of Babylon. There is a description of his arrival in [Sheol](#) that is graphic, and perhaps more literal than we would like to believe. Jesus gave a description of the afterlives of an unnamed rich man and a beggar named Lazarus in Luke 16:19-31. For the uncaring, unbelieving rich man there was constant pain in the flames, an awareness of his past life and a remorse for what he had not done. He had a desire to warn his brothers, but that could not be accomplished, for they, too, were unbelievers, and did not take the Scriptures seriously. [Sheol](#), as it affects unbelievers, is no place to which one wants to go. Lazarus, the believing poor man, on the other hand, enjoyed comfort and fellowship.

32:23c

- E 3 [Elam's](#) greeting in [Sheol](#) of fallen Egypt 32:24-25
- G 1 The presence of [Elam](#) in [Sheol](#): ²⁴“Elam ²⁵⁹ is there and 32:24a
- G 2 The description of [Elam's](#) armies who now surround Egypt's grave: all her hordes around her grave; 32:24b
- H 1 Slain by the sword: all of them slain, fallen by the sword,
- H 2 Descended, uncircumcised into [Sheol](#): who went down uncircumcised to the lower parts of the earth,
- H 3 Terrified other nations when they were alive: who instilled their terror in the land of the living
- H 4 Arrived, disgraced, in the pit: and bore their disgrace with those who went down to the pit.
- G 3 The actions of the fallen warriors of [Elam](#) 32:25
- H 1 They have made a bed for Egypt's dead warriors among the slain: ²⁵They have made a bed for her ²⁶⁰ among the slain with all her

²⁵⁹ Ezek. 32:24 - Elam: *ēylām* ([5867](#)) – according to [Strong](#), adapted from [BDB](#), a “well-known country and people northeast of Lower Tigris ... – as early invaders of Palestine (Gen. 14:1, 9), allies of [Assyria](#) (Isa. 22:6); foe of Babylon (Isa. 21:2); abode of dispersed [Israelites](#) (Isa. 11:11); prophesied against (Jer. 49:34, 35, 36, 37, 38, 39; Ezek. 32:24; Jer. 25:25;” referenced by [Daniel](#) (Dan. 8:2). According to Constable,

The Elamites, another formerly mighty people who lived east of Babylonia, were also in the grave having died in warfare (cf. Jer. 49:34-38). The people from this region later became a significant part of the Persian Empire, but the Elamite kingdom of former years is in view here. Ashurbanipal the [Assyrian](#) had destroyed Elam about 645 B.C.

Interestingly enough, in the last days [Yahweh](#) will restore the fortunes of Elam (Jer. 49:39).

²⁶⁰ Ezek. 32:25 - they have made a bed for her: “They” refers to the dead Elamite soldiers in [Sheol](#); “for her” refers to Egypt. “Her” is a feminine singular suffix, and I believe it refers to Egypt.

- hordes.
- H 2 [Elam's](#) graves surround the bed prepared for Egypt: Her graves are around it,
- H 3 [Elam's](#) warriors are uncircumcised: they are all uncircumcised,²⁶¹
- H 4 They, too were slain by the sword: slain by the sword (although their terror was instilled in the land of the living),
- H 5 They were disgraced by being killed and forced to descend to [Sheol](#): and they bore their disgrace with those who go down to the pit;
- H 6 They, too were put in the midst of the slain: they were put in the midst of the slain.²⁶²
- E 4 The dead armies of [Meshech](#) and [Tubal](#) await Egypt 32:26-28
- G 1 The armies of [Meshech](#) and [Tubal](#) are in [Sheol](#):
²⁶“Meshech,²⁶³ Tubal²⁶⁴ and all their hordes are

²⁶¹ Ezek. 32:25 - they are all uncircumcised: The Elamite warriors made a bed for the circumcised Egypt soldiers among the uncircumcised Elamites. Egypt practiced circumcision, but most other nations did not. Yet when the Egyptian soldiers died, their aversion to the uncircumcised made no difference. They were placed among the uncircumcised!

²⁶² Ezek. 32:25 - they were put in the midst of the slain: Does the writer mean that the Elamite soldiers were put among the slain, or that the Egyptian soldiers were put among the slain? For the moment, I am leaving it that the Elamite soldiers were placed among the slain. But the whole point of the dirge is that the Egyptian soldiers are no better off than the Elamite soldiers, even though the Egyptians considered themselves superior. After all, they had been circumcised!

²⁶³ Ezek. 32:26 - [Meshech](#): Some have thought that Meshech is Moscow, and Tubal is Tobolsk, both in Russia. But that cannot be sustained linguistically or historically. *Méshek* (4902) is a proper noun, and appears 9X in the MT. He appears as a son of Japheth (Gen. 10:2; 1 Chron. 1:5) and as a son of Shem (1 Chron. 1:17). Meshech is associated with Kedar in Ps. 120:5. Thereafter it appears 5X, all in Ezekiel. It is associated with Javan and Tubal (Ezek. 27:13), with Gog, Magog, Rosh and Tubal (Ezek. 38:2), with Gog, Rosh and Tubal (Ezek. 32:3; 39:1), and only with Tubal in Ezek. 32:26. [Meshech](#) appears to be the bulk of ancient Anatolia, modern day Turkey. ([Editor's note](#): I do not agree with all the emendations [spelling changes] proposed by the Encyclopedia article on [Meshech](#) found in Bible Atlas.)

there; their graves surround them. 32:26a

G 2 The manner of their death: All of them were slain by the sword uncircumcised, 32:26b

G 3 Their former terrorist activity while alive: though they instilled their terror in the land of the living. 32:26c

G 4 These do not lie in [Sheol](#) with the fallen heroes of the uncircumcised 32:27

H 1 Their exclusion from the heroes: ²⁷ Nor do they lie beside the fallen heroes of the uncircumcised,

H 2 The honor accorded the heroes: who went down to [Sheol](#)

J 1 with their weapons of war ²⁶⁵

J 2 and whose swords were laid under their heads;

H 3 The infamy imposed on the warriors of [Meshech](#) and [Tubal](#)

J 1 Their disgrace: but the punishment for

In this passage (uncircumcised) soldiers from Meshech join those from Tubal in [Sheol](#), the place of the dead. Much to their horror, circumcised Egyptian soldiers are placed among them there also.

²⁶⁴ Ezek. 32:26 - Tubal: *Tubal* ([8422](#)), a proper noun. He appears as a son of Japheth (Gen. 10:2; 1 Chron. 1:5). The name appears as a nation (or city?) alongside Tarshish, Put, Lud, Meshech, and Javan (Isa. 66:19). It appears alongside Javan and Meshech as traders of slaves and bronze (Ezek. 27:13). It appears with Gog, Magog, Rosh, and Meshech (Ezek. 38:2). It appears with Gog, Rosh, and Meshech (Ezek. 38:3; 39:1). Without adequate explanation, in my opinion, Bible Atlas equates Tubal with the region of Pontus. It seems evident, nevertheless, that both Tubal and Meshech were located in what is now Turkey. Both Meshech and Tubal were ancient warlike people. In this passage they appear as slain warriors together in [Sheol](#), and are joined by Egyptian soldiers.

²⁶⁵ Ezek. 32:27 - who went down to [Sheol](#) with their weapons of war: "It was customary in some countries to bury honored warriors with their swords and other weapons of war (v. 27; cf. 1 Macc. 13:29)" ([Constable](#)).

their iniquity rested on their bones,²⁶⁶

J 2 Their former activity as warriors:
though the terror of *these* heroes *was*
once in the land of the living.

G 5 The dead of Egypt will be placed among the
uncircumcised in [Sheol](#):²⁸ But in the midst of the
uncircumcised you will be broken and lie with those
slain by the sword. 32:28

E 5 Edom's dead await Egypt 32:29

G 1 The presence of the mighty of [Edom](#) in [Sheol](#):
²⁹“There also is [Edom](#),²⁶⁷ its kings and all its princes,
who for *all* their might are laid with those slain by the
sword;

G 2 They, too will lie with the uncircumcised in the pit:
they will lie with the uncircumcised and with those
who go down to the pit.

E 6 The vanquished Sidonians and rulers of the north await, in
[Sheol](#), Egypt's doom 32:30

G 1 The presence of the rulers of the north in [Sheol](#):
³⁰“There also are the chiefs of the north, all of them,

G 2 The demise of the military of [Sidon](#): and all
the Sidonians,²⁶⁸

²⁶⁶ Ezek. 32:27 - but the punishment for their iniquity rested on their bones: This may mean that their interred bones were dug up and desecrated, perhaps through burning. In Middle Eastern cultures this is a way of horribly disgracing a person. This punishment was imposed upon those of [Meshech](#) and [Tubal](#) because of some unspecified sin.

²⁶⁷ Ezek. 32:29 - Edom: *Edōm* ([123](#)), the land of Edom, also identified as Idumea, populated by the descendants of Esau, brother of Jacob. The etymology of the name is to be found in Gen. 25:30. The association of Esau with Edom is documented in Gen. 32:3; 36:1, 8, 9.

²⁶⁸ Ezek. 32:30 - Sidonians: *tsiydōniy* ([6722](#)), inhabitants of [Sidon](#), “one of the oldest Phoenician cities, situated on a narrow plain between the [mountain] range of [Lebanon](#) and the sea ...” Joshua listed the territory of the Sidonians as land that needed yet to be conquered by [Israel](#) (Josh. 13:4, 6). They were skilled in cutting timber (1 Kings 5:6; 1 Chron. 22:4). Sadly, Solomon loved Sidonian women (1 Kings 11:1), and he imported Ashtoreth, the goddess of the Sidonians into the worship in [Israel](#) (1 Kings 11:5, 33). The evil queen Jezebel was the daughter

- H 1 Their infliction of terror: who in spite of the terror resulting from their might,
- H 2 Their shameful demise: in shame went down with the slain.
- G 3 The disgrace of the military of [Sidon](#)
 - H 1 Dying uncircumcised: So they lay down uncircumcised
 - H 2 Joining others slain by the sword: with those slain by the sword
 - H 3 Bearing their disgrace in [Sheol](#): and bore their disgrace with those who go down to the pit.
- E 7 Pharaoh and his multitude will be comforted by the dead around them when they arrive in [Sheol](#) 32:31-32
 - G 1 The bizarre comfort of Pharaoh in [Sheol](#) 32:31
 - H 1 Pharaoh will see all the dead: ³¹“These Pharaoh will see,
 - H 2 He will be comforted for having his military slain in battle
 - J 1 and he will be comforted for all his hordes slain by the sword,
 - J 2 *even* Pharaoh and all his army,”
 - J 3 declares the Lord GOD.
 - G 2 God instilled a terror of Pharaoh when he was yet alive: ³²“Though I instilled a terror of him in the land of the living, 32:32a

of Ethbaal, king of the Sidonians (1 Kings 16:31). Her husband, King Ahab followed her and served Baal and worshiped him, leading Samaria astray (1 Kings 16:32). In Ezek. 32:30, God pictures the Sidonians lying in shame in [Sheol](#).

- G 3 Pharaoh will be forced to lie down in [Sheol](#) among those disgraced 32:32b
 - H 1 Those uncircumcised: yet he will be made to lie down among *the* uncircumcised
 - H 2 Those killed in battle: *along* with those slain by the sword,
 - H 3 Pharaoh and his military: *even* Pharaoh and all his hordes,”
 - H 4 The unerring Predictor: declares the Lord GOD.

A 2 RESTORATION 33 - 48

B 1 The Millennial Restoration of the Nation 33 - 39

C 1 Ezekiel's Reappointment as a Watchman in [Israel](#)²⁶⁹ 33

D 1 The analogy of the watchman's responsibility in battle 33:1-6

E 1 The arrival of a message from [Yahweh](#): ¹ And the word of the LORD came to me, saying, 33:1

E 2 Ezekiel commanded to speak to the sons of his people: ²“Son of man, speak to the sons of your people and say to them, 33:2a

E 3 The situation in which a watchman faithfully warns the citizenry of approaching danger 33:2b-3

G 1 The hypothetical condition of an invading army: ‘If I bring a sword upon a land, 33:2b

G 2 The response of appointing a watchman: and the people of the land take one man from among them and make him their watchman, 33:2c

G 3 The watchman's alarm about danger: ³ and he sees the sword coming upon the land and blows on the trumpet and warns the people, 33:3

E 4 A citizen's failure to heed the alarm 33:4-5

G 1 He ignores the alarm: ⁴ then he who hears the sound of the trumpet and does not take warning, 33:4a

G 2 The enemy kills him: and a sword comes and takes him away, 33:4b

G 3 The citizen's culpability: his blood will be on his *own* head. 33:4c

²⁶⁹ Ezekiel 33 Title - Ezekiel's Reappointment as a Watchman in [Israel](#): Cf. his initial appointment in Ezek. 3:16-21.

- G 4 His failure to heed the warning: ⁵ He heard the sound of the trumpet but did not take warning; 33:5a
- G 5 He is responsible for his own death: his blood will be on himself. 33:5b
- G 6 Had he heeded the warning, he would have survived: But had he taken warning, he would have delivered his life. 33:5c
- E 5 The situation of a watchman's failure to sound the alarm at approaching danger 33:6
 - G 1 The watchman's observation of approaching danger: ⁶But if the watchman sees the sword coming
 - G 2 He fails to sound the alarm: and does not blow the trumpet
 - G 3 The ignorance of the people: and the people are not warned,
 - G 4 The arrival of the sword and the death of a citizen: and a sword comes and takes a person from them,
 - G 5 God's assessment
 - H 1 The person who died suffered for his own sins: he is taken away in his iniquity;
 - H 2 But God will hold the watchman culpable: but his blood I will require from the watchman's hand.'
- D 2 Ezekiel as [Israel's](#) watchman will be held responsible only for deaths of people he fails to warn 33:7-9
- E 1 [Yahweh's](#) appointment of Ezekiel as a watchman on behalf of the house of [Israel](#) 33:7
 - G 1 His appointment of Ezekiel: ⁷"Now as for you, son of man, I have appointed you a watchman for the [house of Israel](#);

- G 2 When Ezekiel hears the message, he is to warn the [Israelis](#): so you will hear a message from My mouth and give them warning from Me.
- E 2 The situation in which Ezekiel fails to deliver the warning 33:8
 - G 1 God warns the wicked man he will die: ⁸ When I say to the wicked, ‘O wicked man, you will surely die,’
 - G 2 Ezekiel fails to pass on the warning: and you do not speak to warn the wicked from his way,
 - G 3 The result
 - H 1 The wicked man will die for his perversity: that wicked man shall die in his iniquity,
 - H 2 Ezekiel will be held culpable for his death: but his blood I will require from your hand.
- E 3 The situation in which Ezekiel faithfully warns the wicked 33:9
 - G 1 Ezekiel warns the wicked man: ⁹ But if you on your part warn a wicked man to turn from his way
 - G 2 The wicked fails to repent: and he does not turn from his way,
 - G 3 The result
 - H 1 The wicked will die in his perversity: he will die in his iniquity,
 - H 2 Ezekiel has delivered himself: but you have delivered your life. ²⁷⁰

²⁷⁰ Ezek. 33:9 - you have delivered your life: I think an argument can be made that Ezekiel will have escaped physical death as a punishment which he would have suffered had he failed to warn the people. The word translated “life” is *néphesh* ([5315](#)). The KJV most frequently translates this word as “soul” (475X), and then as “life” (117X). From its first uses in Gen. 1:20, 21, 24, 30; 2:7, we can see that physical life is frequently the meaning. In this context, I think physical life is the meaning.

- D 3 Repentance of the wicked brings life; sin of the righteous brings death 33:10-16
 - E 1 [Israel's](#) admission of her sins 33:10
 - G 1 Ezekiel instructed to remind [Israel](#): ¹⁰“Now as for you, son of man, say to the [house of Israel](#),
 - G 2 [Israel's](#) admission of her transgressions and sins: ‘Thus you have spoken, saying, “Surely our transgressions and our sins are upon us, and we are rotting away in them;
 - G 3 [Israel's](#) wonderment at how she can survive: how then can we survive?’”
 - E 2 [Adonay Yahweh's](#) pleading with [Israel](#) to choose life 33:11
 - G 1 The One speaking: ¹¹ Say to them, ‘As I live!’ declares the Lord GOD,
 - G 2 He takes no pleasure in the death of the wicked: ‘I take no pleasure in the death of the wicked,
 - G 3 He hopes the wicked will repent and live: but rather that the wicked turn from his way and live.
 - G 4 His plea to [Israel](#): Turn back, turn back from your evil ways!
 - G 5 His probing question – Why do they choose to die?: Why then will you die, ²⁷¹ O [house of Israel](#)?’
 - E 3 Ezekiel told to warn [Israelis](#) that sin and repentance always have consequences 33:12

²⁷¹ Ezek. 33:11 - Why then will you die: Throughout this paragraph, I believe, physical life and physical death are at issue. I do not think God is discussing eternal salvation. The consequence of sin has always been death. Death has three conditions: Physical Death, Spiritual Death, and Second Death. Here, God is discussing physical death (i.e. premature physical death) as a consequence of sin. All people will die physically eventually because all are born sinners. But people can prolong their physical lives by living righteously. And people who practice sin shorten their life span. These are general principles. God's wisdom and purpose are unfathomable. There are infants who have committed no evil who die. And there are some evil people who have lived long lives. Generally speaking, however, sin results in premature death, and righteous people tend to live longer.

- G 1 The instruction to Ezekiel: ¹² And you, son of man, say to your fellow citizens,
- G 2 A righteous man will pay for his transgression: 'The righteousness of a righteous man will not deliver him in the day of his transgression,
- G 3 The wicked man who repents will benefit from his repentance: and as for the wickedness of the wicked, he will not stumble because of it in the day when he turns from his wickedness;
- G 4 A righteous man's righteousness will not benefit him when he sins: whereas a righteous man will not be able to live by his righteousness on the day when he commits sin.'
- E 4 The case of a righteous man who strays from righteousness 33:13
 - G 1 God's standard – practicing righteousness results in life: ¹³ When I say to the righteous he will surely live,
 - G 2 If a righteous man relies upon his previous righteousness to compensate for present evil, it will not work: and he *so* trusts in his righteousness that he commits iniquity,
 - G 3 His previous righteousness will not be considered: none of his righteous deeds will be remembered;
 - G 4 He will die in his iniquity: but in that same iniquity of his which he has committed he will die.
- E 5 The case of a wicked man who repents of his wickedness 33:14-16
 - G 1 God's warning to the wicked: ¹⁴ But when I say to the wicked, 'You will surely die,' 33:14a
 - G 2 The repentance of the wicked: and he turns from his sin and practices justice and righteousness, 33:14b

- G 3 Examples of repentance of the wicked 33:15a
 - H 1 Restoring a pledge: ¹⁵ *if a* wicked man restores a pledge,
 - H 2 Repayment of theft: pays back what he has taken by robbery,
 - H 3 Living by the statutes of life: walks by the statutes which ensure life
 - H 4 Not committing iniquity: without committing iniquity,
- G 4 The consequence to the penitent one 33:15b-16
 - H 1 He will live, not die: he shall surely live; he shall not die. 33:15b
 - H 2 His previous sins will not be remembered: ¹⁶None of his sins that he has committed will be remembered against him. 33:16a
 - H 3 He has lived a holy life: He has practiced justice and righteousness; 33:16b
 - H 4 He will live: he shall surely live. 33:16c
- D 4 [Israel's](#) protest that [Adonay's](#) way is unfair 33:17-20
 - E 1 The false claim of Ezekiel's countrymen 33:17
 - G 1 They claim [Adonay's](#) way is not right: ¹⁷“Yet your fellow citizens say, ‘The way of the Lord is not right,’
 - G 2 In reality their way is not right: when it is their own way that is not right.
 - E 2 God's standard 33:18-19
 - G 1 If the righteous person turns to iniquity, he will die: ¹⁸When the righteous turns from his righteousness and commits iniquity, then he shall die in it. 33:18

- G 2 When the wicked turns from his evil, he will live:
¹⁹ But when the wicked turns from his wickedness and practices justice and righteousness, he will live by them. 33:19
- E 3 [Israel's](#) insistence that [Adonay's](#) way is not right: ²⁰ Yet you say, 'The way of the Lord is not right.' 33:20a
- E 4 [Adonay's](#) determination to judge each person fairly according to his ways: O [house of Israel](#), I will judge each of you according to his ways." 33:20b
- D 5 Ezekiel's relief from dumbness when refugees tell him of [Jerusalem's](#) capture ²⁷² 33:21-22
 - E 1 The report of [Jerusalem's](#) fall 33:21
 - G 1 The date of the report: ²¹ Now in the twelfth year of our [exile](#), on the fifth of the tenth month, ²⁷³
 - G 2 The bearers of the report: the refugees from [Jerusalem](#) came to me, saying,
 - G 3 The content of the report – the fall of [Jerusalem](#):
"The city has been taken."
 - E 2 The condition of Ezekiel the evening before the report:
²² Now the hand of the LORD had been upon me in the evening, before the refugees came. 33:22a
 - E 3 God's action upon Ezekiel at the time of the report: And He opened my mouth at the time *they* came to me in the

²⁷² Cf. 3:26, where God had placed dumbness on *me* except when God had a message of judgment for him to deliver. Now that the culmination of the judgment had befallen [Judah](#) – the fall of [Jerusalem](#) in 586 B. C., God, after seven years, had removed the sign of dumbness from *me* the night before the messenger of the fall arrived on January 9, 585 B. C. Now God had a message of Restoration for Ezekiel to utter, and he was no longer silent with dumbness!

²⁷³ Ezek. 33:21 - twelfth year of the exile, fifth day of the tenth month: According to [Constable](#), citing others, the date was January 19, 585 B.C. (Parker and Dubberstein, [Babylonian Chronology](#), p. 28). According to one method of reckoning, it took 18 months for the news of [Jerusalem's](#) fall to reach the exiles. But it was probably five months, the normal time it took to make this trip (see Ezra 7:6-9). (Here, [Constable](#) references "the commentators.")

morning; 33:22b

G 1 so my mouth was opened

G 2 and I was no longer speechless.

D 6 [Israel](#) to be desolated because of her disobedience despite her Abrahamic ancestry (*until they know I'm [Yahweh](#)*) 33:23-29

E 1 The arrival of a message from [Yahweh](#): ²³ Then the word of the LORD came to me saying, 33:23

E 2 The false claim of Jewish people living in desolated [Israel](#) 33:24

G 1 Their present situation: ²⁴“Son of man, they who live in these waste places in the land of [Israel](#)

G 2 Their reasoning: are saying,

H 1 Abraham was only one person, yet he possessed the land: ‘Abraham was *only* one, yet he possessed the land;

H 2 Since we are many, we certainly have a right to possess the land: so to us who are many the land has been given as a possession.’

E 3 The first horrified response of [Adonay Yahweh](#): ²⁵ Therefore say to them, ‘Thus says the Lord GOD, 33:25

G 1 They eat meat with blood in it: “You eat *meat* with the blood *in it*,

G 2 They practice idolatry: lift up your eyes to your idols

G 3 As they murder: as you shed blood. ²⁷⁴

G 4 The horrified question – should they possess the land? Should you then possess the land?

²⁷⁴ Ezek. 33:25 - (you) lift up your eyes to your idols as you shed blood: This may well refer to their worship of such idols as [Chemosh](#) (2 Kings 11:7) by murderously sacrificing their own children on them.

- E 4 The second horrified response of God 33:26
 - G 1 They relied on the sword instead of on God:
²⁶You rely on your sword,
 - G 2 They practice abominations: you commit abominations
 - G 3 They commit adultery: and each of you defiles his neighbor's wife.
 - G 4 The horrified question – should they possess the land? Should you then possess the land?"
- E 5 [Adonay Yahweh's](#) response to the mistaken [Israelis](#): ²⁷ Thus you shall say to them, 'Thus says the Lord GOD, 33:27
 - G 1 Those in the waste places will be put to death with the sword: "As I live, surely those who are in the waste places will fall by the sword,
 - G 2 Those in the open field will be devoured by wild animals: and whoever is in the open field I will give to the beasts to be devoured,
 - G 3 Those in forts will die of pestilence: and those who are in the strongholds and in the caves will die of pestilence.
- E 6 [Yahweh](#) will make the land desolate 33:28
 - G 1 He will make the land desolate: ²⁸ I will make the land a desolation and a waste,
 - G 2 [Israel's](#) pride in her ability to defend herself will vanish: and the pride of her power will cease;
 - G 3 The mountains of [Israel](#) will be uninhabited: and the mountains of [Israel](#) will be desolate so that no one will pass through.
- E 7 The result of [Yahweh's](#) making the land desolate 33:29
 - G 1 They will know He is [Yahweh](#): ²⁹ Then they will

know that I am the LORD,

G 2 When He makes their land desolate: when I make the land a desolation and a waste

G 3 Because of all their abominations: because of all their abominations which they have committed.”

D 7 Hebrew exiles exposed as giving only lip service to obeying Ezekiel’s words 33:30-33

E 1 The exiles’ stance toward Ezekiel 33:30-31

G 1 They talk about him behind his back: ³⁰“But as for you, son of man, your fellow citizens who talk about you by the walls and in the doorways of the houses, 30:30a

G 2 They agree to come hear him tell the message from [Yahweh](#): speak to one another, each to his brother, saying, ‘Come now and hear what the message is which comes forth from the LORD.’ 30:30b

G 3 They pretend to give you heed: ³¹They come to you as people come, and sit before you *as* My people and hear your words, 30:31a

G 4 But they don’t obey them: but they do not do them, 30:31b

G 5 They follow their lustful desires 30:31c

H 1 for they do the lustful desires *expressed* by their mouth,

H 2 *and* their heart goes after their gain.

E 2 They are like people who go to a concert 30:32

G 1 You perform well: ³²Behold, you are to them like a sensual song by one who has a beautiful voice and plays well on an instrument;

G 2 But they don’t do what you say: for they hear your

words but they do not practice them.

- E 3 When Ezekiel's prophecies come to pass, they will know a prophet has been among them!
 - G 1 The fulfillment of the prophecies: ³³ So when it comes to pass—as surely it will—
 - G 2 The result for [Israel](#): then they will know that a prophet has been in their midst.” 33:33
- C 2 The [Prophecy](#) Concerning the Shepherds of [Israel](#) 34
 - D 1 The Indictment against the Shepherds 34:1-10
 - E 1 Woe to [Israel's](#) shepherds (kings), who have fed on the sheep, not fed and protected them 34:1-6
 - G 1 The arrival of a message from [Yahweh](#): {1} Then the word of the LORD came to me saying, 34:1
 - G 2 Ezekiel instructed to prophesy against the shepherds of [Israel](#) 34:2
 - H 1 The instruction given: {2} “Son of man, prophesy against the shepherds of [Israel](#).²⁷⁵ Prophesy and say to those shepherds,
 - H 2 The source of the message: ‘Thus says the Lord GOD,
 - H 3 The content of the message
 - J 1 The pronouncement of woe: “Woe, shepherds of [Israel](#)

²⁷⁵ Ezek. 34:2 - shepherds of [Israel](#): According to [Constable](#):

The Lord gave Ezekiel a message for the shepherds (leaders, rulers, cf. Ps. 23) of [Israel](#). Ancient Near Easterners often referred to kings and leaders as "shepherds" (e.g. Num. 27:17; 2 Sam. 5:2; 1 Kings 22:17; Isa. 44:28; Jer. 3:15; 10:21; 23:1-6; 25:34-38; Mic. 5:4-5; Zech. 11:4-17). Prophets and priests were also called "shepherds," but here kings are also in view. God pronounced judgment on them for three reasons. First, they fed themselves rather than the people; they were selfish. They were more interested in providing for themselves than for the people whom God had placed in their care (cf. John 10:11-13; 21:15-17). They exploited their followers.

- J 2 The selfishness of the shepherds: who have been feeding themselves!
- J 3 The logical question for the shepherds: Should not the shepherds feed the flock?
- G 3 The malpractice of the shepherds 34:3-4
 - H 1 They eat the fat: {3} You eat the fat 34:3a
 - H 2 They clothe themselves with the wool: and clothe yourselves with the wool, 34:3b
 - H 3 They slaughter the sheep: you slaughter the fat *sheep* 34:3c
 - H 4 They do not feed the flock: without feeding the flock.
 - H 5 They have neglected the sick sheep 34:4a
 - J 1 The sick: {4} Those who are sickly you have not strengthened,
 - J 2 The diseased: the diseased you have not healed,
 - J 3 The broken: the broken you have not bound up,
 - H 6 They have neglected to keep the flock together 34:4b
 - J 1 Ignoring the scattered: the scattered you have not brought back,
 - J 2 Ignoring the lost: nor have you sought for the lost;
 - H 7 They have mistreated the flock: but with force and with severity you have dominated them. 34:4c

- G 4 The plight of the sheep 34:5
 - H 1 They were scattered: {5} They were scattered for lack of a shepherd,
 - H 2 They were devoured by wild animals: and they became food for every beast of the field
 - H 3 They were scattered: and were scattered.

- G 5 The description of the scattering of [Yahweh's](#) flock 34:6
 - H 1 They wandered in the mountains and hills: {6} My flock wandered through all the mountains and on every high hill;
 - H 2 They were scattered all over the earth: My flock was scattered over all the surface of the earth,
 - H 3 There was no one who searched for them: and there was no one to search or seek *for them.*”””

- E 2 [Yahweh's](#) stance against the shepherds; His resolve to deliver the flock from their mouths 34:7-10
 - G 1 Shepherds advised to listen to the message from [Yahweh](#): {7} Therefore, you shepherds, hear the word of the LORD: 34:7

 - G 2 [Adonay Yahweh's](#) indictment of the shepherds: {8} “As I live,” declares the Lord GOD, 34:8
 - H 1 His flock has become prey: “surely because My flock has become a prey,
 - H 2 His flock has become food for wild animals for lack of a shepherd: My flock has even become food for all the beasts of the field for lack of a shepherd,
 - H 3 His shepherd did not search for His flock: and

My shepherds did not search for My flock,

H 4 The shepherds fed themselves, not God's flock: but *rather* the shepherds fed themselves and did not feed My flock;

G 3 Shepherds again advised to hear the message from [Yahweh](#): {9} therefore, you shepherds, hear the word of the LORD: 34:9

G 4 [Adonay Yahweh's](#) plan: {10} 'Thus says the Lord GOD, 34:10

H 1 He is against the shepherds: "Behold, I am against the shepherds,

H 2 He will demand His sheep from them: and I will demand My sheep from them

H 3 He will cause them to cease feeding sheep: and make them cease from feeding sheep.

H 4 The shepherds will no longer feed themselves: So the shepherds will not feed themselves anymore,

H 5 God will deliver His flock from their mouths: but I will deliver My flock from their mouth,

H 6 His flock will no longer be food for the shepherds: so that they will not be food for them."'''

D 2 [Yahweh's](#) Provision for the Sheep ([Israel](#)) – Restoration 34:11-31

E 1 [Yahweh](#) to regather His sheep from the countries to which they have been scattered pasturing and strengthening them 34:11-16

G 1 [Adonay Yahweh's](#) determination to seek for Himself His sheep 34:11

H 1 The speaker: {11} For thus says the Lord GOD,

- H 2 His active search: “Behold, I Myself will search for My sheep and seek them out.
- G 2 He will care for and retrieve His sheep 34:12
 - H 1 Just as a normal shepherd cares for his herd: {12} As a shepherd cares for his herd in the day when he is among his scattered sheep,
 - H 2 So He will care for His sheep: so I will care for My sheep
 - H 3 He will retrieve them from all the places to which they have been scattered: and will deliver them from all the places to which they were scattered on a cloudy and gloomy day.
- G 3 He will regather His sheep from all the peoples and return them to their own land 34:13
 - H 1 He will bring them from the peoples: {13} I will bring them out from the peoples²⁷⁶
 - H 2 He will gather them from the countries: and gather them from the countries
 - H 3 He will bring them to their own land: and bring them to their own land;
 - H 4 He will feed them on the mountains of [Israel](#): and I will feed them on the mountains of [Israel](#),
 - H 5 By the streams: by the streams,
 - H 6 In the inhabited places: and in all the inhabited places of the land.

²⁷⁶ Ezek. 34:13 - I will bring them out from the peoples: Though many, no doubt, interpret the return from exile in Babylon to [Judah](#) under Zerubbabel (Ezra 1-6) and Ezra (Ezra 7-10) as the fulfillment of this prophecy, that is not correct. The return prophesied here, brought about by God Himself, speaks of the yet future eschatological return, when David will be resurrected and sit as vice regent assisting Messiah in His governance of [Israel](#) (see Ezek. 34:23-24). In other words the framework for this return will be the [Second Coming of Christ](#) and His [Millennial Reign](#).

- G 4 He will feed them in good pasture 34:14
 - H 1 Good pasture: {14} I will feed them in a good pasture,
 - H 2 On the mountains of [Israel](#): and their grazing ground will be on the mountain heights of [Israel](#).
 - H 3 Good grazing ground: There they will lie down on good grazing ground
 - H 4 Rich pasture: and feed in rich pasture on the mountains of [Israel](#).

- G 5 He will be personally involved 34:15
 - H 1 Feeding His flock: {15} I will feed My flock
 - H 2 Leading them to rest: and I will lead them to rest,”
 - H 3 The source of the declaration: declares the Lord GOD.

- G 6 He will distinguish between sickly and strong sheep 34:16
 - H 1 Healing the sickly
 - J 1 {16} “I will seek the lost,
 - J 2 bring back the scattered,
 - J 3 bind up the broken
 - J 4 and strengthen the sick;
 - H 2 Judging the fat and strong
 - J 1 Destruction: but the fat and the strong I will destroy.
 - J 2 Judgment: I will feed them with

judgment.

E 2 [Yahweh](#) to judge between one sheep and another 34:17-22

G 1 [Adonay Yahweh's](#) determination to judge His flock 34:17

H 1 Those addressed: {17} "As for you, My flock,

H 2 The speaker: thus says the Lord GOD,

H 3 Judging the entire flock

J 1 Between sheep: 'Behold, I will judge between one sheep and another,

J 2 Between rams and billy goats: between the rams and the male goats.

G 2 His indictment of the leaders 34:18

H 1 They feed in the good pasture: {18} Is it too slight a thing for you that you should feed in the good pasture,

H 2 But they tread down the grass in the other pastures: that you must tread down with your feet the rest of your pastures?

H 3 They drink clean water: Or that you should drink of the clear waters,

H 4 But they dirty the water for the other sheep: that you must foul the rest with your feet?

G 3 The plight of [Yahweh's](#) flock 34:19

H 1 They must eat down-trodden grass: {19} As for My flock, they must eat what you tread down with your feet

H 2 They must drink water the leaders have fouled: and drink what you foul with your

feet!””

G 4 [Adonay Yahweh's](#) determination to judge between the fat and lean sheep 34:20

H 1 The speaker: {20} Therefore, thus says the Lord GOD to them,

H 2 The judgment: “Behold, I, even I, will judge between the fat sheep and the lean sheep.

G 5 His condemnation of the strong sheep 34:21

H 1 They shove the weaker sheep out of their way: {21} Because you push with side and with shoulder,

H 2 They charge them with their horns: and thrust at all the weak with your horns

H 3 They scatter the sheep abroad: until you have scattered them abroad,

G 6 His deliverance of the flock 34:22

H 1 He will deliver His flock: {22} therefore, I will deliver My flock,

H 2 They will no longer be a prey to the bullying leaders: and they will no longer be a prey;

H 3 He will judge between sheep: and I will judge between one sheep and another.

E 3 [Yahweh](#) to set David over [Israel](#) as Shepherd/ Prince and He Himself as their God 34:23-24

G 1 He will set over them one shepherd – David His servant: {23} “Then I will set over them one shepherd, My servant David,²⁷⁷ 34:23

²⁷⁷ Ezek. 34:23 - My servant David: [Constable](#) is of the opinion that “[David](#)” here refers to a descendant of [David](#), namely the [Messiah](#). To be candid, he gives some good reasons. Others, I among them, believe that the

- H 1 and he will feed them;
- H 2 he will feed them himself and be their shepherd.
- G 2 [Yahweh](#) will be their God: {24} And I, the LORD, will be their God, 34:24a
- G 3 David will be their prince; and My servant David will be prince²⁷⁸ among them; 34:24b
- G 4 The speaker: I the LORD have spoken. 34:24c
- E 4 [Yahweh](#) to establish a covenant of peace with [Israel](#) [the [New Covenant](#)], blessing them (*until they know I'm [Yahweh](#)*) (34:27, 30, 30) 34:25-31
- G 1 [Yahweh](#) will make a covenant of peace with [Israel](#): {25} "I will make a covenant of peace with them"²⁷⁹ 34:25
- H 1 Including safety: and eliminate harmful beasts from the land

resurrected [David](#) is in view. Some who share my opinion are John F. Walvoord, [Israel in Prophecy](#), p. 121; J. Dwight Pentecost, [Things to Come](#), pp. 500-501; Charles H. Dyer, [The Bible Knowledge Commentary](#), OT Volume, "Ezekiel," p. 1295. My biggest reason for opting for the literal [David](#) is just that. I opt for [literal](#) meanings whenever possible. It is difficult to imagine how "My servant [David](#)" (Ezek. 34:23, 24) can refer to anyone but the [literal David](#). I oppose [non-literalism](#).

²⁷⁸ Ezek. 34:24 - My servant [David](#) will be prince among them: "prince" is *nasí* (5387), "one lifted up, chief, prince, captain, leader" ([Outline of Biblical Usage](#)). [Yahweh](#) refrains from using the standard designation for king, *mélekh* (4428), "king," the primary ruler of a country, because resurrected [David](#) will not be the primary, but a secondary ruler of [Israel](#) in the [Millennium](#) and, I believe, in [New Jerusalem](#). The [Messiah](#), Jesus, will be King. [David](#) will be a vice-regent ruling underneath Jesus. The resurrected [David](#) will be [Israel's](#) prince forever (Ezek 37:25).

²⁷⁹ Ezek. 34:25 - I will make a covenant of peace with them: This is, I believe, the [New Covenant](#) (Jer. 31:31-37; 32:40; 37:26). This includes removing the stony hearts from [Israelis](#) and replacing them with hearts of flesh that obey Him (Ezek. 11:19; 36:26). Jesus the [Messiah](#) ratified the [New Covenant](#) with His own blood, shed upon the cross (Luke 22:20; 1 Cor. 11:25). All who place their faith in Jesus are presently participating in the legal benefits of the [New Covenant](#) – peace with God (Rom. 5:1). These also may experience the peace of God (Rom. 14:17; 15:13; Php. 4:7). Ultimately, this covenant of peace will include peace with nature (Isa. 11:6-9; 65:25; Ezek. 34:25-27) and peace among men (Isa. 2:1-4; Micah 4:1-4). The initial fulfillment of the Covenant of Peace with [Israel](#) as a nation will take place during the [Millennium](#). The ultimate fulfillment for [Israel](#) and the [Church](#) and redeemed among the [Gentiles](#) will take place in [New Jerusalem](#) and on [New Earth](#).

- H 2 Including security: so that they may live securely in the wilderness and sleep in the woods.
- G 2 [Israel](#) and her land will be a blessing, and will be blessed 34:26
 - H 1 [Yahweh](#) will make [Israel](#) a blessing: {26} I will make them
 - H 2 [Yahweh](#) will make the land around Mount Zion a blessing: and the places around My hill a blessing.
 - H 3 [Yahweh](#) will send showers of blessing to the land
 - J 1 Seasonal rain: And I will cause showers to come down in their season;
 - J 2 Showers of blessing: they will be showers of blessing.
- G 3 The land of [Israel](#) will be productive 34:27a
 - H 1 Fruit trees will yield fruit: {27} Also the tree of the field will yield its fruit
 - H 2 The earth will bring forth crops: and the earth will yield its increase,
- G 4 [Israel](#) will be secure on her land: and they will be secure on their land. 34:27b
- G 5 [Israel](#) will know He is [Yahweh](#), who delivered them from slavery 34:27c
 - H 1 Then they will know that I am the LORD,
 - H 2 when I have broken the bars of their yoke
 - H 3 and have delivered them from the hand of those who enslaved them.

G 6 [Israel](#) will be safe and secure 34:28

H 1 No longer a prey to the nations; {28} They will no longer be a prey to the nations,

H 2 Safe from wild animals: and the beasts of the earth will not devour them;

H 3 They will live in security: but they will live securely, and no one will make *them* afraid.

G 7 [Israel](#) will have honor from [Yahweh](#) 34:29

H 1 [Yahweh](#) will give them a good reputation in the land: {29} I will establish for them a renowned planting place,

H 2 They will no longer experience famine: and they will not again be victims of famine in the land,

H 3 They will no longer be insulted by other nations: and they will not endure the insults of the nations anymore.

G 8 They will know [Yahweh](#) is their God and they are His people 34:30

H 1 [Yahweh](#) is their God: {30} Then they will know that I, the LORD their God, am with them,

H 2 They are His people: and that they, the [house of Israel](#), are My people," declares the Lord GOD.

G 9 [Adonay Yahweh's](#) final message to [Israel](#) 34:31

H 1 They are the sheep of His pasture: {31} "As for you, My sheep, the sheep of My pasture,

H 2 They are merely men: you are men,

H 3 He is their God: and I am your God," declares

the Lord GOD.

- C 3 The [Prophecy](#) against Mt. Seir (Edom): Judgment (*until they know I'm Yahweh*) (35:4, 9, 11, 12, 15) 35
 - D 1 Action: [Adonai Yahweh](#) to make Mt. Seir a blood-filled desolation because of their delivering [Israel](#) to the sword 35:1-9
 - E 1 The arrival of a message from [Yahweh](#): {1} Moreover, the word of the LORD came to me saying, 35:1
 - E 2 Ezekiel commanded to prophesy against Mount Seir: {2} “Son of man, set your face against Mount Seir, and prophesy against it 35:2
 - E 3 [Adonay Yahweh’s](#) opposition to Mount Seir 35:3-4b
 - G 1 He opposes her: {3} and say to it, ‘Thus says the Lord GOD, “Behold, I am against you, Mount Seir, 35:3a
 - G 2 He will devastate her 35:3b-4b
 - H 1 Stretching out His hand against her: And I will stretch out My hand against you 35:3b
 - H 2 Making her a wasted desolation: And make you a desolation and a waste. 35:3c
 - H 3 Ruining her cities: {4} “I will lay waste your cities 35:4a
 - H 4 She will be a desolate place: And you will become a desolation. 35:4b
 - G 3 The result of [Yahweh’s](#) opposition – the Edomites will know He is [Yahweh](#): Then you will know that I am the LORD. 35:4c
 - E 4 The reason for [Yahweh’s](#) opposition to Mount Seir 35:5
 - G 1 Because of their enmity against [Israel](#): {5} Because you have had everlasting enmity

- G 2 Because of their having delivered [Israelis](#) to the sword when they were under attack
 - H 1 Their betrayal: and have delivered the [sons of Israel](#) to the power of the sword
 - H 2 [Israel's](#) vulnerable position
 - J 1 at the time of their calamity,
 - J 2 at the time of the punishment of the end,
- E 5 [Adonay Yahweh's](#) retaliation against Mount Seir 35:6
 - G 1 The oath taken: {6} therefore as I live," declares the Lord GOD,
 - G 2 He will give them over to bloodshed
 - H 1 "I will give you over to bloodshed,
 - H 2 and bloodshed will pursue you;
 - G 3 God's rationale
 - H 1 since you have not hated bloodshed,
 - H 2 therefore bloodshed will pursue you.
- E 6 God will make Mount Seir a waste 35:7
 - G 1 A waste place: {7} I will make Mount Seir a waste
 - G 2 A desolation: and a desolation
 - G 3 Destroyed citizens: and I will cut off from it the one who passes through and returns.
- E 7 God will slay her citizens 35:8
 - G 1 On the mountains: {8} I will fill its mountains with its slain;

- G 2 On her hills: on your hills
- G 3 In her valleys: and in your valleys
- G 4 In her ravines: and in all your ravines those slain by the sword will fall.
- E 8 She will be a place of perpetual desolation 35:9a
 - G 1 Desolation: {9} I will make you an everlasting desolation
 - G 2 Uninhabited: and your cities will not be inhabited.
- E 9 The result of [Yahweh's](#) opposition to Mount Seir – They will know He is [Yahweh](#): Then you will know that I am the LORD. 35:9b
- D 2 Attitude: [Adonai Yahweh](#) to make Mt. Seir (Edom) a desolation because of their expressions of contempt against God and against [Israel](#) and [Judah](#) 35:10-15
 - E 1 The covetous aspirations of Mt. Seir (Edom) 35:10
 - G 1 Edom's aspirations of conquering both [Israel](#) and [Judah](#): {10} "Because you have said,
 - H 1 'These two nations and these two lands will be mine,
 - H 2 and we will possess them,'
 - G 2 But these lands belonged to [Yahweh](#): although the LORD was there,²⁸⁰

²⁸⁰ Ezek. 35:10 - although the LORD was there: Constable explains this verse well:

The Edomites had wanted to take over the lands of both [Israel](#) and [Judah](#) even though they were the lands of [Yahweh](#) (cf. Ezek. 36:12 sic – better – Ezek. 35:5). Ancient Near Easterners viewed the lands of nations as the domain of the gods of those nations. To take a nation was to overcome its god. Thus in trying to take over [Israel's](#) land Edom tried to discredit [Yahweh](#) since "the Lord was there," it was His land (cf. Ezek. 35:12; 48:35). This in turn involved failing to recognize [Yahweh](#) as the only true God (Ezek. 35:13).

- E 2 [Adonay Yahweh](#) will deal with Edom according to her bad attitudes: {11} therefore as I live,” declares the Lord GOD, “I will deal *with you* 35:11a
- G 1 Her anger: according to your anger
- G 2 Her envy: and according to your envy which you showed
- G 3 Her hatred: because of your hatred against them;
- E 3 [Adonay Yahweh](#) will judge Edom 35:11b-13
- G 1 He will reveal Himself to them: so I will make Myself known among them when I judge you. 35:11b
- G 2 They will know that [Yahweh](#) has heard their expressions of contempt for [Israel](#): {12} Then you will know that I, the LORD, have heard all your revilings²⁸¹ which you have spoken against the mountains of [Israel](#) saying, 35:12
- H 1 ‘They are laid desolate;
- H 2 they are given to us for food.’
- G 3 They will know [Yahweh](#) has heard their arrogant words against Him 35:13
- H 1 {13} And you have spoken arrogantly against Me
- H 2 and have multiplied your words against Me;
- H 3 I have heard *it*.”
- E 4 [Adonay Yahweh](#) will turn their joy over [Israel’s](#) demise back on their own heads 35:14-15b

²⁸¹ Ezek. 35:12 - revilings: the plural of *néatsah* (5007), contempt, blasphemy. This is a seldom-used noun that is translated by [NASB95](#) as “rejection” (2 Kings 19:3; Isa. 37:3); “blasphemies” (Neh. 9:18, 26); and “revilings” (Ezek. 35:12).

- G 1 The earth will rejoice when [Adonay Yahweh](#) makes Edom desolate: {14} Thus says the Lord GOD, “As all the earth rejoices, I will make you a desolation. 35:14
- G 2 As Mount Seir rejoiced over [Israel’s](#) desolation: {15} As you rejoiced over the inheritance of the [house of Israel](#) because it was desolate, 35:15a
- G 3 So [Adonay Yahweh](#) will do to Mount Seir / Edom 35:15b
- H 1 so I will do to you.
- H 2 You will be a desolation, O Mount Seir, and all Edom, all of it.
- E 5 The end result upon Edom / Mount Seir: Then they will know that I am the LORD.” 35:15c
- C 4 Reproach and Restoration 36
- D 1 The [Prophecy](#) to the Mountains of [Israel](#) 36:1-15
- E 1 Other nations' past occupation of [Israel's](#) mountains as past judgment from [Adonai Yahweh](#) 36:1-4
- G 1 The command to Ezekiel to prophesy to the mountains of [Israel](#): {1} “And you, son of man, prophesy to the mountains²⁸² of [Israel](#) and say, ‘O mountains of [Israel](#), hear the word of the LORD. 36:1
- G 2 The occasion for the [prophecy](#) – derision directed at

²⁸² Ezek. 36:1 - mountains of [Israel](#): The word “mountains” is the plural of *har* ([2022](#)), and means “mountains.” The land of [Israel](#) is filled with mountain ranges and individual mountains. Many of these, a visitor from Colorado or Nepal would classify as only “hills,” but a pronounced hill is a “mountain” in Hebrew. For example, the elevated portion of [Jerusalem](#) which David conquered and where he lived is called “Mount Zion.” Very near there is “Mount Moriah,” the site of Solomon’s temple. To the east of [Jerusalem](#) proper is the “Mount of Olives,” which overlooks the Temple Mount area. So in Ezekiel’s [prophecy](#), the “mountains of [Israel](#)” stand for the entire nation. In particular this [prophecy](#) concerns the land of [Israel](#) more than the people of [Israel](#).

Ezekiel had just concluded a [prophecy](#) against “Mount” Edom (Ezek. 35:1-15). Now he is told to prophesy to the mountains of [Israel](#). Some of this [prophecy](#) rehearses the negative judgment of God on [Israel’s](#) mountains because of past sins. But most of this [prophecy](#) predicts blessing and restoration upon the mountains of [Israel](#).

[Israel](#) from her enemies: {2} Thus says the Lord GOD, "Because the enemy has spoken against you,

H 1 'Aha!' and,

H 2 'The everlasting heights have become our possession,' 36:2

G 3 God's justification in allowing [Israel](#) to be conquered: {3} therefore prophesy and say, 'Thus says the Lord GOD, "For good reason

H 1 The actions of the nations against [Israel](#)

J 1 Desolating: they have made you desolate

J 2 Crushing: and crushed you from every side,

H 2 The results of their actions

J 1 [Israel](#) occupied by the nations: that you would become a possession of the rest of the nations

J 2 [Israel](#) taunted by the nations: and you have been taken up in the talk and the whispering of the people."''' 36:3

G 4 A follow-up [prophecy](#) to the deserted mountains of [Israel](#): {4} Therefore, O mountains of [Israel](#), hear the word of the Lord GOD.

H 1 Thus says the Lord GOD to the mountains and to the hills,

H 2 to the ravines and to the valleys,

H 3 to the desolate wastes and to the forsaken cities

H 4 which have become a prey and a derision to the rest of the nations which are round about,

36:4

E 2 [Adonai Yahweh's](#) promise of judgment against occupying nations 36:5-7

G 1 God's jealousy on behalf of [Israel](#) against Edom and other occupying nations: {5} therefore thus says the Lord GOD, 36:5

H 1 "Surely in the fire of My jealousy I have spoken against the rest of the nations, and against all Edom,

H 2 who appropriated My land ²⁸³ for themselves as a possession

J 1 with wholehearted joy

J 2 and with scorn of soul,

J 3 to drive it out for a prey."

G 2 The [prophecy](#) concerning the insulted land of [Israel](#) 36:6

H 1 The subjects of the prophecy {6} Therefore prophesy

J 1 concerning the land of [Israel](#)

J 2 and say to the mountains and to the hills,

J 3 to the ravines and to the valleys,

H 2 The background behind the prophecy: "Thus says the Lord GOD,

²⁸³ Ezek. 36:5 - nations ... who have appropriated My land for themselves: God, throughout history, has used other nations to occupy [Israel](#) as a judgment against the nation for turning their backs on Him. But God calls the land of [Israel](#) "His Land"! And God will judge the nations who have occupied His Land! And for His name's sake He will change the hearts of [Israelis](#) and bring them back from all over the world to His land! This will take place at the beginning of the [Millennium](#). The return of many [Israelis](#) back to [Israel](#) in the present day is a down-payment, but not a fulfillment of this future return.

- J 1 [Adonay Yahweh's](#) jealous wrath:
'Behold, I have spoken in My jealousy
and in My wrath
- J 2 Because of the verbal abuse of the
nations: because you have endured the
insults of the nations.' 36:6
- G 3 God will judge the surrounding nations for their
insults and derision against [Israel](#): {7} Therefore thus
says the Lord GOD, 36:7
 - H 1 The inevitability of [Adonay Yahweh's](#) actions:
'I have sworn
 - H 2 His poetic justice against [Israel's](#) surrounding
nations: that surely the nations which are
around you will themselves endure their
insults.
- E 3 [Adonai Yahweh's](#) promise of physical, agricultural, economic
and social blessing upon the mountains of [Israel](#) 36:8-15
 - G 1 The mountains of [Israel](#) will bear fruit for the
returning [Israelis](#) 36:8
 - H 1 Their productivity: {8} But you, O mountains
of [Israel](#), you will put forth your branches and
bear your fruit for My people [Israel](#); ²⁸⁴
 - H 2 Their return to the land: for they will soon
come. ²⁸⁵ 36:8

²⁸⁴ 36:8 - you (mountains of [Israel](#)) will put forth your branches and bear your fruit for my people [Israel](#):
This will be fulfilled prominently during the [Millennium](#); (Amos 9:11-15) and most prominently in the [New Earth](#)
(Rev. 21:1-22:5).

²⁸⁵ Ezek. 36:8 - for they will soon come: A prediction of the return of [Israelis](#) from exile to the land of [Israel](#)
and [Jerusalem](#). [Ezekiel's](#) ministry occurred from about 592-570 BC. In the short term, this prediction in Ezek. 36:8
of the return of [Israelis](#) to their own land was fulfilled by these [successive returns](#): (1) The 1st return was under
[Zerubbabel](#) in 536 BC. Zerubbabel may also be identified as Sheshbazzar, prince of [Judah](#) (Ezra 1:8) (2) The 2nd
return was under Ezra to bring about revival among the returned exiles in 458 BC (Ezra 7:1-10:44). (3) The 3rd
return was under Nehemiah to build the walls of [Jerusalem](#) in 444 BC (Neh. 1:1-7:73). But the greatest return
envisioned by [Ezekiel](#) is the return to [Israel](#) and [Jerusalem](#) in connection with the [2nd Coming of Christ](#) and His
[Millennial Kingdom](#). See the references to the building of the [Millennial Temple](#) in Ezek. 40:1-46:24.

- G 2 The land will be cultivated and sown: {9} For, behold, I am for you, and I will turn to you, and you will be cultivated and sown. 36:9
- G 3 The people of [Israel](#) will return to the land and rebuild 36:10
 - H 1 Multiplied population: {10} I will multiply men on you,
 - H 2 Reunited nation: all the [house of Israel](#), all of it;
 - H 3 Rebuilt cities: and the cities will be inhabited
 - H 4 Reclamation of land: and the waste places will be rebuilt.
- G 4 God will multiply man and beast in the land 36:11a
 - H 1 Multiplication: {11} I will multiply on you man and beast;
 - H 2 Prolific: and they will increase and be fruitful;
 - H 3 Inhabited: and I will cause you to be inhabited as you were formerly
 - H 4 Well-treated: and will treat you better than at the first.
- G 5 Then [Israel](#) will know that God is [Yahweh](#): Thus you will know that I am the LORD. 36:11b
- G 6 [Israelis](#) will permanently inherit the mountains of her land 36:12
 - H 1 [Israelis](#) will possess the mountains of [Israel](#): {12} Yes, I will cause men—My people [Israel](#)—to walk on you and possess you,
 - H 2 The mountains of [Israel](#) will be [Israel's](#) inheritance: so that you will become their inheritance

- H 3 The mountains of [Israel](#) will never again swallow up people: and never again bereave them of children.'
- G 7 The indictment of other nations against the mountains of the land of [Israel](#): {13} "Thus says the Lord GOD, 'Because they say to you, "You are a devourer of men and have bereaved your nation of children," 36:13
- G 8 The mountains of [Israel's](#) land will no longer warrant that indictment: {14} therefore you will no longer devour men and no longer bereave your nation of children,' declares the Lord GOD. 36:14
- G 9 God will no longer allow [Israel's](#) mountains to hear insults from other nations 36:15a
 - H 1 {15} "I will not let you hear insults from the nations anymore,
 - H 2 nor will you bear disgrace from the peoples any longer,
- G 10 [Israel's](#) mountains will no longer cause the nation to stumble: nor will you cause your nation to stumble any longer," declares the Lord GOD.' 36:15b
- D 2 [Yahweh's](#) Name as affected by [Israel](#) 36:16-32
 - E 1 Dispersed [Israel](#) a reproach against [Yahweh's](#) Name 36:16-21
 - G 1 The word from [Yahweh](#) to : {16} Then the word of the LORD came to me saying, 36:16
 - G 2 [Israel's](#) defilement of her land 36:17
 - H 1 [Yahweh's](#) charge of defilement: {17} "Son of man, when the [house of Israel](#) was living in their own land, they defiled it
 - H 2 The method of defilement: by their ways and their deeds;

- H 3 The illustration of their defilement: their way before Me was like the uncleanness of a woman in her impurity. 36:17
- G 3 [Yahweh's](#) consequent wrath against [Israel](#): {18}
Therefore I poured out My wrath on them 36:18
 - H 1 Because of bloodshed: for the blood which they had shed on the land,
 - H 2 Because of idolatry: because they had defiled it with their idols.
- G 4 [Yahweh's](#) dispersion of [Israel](#) among the nations 36:19
 - H 1 Scattering: {19} Also I scattered them among the nations
 - H 2 Dispensing: and they were dispersed throughout the lands.
 - H 3 Judging: According to their ways and their deeds I judged them.
- G 5 [Israel's](#) profaning of [Yahweh's](#) name because of their dispersion 36:20
 - H 1 [Israel's](#) exile: {20} When they came to the nations where they went,
 - H 2 Their profaning of [Yahweh's](#) holy name: they profaned My holy name,
 - H 3 The explanation of the profanation: because it was said of them,
 - J 1 These are [Yahweh's](#) people: 'These are the people of the LORD;
 - J 2 Yet they have been dispersed from His land: yet they have come out of His land.'

- G 6 [Yahweh's](#) concern for His holy name: {21} But I had concern for My holy name, which the [house of Israel](#) had profaned among the nations where they went. 36:21

- E 2 [Yahweh's](#) clearing of His Name with regard to [Israel](#) 36:22-32

- G 1 His resolve to vindicate His name (*They'll know He's [Yahweh](#)*) 36:22-23
 - H 1 The purpose for [Yahweh's](#) redemption of [Israel](#) will be to honor His name 36:22
 - J 1 The targets of the message: {22} "Therefore say to the [house of Israel](#),
 - J 2 The source of the message – [Adonay Yahweh](#): 'Thus says the Lord GOD,
 - J 3 His denial of His acting on behalf of [Israel](#): "It is not for your sake, O [house of Israel](#), that I am about to act,
 - J 4 His assertion that He is salvaging His own tarnished name: but for My holy name,
 - J 5 Which [Israel](#) has profaned among the nations: which you have profaned among the nations where you went.

 - H 2 [Yahweh](#) will vindicate His great name 36:23a
 - J 1 His declaration that He will vindicate His name: {23} I will vindicate the holiness of My great name²⁸⁶

²⁸⁶ Ezek. 36:23 - I will vindicate the holiness of my great name: This vindication of [Yahweh's](#) name through the nation of [Israel](#) will find initial fulfillment during the events of the [Tribulation](#) (Ezek. 38-39), and especially during the [Millennium](#) (40-48). The ultimate fulfillment will be in [New Jerusalem](#) and [New Earth](#) (Rev. 21:1-22:5).

- J 2 Which [Israel](#) has profaned among the nations
 - K1 which has been profaned among the nations,
 - K2 which you have profaned in their midst.
- H 3 The nations will know He is [Yahweh!](#) 36:23b
 - J 1 Then the nations will know that I am the LORD,” declares the Lord GOD,
 - J 2 “when I prove Myself holy among you in their sight.
- G 2 His regathering of [Israel](#) 36:24
 - H 1 His taking them from the nations to which they had been dispersed: {24} For I will take you from the nations, gather you from all the lands
 - H 2 His bringing [Israel](#) to her own land: and bring you into your own land.²⁸⁷
- G 3 His cleansing of [Israel](#) 36:25
 - H 1 Sprinkling clean water on them: {25} Then I will sprinkle clean water on you,²⁸⁸ and you will be clean;

²⁸⁷ Ezek 36:24 - and bring you into your own land: According to Charles H. Dyer and Eugene H. Merrill. *The Old Testament Explorer*. Nashville: Word Publishing, 2001. Reissued as Nelson's *Old Testament Survey*. Nashville: Thomas Nelson Publishers, 2001, p. 690 (quoted by [Constable](#)):

"Ezekiel 36 parallels the [New Covenant](#) God promised to [Israel](#) and [Judah](#) in Jeremiah 31. This covenant includes at least three specific elements: (a) restoration to the land (Ezek. 36:24; Jer. 31:27-29), (b) forgiveness of sin (Ezek. 36:25; Jer. 31:34), and (c) the indwelling presence of God's Holy Spirit (Ezek. 36:26-27; Jer. 31:33)."

²⁸⁸ Ezek. 36:25 - I will sprinkle clean water on you: I do not think this is to be taken literally. It is taken from certain rites God pronounced for people of [Israel](#) (Num. 19:17-19), but it is to be taken as a metaphor for God's purification of [Israel](#) from her sins, akin to Heb. 10:22. This is borne out in Ezek. 36:26-27.

H 2 Cleansing them: I will cleanse you ²⁸⁹

J 1 from all your filthiness

J 2 and from all your idols.

²⁸⁹ Ezek. 36:25 - I will cleanse you: This will be a miraculous work of God upon the hearts of [Israelis](#). He will cleanse and purify their hearts and minds. This will happen to millions of [Israelis](#) when they “look on Him whom they have pierced” (Zech. 12:10-13:1). This cleansing will take place in conjunction with the Spirit whom God will pour out on His people (Zech. 12:10).

- G 4 His giving [Israel](#) a new heart of flesh 36:26
 - H 1 His provision of a new heart: {26} Moreover, I will give you a new heart ²⁹⁰
 - H 2 His implantation of a new spirit: and put a new spirit within you;
 - H 3 His removal of their stony heart; and I will remove the heart of stone from your flesh
 - H 4 His provision of a heart of flesh: and give you a heart of flesh.

- G 5 His imbuing [Israelis](#) with His Spirit 36:27
 - H 1 His implantation of His Spirit: {27} I will put My Spirit within you ²⁹¹
 - H 2 His implementation of obedience
 - J 1 and cause you to walk in My statutes,
 - J 2 and you will be careful to observe My ordinances.

²⁹⁰ Ezek. 36:26 - I will give you a new heart: Again this is a miraculous work of God. He will give the people of [Israel](#) hearts (inner beings, desires, minds) that want to follow Him and obey Him. Ever since Adam's sin the hearts of people are dirty. They want to stray from God. They want to disobey Him. Only God can give us a heart that wants to love Him and serve Him. That is a miracle from God. No one can change his own heart. Only God can do that. In New Testament terms we call this [regeneration](#). It is what Jesus spoke to Nicodemus about when He told him he needed to be [born again](#) – born from above (John 3:3, 7). God will do this on behalf of [Israel](#) in fulfillment of His prediction of His [New Covenant](#) with them (Jer. 31:31-34).

²⁹¹ Ezek. 36:27 - I will put My Spirit within you: Only when God places His [Spirit](#) within humans can they love Him and serve Him. God will place His [Spirit](#) with the hearts of [Israelis](#) in conjunction with the [Messiah's Second Coming](#). Only with God's [Spirit](#) within them will [Israelis](#) be fit to enter the [Kingdom](#) of the [Messiah](#) (John 3:3-5). God predicted He would pour out His Spirit upon [Israelis](#) (Isa. 32:15; 44:3; 39:29; Zech. 12:10; Joel 2:28-29). This is consistent with God's [New Covenant](#) with [Israel](#) (Isa. 59:21; Jer. 31:31-34; Rom. 11:26-27; Heb. 8:6-13).

G 6 [Israel's](#) security in the land given by God 36:28

H 1 Living in the land of the patriarchs: {28} You will live in the land that I gave to your forefathers;²⁹²

H 2 A mutually fulfilling relationship between God and His people

J 1 so you will be My people,

J 2 and I will be your God.

G 7 [Israel's](#) agricultural prosperity 36:29-30

H 1 His salvation of [Israel](#) from her impurity: {29} Moreover, I will save you from all your uncleanness; 36:29a

H 2 His multiplication of harvests: and I will call for the grain and multiply it, 36:29b

H 3 His prevention of famine: and I will not bring a famine on you. 36:29c

H 4 His multiplication of fruit: {30} I will multiply the fruit of the tree 36:30a

H 5 His multiplication of produce: and the produce of the field, 36:30b

H 6 His prevention of the disgrace of famine: so that you will not receive again the disgrace of famine among the nations. 36:30c

²⁹² Ezek. 36:28 - You will live in the land that I gave to your forefathers: God has promised [Israel](#) that one day she will live in the land of [Canaan](#), the same land God gave to [Israel's](#) forefathers – Abraham, Isaac, and Jacob. Palestinians and Jordanians have no legitimate claim whatever to the land of [Israel](#). [Israel](#) is not occupying Palestinian land. Palestinians are occupying [Israeli](#) land. Some day God will rectify this injustice. There will be no more talk of “occupied territory” or of “West Bank.” From its northernmost extremity to its southernmost, and clear to the Mediterranean Sea, it will all be the land of [Israel](#).

- G 8 [Israel's](#) true repentance 36:31-32
 - H 1 Her remembrance of her evil past: {31} Then you will remember your evil ways and your deeds that were not good, 36:31a
 - H 2 Her self-loathing: and you will loathe yourselves in your own sight for your iniquities and your abominations. 36:31b
 - H 3 [Yahweh's](#) motivation – not for [Israel's](#) sake: {32} I am not doing this for your sake,” declares the Lord GOD, 36:32a
 - H 4 The call for [Israel](#) to be ashamed: “let it be known to you. Be ashamed and confounded for your ways, O [house of Israel!](#)” 36:32b
- D 3 [Yahweh's](#) Cleansing of [Israel's](#) Souls and Restoration of Her Land (*until they know He's [Yahweh](#) when He blesses*) 36:33-36
 - E 1 The occasion for restoration – cleansing from iniquity: {33} ‘Thus says the Lord GOD, “On the day that I cleanse you from all your iniquities,²⁹³ 36:33a
 - E 2 The signs of restoration 36:33b-34
 - G 1 Inhabited cities: I will cause the cities to be inhabited, 36:33b
 - G 2 Rebuilt waste places: and the waste places will be rebuilt. 36:33c
 - G 3 Cultivation of desolate land: {34} The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by. 36:34

²⁹³ Ezek. 36:33 - On the day that I cleanse you from all your iniquities: Divine forgiveness is part of God's [New Covenant](#) with [Israel](#) (Isa. 59:20-21; Rom. 11:25-32; Heb. 8:7-13).

- E 3 The degree of restoration 36:35
 - G 1 Like the Garden of Eden: {35} They will say, ‘This desolate land has become like the garden of Eden;
 - G 2 Ruined cities are fortified and inhabited: and the waste, desolate and ruined cities are fortified and inhabited.’
- E 4 The purpose of restoration – the Nations’ acknowledgment that [Yahweh](#) has done this! {36} Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places and planted that which was desolate;²⁹⁴ 36:36a
- E 5 The guarantee of restoration: I, the LORD, have spoken and will do it.”²⁹⁵ 36:36b
- D 4 The Increase of [Israeli](#) Population (until they know I'm [Yahweh](#)) 36:37-38
 - E 1 The future request of [Israel](#) for increased population: {37} ‘Thus says the Lord GOD, “This also I will let the [house of Israel](#) ask Me to do for them: 36:37a
 - E 2 The metaphor of [Adonai Yahweh’s](#) increase of [Israeli](#) population: I will increase their men like a flock. 36:37b
 - E 3 The magnitude of the metaphor 36:38a
 - G 1 {38} Like the flock for sacrifices,
 - G 2 like the flock at [Jerusalem](#) during her appointed feasts,

²⁹⁴ Ezek. 36:36 - Then the nations that are left round about you will know that I, the Lord, have rebuilt the ruined places and planted that which was desolate: At Christ’s [Second Coming](#), only [Gentiles](#) who believe in Jesus and thus survive the [Judgment](#) at the end of the [Tribulation](#) will be permitted to enter Christ’s [Kingdom](#), along with believing [Israelis](#). “The earth will be full of the knowledge of the LORD as the waters cover the sea” (Isa. 11:9; Hab. 2:14).

²⁹⁵ Ezek. 36:36 - I, the LORD have spoken and will do it: If the LORD ([Yahweh](#)) has spoken something, its fulfillment, the way He said it, is inevitable.

- G 3 so will the waste cities be filled with flocks of men. The result of the increased population: Then they will know that I am the LORD. "" "" 296 36:38b

- C 5 The Valley of Dry Bones (Resurrection, Restoration, and Regeneration) 37:1-14 ²⁹⁷
 - D 1 [Yahweh's](#) command to to prophesy to the valley of dry bones (*They'll know I'm [Yahweh](#) when I bless*) 37:1-6
 - E 1 The cause of the vision – the Spirit of [Yahweh](#): {1} The hand of the LORD was upon me, and He brought me out by the Spirit of the LORD 37:1a
 - E 2 The setting of the vision: and set me down in the middle of the valley; 37:1b
 - E 3 The focus of the vision: and it was full of bones. 37:1c
 - E 4 Ezekiel's observation of the bones: {2} He caused me to pass among them round about, 37:2
 - G 1 The multitude of bones: and behold, there were very many on the surface of the valley;
 - G 2 The dryness of the bones: and lo, they were very dry.

²⁹⁶ Ezek. 36:38 - Then they will know that I am the LORD: Throughout most of [Israel's](#) history, the nation has not known that He is [Yahweh](#). That sadness will end. The time will come when all [Israel](#) will be saved (Romans 11:15-27). This phrase, "they will know that I am [Yahweh](#)" occurs some 70 times in the book ([Constable](#)).

²⁹⁷ Ezek. 37:1-14 title - The Valley of Dry Bones (Resurrection, Restoration, and Regeneration): The standard explanation of this almost bizarre vision is that it is completely metaphorical. For example, the New American Bible found on the Vatican website has this [footnote 1 on Ezek. 37:1-14](#): "This vision is a prediction of the restoration of [Israel](#) under the figure of a resurrection from the dead; it is not concerned with the doctrine of resurrection itself." I both agree, and yet strongly disagree.

It is true that this vision predicts "the restoration of [Israel](#) under the figure of a resurrection from the dead." It is not true, however, that "it is not concerned with the doctrine of resurrection itself." That is an over-reach. There is language in [Yahweh's](#) interpretation of the vision that is too explicit to rule out completely the doctrine of physical [resurrection](#). In fact both will be future realities. (1) God will restore the nation of [Israel](#) to its land, and He will regenerate [Israelis](#) by His Spirit so that they love Him, worship Him, and obey Him. (2) Part of the process God will use to bring [Israel](#) back to its land is God's implementation of physical [resurrection](#). Old Testament saints such as Ezekiel himself, [Daniel](#), Jeremiah, and Abraham will participate in the [Millennial Kingdom](#) over which Jesus Christ will reign as King of [Israel](#) and King of the World. To the statesman [Daniel](#) was revealed the reality of a future physical [resurrection](#) (Dan. 12:1-2). Why should Ezekiel's vision be used to deny it?

- E 5 The question of [Yahweh](#): {3} He said to me, “Son of man, can these bones live?” 37:3a
- E 6 The reply of : And I answered, “O Lord GOD, You know.” 37:3b
- E 7 The instruction to to prophesy to the bones: {4} Again He said to me, “Prophesy ²⁹⁸ over these bones and say to them, 37:4a
- E 8 The content of the [prophecy](#) 37:4b-6a
- G 1 The recipients of the [prophecy](#): ‘O dry bones, hear the word of the LORD.’ 37:4b
- G 2 [Adonai Yahweh’s](#) impartation of breath and life: {5} Thus says the Lord GOD to these bones, ‘Behold, I will cause breath ²⁹⁹ to enter you that you may come to life. 37:5
- G 3 His impartation of flesh, skin and life: {6} I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; 37:6a
- E 9 The result of the rejuvenation: and you will know that I am the LORD.”” ³⁰⁰ 37:6b
- D 2 Ezekiel’s obedient [prophecy](#) and the startling results 37:7-8
- E 1 His obedient [prophecy](#): {7} So I prophesied ³⁰¹ as I was commanded; 37:7a

²⁹⁸ Ezek. 37:4 - Prophesy: The [Niphal Imperative](#) of the verb *nâbâ’* ([5012](#)), to prophesy authoritatively under the influence of the [Holy Spirit](#).

²⁹⁹ Ezek. 37:5 - breath: *rûach* ([7307](#)), wind, breath, spirit, or Spirit. In this instance, “breath.”

³⁰⁰ Ezek. 37:6 - and you will know that I am the LORD ([Yahweh](#)): God’s resurrection and reassembly and spiritual resuscitation of the dead nation will cause the Jewish people to know that He, God, is [Yahweh](#). He alone is responsible for this transformation. This phrase occurs some 70 times in the book ([Constable](#)).

³⁰¹ Ezek. 37:7 - so I prophesied: the [Niphal Perfect](#) of the verb *nâbâ’* ([5012](#)), “to prophesy authoritatively under the influence of the [Holy Spirit](#).”

- E 2 The startling results of his [prophecy](#): and as I prophesied,³⁰² 37:7b-8
- G 1 The noise: there was a noise,³⁰³ 37:7b
- G 2 The rattling: and behold, a rattling; 37:7c
- G 3 The reassembly of bones: and the bones came together, bone to its bone. 37:7d
- G 4 The appearance of sinews: {8} And I looked, and behold, sinews were on them, 37:8a
- G 5 The appearance of flesh: and flesh grew 37:8b
- G 6 The appearance of skin: and skin covered them; 37:8c
- G 7 The absence of breath: but there was no breath³⁰⁴ in them. 37:8d

³⁰² Ezek. 37:7 - and as I prophesied: the [Niphal Infinitive Construct](#) of the verb *nâbâ'* ([5012](#)), “to prophesy authoritatively under the influence of the [Holy Spirit](#).”

³⁰³ Ezek. 37:7 - there was a noise: This is a bizarre description. Speaking personally, to walk around in a valley of dry bones would have been a bit unnerving to me. Then to prophesy and to hear this distinct noise, and a rattling all around me, and to watch as these bones from all over the valley reassembled themselves, and then sinews and muscle, and finally human flesh appeared on the lifeless corpses would have been almost too much.

³⁰⁴ Ezek. 37:8 - no breath: *rûach* ([7307](#)), wind, breath, spirit, or Spirit. In this instance, “breath.”

- D 3 [Yahweh's](#) command to to prophesy to the breath to imbue life 37:9-10
- E 1 The command to prophesy to the breath: {9} Then He said to me, “Prophesy³⁰⁵ to the breath,³⁰⁶ prophesy, son of man, and say to the breath,³⁰⁷ 37:9
- G 1 Come from the four winds: ‘Thus says the Lord GOD, “Come from the four winds,³⁰⁸ O breath,³⁰⁹
- G 2 Breathe on the slain: and breathe³¹⁰ on these slain,
- G 3 With the result of life: that they come to life.””
- E 2 The obedience of : {10} So I prophesied³¹¹ as He commanded me, 37:10a
- E 3 The results of his [prophecy](#) 37:10b
- G 1 The arrival of breath: and the breath³¹² came into them,
- G 2 Their coming to life: and they came to life
- G 3 Their standing on their feet: and stood on their feet,

³⁰⁵ Ezek. 37:9 - Prophesy ... prophesy: Both verbs are a [Niphal Imperative](#) of the verb *nâbâ'* ([5012](#)), “to prophesy authoritatively under the influence of the [Holy Spirit](#).”

³⁰⁶ Ezek. 37:9 - breath: the singular noun *rûach* ([7307](#)), “breath, wind, spirit” ([BDB](#)) or “Spirit” ([Constable](#)).

³⁰⁷ Ezek. 37:9 - breath: the singular noun *rûach* ([7307](#)), “breath, wind, spirit” ([BDB](#)) or “Spirit” ([Constable](#)).

³⁰⁸ Ezek. 37:9 - winds: the plural noun *rûach* ([7307](#)), “breath, wind, spirit” ([BDB](#)) or “Spirit” ([Constable](#)).

³⁰⁹ Ezek. 37:9 - breath: the singular noun *rûach* ([7307](#)), “breath, wind, spirit” ([BDB](#)) or “Spirit” ([Constable](#)).

³¹⁰ Ezek. 37:9 - breathe: the [Qal Imperative](#) of the verb *nâphach* ([5301](#)), to “breathe” or “blow.”

³¹¹ Ezek. 37:10 - So I prophesied: the [Hithpael](#) Perfect of the verb *nâbâ'* ([5012](#)), “to prophesy authoritatively under the influence of the [Holy Spirit](#).”

³¹² Ezek. 37:10 - and the breath (came into them): “breath” is the noun *rûach* ([7307](#)), “breath, wind, spirit” ([BDB](#)) or “Spirit” ([Constable](#)). In this case “breath” is the correct translation.

- G 4 A great company of valiant men: an exceedingly great army.³¹³
- D 4 The interpretation: [Yahweh](#) to resurrect, restore, and regenerate [Israel](#) (*until they know I'm [Yahweh](#) when I bless, vv. 13, 14*)³¹⁴
37:11-14
- E 1 The meaning of the bones – the whole [house of Israel](#): {11}
Then He said to me, “Son of man, these bones are the whole [house of Israel](#);³¹⁵ 37:11a
- E 2 The hopeless speech of [Israel](#): behold, they say, ‘Our bones are dried up and our hope has perished.³¹⁶ We are completely cut off.’ 37:11b

³¹³ Ezek. 37:10 - army: The word is the singular noun *chayil* (2428), which means (BDB) “strength, efficiency, wealth, army.” NASB translates this word as follows: *army (armies)* 85X; *valiant* 45X; *wealth* 25X; *valor* 18X; *valiantly* 6X. Probably the meaning here is that these formerly lifeless bones were now valiant, strong men, capable of serving in an army. The word *chayil* is used 252X in the OT. A more customary word for “army” is *tsâbâ’* (6635), used 486X in the OT. It would have been a shock to witness these dead bodies suddenly come to life and stand up all across the valley as a vast assembly of valiant men, able to fight as an army. We are not told whether these men were clothed or in the nude. That was not [Yahweh’s](#) point, and not Ezekiel’s point, so it should be no concern of ours.

³¹⁴ 37:11-14 title - [Yahweh](#) to [resurrect](#), restore, and [regenerate Israel](#): This relates to the beginning of the [Millennium](#).

³¹⁵ Ezek. 37:11 - these bones are the whole [house of Israel](#): Here, [Yahweh](#) interprets for the meaning of this startling and macabre visionary reality in which the prophet had just played an active part. The phrase “the whole [house of Israel](#)” refers to the entire and reunited nation of [Israel](#). In Ezekiel’s day there had been the (now defunct) Northern Kingdom, the northern ten tribes who had been taken into captivity by [Assyria](#), and had never returned to the land of [Israel](#). And then there was the Southern Kingdom, the tribes of [Judah](#) and Benjamin, now, largely deported to the conquering kingdom of [Babylon](#). But one day the entire nation would be reunited and become, once again, a viable, complete entity as a nation. At this point of [Yahweh’s](#) explanation, the vision has a metaphorical interpretation. We have to give it that. The Nation of [Israel](#) will be regathered and return to its homeland, the land of [Israel](#). And God will [regenerate](#) these returning [Israelis](#) by means of His placing His [Spirit](#) within them. But there is evidence that more than a mere metaphorical interpretation is required.

³¹⁶ Ezek. 37:11 - our bones are dried up and our hope has perished: This is the metaphorical explanation. As a nation, the survivors, some back in [Judah](#), and others languishing in exile in [Babylon](#), have concluded that the nation of [Israel](#) is hopelessly consigned to a future of non-viability as a nation. They see no light at the end of the tunnel. They are in despair. God gave this remarkable vision to convince the despairing nation that they needed to take hope! God would one day revive this nation in a miraculous way!

- E 3 What was to prophesy to [Israel](#): {12} Therefore prophesy and say to them, ‘Thus says the Lord GOD, 37:12
- G 1 [Adonai Yahweh](#) will open their graves: “Behold, I will open your graves”³¹⁷
- G 2 He will cause them to arise from their graves: and cause you to come up out of your graves,³¹⁸ My people;
- G 3 He will lead them back to the land of [Israel](#): and I will bring you into the land of [Israel](#).³¹⁹

³¹⁷ Ezek. 37:12 - open your graves: There was nothing in Ezekiel’s *vision* that mentioned graves. The whole scene he witnessed was of a valley filled with dead bones *that had not been buried in a grave*. [Yahweh](#), the Divine Interpreter, suddenly brings “graves,” the plural of the noun *qeber* ([6913](#)), which means “grave, sepulchre, tomb, burial ground” into His interpretation. This is too explicit to mean only that a metaphorical resurrection of the nation is in view. He doesn’t say, “I will open up the nations (*gôyim*, [1471](#)) into which you have been exiled and bring you back to the land of [Israel](#).” This noun has to include a literal, physical [resurrection](#). The noun *qeber* ([6913](#)) is used 9 times in , and every one of them refers to a literal grave, sepulchre, tomb, or burial ground. The noun has to be taken literally.

Many [Israelis](#) whom God brings back to the land of [Israel](#) will be in their natural bodies, never yet having died. But many more will be believing [Israelis](#) from past generations whom God will [resurrect](#) and bring back to [Israel](#) from all over the world. The fact that both [resurrected](#) and mortal beings who have not yet died should participate in life together should be no surprise to the student of the New Testament. After all, Jesus Himself appeared in His [Resurrection](#) body to His disciples and mingled with them and ate with them for forty days prior to His ascension (Acts 1:1-11). Why should it be so hard to believe it will happen again?

³¹⁸ Ezek. 37:12 - and cause you to come up out of your graves: Once again the noun is *qeber* ([6913](#)), “grave, sepulchre, tomb, burial ground.” Some are adamant that this is only a spiritual resurrection of the nation, and not a physical [resurrection](#). I am adamant that both are in view. God will physically [resurrect](#) deceased [Israelis](#) from their graves, and He will give them spiritual life and bring them back to their land! At the same time, not all the [Israelis](#) who return to [Israel](#) at [Christ’s Second Coming](#) will have been [resurrected](#). Some will have been miraculously spared through the [Tribulation](#), will be believers in [Jesus](#) as their [Messiah](#), will survive the [Judgment of Israel](#) at the return of [Christ](#) (Matt. 25:1-30; Luke 19:11-27), and will live throughout the [Millennium](#) in their natural bodies (Isa. 65:22).

³¹⁹ Ezek. 37:12 - and I will bring you back into the land of [Israel](#): This is the portion of [Yahweh’s](#) interpretation that speaks of the restoration of [Israel](#). And this is not merely a metaphorical restoration. God will bring the people of [Israel](#) from all the nations of the world in which [they](#) have been living or have been buried, and He will bring them to the specific piece of real estate that He pledged to Abraham, Isaac, and Jacob and their descendants millennia earlier, the land *’ădâmâh* ([127](#)), “ground, land” of [Israel](#)!

- E 4 The result of the resurrection 37:13
 - G 1 [Israel](#) will know He is [Yahweh](#): {13} Then you will know that I am the LORD,³²⁰
 - G 2 The direct cause of that knowledge
 - H 1 when I have opened your graves³²¹
 - H 2 and caused you to come up out of your graves,³²² My people.
- E 5 [Yahweh's](#) impartation of the indwelling Holy Spirit within [Israelis](#): {14} I will put My Spirit within you³²³ 37:14a
- E 6 [Yahweh's](#) national restoration and spiritual regeneration of [Israelis](#): and you will come to life,³²⁴ 37:14b

³²⁰ Ezek. 37:13 - Then you will know that I am the LORD: [Israel](#) will know that He is [Yahweh](#) when He has resurrected them from their literal graves and brought them back to the literal land of [Israel](#)!

³²¹ Ezek. 37:13 - when I have opened up your graves: Again, the word is *qeber* ([6913](#)), “grave, sepulchre, tomb, burial ground.” The plural noun “graves” is to be taken literally. God is speaking of literal physical [resurrection](#) of [Israelis](#) from all over the world in lands to which they have been exiled, and, in addition, as He stated in Ezek. 37:12, literal physical restoration of [Israel](#) to its own literal, physical land.

³²² Ezek. 37:13 - and caused you to come up out of your graves: For the fourth and final time in this chapter, [Yahweh](#) speaks of literal graves *qeber* ([6913](#)), “grave, sepulchre, tomb, burial ground.” This is physical [resurrection](#) of deceased [Israelis](#) preparatory to a literal restoration of [Israelis](#) back into their own land that [Yahweh](#) has given them eternally. This [prophecy](#) gives the exiled [Israelis](#) of Ezekiel’s day *hope* that God will one day restore their nation (Ezek. 37:11-12)! This will happen at the [Second Coming](#) of [Israel's Messiah](#)!

³²³ Ezek. 37:14 - and I will put my Spirit within you: Not only will [Yahweh](#) physically resurrect deceased, believing [Israelis](#) from all over the globe as well as from their own land, and not only will He restore them to the land of [Israel](#), but He will regenerate them by placing His [Holy Spirit](#) within them. They will be alive not only physically, but also spiritually. That is the way that He will give them a heart of flesh, replacing their hearts of stone (Ezek. 11:19; 36:26), and He will write His laws on their hearts (Jer. 31:31) and forgive their sins (Isa. 59:20; Jer. 31:34). This will all be in fulfillment of the [New Covenant](#) God made with [Israel](#) (Isa. 59:20-21; Jer. 31:31-34).

³²⁴ Ezek. 37:14 - and you will come to life: This includes a physical [resurrection](#) to life, a restoration of [Israel](#) to viability as a nation, and a [regeneration](#) of the nation to spiritual life.

- E 7 [Yahweh's](#) return of [Israel](#) to its own land: and I will place you on your own land. ³²⁵ 37:14c
- E 8 The result of [Yahweh's](#) actions – [Israel](#) will know that He has spoken and fulfilled His promises: Then you will know that I, the LORD, have spoken and done it,” declares the LORD.” 37:14d
- C 6 The Object Lesson of Two Sticks Become One: Reunification 37:15-28
 - D 1 The joining of two sticks 37:15-17
 - E 1 The manifestation of the word of [Yahweh](#) to : {15} The word of the LORD came again to me saying, 37:15
 - E 2 The object lesson of the two sticks 37:16
 - G 1 The stick representing [Judah](#): {16} “And you, son of man, take for yourself one stick and write on it, ‘For [Judah](#) and for the [sons of Israel](#), his companions’;
 - G 2 The stick representing Joseph / Ephraim / [Israel](#): then take another stick and write on it, ‘For Joseph, the stick of Ephraim and all the [house of Israel](#), his companions.’
 - E 3 The joining of the sticks: {17} Then join them for yourself one to another into one stick, that they may become one in your hand. 37:17
 - D 2 The interpretation: [Yahweh](#) to join the two houses of [Israel](#) into one 37:18-20
 - E 1 The anticipated query of the [sons of Israel](#): {18} When the sons of your people speak to you saying, ‘Will you not declare to us what you mean by these?’ 37:18
 - E 2 [Yahweh's](#) determination to reunite the Northern and

³²⁵ Ezek. 37:14 - and I will place you on your own land: Physical [resurrection](#), national restoration, and spiritual [regeneration](#) is incomplete without restoration of the nation of [Israel](#) to the land that God promised eternally to [Abraham](#), Isaac, Jacob, and Jacob's descendants (Gen. 12:1-3, 7; 13:14-17; 15:7-21; 17:8; 2 Chron. 20:7. This has nothing to do with the [Church](#). This will be the destiny of [Israel](#) destiny during the [Millennium](#).

Southern Kingdoms into one Nation 37:19

- G 1 The stick representing Joseph / Ephraim / [Israel](#): {19} say to them, ‘Thus says the Lord GOD, “Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of [Israel](#), his companions;
- G 2 Will be reunited with the stick representing [Judah](#): and I will put them with it, with the stick of [Judah](#), and make them one stick,
- G 3 They will become one nation: and they will be one in My hand.”’ 37:19
- E 3 The importance of the visibility of the object lesson: {20} The sticks on which you write will be in your hand before their eyes. 37:20
- D 3 The details of God's reunification plan: The [New Covenant](#) 37:21-28
 - E 1 The regathering of [Israel](#) from the nations 37:21
 - G 1 [Adonai Yahweh’s](#) regathering of [Israel](#) from all the nations to which they have been dispersed: {21} Say to them, ‘Thus says the Lord GOD, “Behold, I will take the [sons of Israel](#) from among the nations where they have gone,
 - G 2 His bringing the back to their own land: and I will gather them from every side and bring them into their own land;
 - E 2 The reunification under one king 37:22
 - G 1 One nation on the mountains of [Israel](#): {22} and I will make them one nation in the land, ³²⁶ on the mountains of [Israel](#);

³²⁶ Ezek. 37:22 - and I will make them one nation in the land: This united kingdom in the land of [Israel](#) will take place during the [Millennium](#).

- G 2 One king: and one king will be king for all of them;³²⁷
- G 3 No longer two nations: and they will no longer be two nations
- G 4 No longer two kingdoms: and no longer be divided into two kingdoms.
- E 3 The Divine deliverance from idolatry, sin, and defilement 37:23a
 - G 1 The cessation of idolatry: {23a} They will no longer defile themselves with their idols,
 - G 2 The cessation of defilement: or with their detestable things, or with any of their transgressions;
 - G 3 His deliverance of them from their sins: but I will deliver them from all their dwelling places in which they have sinned,
 - G 4 His cleansing them from defilement: and will cleanse them.³²⁸
- E 4 The solidarity between God and [Israel](#) 37:23b, 27
 - G 1 The reciprocal relationship between God and His people: {23b} And they will be My people, and I will be their God. 37:23b
 - G 2 God's dwelling with [Israel](#): {27} My dwelling place also will be with them; 37:27a
 - G 3 He will be their God: and I will be their God, 37:27b

³²⁷ Ezek. 37:22 - one king will be king for all of them: In other words, unlike the era in which the Northern Kingdom had her own king and the Southern Kingdom had her own king, in this united kingdom, there would be only one king who would rule over the entire nation. This will be true during the [Millennium](#).

³²⁸ Ezek. 37:23 - and will cleanse them: This spiritual cleansing is part of God's [New Covenant](#) with [Israel](#) (Isa. 59:20-21; Jer. 31:31-34; Zech. 12:10-13:1; Rom. 11:26-27).

- G 4 They will be His people: and they will be My people.
37:27c
- E 5 David as King 37:24a, 25b
 - G 1 David to be King: {24a} “My servant David will be king over them,³²⁹ 37:24a
 - G 2 One shepherd: and they will all have one shepherd;
37:24b
 - G 3 David as prince forever: {25b} and David My servant will be their prince forever. 37:25b
- E 6 The obedience to God's laws 37:24b
 - G 1 {24b} and they will walk in My ordinances
 - G 2 and keep My statutes and observe them.
- E 7 The eternal possession of the land given to Jacob 37:25
 - G 1 They will live on the land: {25} They will live on the land that I gave to Jacob My servant, in which your fathers lived;
 - G 2 Their descendants will live on the land forever: and they will live on it, they, and their sons and their sons’ sons, forever;
 - G 3 David to be prince: and David My servant will be their prince forever.³³⁰

³²⁹ Ezek. 37:24 - My servant David will be king over them: “king” is *melek* (4428), the standard noun for “king.” A many conservative commentators believe this is a metaphorical reference to [Jesus](#), the Ultimate Descendant of [King David](#). I agree that [Jesus Christ](#) will be the ultimate King over [Israel](#) during the [Millennium](#). But I also believe “[David](#)” refers literally to [King David](#). [David](#) will be resurrected and will serve as Vice Regent under [Jesus](#), the great King. This will not be the first time in [Israel’s](#) history that this has happened. For example, when [David](#) was aged and incapacitated, he had his son [Solomon](#) anointed as King sitting in his stead. [David](#) as King was still alive but his vice regent was [Solomon](#), who reigned in his stead (1 Kings 1:1-40). There were two kings reigning at one time.

³³⁰ Ezek. 37:25 - And [David](#) My servant will be their prince forever. The noun designation “prince” is the noun *násîy’* (5387), “one lifted up, i.e. a chief prince” (BDB). This term is more generalized than the noun “king,” *melek*

- E 8 Yahweh's eternal covenant of peace with [Israel](#) 37:26
- G 1 [Yahweh's](#) covenant of peace: {26} I will make a covenant of peace³³¹ with them;
 - G 2 An eternal covenant: it will be an everlasting covenant with them.
 - G 3 [Yahweh's](#) placement of them in the land: And I will place them
 - G 4 [Yahweh's](#) multiplication of them: and multiply them,
 - G 5 [Yahweh's](#) sanctuary among them forever: and will set My sanctuary in their midst forever.
- E 9 Yahweh's dwelling with [Israel](#) 37:27
- G 1 [Yahweh](#) will dwell with them: {27} My dwelling place also will be with them,³³²
 - G 2 He will be their God: and I will be their God,
 - G 3 They will be His people: and they will be My people.
- E 10 Worldwide knowledge of [Yahweh](#) (*The nations will know I'm [Yahweh](#) when my sanctuary is in [Jerusalem](#) for ever.*): {28} And the nations will know that I am the LORD who sanctifies [Israel](#),³³³ 37:28a

(4428). It allows for [David](#) to rule as "Prince" underneath [Jesus](#), the [Great King](#). See other references to "prince" in Ezek. 44:3; 45:7, 8, 9, 16, 17, 22.

³³¹ Ezek. 37:26b - covenant of peace: Once again, this is, I believe, the [New Covenant](#) (Jer. 31:31-37; 32:40; 37:26). See the more extensive footnote at Ezek. 34:25. This "Covenant of Peace" is an [eternal covenant](#).

³³² Ezek. 37:27 - My dwelling place also will be with them: In the person of [Jesus Christ](#), [Israel's greatest King](#). In [New Jerusalem](#), upon [New Earth](#), God and the Lamb will make their eternal dwelling with redeemed mankind of all ages (Rev. 21:3-4; 22:1, 3-4).

³³³ Ezek. 37:28 - And the nations will know that I am the LORD who sanctifies [Israel](#): That is ever [Yahweh's](#) desire and goal, that all may know He is [Yahweh](#), the Eternal Self-Existent One who maintains a special relationship with and commitment to those whom He chooses. The word "sanctifies" is the [Piel Participle](#) of the verb *qâdash* (6942), to set apart, consecrate, treat as special, make holy. The noun form of this verb, "sanctuary," will appear in the second part of this verse.

- E 11 Yahweh's temple in [Israel](#) forever : when My sanctuary is in their midst forever.””””³³⁴ 37:28b
- C 7 The [Prophecy](#) against the Invading Gog (of Magog) and His Allies 38 - 39³³⁵
- D 1 Divine Sovereignty: Yahweh's Sovereignty over Gog 38:1-13
- E 1 His stance against Gog of the land of Magog 38:1-6
- G 1 The manifestation of the word of [Yahweh](#): {1} And the word of the LORD came to me saying, 38:1

³³⁴ Ezek. 37:28 - when my sanctuary is in their midst forever: The term “sanctuary” is *miqdâsh* (4720), “sacred place, sanctuary” (BDB). It is the noun equivalent of the verb *qâdash* (6942), used earlier in this verse. In the early days of [Israel](#), the sanctuary was the Tabernacle. Later it was the Temple, which was subsequently destroyed. 40-48 speaks of the sanctuary which we call the [Millennial Temple](#). There will be no physical Temple in [New Jerusalem](#), for the Lord God the Almighty and the Lamb are its Temple (Rev. 21:22), and “the tabernacle of God” will be “among men, and He will dwell among them, and they shall be His people, and God Himself will be among them” (Rev. 21:3). uses the word *miqdâsh* (4720) 31X, far more often than in any other book. From the [Millennium](#) onward, God’s presence with [Israel](#) will never end. The word “forever” is the noun *’ôlâm* (5769), “for all time, forever” ([Simple Hebrew-English Dictionary](#)).

³³⁵ 38 - 39 - Title: The [Prophecy](#) against the Invading Gog (of Magog) and His Allies: Here, I quote extensively from the [Ryrie Study Bible](#) footnote at Ezek. 38:1

Chapters 38-39 describe a future attack on [Israel](#) and God’s deliverance of His people. The invading armies come *out of the remote parts of the north* (38:15) to invade Palestine but are destroyed by supernatural intervention (39:3). Seven months will be required to bury their corpses (39:11-15), and their weapons will supply fuel for [Israel](#) for seven years (39:9-10). The time of the battle is unclear. [Israel](#) will be living in security, whether real or imagined (38:11-12), which might indicate that the battle takes place fore the middle of the [Tribulation](#), while [Israel](#) feels secure under a treaty with [Antichrist](#). But the consummation of the battle involves birds and beasts eating the flesh of the warriors, a scene similar to the description of [Armageddon](#) at the end of the [Tribulation](#) (39:17-20; Rev. 19:17-18). Also, at the conclusion of the conflict the nations will understand the judging hand of God, and [Israel](#) will know that the LORD ([Yahweh](#)) is their God (Ezek. 39:21-22). Perhaps the first thrust will begin just before the middle of the [Tribulation](#), with successive waves of the invasion continuing throughout the last part of that period and building up to Armageddon. John envisioned a battle of Gog and Magog at the conclusion of the [millennial kingdom](#) (Rev. 20:7-9), but this is different in time and characteristics from the one describes. The common use of Gog and Magog does not equate the two battles. Here those words refer to a definite area, but in Revelation they refer to enemies of Christ worldwide.

I substantially agree with Ryrie. However, I believe this [prophecy](#) will have a dual fulfillment. The initial fulfillment will take place during the [Tribulation](#). The final fulfillment will take place at the end of the [Millennium](#).

- G 2 [Yahweh's](#) command to to prophesy against Gog: {2} "Son of man, set your face toward Gog³³⁶ of the land of Magog,³³⁷ the prince of Rosh, Meshech and Tubal,³³⁸ and prophesy against him 38:2
- G 3 [Adonai Yahweh](#) is against Gog: {3} and say, 'Thus says the Lord GOD, "Behold, I am against you, O Gog, prince of Rosh, Meshech and Tubal. 38:3
- G 4 [Yahweh's](#) determination to lure Gog into battle 38:4
- H 1 {4} I will turn you about and put hooks into your jaws,

³³⁶ Ezek. 38:2 - Gog of the land of Magog: Gog is the name or title of a sinister anti-[Israel](#) ruler who will be active in history when [Israel](#) is dwelling safely in her land (cf. Ezek. 38:8, 14) ([Constable](#)). He originates from the land of Magog. He will assemble a huge army from the North (Ezek. 38:15) with many allies and will invade [Israel](#) (Ezek. 38:16), but only to his demise and the demise of his coalition (Ezek. 38:18-23; 39:1-5). The time frame of Ezek. 38-39 is towards the end of the first half of the [Tribulation](#) period, [Daniel's](#) 70th Seven of Years (Dan. 9:24-27). This Gog is a type or forerunner of the Gog who will assemble rebels from all over the world to surround [Jerusalem](#) and destroy King Jesus and His administration and city at the end of the [Millennium](#) (Rev. 20:7-10). Both Gogs invade [Israel](#) / [Jerusalem](#), but they are not the same person. Their time-lines are separated by a thousand years, approximately. See also the appropriate footnote at Rev. 20:8 in the author's [Annotated Outline of Revelation](#). It is possible, though there are some difficulties involved, that Gog of Ezek. 38:2 is to be identified with the King of the North ([Constable](#)) (Dan. 11:40). See also the appropriate footnote at Daniel 11:40 referencing "the king of the North" (WordExplain's [Annotated Outline of Daniel](#)).

³³⁷ Ezek. 38:2 - of the land of Magog: "The land of Magog probably refers to the former domain of the Scythians, who lived in the mountains between the Black and Caspian seas" ([Constable](#), alluding to [Josephus](#)). This would place it somewhere in the region of modern [Georgia](#), now partially occupied by Russia. BibleHub, however, identifies Magog as [Meshech](#), in central modern day Turkey. To me the etymology used is uncertain. Outline of Biblical Usage identifies *magōg* (4031) as the mountainous region between [Cappadocia](#) and [Media](#). The only location on which scholars agree is that Magog is North of [Israel](#). Whether it is Northwest or farther, perhaps substantially farther to the Northeast is debatable.

³³⁸ Ezek. 38:2 - the prince of Rosh, Meshech and Tubal: "prince" is the noun *nāsîy'* (5387) "one lifted up, i.e. a chief prince" ([BDB](#)). Some have thought that Rosh means Russia, Meshech means "Moscow," and Tubal means "Tobolsk," all cities in Russia. But that is anachronistic, for the name "Russia" only came into existence in the 11th Century ([Constable](#)). We do not know the identity of the city of Rosh.

Again, according to [Constable](#), "[Meshech](#) and [Tubal](#)" occur together in Scripture (27:13; 32:26; Gen. 10:2; 1 Chron. 1:5), and apparently refer to regions of Anatolia (modern western Turkey), the areas that became known as Phrygia and Cappadocia.

Furthermore, according to [Constable](#), "The whole region being described would be what is now parts of southwestern Russia, Georgia, eastern Turkey, Armenia, and Azerbaijan."

- H 2 and I will bring you out, and all your army,
- H 3 horses and horsemen, all of them splendidly attired,
- H 4 a great company with buckler and shield, all of them wielding swords;
- G 5 The accompanying allies of Gog 38:5-6
 - H 1 Persia, Ethiopia and Put: {5} Persia, Ethiopia and Put ³³⁹ with them, all of them with shield and helmet; 38:5
 - H 2 Gomer: {6} Gomer ³⁴⁰ with all its troops; 38:6a
 - H 3 Beth-togarmah: Beth-togarmah ³⁴¹ from the remote parts of the north with all its troops—many peoples with you. 38:6b
- E 2 Divine Summons: His summoning of the Gog military alliance against securely-dwelling [Israel](#) 38:7-9
 - G 1 [Yahweh's](#) command to Gog to prepare for battle 38:7
 - H 1 {7} “Be prepared, and prepare yourself,
 - H 2 you and all your companies that are assembled about you,
 - H 3 and be a guard for them.

³³⁹ Ezek. 38:5 - Persia, Ethiopia and Put: [Persia](#), *pâras* (6539) is modern day Iran, NE of [Israel](#). [Ethiopia](#), *kûsh* (3568), is the country located along the southern region of the Nile, SW of [Israel](#), northern Sudan. [Put](#), *pût* (6316) is likely Libya, also SW of [Israel](#).

³⁴⁰ Ezek. 38:6 - Gomer: Gomer, *gômer* (1586), Cimmerians, an [Indo-European](#) people to the NW of [Israel](#) who settled in the [Taurus mountains](#) of Anatolia. They were also [described](#), culturally, as [Scythian](#).

³⁴¹ Ezek. 38:6 - Beth-togarmah: Beth is *bayith* (1004), “house” and Togarmah is *tôgarmâh* (8425), possibly located in [Armenia](#), to the NE of [Israel](#). Beth should be translated. It should read “House of Togarmah from the remotest parts of the north with all its troops.”

G 2 The time of the battle 38:8a

H 1 {8} After many days you will be summoned;³⁴²

H 2 in the latter years³⁴³

G 3 The place of the battle – the secure land of [Israel](#) 38:8b

H 1 [Israel](#) at peace: you will come into the land that is restored from the sword,³⁴⁴

³⁴² Ezek. 38:8 - you will be summoned: God will summon Gog and his allies to invade [Israel](#) in order to destroy them in such a miraculous way that all the nations will know that He is [Yahweh](#)!

³⁴³ Ezek. 38:8 - in the latter years: wrote his [prophecy](#) from 592-570 B.C. 2600 years later, we are nearing the time of which he wrote. "Latter years" is broad enough to include the time of the [Tribulation](#) period, when this invasion will take place, I believe. There are, frankly, difficulties in deciphering the exact time of this invasion by Gog and his allies. Several factors influence my interpretation. **First**, this invasion occurs when [Israelis](#) have been gathered from many nations are dwelling securely in the land (Ezek. 38:8, 14). **Second**, the pestilence with which God will judge Gog and his forces (Ezek. 38:22) seems eerily similar to Zechariah's graphic and appalling description of a galloping, flesh-eating disease (Zech. 14:12). **Third**, Ezekiel's prophecy of birds and beasts being called to eat the flesh mighty men, and drink the blood of the princes of the earth, and to feast on horses and charioteers (Ezek. 39:17-20), is applied in the Book of Revelation to an angel calling the birds to assemble and eat the flesh of kings and commanders and of mighty men and of horses and their riders and all enemy combatants (Rev. 19:17-21). Perhaps the best explanation I have heard that takes these details into account is that of Charles Ryrie ([RSB](#)). He states at his note on Ezek. 38:1, "Perhaps the first thrust will begin just before the middle of the [Tribulation](#), with successive waves of the invasion continuing through the last part of that period and building up to Armageddon." Of course, the longest-range fulfillment of Ezekiel's prophecy will be found in the rebellion instigated by [Satan](#) at the end of the [Millennium](#) and its fiery judgment (Rev. 20:7-10).

³⁴⁴ Ezek. 38:8 - the land that is restored from the sword: [Israel's](#) history has been one of repeated warfare. There will come a time when a ruler from the [Revived Roman Empire](#) will make a peace treaty with [Israel](#) (Dan. 9:27). Presumably this treaty will require some consent from [Israel's](#) Muslim neighbors. This treaty will mark the beginning of [Daniel's](#) 70th Week, or Seven of Years, also known as the [Tribulation](#). Presumably Gog will attack near the close of the first 3 ½ years of the Seven-Year period. It has been amazing to both my wife and me to watch President Trump engineer treaties between [Israel](#) and some of its Arab neighbors. For example, on August 13, 2020, assisted by the United States, the United Arab Emirates normalized full diplomatic relations with [Israel](#) under the terms of the [Abraham Accords Peace Agreement](#)! The UAE became the third Arab country, after Egypt in 1979 and Jordan in 1994 to normalize its relations with [Israel](#). Furthermore, on September 11, 2020, Bahrain, again assisted by the Trump Administration, [made peace with Israel](#), establishing full relations! The significance of these treaties is that they set the stage for a world class leader one day to establish a Peace Treaty between [Israel](#) and its Arab neighbors (Dan. 9:27). This phrase in Ezek. 38:8 anticipates that time of peace. But it also anticipates the time of peace Jesus will have brought to the world during His [Millennial Reign](#) (Isa. 2:1-4), prior to the invasion of Gog and Magog (Rev. 20:7-9).

- H 2 [Israel](#) regathered: whose inhabitants have been gathered from many nations to the mountains of [Israel](#) which had been a continual waste;
- H 3 [Israel](#) secure: but its people were brought out from the nations, and they are living securely, all of them. ³⁴⁵
- G 4 The enormous threat of the battle 38:9
 - H 1 Like a storm: {9} You will go up, you will come like a storm;
 - H 2 Like a cloud: you will be like a cloud covering the land, ³⁴⁶
 - H 3 With many troops and allies: you and all your troops, and many peoples with you.”
- E 3 Human Motivation: Gog's thoughts of plundering the wealthy Hebrews at the center of the world 38:10-13
 - G 1 Gog's evil machinations: {10} ‘Thus says the Lord GOD, 38:10
 - H 1 “It will come about on that day, that thoughts will come into your mind
 - H 2 and you will devise an evil plan, ³⁴⁷

³⁴⁵ Ezek. 38:8 - they are living securely, all of them: This reinforces the fact that, at the time of Gog's invasions (Ezek. 38:1-23; Rev. 20:7-9), [Israel](#) will be living in her own land without fear of enemy invasion. See also Ezek. 38:10-11.

³⁴⁶ Ezek. 38:9 - you will be like a cloud covering the land: The enormity of this invasion will be staggering. Gog will have many allies. See also the overwhelming forces in the second Gog's invasion (Rev. 20:8).

³⁴⁷ Ezek. 38:10 - you will devise an evil plan: Gog will be unaware of anyone manipulating his thoughts. He will think he is devising, all on his own, this diabolical plan to invade [Israel](#). But he will be unaware of two other forces influencing him. The devil will lure him to invade. But the greatest manipulator will be God Himself. He will plant these this thought in Gog's mind to lure him to destruction! (See Ezek. 38:3-4, 16, 17; 39:1-2.) There is no indication in the text of Rev. 20:7-10 that God is luring Gog to invade [Jerusalem](#) to his own destruction. Satan, freed from the [Abyss](#) (Rev. 20:7-8), is the most immediate motivator. But the Supreme Motivator is God Himself. He will lure unbelievers from all over the globe to show their true colors. They will be destroyed by fire from

- G 2 His decision to invade the secure land of [Israel](#) 38:11 {11} and you will say, 38:11
- H 1 'I will go up against the land of unwalled villages.
 - H 2 I will go against those who are at rest, that live securely,
 - H 3 all of them living without walls and having no bars or gates,
- G 3 His motivation 38:12
- H 1 {12} to capture spoil
 - H 2 and to seize plunder,³⁴⁸
 - H 3 to turn your hand against the waste places which are now inhabited,
 - H 4 and against the people who are gathered from the nations,
 - H 5 who have acquired cattle and goods,
 - H 6 who live at the center of the world.'³⁴⁹
- G 4 The excitement of neighboring mercenary nations 38:13

heaven (Rev. 20:9), and the devil who deceived them will be thrown into the lake of fire and brimstone to be tormented forever (Rev. 20:10).

³⁴⁸ Ezek. 38:12 - to capture spoil and to seize plunder: Gog's motivation in Ezek. 38:12, and the motivation of his allies is mercenary. The motivation of the second Gog is not clearly stated. But Satan will gather the nations for war against the regime of Jesus (Rev. 20:7-9a). Revolt against and destruction of Jesus and His allies is certainly Satan's motivation. Freedom from the "oppressive" rule of Christ will be the intent. Presumably many of Gog's allies in Rev. 20 will also be in intent on gaining loot and plunder. We see that today (spring and summer of 2020) in the riots of BLM and Antifa in America – you can't stop the "peaceful" protesters from looting!

³⁴⁹ Ezek. 38:12 - who live at the center of the world: No matter how small [Israel](#) is, and no matter where [Jerusalem](#) is located, in God's program they are at the center of the world.

- H 1 The nations in view: {13} Sheba ³⁵⁰ and Dedan ³⁵¹ and the merchants of Tarshish ³⁵² with all its villages will say to you,
- H 2 The mercenary thoughts of the nations:
 - J 1 ‘Have you come to capture spoil?
 - J 2 Have you assembled your company to seize plunder,
 - J 3 to carry away silver and gold,
 - J 4 to take away cattle and goods,
 - J 5 to capture great spoil?’”
- D 2 Divine Motivation: Yahweh's plan to bring Gog against [Israel](#) to reveal Himself to the earth's nations (*They'll know I'm [Yahweh](#) when I judge, v. 16*) 38:14-16
 - E 1 Ezekiel commanded to prophesy to Gog: {14} “Therefore prophesy, son of man, and say to Gog, 38:14a
 - E 2 Gog will know [Israel](#) is living at peace: ‘Thus says the Lord GOD, “On that day when My people [Israel](#) are living securely, will you not know it? 38:14b
 - E 3 Gog will come from the far north: {15} You will come from

³⁵⁰ Ezek. 38:13 - Sheba: *shebâ'* ([7614](#)). [Sheba](#) is a country in Southern Arabia, comprising at least a portion of modern day [Yemen](#). In the future, Sheba will rejoice at Gog's invasion of [Israel](#), hoping to gain some financial advantage from the looting and plunder Gog would gain.

³⁵¹ Ezek. 38:13 - Dedan: *dedân* ([1719](#)). This represents an Arabian city evidently located near the Persian Gulf (see [BDB](#), [BibleAtlas](#)). In the future, Dedan, like Sheba, will rejoice at Gog's invasion of [Israel](#), hoping to gain some financial advantage from the looting and plunder Gog would gain

³⁵² Ezek. 38:13 - the merchants of Tarshish: [Tarshish](#), *tarshîysh* ([8659](#)), a seaport likely located on the SW coast of Spain. It was known for its merchant ships (Isa. 2:16; 23:14; 60:9; Ezek. 27:25). Merchants of Tarshish were excited at Gog's invasion of [Israel](#). They believed they could profit by trading with Gog and his allies, taking advantage of plunder gained by the invasion.

- your place out of the remote parts of the north, ³⁵³ 38:15a
- E 4 Gog will come with many allies: you and many peoples with you, 38:15b
- E 5 Gog's armies will be mounted: all of them riding on horses, ³⁵⁴ a great assembly and a mighty army; 38:15c
- E 6 Gog will come to overwhelm the land of [Israel](#): {16} and you will come up against My people [Israel](#) like a cloud to cover the land. 38:16a
- E 7 [Yahweh](#) will bring Gog against His own land: It shall come about in the last days that I will bring you against My land, ³⁵⁵ 38:16b
- E 8 [Yahweh's](#) purpose – so the nations will know Him on account of the demise of Gog: so that the nations may know Me ³⁵⁶ when I am sanctified through you before their eyes, O Gog.” 38:16c
- D 3 Divine Mechanism: [Adonai Yahweh](#) against Gog (*They'll know I'm Yahweh when I judge, v. 23*) 38:17-23

³⁵³ Ezek. 38:15 - the remote parts of the north: The location of Gog and the land of Magog in relation to [Israel](#). See also Ezek. 38:6; 39:2.

³⁵⁴ Ezek. 38:15 - all of them riding on horses: Ezekiel predicted the mode of transportation Gog's armies would use in terms of transport known in his day. I do not believe this excludes modern day advances. On the other hand, it would be unwise to discount the disruptions caused by national monopolies and the long-term effects of a global "[Green New Deal](#)"!

³⁵⁵ Ezek. 38:16 - I will bring you against My land: Though kings and nations can be rapacious, it is ultimately God who moves them to bring glory to Himself (Dan. 2:20-21). In this instance, God will motivate Gog to invade [Israel](#) to his own destruction and that of his army and their allies! The nations will see this demise as the hand of God at work to save [Israel](#). None of the land of [Israel](#) belongs to the Palestinians. It is all God's land.

³⁵⁶ Ezek. 38:16 - so that the nations may know Me: Through much of history, God has left Himself veiled to humans. He has displayed His glory silently in the heavens, but most men choose to deny that witness. The time is coming when God will enter human history very abruptly and decisively to judge mankind and, ultimately, to rule over mankind in the person of Jesus the [Messiah](#). This time of judgment, especially, is known in both the [OT](#) and the [NT](#) as "[the day of the LORD](#)" or "the day of [Yahweh](#)." We also know it, in part, as the [Great Tribulation](#). In the [Tribulation](#) period, people of all nations will be forced to recognize the hand of God at work. Tragically, most of them will rebel against God and His hand of judgment (Rev. 9:20-21; 16:8-9).

- E 1 Gog's coming has been prophesied before: {17} 'Thus says the Lord GOD, "Are you the one of whom I spoke in former days through My servants the prophets of [Israel](#), who prophesied in those days for many years that I would bring you against them?"³⁵⁷ 38:17
- E 2 [Adonai Yahweh's](#) fury will explode against Gog: {18} It will come about on that day, when Gog comes against the land of [Israel](#)," declares the Lord GOD, "that My fury will mount up in My anger."³⁵⁸ 38:17
- E 3 There will be a great earthquake in [Israel](#): {19} In My zeal and in My blazing wrath I declare that on that day there will surely be a great earthquake in the land of [Israel](#).³⁵⁹ 38:19
- E 4 All animals and men will shake at God's presence 38:20a
- G 1 {20} The fish of the sea,
- G 2 the birds of the heavens,
- G 3 the beasts of the field,
- G 4 all the creeping things that creep on the earth,

³⁵⁷ Ezek. 38:17 - prophets ... who prophesied in those days for many years that I would bring you against them: It is difficult to know precisely which prophet prophesied Gog. This Gog is identified by name only in Ezekiel 38-39. Certainly other kings and nations had been identified by God as coming to invade and judge [Israel](#). [Constable](#) lists some of those:

This was not the first revelation of a powerful enemy whom God would bring against the [Israelites](#) (cf. Deut. 31:17; Ps. 2:1-3; Isa. 14:24-25; 26:20-21; 29:1-8; Jer. 4:5; 6:26; 30:18-24; Joel 2:20; 3:9-21; Zeph. 1:14-18; 3:8, 15-20; Zech. 12:2-3; 14:2).

If the [eschatological](#) King of the North is to be identified with Gog, that may be another reference (Dan. 11:40-45).

³⁵⁸ Ezek. 38:17 - My fury will mount up in My anger: You do not want to be the object of God's fury and anger!!!

³⁵⁹ Ezek. 38:19 - on that day there will surely be a great earthquake in the land of [Israel](#): Rev. 11:13 speaks of a great earthquake in [Jerusalem](#). Rev. 16:18-20 speaks of an unprecedented earthquake with catastrophic results all over the earth. It is difficult to determine if either of these earthquakes coincides with the earthquake prophesied here in Ezek. 38:19.

- G 5 and all the men who are on the face of the earth will shake at My presence;³⁶⁰
- E 5 Mountains and buildings will collapse 38:20b
- G 1 the mountains also will be thrown down,
- G 2 the steep pathways will collapse
- G 3 and every wall will fall to the ground.
- E 6 God will call for a sword against Gog on His mountains (of [Israel](#)) 38:21
- G 1 [Adonai Yahweh's](#) call for a sword: {21} I will call for a sword against him on all My mountains,"³⁶¹ declares the Lord GOD.
- G 2 Invading nations will turn on one another: "Every man's sword will be against his brother."³⁶²
- E 7 [Yahweh's](#) weapons against Gog 38:22
- G 1 {22} With pestilence³⁶³

³⁶⁰ Ezek. 38:20 - and all the men who are on the face of the earth will shake at My presence: This sounds very much like an earthquake felt around the world. Perhaps this earthquake is most likely to be identified with the one described in Rev. 16:18-20.

³⁶¹ Ezek. 38:21 - I will call for a sword against him on all My mountains: God Himself will call forth a military demise for Gog's armies. Notice that the mountains of [Israel](#) are God's mountains!

³⁶² Ezek. 38:21 - Every man's sword will be against his brother: Evidently the different members of Gog's vast army will turn on one another and kill one another. Gruesome, but effective! This is not the only time this will have happened in God's world: Judges 7:22; 1 Samuel 14:20; 2 Chronicles 20:23; Zech. 14:13; Haggai 2:22.

³⁶³ Ezek. 38:22 - With pestilence: Demise by the sword will not be God's only means of destroying Gog's army. There will also be a debilitating pestilence. Perhaps the [prophecy](#) in Zech. 14:12, 15 refers to this same event. We in America and around the world have been faced with the (at times) deadly coronavirus known as COVID-19, which originated in Wuhan, China. But it is slow acting compared with the deadly pestilence described in Zech. 14:12, 15.

- G 2 and with blood ³⁶⁴ I will enter into judgment with him;
- G 3 and I will rain on him and on his troops, and on the many peoples who are with him,
- H 1 a torrential rain, ³⁶⁵
- H 2 with hailstones,
- H 3 fire ³⁶⁶
- H 4 and brimstone.
- E 8 [Yahweh's](#) motivation 38:23a
- G 1 He will make Himself great: {23} I will magnify Myself,
- G 2 He will set Himself apart: sanctify Myself,
- G 3 He will make Himself known before many nations: ³⁶⁷and make Myself known in the sight of many nations;
- E 9 The result: and they will know that I am the LORD."³⁶⁸ 38:23b

³⁶⁴ Ezek. 38:22 - with blood: There are three pairs in this verse: pestilence and blood are the first pair. Evidently this pestilence will cause severe bleeding. The descriptions in Zech. 14:12, 15 are gruesome. One could understand that a lot of blood will flow from this galloping pestilence.

³⁶⁵ Ezek. 38:22 - a torrential rain, with hailstones: Blinding thunderstorms mixed with hail will be God's next weapon against Gog and his armies. There are several references to hail in the book of Revelation – Rev. 8:7; 11:19; 16:21.

³⁶⁶ Ezek. 38:22 - fire and brimstone: The final couplet consists of fire and brimstone (*gophrîyth*, [1614](#)) very likely, in view of the earthquake (Ezek. 38:19-20), [volcanic action](#).

³⁶⁷ Ezek. 38:23 - make Myself known in the sight of many nations: God's miraculous defeat of Gog and his invading armies will cause many people among the earth's nations to wake up and take notice. Hopefully many of these will repent of their evil ways and put their trust in God and His King, Jesus. Sadly, a great many of them will become hardened against God and continue to revolt against Him (cf. Rev. 9:20-21).

³⁶⁸ Ezek. 38:23 - and they will know that I am the Lord: This phrase, "they will know that I am [Yahweh](#)" occurs 70 times in the book ([Constable](#)).

- D 4 Divine Antagonism: [Adonai Yahweh](#) against Gog (*"Those of Magog will know I'm [Yahweh](#) when I send fire."* v. 6) 39:1-6
- E 1 Ezekiel commanded to prophesy: {1} "And you, son of man, prophesy against Gog and say, ³⁶⁹ 39:1a
- E 2 [Adonai Yahweh](#) is against Gog: "Thus says the Lord GOD, "Behold, I am against you, O Gog, prince of Rosh, Meshech and Tubal; 39:1b
- E 3 He will bring Gog against the mountains of [Israel](#) 39:2
- G 1 {2} and I will turn you around,
- G 2 drive you on,
- G 3 take you up from the remotest parts of the north
- G 4 and bring you against the mountains of [Israel](#).
- E 4 He will defeat Gog militarily 39:3
- G 1 His bow: {3} I will strike your bow from your left hand
- G 2 His arrows: and dash down your arrows from your right hand.
- E 5 Gog will fall on the mountains of [Israel](#): {4} You will fall on the mountains of [Israel](#), 39:4
- G 1 Those who will die: you and all your troops and the peoples who are with you;
- G 2 The fate of their dead bodies: I will give you as food to every kind of predatory bird and beast of the field.

³⁶⁹ Ezek. 39:1 - prophesy against Gog: The first part of 38 outlined God's inducement of Gog and his allies to invade [Israel](#) (Ezek. 38:1-17), followed by God's catastrophic and fatal opposition of the invaders (Ezek. 38:18-23). The initial two verses of Ezek. 39 review that allurement. Thereafter Ezekiel prophesies of the demise of Gog and his allies, their corpses serving as "road kill" to be devoured by wild creatures, and their eventual burial in the land of [Israel](#) (Ezek. 39:3-20). The next section repeats God's intentions to magnify His glory and reputation among the earth's nations and among the people of [Israel](#) (Ezek. 39:21-24). The final section speaks of God's restoration of [Israel](#) and His placing of His Spirit within them (Ezek. 39:25-29).

370

- E 6 Gog will fall on the open field 39:5
- G 1 The place of their demise: {5} You will fall on the open field;
 - G 2 The Guarantor of their demise: for it is I who have spoken," declares the Lord GOD.
- E 7 [Yahweh](#) will send judgmental fire on the land of Magog and upon her allies 39:6
- G 1 The prediction of fire: {6} "And I will send fire upon Magog³⁷¹ and those who inhabit the coastlands in safety;
 - G 2 The purpose of the fire: and they will know that I am the LORD.³⁷²
- D 5 Divine Motivation: Actions taken against Gog *so the nations will know God is [Yahweh](#)* 39:7-8
- E 1 [Israel](#) will know [Yahweh's](#) holy name: {7} "My holy name I will make known in the midst of My people [Israel](#);³⁷³ 39:7a

³⁷⁰ Ezek. 39:4 - I will give you as food to every kind of predatory bird and beast of the field: This is a new development in God's judgment of Gog and his troops. Their numbers will be so vast, and their deaths so extensive that they will remain unburied for such a long time that scavengers will feast on their dead corpses. In the thinking of Hebrews, it was a great indignity to go unburied at the time of death. It was an even greater indignity to be devoured by wild animals. This prediction is fleshed out in Ezek. 39:17-20. It may also be true that this catastrophic defeat of the armies of Gog may merge with the extended Campaign or War of [Armageddon](#) identified in Rev. 16:13-16 and amplified in Rev. 19:17-21.

³⁷¹ Ezek. 39:6 - I will send fire upon Magog: This is a new revelation. Not only would God destroy the armies of Gog and his allies, but he would send fire upon the distant land of Magog. Moreover, the coastlands, presumably of those nations allied with Gog, would also experience the devastation of fire.

³⁷² Ezek. 39:6 - they will know that I am the LORD: This fire on these distant nations will cause them to know that God is [Yahweh](#).

³⁷³ Ezek. 39:7 - My holy name I will make known in the midst of My people [Israel](#): God's destruction of Gog and his invading allies is a way for Him to underscore His reputation and name among His own people, [Israel](#). God has an eternal relationship with the nation of [Israel](#). [Amillennialism](#) and all its offshoots do God and His people a terrible disservice by dismissing the ongoing validity of the nation of [Israel](#) in God's sight. The [Church](#) is not the [new Israel](#).

- E 2 [Yahweh](#) will not permit his holy name to be profaned: and I will not let My holy name be profaned anymore. ³⁷⁴ 39:7b
- E 3 All nations will acknowledge that [Yahweh](#) is holy in [Israel](#): And the nations will know that I am the LORD, the Holy One in [Israel](#). 39:7c
- E 4 The certainty of the coming day of judgment 39:8
 - G 1 {8} Behold, it is coming and it shall be done,” declares the Lord GOD.
 - G 2 “That is the day of which I have spoken.
- D 6 The Extent of Gog's Carnage 39:9-20
 - E 1 Seven years required to burn Gog's weapons 39:9-10
 - G 1 [Israeli](#) fires from Gog’s weapons: {9} “Then those who inhabit the cities of [Israel](#) will go out and make fires with the weapons and burn them, 39:9a
 - G 2 A list of the weapons: both shields and bucklers, bows and arrows, war clubs and spears, ³⁷⁵ 39:9b
 - G 3 The magnitude of the fuel 39:9c-10a
 - H 1 The time of the fuel: and for seven years they will make fires of them. 39:9c
 - H 2 The source of the fuel 39:10a
 - J 1 Not from field or forest: {10} They

³⁷⁴ Ezek. 39:7 - and I will not let My holy name be profaned anymore: The point is that when [Israel](#) is in captivity in other nations and conquered by other nations, God’s name is profaned. In other words, even though God is rightfully judging [Israel](#) for her rebellion, nations around the world get the impression that [Israel’s](#) God is impotent, and so they mock Him. God will bring to an end the profaning of His name by nations who don’t understand or appreciate *why* [Israel](#) is being judged at a given point of time in history. He will judge Gog and his invading allies so severely and completely that the nations of the earth will have no choice but to acknowledge that [Israel’s](#) God is defending her!

³⁷⁵ Ezek. 39:9 - war clubs and spears: used the language of his day. Whatever weapons are used in Gog’s invasion, there will be enough combustible material to burn for seven months.

will not take wood from the field or
gather firewood from the forests, for

J 2 But from the weapons: they will make
fires with the weapons;

E 2 [Israelis](#)' plunder of the fallen enemy 39:10b

G 1 Spoil: and they will take the spoil of those who
despoiled them

G 2 Plunder: and seize the plunder of those who
plundered them,"

G 3 The source of the information: declares the Lord
GOD.

E 3 Seven months required to bury Gog's dead 39:11-16

G 1 [Yahweh's](#) provision of a burial ground in [Israel](#): {11}
"On that day I will give Gog a burial ground there in
[Israel](#), 39:11a

G 2 The location of the burial ground: the valley of those
who pass by east of the sea, ³⁷⁶ 39:11b

G 3 The impediment of the cemetery: and it will block off
those who would pass by. 39:11c

G 4 The prediction of burial: So they will bury Gog there
with all his horde, 39:11d

G 5 The renaming of the valley: and they will call it the
valley of Hamon-gog. ³⁷⁷ 39:11e

G 6 The time required for burial: {12} For seven

³⁷⁶ Ezek. 39:11 - the valley of those who pass by east of the sea: This is probably the Esdraelon ([Jezreel](#)) Valley, the only major [east-west valley](#) in all of [Israel](#).

³⁷⁷ 39:11 - Hamon-Gog: *hāmôn gôg* ([1996](#)) – The Valley of the Multitude of Gog. So also in Ezek. 39:15.

months³⁷⁸ the [house of Israel](#) will be burying them
39:12a

- G 7 The purpose of the burial: in order to cleanse the land.³⁷⁹ 39:12b
- G 8 The identity of the buriers: {13} Even all the people of the land will bury them; 39:13a
- G 9 Their acknowledgment of the glory of [Adonai Yahweh](#): and it will be to their renown³⁸⁰ on the day that I glorify Myself,” declares the Lord GOD. 39:13b
- G 10 The culmination of the burial process 39:14-15
 - H 1 The selection of [Israeli](#) burial personnel 39:14a
 - J 1 The selection: {14} “They will set apart men
 - J 2 The location: who will constantly pass through the land,
 - J 3 The activity: burying those who were passing through,
 - J 4 The explanation: even those left on the surface of the ground,

³⁷⁸ Ezek. 39:12 - seven months: It will take seven literal months to bury all the dead.

³⁷⁹ Ezek. 39:12 - in order to cleanse the land: Corpses lying around the countryside will defile the land. This is both a ceremonial and a physical / social defilement. The land must be cleansed. All societies have special protocol in treatment of the dead. See also Ezek. 39:14, 16.

³⁸⁰ Ezek. 39:13 - it shall be to their renown: The people of [Israel](#), as they go about burying the dead, will feel a sense of triumph and awe because they will acknowledge that God has glorified His own name by defeating a dreaded enemy of [Israel](#). One is reminded of the Song of [Moses](#) and the [Sons of Israel](#) sung after the demise of the Egyptian army in the Red Sea (Exod. 15:1-21). The word “renown” is *shêm* (8034), which has the basic meaning of “name”, and a derived meaning of “reputation, fame, glory” (BDB). So the sense is that [Israel](#) garners quite a name or reputation for itself in view of the devastating defeat of the enemies that invaded her with the intent to subjugate, loot, and destroy her. But really, it will not be to [Israel's](#) credit at all, but a credit to the Lord GOD, who glorifies Himself, as the latter part of Ezek. 39:13 reveals.

- H 2 The purpose of their appointment: in order to cleanse it. 39:14b
- H 3 The time of their appointment: At the end of seven months they will make a search.³⁸¹ 39:14b
- H 4 The protocol for the final stages of cleansing the land 39:15
 - J 1 The use of markers: {15} As those who pass through the land pass through and anyone sees a man's bone, then he will set up a marker by it
 - J 2 The completion of burial: until the buriers have buried it
 - J 3 The place of burial: in the valley of Hamon-gog.
- G 11 The name of the city: {16} And even the name of the city will be Hamonah.³⁸² 39:16a
- G 12 The reiteration of the purpose of burial: So they will cleanse the land.” 39:16b
- E 4 Carnivores urged to eat Gog's flesh and drink his blood at Yahweh's table 39:17-20
 - G 1 The invitation to the sacrifice: instructed to extend an invitation on [Yahweh's](#) behalf to the birds and animals of the land 39:17
 - H 1 The command of [Adonai Yahweh](#) to to

³⁸¹ Ezek. 39:14 - make a search: For seven months it will be easy to identify the dead corpses. After that special workers will be appointed to travel throughout the land and place a flag or marker beside a human bone so that it may be properly buried in the Valley of “Multitudes of Gog.”

³⁸² Ezek. 39:16 - Hamonah: The city nearest the Valley of the dead will receive the nickname, “The Multitude.”

speak: {17} “As for you, son of man, thus says the Lord GOD,

J 1 ‘Speak to every kind of bird

J 2 and to every beast of the field,³⁸³

H 2 The content of the invitation

J 1 Assemble for My sacrifice: “Assemble and come, gather from every side to My sacrifice³⁸⁴ which I am going to sacrifice for you,

J 2 The place of the sacrifice – on the mountains of [Israel](#): as a great sacrifice on the mountains of [Israel](#),

J 3 The elements of the sacrifice: that you may eat flesh and drink blood.³⁸⁵

G 2 The content of the sacrifice 39:18

H 1 The flesh of mighty men: {18} You will eat the flesh of mighty men

³⁸³ Ezek. 39:17 - Speak to every kind of bird and ... beast: The reader cannot help but notice the similarity of this passage to Rev. 19:17-18, where an angel summoned the birds of the heavens to assemble themselves for “the great supper of God” to eat the flesh of kings and commanders and their horses participating in the Battle of [Armageddon](#) (Rev. 16:13-16). It is clear that the language of Rev. 19:17-19, 21 is borrowed from Ezek. 39:4, 17-20. I believe they are speaking of the same event. It may be that Scripture records this Battle or War of [Armageddon](#) as more of a campaign that takes three to four years to complete. It will begin in the time of peace prior to the mid-point of the [Tribulation](#), but it will continue throughout the latter half of the [Tribulation](#) and culminate in the confrontation at [Christ’s return](#) (Isa. 63:1-6; Zech. 14:1-6, 12-15; Rev. 19:11-21). The same phenomenon may also occur at the final battle with Gog and Magog following the [Millennium](#) (Rev. 20:7-9). However, that incursion will be ended by fire descending from heaven and consuming all the would-be enemy combatants (Rev. 20:9). There may be no flesh left to eat, nor any blood left to drink.

³⁸⁴ Ezek. 39:17 - gather from every side to My sacrifice: In the world of the OT and the Law, men gathered to the sacrifice of animals for atonement for their sins (Lev. 16:1-34). In this stunning reversal, God is calling for animals to gather for the sacrifice of man for atonement for the sins of the men who have invaded the mountains of [Israel](#).

³⁸⁵ Ezek. 39:17 - eat flesh and drink blood: The grisly elements of God’s sacrifice to which the birds and beasts are called – eating human flesh and drinking human blood!

- H 2 The blood of the princes of the earth: and drink the blood of the princes of the earth,
- H 3 The apt comparison to the sacrifice of animals: as though they were rams, lambs, goats and bulls, all of them fatlings of Bashan.

- G 3 The amplitude of the sacrifice 39:19
 - H 1 {19} So you will eat fat until you are gluttoned,
 - H 2 and drink blood until you are drunk,
 - H 3 from My sacrifice which I have sacrificed for you.

- G 4 The nature of the sacrifice: {20} You will be gluttoned at My table ³⁸⁶ 39:20a
 - H 1 with horses ³⁸⁷
 - H 2 and charioteers,
 - H 3 with mighty men
 - H 4 and all the men of war,”

- G 5 The Guarantor of the sacrifice: declares the Lord

³⁸⁶ Ezek. 39:20 - you will be gluttoned at My table: Rev. 19:21 records the Apostle John's witnessing in a vision the fulfillment of Ezekiel's [prophecy](#): "and all the birds were filled with their flesh."

³⁸⁷ Ezek. 39:20 - horses, charioteers, mighty men, men of war: Compare this to the angel's invitation to the birds of heaven to "Come, assemble for the great supper of God, so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great" (Rev. 19:17-18).

I do not think that "horses" and "charioteers" is necessarily merely a metaphor for modern conveyances. There is, in America and around the world, a huge push for a global "[Green New Deal](#)". There is powerful pressure from environmentalists to rid the world of "fossil fuel" and rely more and more on "clean" electrical power. For example, the [Biden-Sanders Unity Task Force Recommendations](#), published in August of 2020, include a proposal to install 500,000 charging stations across America, and to transition "the entire fleet of 500,000 school buses to American-made, zero-emission alternatives within five years" (p. 3). If these utopian fantasies gain traction around the world, when all the horrific disasters of the [Tribulation](#) period strike (Rev. 6:1-18:24), nations may well be forced to resort to horses for transportation! Time will tell.

GOD. 39:20b

D 7 Spiritual Results of Gog's Destruction 39:21-29

E 1 Knowledge 39:21-24

G 1 [Israel's](#) knowledge that [Yahweh](#) is their God 39:21-22

H 1 His display of His glory among the nations: {21} “And I will set My glory among the nations; ³⁸⁸ 39:21a

H 2 The nations’ observance of [Yahweh’s](#) judgment 39:21b

J 1 and all the nations will see My judgment which I have executed

J 2 and My hand which I have laid on them.

H 3 The perpetual recognition of [Israel](#) that [Yahweh](#) is their God: {22} And the [house of Israel](#) will know that I am the LORD their God from that day onward. ³⁸⁹ 39:22

G 2 The nations to know [Israel's](#) exile was because of her sin 39:23-24

H 1 National recognition that [Israel’s](#) global exile was due to their rebellion against [Yahweh](#): {23} The nations will know that the [house of Israel](#) went into exile 39:23a

J 1 for their iniquity

³⁸⁸ Ezek. 39:21 - I will set My glory among the nations: This is the prelude to the beginning of the fulfillment of the initial portion of Jesus’ model prayer, “Our Father, the One in the heavens, set apart be Your Name; come, Your kingdom; be done, Your will – as in heaven, so on earth” (Matt. 6:9-10, author’s literal translation).

³⁸⁹ Ezek. 39:22 - And the [house of Israel](#) will know that I am the Lord their God from that day onward: This sounds very much like the sorrowful national repentance at [Christ’s return](#) predicted by the prophet Zechariah (Zech. 12:10-13:1).

- J 2 because they acted treacherously against Me,
- H 2 [Yahweh's](#) punitive actions against [Israel](#) 39:23b
 - J 1 [Yahweh](#) turned His back on them: and I hid My face from them;
 - J 2 Enemy conquest: so I gave them into the hand of their adversaries,
 - J 3 Death by conquest: and all of them fell by the sword.
- H 3 [Yahweh's](#) justice 39:24a
 - J 1 According to [Israel's](#) impurity: {24} According to their uncleanness
 - J 2 According to [Israel's](#) rebellion: and according to their transgressions
- H 4 [Yahweh's](#) actions against [Israel](#) 39:24b
 - J 1 His actions: I dealt with them,
 - J 2 His turning His back on them: and I hid My face from them.”””
- E 2 Reconciliation: between [Yahweh](#) and [Israel](#) (*They will know I am [Yahweh](#) their God through the exile / restoration process*) 39:25-29
 - G 1 [Adonai Yahweh's](#) beneficent reversal of His judgmental policy: {25} Therefore thus says the Lord GOD, 39:25
 - H 1 Restoration for Jacob: “Now I will restore the fortunes of Jacob
 - H 2 Mercy upon [Israel](#): and have mercy on the whole [house of Israel](#);

- H 3 Jealousy on behalf of His consecrated name:
and I will be jealous for My holy name.
- G 2 The result for [Israel](#) – they will forget 39:26a
 - H 1 Their disgrace; {26} They will forget their disgrace
 - H 2 Their unfaithfulness: and all their treachery which they perpetrated against Me,
- G 3 [Israel's](#) blessed position 39:26b
 - H 1 Security: when they live securely on their own land ³⁹⁰
 - H 2 Fearlessness: with no one to make them afraid.
- G 4 [Yahweh's](#) actions 39:27a
 - H 1 Leading [Israel](#) from the peoples: {27} When I bring them back from the peoples and
 - H 2 Gathering [Israel](#) from the lands of their enemies: gather them from the lands of their enemies,
- G 5 [Yahweh's](#) clearing of His name: then I shall be sanctified through them in the sight of the many nations. 39:27b
- G 6 The knowledge of [Israel](#) – that He is [Yahweh](#) their God: {28} Then they will know that I am the LORD their God 39:28
 - H 1 Because of His dispersion of them: because I made them go into exile among the nations,
 - H 2 Because of His regathering them to their own

³⁹⁰ Ezek. 39:26 - when they live securely on their own land: This secure living will not take place during the [Tribulation](#), but at the commencement of the [Millennium](#).

land: and then gathered them again to their own land;³⁹¹

H 3 His termination of the diaspora: and I will leave none of them there any longer.

G 7 The declaration of [Adonai Yahweh](#) 39:29

H 1 He will hide His face from them no longer: {29} I will not hide My face from them any longer,

H 2 He will have poured out His Spirit upon them: for I will have poured out My Spirit on the [house of Israel](#),"³⁹²

H 3 The certainty of the [prophecy](#): declares the Lord GOD.

³⁹¹ Ezek. 39:28 - and then gathered them again to their own land: The great and final [Aliyah](#) of [Israelis](#) on the present earth.

³⁹² Ezek. 39:29 - for I will have poured out My Spirit on the [house of Israel](#): Another reference to God's [regeneration](#) of the nation by His [Holy Spirit](#), part and parcel of God's implementation of the [New Covenant](#) with [Israel](#). See also Isa. 32:15; 59:20-21; Ezek. 36:27; 37:14; Joel 2:28; Zech. 12:10; Rom. 11:26-27.

B 2 The [Millennial Temple](#) and the Land 40-48 ³⁹³

C 1 The [Millennial Temple](#) 40-46

D 1 The Measurements of the [Millennial Temple](#) 40-42

E 1 The Gates of the [Millennial Temple](#) 40:1-37

G 1 Introduction: The vision of the temple and the measuring man 40:1-4

H 1 The dating of the vision 40:1a

J 1 {1} In the twenty-fifth year of our [exile](#), ³⁹⁴

J 2 at the beginning of the year,

J 3 on the tenth of the month,

³⁹³ 40-48 Title - The Millennial Temple and the Land: This is a signature passage of Scripture that is unquestionably a watershed in defining an exegete's [hermeneutical](#) and [eschatological](#) framework. Do interpreters take this passage literally, at face value, or do they arbitrarily assign it a metaphorical value? The Roman Catholic Church and most mainline Protestant Churches typically describe this section of Ezekiel as metaphorical. For example, here is [footnote 1](#), found at Ezek. 40:1 in the *The New American Bible*, the translation to be found on the Vatican website:

[40:1-48:35] This lengthy vision of the [new Israel](#) is dated (40:1) April 28, 573 B.C. It is largely concerned with the new temple and the prescriptions to govern it, but other details of the restored commonwealth are included, forming a kind of program for the future. The literary form of the vision has been aptly termed "utopian": it is plain that the prophet did not expect a literal fulfillment of much of what he described. The passage doubtless underwent successive additions, both from the prophet and from later inspired writers.

In my view, the writers of the footnote are completely arbitrary and completely mistaken. I would say the opposite: "It is plain that the prophet *did* expect a literal fulfillment of all that which he described." How can one read through the massive amount of detail about the temple structure in the early chapters and conclude that "the prophet did not expect a literal fulfillment of much of what he described"? That flies in the face of common sense. Why would Ezekiel write chapter after chapter of detailed measurements of something that did not need to be measured? Furthermore, the gratuitous opinion, given without a single justification, that "the passage doubtless underwent successive additions, both from the prophet and from later inspired writers" is baseless, and is to be rejected out of hand. The [Amillennial](#) commentary here boggles the mind.

³⁹⁴ Ezek. 40:1 - In the twenty-fifth year of our exile: "Ezekiel dated the vision that comprises the final portion of the book as coming to him on April 19, 573 B.C., more than 12 years after his immediately preceding messages (cf. 33:21-22).[754]" ([Constable](#), citing Parker and Dubberstein, [Babylonian Chronology](#), p. 28.)

- J 4 in the fourteenth year after the city was taken,
- J 5 on that same day
- H 2 The cause of the vision 40:1b
 - J 1 the hand of the Lord was upon me
 - J 2 and He brought me there.
- H 3 The location of the vision 40:2a
 - J 1 {2} In the visions of God He brought me into the land of [Israel](#)
 - J 2 and set me on a very high mountain,³⁹⁵
- H 4 The focus of the vision: and on it to the south there was a structure like a city.³⁹⁶ 40:2b
- H 5 The repetition of the Divine conveyance: {3} So He brought me there; 40:3a
- H 6 The appearance of a man: and behold, there was a man³⁹⁷ 40:3b
 - J 1 His appearance: whose appearance was like the appearance of bronze,

³⁹⁵ Ezek. 40:2 - set me on a very high mountain: This description reminds one very much of the situation that the [Apostle John](#) would encounter centuries later in his vision of the Holy City, [New Jerusalem](#) (Rev. 21:10). Why were both Ezekiel and [John](#) placed on a high mountain? So they could have the necessary perspective to comprehend the magnitude in size and the configuration of the objects which they were viewing.

³⁹⁶ Ezek. 40:2 - to the south there was a structure like a city: "Looking south, Ezekiel saw a structure that resembled a city. As the vision unfolds, what he saw proved to be a temple complex with walls, courtyards, and various structures, probably on the site of Solomon's temple" ([Constable](#)). For a helpful visualization, watch Biblia Prints' [animated video](#) of the [Millennial Temple](#) complex. This 6-minute video is 3D and covers all of 40:1-49.

³⁹⁷ Ezek. 40:3 - there was a man: This being, who was going to take great pains to instruct about this temple and take repeated measurements, appeared to Ezekiel to be a man. Yet there were other-worldly aspects to his being. "His appearance was like the appearance of bronze." He was obviously an angelic messenger sent by God to instruct .

- J 2 His measuring equipment: with a line of flax and a measuring rod in his hand;³⁹⁸
- J 3 His location: and he was standing in the gateway.
- H 7 The instructions of the man: {4} The man said to me,³⁹⁹ “Son of man, 40:4
- J 1 see with your eyes,
- J 2 hear with your ears,
- J 3 and give attention to all that I am going to show you;
- J 4 for you have been brought here in order to show it to you.
- J 5 Declare to the [house of Israel](#) all that

³⁹⁸ Ezek. 40:3 - with a line of flax and a measuring rod: “The man had in his hand a length of flax (linen cord) and a rod (reed) used to measure things. He would use the rod to measure shorter distances and the cord to measure longer ones” ([Constable](#)).

³⁹⁹ Ezek. 40:4 - The man said to me: Notice the precise instructions of the man to : (1) He was to observe with his eyes; (2) he was to listen carefully with his ears; (3) he was to give attention to everything the man was going to show him; (4) he had been brought here so he could be shown these things; (5) he was to declare to the [house of Israel](#) all that he sees (emphasis mine). It is exceedingly clear to me that the man was taking great pains to impress upon Ezekiel the incredible importance of every detail he was to be shown and of which he was to hear. And he was to communicate all this to the [house of Israel](#). What more could the man have done to impress upon Ezekiel the literalness of everything? Why give great attention to all the details of a utopian figment of God’s imagination? That position flies in the face of language and logic.

[Amillennarians](#), it seems to me, are afflicted with what appears to be a theological disease. They are unwilling to take God at his word. They are unwilling to listen to the man’s instructions and do as he says. They know better. This temple is never going to happen, they say. It is merely a Divine metaphor. How tragic!

This is a literal temple that has never been built. It will be built after God delivers [Israel](#) from the murderous schemes of Gog of the land of Magog (38-39). Just as that invasion and defeat is to be taken literally, and all [Israel](#) will be returned to her own land, so this temple is to be taken literally. Many [amillennarians](#) are ashamed and mystified today that [Israel](#), since May 14, 1948, has been back in her own land, surviving all odds. This was not supposed to happen. And as of this writing, September 15, 2020, strange things are happening in [Israel](#). [Israel](#) and her Arab neighbors are making peace! The stage is being set for the arrival of Gog of the land of Magog with all his allies to invade a country *at peace*. Ezekiel 38-39 will happen literally, and so will Ezekiel 40-48.

you see.”⁴⁰⁰

G 2 The Wall Surrounding the Millennial Temple Complex 40:5

H 1 Barrier wall: {5} And behold, there was a wall on the outside of the temple⁴⁰¹ all around,

H 2 Measuring rod: and in the man’s hand was a measuring rod of six cubits, each of which was a cubit and a handbreadth.⁴⁰²

⁴⁰⁰ Ezek. 40:4 - Declare to the [house of Israel](#) all that you see: Ezekiel was Divinely-commissioned to report to the entire nation of [Israel](#) all the details of everything he saw. This detailed description of the [Millennial Temple](#) is first and foremost for the benefit of the nation of [Israel](#). It is not a metaphor depicting the [Church](#). All the incredible detail is wasted if it is merely a metaphor in some obscure way depicting the [Church](#).

C. J. H. Wright, in his book, [The Message of](#) (BST. IVP, 2001 (368 pp.), pp. 341-342, gives us a sad mainline Protestant interpretation of Ezekiel’s vision of this temple:

Christians have no territorial centre, no physical land or place that is the focus of faith and worship, because Jesus Christ has taken on the full theological and spiritual significance of all that land, city and temple had held for [Israel](#) and opened that significance up to people of all nations. In the light of this it seems to me that Christian interpretations of Ezekiel which insist that there will yet be a literal and physical fulfillment of his vision by the actual building of another temple in [Jerusalem](#), with accompanying miraculous transformations in the geography of Palestine to enable a river to flow down to the Dead Sea, are out of line with the New Testament’s own interpretation, which relates the prophetic hope to its messianic fulfillment in Jesus. So, according to Wright, fellowship with Jesus is the [NT](#) fulfillment of this “utopian” vision. To expect a literal fulfillment, as I do, according to Wright, is out of line with the [NT](#)’s own interpretation. I believe it is Wright who is out of line with a proper [Millennial](#) expectation of the literal fruition of this temple that Ezekiel’s guide so painstakingly toured and measured with him.

⁴⁰¹ Ezek. 40:5 - temple: Actually, the word could, perhaps should, be translated “house,” if one understands that this was the house of the LORD. The noun is *bayith* (1004), and is most frequently, throughout the [OT](#), translated by [NASB](#) as “house.” The point here is that this house was “the house of the LORD your God” (Ex. 23:19; 34:26) or “the house of the LORD” (Ezek. 44:4, 5). The same word is most frequently translated “household” in Numbers (e.g., Num. 1:2, 4). It is most often translated as “house” in Ezekiel, where it is used 180 X, second only to the book of 2 Chronicles (218 X). There is, for example, a reference to “the LORD’s house” (Ezek. 8:14, 16). [NASB](#) translates the noun as “temple” in Ezek. 9:3, 6, 7; 10:3, 4, 18, but as “the LORD’s house” (Ezek. 10:19; 11:1; see also Ezek. 23:39). In these closing chapters of Ezekiel, [NASB](#) translates the noun as “temple” in Ezek. 40:5, 45, 47, 48; 41:5, 6, 7, 9, 10, 13, 14; 43:10, all referring to the [Millennial Temple](#). Yet it translates the same word as “house” when referring to the temple in the same [Millennial](#) context in Ezek. 41:8, 17, 19, 26; 42:15; 43:4, 5, 6; 43:11, 12, 21; 44:4, 5, 11, 14, 17; 45:5, 19, 20; 46:24; 47:1; 48:21.

⁴⁰² Ezek. 40:5 - a cubit and a handbreadth: This was the long cubit. A normal cubit was about 18 inches (Deut. 3:11). A handbreadth was three inches. The man (angel) was using the long cubit, about 21 inches (see also Ezek. 43:13) ([Constable](#)). So the rod the man was using was six long cubits, about 10.5 feet (21 X 6 / 12).

H 3 Barrier wall measurements: So he measured the thickness of the wall, one rod; and the height, one rod.⁴⁰³

G 3 The [East Gate](#) of the Wall Surrounding the Temple Complex 40:6-16⁴⁰⁴

H 1 The thresholds of the gate: {6} Then he went to the gate which faced east,⁴⁰⁵ went up its steps

J 1 The dimension of the outer threshold: and measured the threshold of the gate,⁴⁰⁶ one rod in width;

J 2 The dimension of the inner threshold: and the other threshold⁴⁰⁷ was one rod in width. 40:6

H 2 The size of the guardrooms 40:7

J 1 The dimensions: {7} The guardroom

⁴⁰³ Ezek. 40:5 - one rod: About ten feet thick and tall. This was the outer wall around the entire temple complex ([Constable](#)).

⁴⁰⁴ Ezek. 40:6-16 Title - The East Gate of the Wall Surrounding the Temple Complex: "The amount of detail devoted to the descriptions of the gate complexes, both outer and inner, suggests that access into the temple will be strictly controlled. Evidently the dimensions that Ezekiel recorded here were internal, rather than external distances [764]" ([Constable](#), citing [Keil](#)). After [Constable's](#) comments on Ezek. 40:16, he stated the following, quoting [Alexander](#):

"The entire gate system resembled the multiple entry gates archaeologists discovered from the Solomonic period. There were several guard rooms (cf. 1 Kings 24 [sic 14]:28; 2 Chron. 12:11), or alcoves, on either side of the inner part of the Solomonic gate." [768]

⁴⁰⁵ Ezek. 40:6 - gate which faced east: This would be the [Eastern External Gate](#), facing the Mount of Olives. Later, Ezekiel would be shown the glory of God entering from the East (Ezek. 43:1-4). Ezekiel would be so overcome he would fall on his face!

⁴⁰⁶ Ezek. 40:6 - threshold of the gate: The threshold was the area at the top of the seven steps leading up to the gate (see Ezek. 40:22, 26) ([Constable](#)).

⁴⁰⁷ Ezek. 40:6 - the other threshold: That is, the one at the opposite end of the hallway. See [Constable's diagram](#) at Ezek. 40:6. Each threshold measured 10.5 feet.

⁴⁰⁸ was one rod long and one rod wide;

J 2 The distance between guardrooms: and there were five cubits between the guardrooms.

J 3 The dimension of the inner threshold: And the threshold of the gate by the porch of the gate facing inward was one rod.

H 3 The measurements of the porch of the gate (vestibule) 40:8-9

J 1 The internal measurement: {8} Then he measured the porch of the gate facing inward, ⁴⁰⁹ one rod. 40:8

J 2 The external measurement: {9} He measured the porch of the gate, eight cubits; and its side pillars, two cubits. 49:9a

J 3 The orientation of the porch: And the porch of the gate was faced inward. 40:9b

H 4 The number of the guardrooms 40:10

J 1 The number of guardrooms: {10} The guardrooms of the gate toward the east numbered three on each side;

J 2 The identical dimensions: the three of them had the same measurement. The

⁴⁰⁸ Ezek. 40:7 - guardroom: There was a total of [six guardrooms](#) in each gate complex, three on each side of the aisle (Ezek. 40:10) ([Constable](#)). Evidently sentries will be stationed around the temple complex to ensure order, monitor access, and perhaps to assist as needed. Elsewhere the sentries are called "gatekeepers" (1 Chron. 20:21-27). Presumably, there will be a minimum of 18 sentries or gatekeepers, assuming one to each of the guardrooms.

⁴⁰⁹ Ezek. 40:8, 9: porch of the gate facing inward: On Constable's diagram he calls this porch a "[vestibule](#)." It faced the Outer Court.

identical dimension of the side pillars:
The side pillars also had the same
measurement on each side.

H 5 The width and length of the gate 40:11

J 1 The width: {11} And he measured
the width of the gateway, ⁴¹⁰ ten
cubits,

J 2 The length: and the length of the gate,
thirteen cubits. ⁴¹¹ 40:11

H 6 The measurements of the guardrooms 40:12

J 1 Of the barrier wall: {12} There was a
barrier wall ⁴¹² one cubit wide in front
of the guardrooms on each side;

J 2 Of the guardrooms proper: and the

⁴¹⁰ Ezek. 40:11 - the width of the gateway: i.e., the width between the door frames of the exterior gate on the exterior wall surrounding the temple complex. $10 \text{ long cubits} \times 21 / 12 = 17 \frac{1}{2} \text{ feet}$.

⁴¹¹ Ezek. 40:11 - the length of the gate, thirteen cubits: This designation is a bit confusing. [Constable](#) believes it refers to a measurement of the length of the hallway. [Bibliaprints](#) believes it refers to the length of the exterior gate. Keil and Delitzsch believe that it refers to the length of the covered portion of the gate on both the East and West ends of the gate structure. The measurement of thirteen long cubits means $13 \times 21 / 12 = 22.75 \text{ feet}$. I vote for Bibliaprints at this point, though I cannot be dogmatic.

⁴¹² Ezek. 40:12 - barrier wall: Two words are used in English to describe only one in the text – *gebûl* ([1366](#)), according to [BDB](#), “border, boundary, territory”. So this noun could easily be translated by the single word “barrier,” indicating a relatively low-to-medium-height wall of the guardroom. This barrier was 1 long cubit (21 inches) thick. Its purpose seems to be to mark off the confines of the guardroom, but to be low enough so that sentries or guards within could easily see over it to maintain order in the hallway. The word used here is in contrast to the noun *chômâh* ([2346](#)), “wall” (Ezek. 40:5), a more substantial *wall* preventing access to the temple complex other than through the gates. It is very clear that access into the temple area during the [Millennium](#) will be closely guarded and monitored.

This is in stark contrast to the city of [New Jerusalem](#) on [New Earth](#). The 12 gates of the city will be open around the clock (Rev. 21:25), and a solitary angel will stand at each entrance (Rev. 21:12)! Moreover, there will be *no* Temple at all in [New Jerusalem](#). All citizens of [New Jerusalem](#) and of [New Earth](#) will have personal access to the Lord God Almighty and the Lamb, Who together constitute the “Temple” (Rev. 21:22)! “Nothing unclean, and no one who practices abomination and lying, shall ever come into it (the City), but only those whose names are written in the [Lamb’s Book of Life](#)” (Rev. 21:27)! “Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter the gates into the city. Outside are the dogs and the sorcerers and the immoral persons and the idolaters, and everyone who loves and practices lying” (Rev. 21:14-15).

guardrooms were six cubits square on each side.⁴¹³

- H 7 The width of the gateway: {13} He measured the gate from the roof of the one guardroom to the roof of the other, a width of twenty-five cubits⁴¹⁴ from one door to the door opposite. 40:13
- H 8 The height of the side pillars: {14} He made the side pillars sixty cubits high;⁴¹⁵ the gate extended round about to the side pillar of the courtyard. 40:14
- H 9 The length of the gate: {15} From the front of the entrance gate to the front of the inner porch of the gate was fifty cubits.⁴¹⁶ 40:15
- H 10 The windows of the gate 40:16
- J 1 Their description: {16} There were

⁴¹³ Ezek. 40:12 - six cubits square on each side: This rendering is a bit misleading. The man was not measuring the surface area ("square cubits") of the guardrooms. The word "square" does not even appear in the [MT](#). A literal rendering is thus: "and the guardrooms were six cubits on this side and six cubits on that side" (see [Young's Literal Translation](#)). In other words, the guardrooms were, indeed, square. One wall measured six cubits = 10 ½ feet, and the adjacent wall at right angles also measured six cubits = 10 ½ feet.

⁴¹⁴ Ezek. 40:13 - 25 cubits: The distance is 43 feet 9 inches, based on a long cubit of 21 inches. This appears to be the width of the entire gateway. It is uncertain as to whether this is an internal or external measurement. Some translations use the word "ceiling" instead of "roof." The former would imply an internal measure, the latter, an external measurement. [Bibliaprints](#) depicts an external measurement, but it is also using a 20-inch long cubit instead of a 21-inch long cubit.

⁴¹⁵ Ezek. 40:14: side pillars sixty cubits high: "The height of the doorframes surrounding the main gate was 60 cubits (100 feet). This may seem extraordinarily tall to modern readers, but imposing gates were common in the great cities of antiquity" ([Constable](#)). See a [visualization](#) of the [Millennial Temple](#). See also [Temple Vision - Chapter 40 - 3D Animation](#). If one uses 21 inches for a long cubit, the pillars were 105 feet tall. This is the only instance in the measurements of the Temple complex where we are told the height of the gates. Presumably all six gates were of the same height.

⁴¹⁶ Ezek. 40:15 - fifty cubits: The entire length of the [Eastern Exterior Entry Gate](#) structure was 87 feet 6 inches. The covered gate structure was higher (105 feet) than it was long (87 ½ feet). He does not here give the width of the Eastern Gate, but it was presumably 25 cubits (43.75 feet) – see the measurements of the [North Exterior Gate](#) (Ezek. 40:21-22).

shuttered windows ⁴¹⁷ looking toward the guardrooms, and toward their side pillars within the gate all around, and likewise for the porches.

J 2 Their location: And there were windows all around inside;

J 3 Their ornamentation: and on each side pillar were palm tree ornaments.⁴¹⁸

G 4 The outer court of the [East Gate](#) 40:17-19

H 1 Thirty chambers: {17} Then he brought me into the outer court, ⁴¹⁹ and behold, there were chambers ⁴²⁰ and a pavement ⁴²¹ made

⁴¹⁷ Ezek. 40:16 - shuttered windows: "There were shuttered (or lattice-work) windows, or alcoves, in the exterior walls of the guardrooms and vestibule, perhaps creating cupboards for storing the utensils. [767]" ([Constable](#), citing [Block](#)).

⁴¹⁸ Ezek. 40:16 - palm tree ornaments: According to Constable,

Representations of palm trees decorated the doorframes, one on each side of each door (Ezek. 14:26). Palm trees were symbols of beauty, fruitfulness, salvation, glory, and the [millennial](#) age (cf. Lev. 23:40; 1 Kings 6:29, 32, 35; 7:36; 2 Chron. 3:5; Song of Sol. 7:7; Ps. 92:12-14; Neh. 8:15; Zech. 14:16-21).

⁴¹⁹ Ezek. 40:17 - outer court: This was the outer court of the entire temple complex, which was, again, surrounded by a wall around all four sides. Within this Outer Court was another, Inner Court (Ezek. 40:47), once again accessed by three gates – East, North, and South. The Inner Court housed the Temple Proper. Along the inner perimeters of this Outer Court, probably on just three sides, East, North, and South, were situated [thirty rooms](#), or chambers, or perhaps small buildings.

⁴²⁰ Ezek. 40:17 - chambers: There were [thirty chambers](#) alongside the inner perimeter of the exterior wall. The word is *lishkâh* ([3957](#)), room, chamber, hall, cell ([BDB](#)). Presumably there were ten chambers along the Northern, Eastern, and Southern walls. We are not told what the purpose of these thirty rooms was. They may have been for meeting or for storage or, more likely, for dining for the general public. Other separate meeting rooms or dining rooms were specified for the priests and the singers (Ezek. 40:44-46). In other specific contexts, these temple chambers were used for meeting rooms, or perhaps even temporary living quarters for the temple singers (1 Chron. 9:33); for storerooms (1 Chron. 28:12); for storage of tithes and offerings, including grain, wine, and oil (Neh. 10:38); for utensils used in worship in the house of God (Neh. 13:9); the scribe's chamber (Jer. 36:10, 12, 20, 21). Other specific rooms were designated for washing the burnt offerings (Ezek. 40:38); for the singers (Ezek. 40:44); and for the priests (Ezek. 40:45, 46).

⁴²¹ Ezek. 40:17 - pavement: A hard surface probably made of a mosaic of large stones whose exterior was flat enough to walk on easily. The noun is *ritspâh* ([7531](#)). See Esther 1:6, which describes the content of the pavement. In this noun appears twice in Ezek. 40:17, twice in Ezek. 40:18, and once in Ezek. 42:3. In his diagram,

for the court all around; ⁴²² thirty chambers faced the pavement. 40:17

H 2 The placement of the pavement: {18} The pavement (that is, the lower pavement) ⁴²³ was by the side of the gates, corresponding to the length of the gates. 40:18

H 3 Inner dimensions of the Outer Court: {19} Then he measured the width from the front of the lower gate to the front of the exterior of the inner court, a hundred cubits⁴²⁴ on the east and on the north. 40:19

G 5 The [North Gate, Outer Court](#) 40:20-22

H 1 [Gate of the Outer Court](#): {20} As for the gate of the outer court which faced the north, he measured its length and its width. 40:20

H 2 Guardrooms, pillars, and porches 40:21

J 1 Guardrooms: {21} It had three guardrooms on each side;

J 2 Side pillars: and its side pillars

[Constable](#) has the pavement running as a sort of wide sidewalk in front of the thirty chambers on the interior of the exterior wall of the outer court. That is certainly possible. However, are we to think that the rest of the outer courtyard will be just plain dirt? That seems highly unlikely in the glorious [Millennial Temple](#)! If Constable is correct, perhaps the “sidewalk” pavement alongside the chambers is a mosaic of special stones, while the main portion of the outer court would be more ordinary stones.

⁴²² Ezek. 40:17 - all around: This may confirm that the pavement did not cover the entire outer courtyard, but rather went along the outer perimeter of the complex in front of the thirty side chambers. On the other hand, it may signify that the pavement covered the entire outer court, all the around in front of the thirty side chambers.

⁴²³ Ezek. 40:18 - lower pavement: This refers to the fact that the pedestrian surface of the whole Outer Court was at a lower level than the surface of the Inner Court. Steps permitted the priests and Levites to ascend to the Inner Court at three Interior Gates.

⁴²⁴ Ezek. 40:19 - hundred cubits: This would be 175 feet. This was the distance between the outer gates and the inner gates ([Constable](#)). 175 feet is a consistent measurement between outer and inner gates on the East (Ezek. 40:19), on the North (Ezek. 40:23), and also on the South (Ezek. 40:27).

- J 3 Porches: and its porches
- J 4 Same dimensions as the first gate: had the same measurement as the first gate.
 - K1 Length: Its length was fifty cubits
 - K2 Width: and the width twenty-five cubits.⁴²⁵
- H 3 Ornamentation: {22} Its windows and its porches and its palm tree ornaments 40:22a
- H 4 Measurements: had the same measurements as the gate which faced toward the east; 40:22b
- H 5 Seven steps: and it was reached by seven steps, 40:22c
- H 6 Porch: and its porch was in front of them. 40:22d
- G 6 The [North Gate, Inner Court](#) 40:23
 - H 1 The gates of the inner court: {23} The inner court had a gate
 - J 1 opposite the gate on the north
 - J 2 as well as the gate on the east;
 - H 2 The distance between gates: and he measured a hundred cubits from gate to gate.⁴²⁶

⁴²⁵ Ezek. 40:21 - fifty cubits (87.5 feet); twenty-five cubits (43.75 feet wide). The [Northern Outer Gate](#) had the same dimensions as the [Eastern Gate](#). Evidently the man with the measuring rod measured the [Northern Gate](#) to show it had the same measurements as the [Eastern Gate](#). He would momentarily measure the [Southern Outer Gate](#) with the same measurements (Ezek. 40:24-25).

⁴²⁶ Ezek. 40:23 - a hundred cubits from gate to gate: 175 feet is a consistent measurement between Outer and Inner gates on the East (Ezek. 40:19), on the North (Ezek. 40:23), and also on the South (Ezek. 40:27).

G 7 The [South Gate, Outer Court](#) 40:24-27

- H 1 The journey to the [South Gate of the Outer Court](#): {24} Then he led me toward the south, and behold, there was a gate toward the south; 40:24a
- H 2 The measurement of its pillars and porches 40:24b
 - J 1 Side pillars: and he measured its side pillars ⁴²⁷
 - J 2 Porches: and its porches ⁴²⁸
 - J 3 Identical dimensions: according to those same measurements.
- H 3 The windows: {25} The gate and its porches had windows all around like those other windows; 40:25a
- H 4 The external dimensions – 50 X 25 cubits 40:25c
 - J 1 Length: the length was fifty cubits
 - J 2 Width: and the width twenty-five cubits. ⁴²⁹ 40:25c

⁴²⁷ Ezek. 40:24 - pillars: There is a [Kethiv Qere](#) (“it is written; it is read”) reading here. The [Kethiv](#) reading is “pillar” (singular). The [Qere](#) reading is “pillars” (plural). The Hebrew noun is *'ayil* ([352](#)), meaning, in this context, “a projecting pillar or pilaster” ([BDB](#)). The adjective “side” does not appear in the Hebrew text. The man measured the pillars and porches of the South Outer Gate. This was evidently an external measurement.

⁴²⁸ Ezek. 40:24 - porches: There is a [Kethiv Qere](#) (“it is written; it is read”) reading here. The [Kethiv](#) reading is “porch” (singular). The [Qere](#) reading is “porches” (plural). The Hebrew noun is *'ēylām*, “porch, vestibule, portico.”

⁴²⁹ Ezek. 40:25 - fifty cubits (long) = 87.5 feet; 25 cubits (wide) = 43.75 feet. These, apparently, are the external measurements of the entire South Outer Gate complex. These measurements are identical to those of the South Inner Gate complex (Ezek. 40:29).

- H 5 Seven steps: {26} There were seven steps⁴³⁰ going up to it, 40:26a
- H 6 The placement of its porches: and its porches were in front of them; 40:26b
- H 7 Its ornamentation on its pillars: and it had palm tree ornaments on its side pillars, one on each side. 40:26c
- H 8 The distance between the [Gate of the South Outer Court](#) and the [Gate of the South Inner Court](#) – 100 cubits (175 feet) 40:27
 - J 1 The alignment of the gates: {27} The inner court had a gate toward the south;
 - J 2 The distance between gates: and he measured from gate to gate toward the south, a hundred cubits.⁴³¹
- G 8 The [South Gate, Inner Court](#) 40:28-31
 - H 1 The journey to the [South Gate of the Inner Court](#): {28} Then he brought me to the inner court by the south gate; 40:28a
 - H 2 His measurement of the [South Gate](#): and he measured the south gate according to those same measurements. 40:28b
 - H 3 The identical measurements 40:29a
 - J 1 Guardrooms: {29} Its guardrooms also,

⁴³⁰ Ezek. 40:26 - seven steps: This is the number of steps up to the South Gate of the Outer Court (Ezek . 4:24). The number of steps up to the South Gate of the Inner Court was eight steps (Ezek. 40:31).

⁴³¹ Ezek. 40:27 - from gate to gate toward the south, a hundred cubits: 175 feet is a consistent measurement between outer and inner gates on the East (Ezek. 40:19), on the North (Ezek. 40:23), and also on the South (Ezek. 40:27).

- J 2 Pillars: its side pillars
- J 3 Porches: and its porches were according to those same measurements.
- H 4 The surrounding windows: And the gate and its porches had windows all around; 40:29b
- H 5 The dimensions of the [South Inner Gate Complex](#) 40:29c
- J 1 Length: it was fifty cubits long
- J 2 Width: and twenty-five cubits wide.⁴³²
- H 6 The dimensions of the porches in the vestibule: {30} There were porches all around,⁴³³ 40:30
- J 1 Length: twenty-five cubits long
- J 2 Width: and five cubits wide.⁴³⁴
- H 7 The orientation of the porches: {31} Its porches were toward the outer court;⁴³⁵ 40:31a

⁴³² Ezek. 40:29 - fifty cubits long and 25 cubits wide: These are, apparently, the external measurements of the [South Gate to the Inner Court](#) – 87.5 feet long and 43.75 feet wide . These measurements are identical to those of the [South Gate to the Outer Court](#) (Ezek. 40:25).

⁴³³ Ezek. 40:30 - There were porches all around: Along with [Constable](#), I take this to mean that, as one climbed the eight steps and entered the gate, immediately he entered the [vestibule area](#) which consisted of a single porch. The plural “porches” must take into consideration the three porches of the three inner gates – the one to the South here, and also the one to the North and the one to the East. Each of these three porches faced the Outer Court. I am not completely convinced that is the correct explanation. But if it is not, I really am unable to explain what meant.

⁴³⁴ Ezek. 40:30 - twenty five cubits long and five cubits wide: This was the measurement of the single porch immediately inside the eight steps in each of the three Interior Gates – South, East, and North – 43.75 feet long and 8.75 feet wide.

⁴³⁵ Ezek. 40:31 - Its porches were toward the outer court: The single porch of the [South Interior Gate](#) and of each of the other Interior Gates – to the East and the North – faced the Outer Court.

- H 8 The ornamentation of the pillars: and palm tree ornaments were on its side pillars, 40:31b
- H 9 The number of steps: and its stairway had eight steps. ⁴³⁶ 40:31c
- G 9 The [East Gate](#), Inner Court 40:32-34
 - H 1 The journey to the [East Gate](#) of the Inner Court: {32} He brought me into the inner court toward the east. 40:32a
 - H 2 His measurement of the [East Gate](#): And he measured the gate according to those same measurements. 40:32b
 - J 1 Guardrooms: {33} Its guardrooms also, 40:33a
 - J 2 Pillars: its side pillars 40:33b
 - J 3 Porches: and its porches were according to those same measurements. 40:33c
 - H 3 The surrounding windows: And the gate and its porches had windows all around; 40:33d
 - H 4 The dimensions of the Gate Complex 40:33e
 - J 1 Length: it was fifty cubits long
 - J 2 Width: and twenty-five cubits wide.
 - H 5 The orientation of its porches: {34} Its porches were toward the outer court; 40:34a
 - H 6 The ornamentation of its pillars: and palm tree ornaments were on its side pillars, on each

⁴³⁶ Ezek. 40:31 - eight steps: The stairway of the [South Inner Gate](#) from the Lower Outer Court to the elevated Inner Court consisted of eight steps. This was true also of the [East Inner Gate](#) (Ezek. 40:34) and the [North Inner Gate](#) (Ezek. 4:37).

side, 40:34b

H 7 The number of steps in its stairway: and its stairway had eight steps. 40:34c

G 10 The [North Gate](#), Inner Court 40:35-37

H 1 The journey to the [North Gate](#) of the Inner Court: {35} Then he brought me to the north gate; 40:35a

H 2 His measurement of the [North Gate](#): and he measured it according to those same measurements, 40:35b

J 1 Guardrooms: {36} with its guardrooms, 40:36a

J 2 Pillars: its side pillars 40:36b

J 3 Porches: and its porches. 40:36c

H 3 The surrounding windows: And the gate had windows all around; 40:36d

H 4 The dimensions of the [Gate Complex](#) 40:36e

J 1 Length: the length was fifty cubits

J 2 Width: and the width twenty-five cubits.⁴³⁷

H 5 The orientation of its side pillars: {37} Its side pillars were toward the outer court; 40:37a

H 6 The ornamentation of its side pillars: and palm tree ornaments were on its side pillars on each side, 40:37b

⁴³⁷ Ezek. 40:36: the length was fifty cubits and the width was twenty five cubits: Length = 87.5 feet; width = 43.75 feet. This is the same external dimension for each of the six gate complexes: [Outer Gates](#) – East (Ezek. 40:15); North (Ezek. 40:21); South (Ezek. 40:25). [Inner Gates](#) – South (Ezek. 40:29); East (Ezek. 40:33); North (Ezek. 40:36).

H 7 The number of steps in its stairway: and its stairway had eight steps. ⁴³⁸ 40:37c

E 2 The Facilities 40:38 - 42:20

G 1 The facilities for rinsing and slaughtering sacrificial animals 40:38-43

H 1 Rinsing chamber 40:38

J 1 Location: {38} A chamber with its doorway was by the side pillars at the gates;

J 2 Purpose: there they rinse the burnt offering.

H 2 [Interior slaughter tables](#) 40:39

J 1 Location: {39} In the porch of the gate were two tables on each side,

J 2 Purpose: on which to slaughter

K1 Burnt: the burnt offering,

K2 Sin: the sin offering

K3 Guilt: and the guilt offering.

H 3 [Exterior slaughter tables](#) 40:40

J 1 Location one: {40} On the outer side, as one went up to the gateway toward the north, were two tables;

J 2 Location two: and on the other side of the porch of the gate were two tables.

H 4 Tally of the tables 40:41

⁴³⁸ Ezek. 40:37: All three [Interior Gates](#) had eight steps (Ezek. 40:31, 34, 37).

- J 1 Per side: {41} Four tables were on each side next to the gate;
- J 2 Total: or, eight tables ⁴³⁹ on which they slaughter sacrifices.
- H 5 Stone tables: {42} For the burnt offering there were four tables 40:42
 - J 1 Composition: of hewn stone,
 - J 2 Dimensions
 - K1 Length: a cubit and a half long,
 - K2 Width: a cubit and a half wide
 - K3 Height: and one cubit high,
 - J 3 Usage: on which they lay the instruments with which they slaughter the burnt offering and the sacrifice.
- H 6 Double hooks: {43} The double hooks, one handbreadth in length, were installed in the house all around; 40:43a
- H 7 Use of the tables: and on the tables was the flesh of the offering. 40:43b
- G 2 The chambers for singers and priests 40:44-46
 - H 1 Chambers for singers: {44} From the outside to the inner gate were chambers for the singers ⁴⁴⁰ in the inner court, 40:44

⁴³⁹ Ezek. 40:41 - eight tables: Evidently four of these tables were constructed of wood and four were constructed of hewn stone. See [Constable's diagram](#).

⁴⁴⁰ Ezek. 40:44 - singers: Two chambers are designated in Ezek. 40:44 as being chambers for singers. Yet, in Ezek. 40:45,46 they appear to be the chambers designated for priests. How do we resolve this apparent difficulty? One way is to presume the chambers had a dual purpose – one for singers and one for priests. The difficulty with that view is this – which group receives priority when both groups need the chambers at the same time? A second solution is that all priests were also singers. That does not seem likely. A third solution is that there are two sets of

- J 1 Adjacent the North Inner Gate: one of which was at the side of the north gate, with its front toward the south,
- J 2 Adjacent the South Inner Gate: and one at the side of the south ⁴⁴¹
[literally, east] gate facing toward the north.
- H 2 North chamber also for temple priests: {45}
He said to me, “This is the chamber which faces toward the south, intended for the priests who keep charge of the temple; 40:45
- H 3 South chamber also for altar priests 40:46
- J 1 Purpose: {46} but the chamber which faces toward the north is for the priests who keep charge of the altar.
- J 2 Identity: These are the sons of [Zadok](#),
⁴⁴² who from the sons of Levi come near to the Lord to minister to Him.”
- G 3 The measurements of the central Inner Court 40:47
- H 1 Measurement: {47} He measured the court,

chambers – two for the singers and two for the priests. That may be, but the text does not seem to read that way. [Constable](#) opts for the first solution, that the chambers had a dual purpose. Despite the logistical difficulties regarding usage, I agree with [Constable](#). [BibliaPrints](#) appears to approximate, if not fully represent the scenario here. The image depicted is a screen shot from [BibliaPrint's Ezekiel Temple Vision Chapter 40 3D Animation](#). I find this video extremely helpful in visualizing the Temple. [BibliaPrints](#) visualizes three buildings, whereas there probably were only two, each opposite the other. It correctly places the second building / chamber on the north side of the East inner gate, not the South inner gate. See the next footnote for an explanation.

⁴⁴¹ Ezek. 40:44 - south: The Hebrew text reads *kadiym* (6921), which means **east**, not south. The [NASB 95](#) translation is in error here. [KJV](#) has the correct translation. The [LXX](#) version reads “south,” and the [NASB](#) editors followed the [LXX](#) rather than the Hebrew text. Having a chamber on the South gate and another on the North gate is more symmetrical, to be sure, but that is not the way the Hebrew text reads. I opt for the Hebrew text.

⁴⁴² Ezek. 40:46 - sons of [Zadok](#): “Charged with offering the sacrifices [in the [Millennial Temple](#)] (Ezek 43:19; 44:15; 48:11). [Solomon](#) set aside the [priesthood](#) of the house of [Eli](#) when he deposed [Abiathar](#) and put [Zadok](#) in his place (1 Kings 2:26-26; cf. 1 Sam. 2:30-36)” ([RSB](#)).

- H 2 Configuration: a *perfect* square, ⁴⁴³
- H 3 Dimensions
 - J 1 Length: a hundred cubits long
 - J 2 Width: and a hundred cubits wide;
- H 4 Placement of the altar: and the altar ⁴⁴⁴ was in front of the temple. ⁴⁴⁵
- G 4 The porch, pillars, and columns of the Temple proper 40:48-49
 - H 1 The journey to the [porch](#): {48} Then he brought me to the porch ⁴⁴⁶ of the temple ⁴⁴⁷ 40:48a
 - H 2 His measurement of the side pillars: and measured each side pillar ⁴⁴⁸ of the porch, five cubits ⁴⁴⁹ on each side; 40:48b
 - H 3 The width of the gate: and the width of the gate was three cubits ⁴⁵⁰ on each side. 40:48c

⁴⁴³ Ezek. 40:47 - *perfect* square: The [diagram](#) by [Constable](#) of the Inner Court, though otherwise accurate, is not according to scale. Constable's Inner Court is rectangular, not square. The English word "perfect" does not appear in the Hebrew text. The word "square" is the Feminine Plural [Polel Participle](#) of the Verb *râba'* ([7251](#))

⁴⁴⁴ Ezek. 40:47 - altar: [Constable's diagram](#) here shows the placement of the altar on the exterior of the temple (house) proper.

⁴⁴⁵ Ezek. 40:47 - temple: Literally, "house," *bayith* ([1004](#)).

⁴⁴⁶ Ezek. 40:48 - porch: The Hebrew is *'ûlâm* ([197](#)), porch or vestibule. [Constable](#) labels the porch as "[vestibule](#)."

⁴⁴⁷ Ezek. 40:48 - temple: Literally, "house," *bayith* ([1004](#)).

⁴⁴⁸ Ezek. 40:48 - side pillar: Literally, simply "pillar," *'ayil* ([352](#)).

⁴⁴⁹ Ezek. 40:48 - five cubits: 8.75 feet

⁴⁵⁰ Ezek. 40:48 - three cubits: 5.25 feet

- H 4 The length and width of the porch 40:49a
 - J 1 Length: {49} The length of the porch was twenty cubits ⁴⁵¹
 - J 2 Width: and the width eleven cubits; ⁴⁵²
- H 5 The [stairway](#) to the porch: and at the stairway by which it was ascended 40:49b
- H 6 [Two columns](#): were columns belonging to the side pillars, one on each side. 40:49c
- G 5 The Temple Nave (main hall) 41:1-3
 - H 1 The journey to the nave: {1} Then he brought me to the nave ⁴⁵³ 41:1a
 - H 2 His measurement of the pillars: and measured the side pillars; 41:1b
 - H 3 The dimensions of the pillar: six cubits wide ⁴⁵⁴ on each side was the width of the side pillar. 41:1c
 - H 4 The width of the entrance: {2} The width of the entrance was ten cubits ⁴⁵⁵ 41:2a
 - H 5 The sides of the entrance: and the sides of the

⁴⁵¹ Ezek. 40:48 - twenty cubits: 35 feet

⁴⁵² Ezek. 40:40 - eleven cubits: 19.25 feet

⁴⁵³ Ezek. 41:1 - nave: *hêykâl* ([1964](#)), the hall or nave of Ezekiel's temple ([BDB](#)). In terms of a [church or cathedral](#), the nave is the principal longitudinal area, and generally used only by the congregation. In terms of Ezekiel's temple, it would be the portion of the Temple Building proper designated as "the [Holy Place](#)." Only priests could enter here. No lay people were allowed. The term "nave," *hêykâl* ([1964](#)) appears in this book in Ezek. 8:16; 41:1, 4, 15, 20, 21, 23, 25; 42:8, ten times, twice in Ezek. 8:16.

⁴⁵⁴ Ezek. 41:1 - six cubits wide: The pillars at the entrance to the main hall of the Temple were 10.5 feet in with.

⁴⁵⁵ Ezek. 41:2 - ten cubits: The entrance to the temple was 17.5 feet in width.

entrance were five cubits on each side.⁴⁵⁶
41:2b

H 6 The dimensions of the nave: And he measured
41:2c

J 1 The length: the length of the nave,
forty cubits,⁴⁵⁷

J 2 The width: and the width, twenty
cubits.⁴⁵⁸

G 6 The Most Holy Place 41:3-4

H 1 The dimensions of the entrance to the [Most Holy Place](#) 41:3

J 1 The journey inside: {3} Then he went
inside⁴⁵⁹

J 2 The pillars of the doorway: and
measured each side pillar of the
doorway, two cubits,⁴⁶⁰

J 3 The height of the doorway: and the
doorway, six cubits high;⁴⁶¹

J 4 The width of the doorway: and the
width of the doorway, seven cubits.⁴⁶²

⁴⁵⁶ Ezek. 41:2 - five cubits on each side: The length of the sides of the entrance was 8.75 feet.

⁴⁵⁷ Ezek. 41:2 - forty cubits: The nave, or main hall of the temple proper measured 70 feet in length.

⁴⁵⁸ Ezek. 41:2 - twenty cubits: The nave, or main hall measured 35 feet in width.

⁴⁵⁹ Ezek. 41:3 - he went inside: Evidently only the man with the measuring rod went inside the [Most Holy Place](#) in order to measure. was not permitted to do so.

⁴⁶⁰ Ezek. 41:3 - two cubits: Each of the pillars on either side of the doorway measured 3.5 feet in width.

⁴⁶¹ Ezek. 41:3 - six cubits high: The doorway was 10.5 feet in height

⁴⁶² Ezek. 41:3 - seven cubits: The doorway was 12.25 feet wide.

- H 2 The dimensions of the [Most Holy Place](#) 41:4
 - J 1 His measurement: {4} He measured
 - J 2 Its length: its length, twenty cubits,⁴⁶³
 - J 3 Its width: and the width, twenty cubits, before the nave;
 - J 4 Its identity: and he said to me, "This is the [most holy place](#)."⁴⁶⁴

- G 7 The wall and side chambers of the Temple proper 41:5-11
 - H 1 His measurement of the [Temple wall](#): {5} Then he measured the wall of the temple, six cubits;⁴⁶⁵ 41:5a

 - H 2 Of the [side chambers](#): and the width of the side chambers, four cubits,⁴⁶⁶ all around about the house on every side. 41:5b

 - H 3 The configuration of the [side chambers](#) 41:6-7
 - J 1 Three stories: {6} The side chambers were in three stories, one above another, 41:6a

 - J 2 Thirty chambers: and thirty in each story; 41:6b

⁴⁶³ Ezek. 41:4 - twenty cubits: The [Most Holy Place](#) was a square, measuring 35 feet in length and width.

⁴⁶⁴ Ezek. 41:4 - and he said to me, "This is the most holy *place*." According to [Constable](#),

Ezekiel's guide seldom spoke to him, but when he did he always said something important. Here he identified the most holy place (v. 4; cf. v. 22; 40:4, 45; 42:13; 43:18; 46:20, 24; 47:8). Evidently Ezekiel, who was a priest, did not himself enter the [Most Holy Place](#) in this vision.

⁴⁶⁵ Ezek. 41:5 - six cubits: The Temple wall was 10.5 feet thick.

⁴⁶⁶ Ezek. 41:5 - four cubits: The [side chambers](#), which surrounded the temple on three sides, were 7 feet wide.

- J 3 Built into a [wall exterior to the temple itself](#) 41:6c
- K1 Location: and the side chambers extended to the wall which *stood* on their inward side all around,
- K2 Purpose: that they might be fastened, and not be fastened into the wall of the temple *itself*.
- J 4 Successively wider in the upper stories: {7} The side chambers surrounding the temple ⁴⁶⁷ were wider at each successive story. ⁴⁶⁸ 41:7a
- J 5 Upward by stages: Because the structure surrounding the temple went upward by stages on all sides of the temple, 41:7b
- J 6 Increasing width 41:7c
- K1 therefore the width of the temple *increased* as it went higher;
- K2 and thus one went up from the lowest *story* to the highest by way of the second *story*.
- H 4 The elevation of the temple and its side chambers 41:8

⁴⁶⁷ Ezek. 41:7 - temple: In the Hebrew text there are, in this verse, only three occurrences of the noun *bayith* (1004), "house."

⁴⁶⁸ Ezek. 41:7 - wider at each successive story: According to [Constable](#),

The rooms on the upper floor were the largest, presumably because not as much space was required for a hallway and stairs. The rooms on the second floor were not as large because more space was needed for the hallway and stairs, and the rooms on the first floor were the smallest for the same reason.

- J 1 Raised platform: {8} I saw also that the house had a raised platform ⁴⁶⁹ all around;
- J 2 The height of the platform: the foundations of the side chambers were a ⁴⁷⁰ full rod of six long cubits *in height*.
- H 5 The thickness of the wall of the side chambers: {9} The thickness of the outer wall of the side chambers was five cubits. ⁴⁷¹ 41:9a
- H 6 The dimensions of the free space 41:9b-10
- J 1 Between the temple: But the free space between the side chambers belonging to the temple 41:9b
- J 2 And the outer chambers: {10} and the outer chambers 41:10a
- J 3 The actual distance: was twenty cubits ⁴⁷² in width all around the temple on every side. 41:10b
- H 7 The doorways to the side chambers: {11} The

⁴⁶⁹ Ezek. 41:8 - raised platform: Literally, “height” *gôbahh* ([1363](#)).

⁴⁷⁰ Ezek. 41:8 - six long cubits: Right or wrong, I have assumed that all cubits in Ezekiel are long (literally, “great”) cubits of 21 inches. This word for “great,” *atstsîyl* ([679](#)) appears only 3X (Jer. 38:12; Ezek. 13:18; 41:8). This is a height of 10.5 feet. According to [Constable](#), “The side rooms stood on the same foundation as the rest of the temple, which was six cubits (10 feet) above the level of the surrounding courtyard.” He means, of course, the Inner Courtyard.

⁴⁷¹ Ezek. 41:9 - five cubits: 8.75 feet. According to [Constable](#), “The [exterior wall](#) of the side rooms was five cubits (8 feet 4 inches) thick, and there was 20 cubits (33 feet 4 inches) of [open space](#) between these walls and any other structures surrounding the temple proper. Other structures could not intrude on the holy space surrounding the temple.

⁴⁷² Ezek. 41:10: free space ... twenty cubits: 35 feet. See the preceding footnote for comments on the “free” or “open space.”

doorways of the side chambers⁴⁷³ toward the free space consisted of 41:11

J 1 North doorway: one doorway toward the north

J 2 South doorway: and another doorway toward the south;

J 3 Width of the free space; and the width of the free space was five cubits all around.⁴⁷⁴

G 8 The West Building and Temple proper 41:12-14

H 1 [Separate area and building](#) 41:12

J 1 Its location: {12} The building that was in front of the separate area at the side toward the west⁴⁷⁵

J 2 Its width: was seventy cubits wide;⁴⁷⁶

J 3 Its wall: and the wall of the building was five cubits thick all around,⁴⁷⁷

J 4 Its length: and its length was ninety

⁴⁷³ Ezek. 41:11 - doorways of the side chambers: According to Constable, "Ezekiel saw a doorway in this exterior wall on the north and south sides that allowed access into the side rooms. There was a five-cubit-wide (8 feet 4 inches) walkway all around the exterior wall of the temple except on the west side (cf. v. 13). This [walkway](#) was on the same level as the top of the foundation of the temple.

⁴⁷⁴ Ezek. 41:11 - the width of the free space was five cubits: Using the long cubit, 8.75 feet.

⁴⁷⁵ Ezek. 41:12 - building in front of the separate area: This was a separate building, detached from the Temple, located on the West side of the Temple. This [diagram](#) by [Constable](#) gives no dimensions, but shows its location. No explanation is given for the purpose of this building. The separate area is the area between the West side of the Temple and the East side of the Separate Building.

⁴⁷⁶ Ezek. 41:12 - seventy cubits wide: The East-West dimension of the Building was 122.5 feet.

⁴⁷⁷ Ezek. 41:12 - wall ... five cubit thick: The wall of the separate Building was 8.75 feet thick.

cubits.⁴⁷⁸

H 2 Separate area and Temple front (north-south measurements) 41:13-14

J 1 His measurement of the length of the temple: {13} Then he measured the temple,⁴⁷⁹ a hundred cubits long;⁴⁸⁰ 41:13a

J 2 The measurement of the separate area and the width of the Western Building: the separate area with the building and its walls were also a hundred cubits long.⁴⁸¹ 41:13b

J 3 The measurement of the Inner Court on the East of the Temple: {14} Also the width of the front of the temple⁴⁸² and that of the separate areas along the east side totaled a hundred cubits.⁴⁸³ 41:14

G 9 More details of the separate building 41:15a

H 1 His measurement: {15} He measured the length of the building along the front of the

⁴⁷⁸ Ezek. 41:12 - length ... ninety cubits: From North to South the separate Building measured 157.5 feet. It was a sizeable building.

⁴⁷⁹ Ezek. 41:13 - temple: *bayith* ([1004](#)), literally, "house."

⁴⁸⁰ Ezek. 41:13 - a hundred cubits long: 175 feet

⁴⁸¹ Ezek. 41:13 - one hundred cubits: The measurement from the back (Western) side of the temple to the back (Western) side of the Separate Building was 175 feet. This included a "separate area" behind the temple that, judging from other dimensions (see Ezek. 41:12) must have been thirty cubits (52.5 feet) in width, going East to West.

⁴⁸² Ezek. 41:14 - temple: *bayith* ([1004](#)), literally, "house."

⁴⁸³ Ezek. 41:14 - one hundred cubits: The dimension of the Inner Court on the East side of the Temple was a square 175 feet on a side.

separate area behind it,

H 2 The galleries: with a gallery⁴⁸⁴ on each side,

H 3 The measurement: a hundred cubits;⁴⁸⁵

G 10 His measurement of the temple proper: he also measured the inner nave and the porches of the court.⁴⁸⁶ 42:15b

G 11 The interior furnishings of the temple 41:16-26

H 1 Wood paneling throughout 41:16-17

J 1 The areas paneled 41:16a

K1 {16} The thresholds,

K2 the latticed windows

K3 and the galleries round about their three stories, opposite the threshold,

J 2 The material used for paneling: were paneled with wood all around, 41:16b

J 3 The location of the paneling: and from

⁴⁸⁴ Ezek. 41:15 - gallery: The noun appears in the plural, "galleries" *'attîyq* (862). [BDB](#) translates it "gallery, porch." [Constable](#) labels it "colonnade." Apparently there was a porch or colonnade on the south side and another on the north side of the separate building on the West side of the Temple. [Constable](#) labels this building the "[Out-Building](#)."

⁴⁸⁵ Ezek. 41:15 - a hundred cubits: 175 feet. We were told that the building was ninety cubits (157.5 feet) long in Ezek. 41:12. There are two possible solutions. One is that the measurement given in Ezek. 41:12 was an interior measurement while this one is an exterior measurement. That is possible since the walls were a thickness of five cubits (8.75 feet). Add on the extra ten cubits (17.5 feet), and you have 100 cubits (175 feet). To me that is not a likely solution. The more likely solution is that the extra ten cubits (17.5 feet) is arrived at by adding the dimensions of the galleries on either end of the building. Evidently each gallery measured five cubits (8.75 feet). Though he uses the standard (not the long cubit), [Constable](#) agrees: "The outside width of the building behind the temple proper measured 100 cubits (166 feet 8 inches), including a colonnade on each of its sides."

⁴⁸⁶ Ezek. 41:15 - inner nave and porches of the court: [Constable](#): "The man also measured the temple's holy place and the vestibule and porch that faced the inner courtyard."

- the ground to the windows 41:16c
- J 4 The exception to paneling: (but the windows were covered), 41:16d
- J 5 More locations of paneling 41:17a
- K1 {17} over the entrance,
- K2 and to the inner house,
- K3 and on the outside,
- K4 and on all the wall all around inside and outside,
- J 6 The meticulousness of paneling: by measurement. 41:17b
- H 2 Ornate carving 41:18-20
- J 1 [Cherubim](#) and palm trees: {18} It was carved with cherubim and palm trees; 41:18a
- J 2 Sequence: and a palm tree was between cherub and cherub, 41:18b
- J 3 Description of [Cherubim](#): and every cherub had two faces,⁴⁸⁷ 41:18c
- J 4 Man's face: {19} a man's face toward the palm tree on one side and 41:19a
- J 5 Lion's face: a young lion's face toward the palm tree on the other side; they were carved on all the house all around. 41:19b
- J 6 Extent of the carving 41:20

⁴⁸⁷ Ezek. 41:18 - two faces: One of the faces was a man's face; the other was that of a young lion (see Ezek. 41:19).

- K1 {20} From the ground to above the entrance cherubim and palm trees were carved,
- K2 as well as on the wall of the nave.
- H 3 The square shape of the doorposts 41:21
- J 1 Of the nave (Holy Place): {21} The doorposts of the nave were square;
- J 2 Of the sanctuary (Most Holy Place): as for the front of the sanctuary, the appearance of one doorpost was like that of the other.
- H 4 The [altar](#) 41:22
- J 1 Composition: {22} The altar was of wood,
- J 2 Dimensions: three cubits high and its length two cubits;
- J 3 Composition: its corners, its base and its sides were of wood.
- J 4 Commentary: And he said to me, "This is the table that is before the LORD."⁴⁸⁸
- H 5 The doors 41:23-25
- J 1 Location: {23} The nave and the sanctuary⁴⁸⁹

⁴⁸⁸ Ezek. 41:22 - "This is the table that is before the LORD." There was already an [altar out in the Inner Court](#), on which sacrificial animals were burned. The altar inside the Holy Place may have been equivalent to the Table of Showbread (or "Bread of the Presence") situated in the Tabernacle (Ex. 25:23-30) and in Solomon's Temple (2 Chron. 2:4).

⁴⁸⁹ Ezek. 41:23 - the nave and the sanctuary: "The nave," *hēykâl* (1964) refers here to the [Holy Place](#), while "the sanctuary," *qôdesh* (6944) refers here to the [Most Holy Place](#).

- J 2 Description: each had a double door.
41:23
- J 3 Specification 41:24
 - K1 {24} Each of the doors had two leaves,
 - K2 two swinging leaves;⁴⁹⁰
 - K3 two leaves for one door
 - K4 and two leaves for the other.
- J 4 Ornamentation of the doors: {25}
Also there were carved on them, on the doors of the nave, 41:25a
 - K1 cherubim
 - K2 and palm trees
 - K3 like those carved on the walls;
- J 5 Wooden threshold in front of the [vestibule](#): and there was a threshold⁴⁹¹ of wood on the front of the porch outside. 41:25b
- H 6 Further ornamentation 41:26
 - J 1 On either side of the [vestibule](#): {26}
There were latticed windows and palm trees on one side and on the other, on the sides of the porch;

⁴⁹⁰ Ezek. 41:24 - two swinging leaves: In other words, these were swinging double doors fastened to the door frames with hinges. There was a set of two swinging doors at the entrance to the [Holy Place](#) and another set of two swinging doors at the entrance to the [Most Holy Place](#).

⁴⁹¹ Ezek. 41:25 - threshold: 'âb ([5646](#)), an architectural term whose meaning is uncertain – perhaps projecting roof, landing, thick beam, plank threshold, joist. It is used in the OT only in 1 King 7:26; Ezek. 41:25, 26.

- J 2 On the [side rooms](#): thus were the side chambers of the house
- J 3 On the thresholds: and the thresholds. ⁴⁹²
- G 12 The priests' changing and eating chambers 42:1-14
 - H 1 The location of the North Dining Chambers 42:1
 - J 1 [The journey to the North Outer Court](#): {1} Then he brought me out into the outer court, the way toward the north;
 - J 2 [The journey to the Dining Chamber Buildings](#): and he brought me to the chamber which was opposite the separate area and opposite the building toward the north.
 - H 2 [The dimensions of the building](#) 42:2
 - J 1 The length of the building: {2} Along the length, which was a hundred cubits,
 - J 2 The location of the doorway: was the north door;
 - J 3 The width of the doorway: the width was fifty cubits.
 - H 3 [The location of the three-storied gallery](#) 42:3
 - J 1 {3} Opposite the twenty cubits which belonged to the inner court,
 - J 2 and opposite the pavement which

⁴⁹² Ezek. 41:26 - thresholds: '*ab* ([5646](#)), an architectural term whose meaning is uncertain – perhaps projecting roof, landing, thick beam, plank threshold, joist. It is used in the OT only in 1 King 7:26; Ezek. 41:25, 26.

belonged to the outer court,

J 3 was gallery corresponding to gallery in three stories.

H 4 [The inner walkway](#) 42:4

J 1 The location of the walkway: {4}
Before the chambers

J 2 The width of the walkway: was an inner walk ten cubits wide,

J 3 The length of the walkway: a way of one hundred cubits;

J 4 The orientation of the doorways on the side nearest the temple: and their openings were on the north.

H 5 [The decreasing size of the upper chambers](#) 42:5-6

J 1 The placement of the galleries 42:5

K1 Size: {5} Now the upper chambers were smaller

K2 Explanation: because the galleries took more space away from them than from the lower and middle ones in the building.

J 2 The off-set design of the second and third floors 42:6

K1 Stories: {6} For they were in three stories

K2 No pillars: and had no pillars like the pillars of the courts;

K3 Successively off-set floors:

therefore the upper chambers were set back from the ground upward, more than the lower and middle ones.

- H 6 [The outer wall](#): {7} As for the outer wall by the side of the chambers, toward the outer court facing the chambers, its length was fifty cubits. 42:7
- H 7 [The length of the chambers](#) 42:8
- J 1 Chambers adjacent the Outer Court: {8} For the length of the chambers which were in the outer court was fifty cubits;
- J 2 Chambers adjacent the Temple: and behold, the length of those facing the temple was a hundred cubits. 42:8
- H 8 The entrance on the East: {9} Below these chambers was the entrance on the east side, as one enters them from the outer court. 42:9
- H 9 [The location of the South \(?\) Building](#) (see the footnote at “east,” Ezek. 42:10, below) 42:10-12
- J 1 The location of the chambers: {10} In the thickness of the wall of the court toward the east,⁴⁹³ 42:10
- K1 facing the separate area
- K2 and facing the building, there were chambers.

⁴⁹³ Ezek. 42:10 - toward the east: The Hebrew text describes this building as being on the east side. According to [Constable](#), “but it must have been on the south, as the [Septuagint](#) translators concluded, in view of the complete symmetry of the whole temple complex.” This view seems to be confirmed by Ezekiel’s guide’s reference to the “north chambers” and “south chambers” for the priests (Ezek. 42:13).

- J 2 The chambers identical to the Northern chambers: {11} The way in front of them was like the appearance of the chambers which were on the north, 42:11
- K1 according to their length so was their width,
- K2 and all their exits were both according to their arrangements and openings.
- J 3 The access to the chambers 42:12
- K1 {12} Corresponding to the openings of the chambers which were toward the south was an opening at the head of the way,
- K2 the way in front of the wall toward the east, as one enters them.
- H 10 The purposes of the North and South Chambers 42:13-14
- J 1 [The Dining purpose of the Chambers](#)
42:13
- K1 Identification of the chambers: {13} Then he said to me, "The north chambers and the south chambers, which are opposite the separate area,
- K2 The purpose of the chambers: they are the holy chambers where the priests who are near to the Lord shall eat the most holy things.
- K3 The description of the

offerings for eating: There they shall lay the most holy things, the grain offering, the sin offering and the guilt offering;

K4 The character of the whole complex: for the place is holy.

J 2 [The Changing purpose of the Chambers](#) 42:14

K1 The sanctity of the priestly garments: {14} When the priests enter, then they shall not go out into the outer court from the sanctuary without laying there their garments in which they minister, for they are holy.

K2 The use of other garments to approach the people: They shall put on other garments; then they shall approach that which is for the people.”

G 13 [The outside measurements of the Temple complex](#) 42:15-20

H 1 His completion of measuring the Inner House (Temple Proper): {15} Now when he had finished measuring the inner house, 42:15a

H 2 His journey to the exterior wall on the East: he brought me out by the way of the gate which faced toward the east and measured it all around. 42:15b

H 3 [His measurement on the East:](#) {16} He measured on the east side with the measuring reed five hundred reeds by the measuring reed. 42:16

- H 4 [His measurement on the North](#): {17} He measured on the north side five hundred reeds by the measuring reed. 42:17
- H 5 [His measurement on the South](#): {18} On the south side he measured five hundred reeds with the measuring reed. 42:18
- H 6 [His measurement on the West](#): {19} He turned to the west side and measured five hundred reeds with the measuring reed. 42:19
- H 7 [The summary of his measurement](#): {20} He measured it on the four sides; it had a wall all around, the length five hundred and the width five hundred, 42:20a
- H 8 The purpose of his measurement: [to divide between the holy and the profane](#). 42:20b

D 2 The Functions of the Temple 43:1 - 44:8

E 1 [Yahweh's](#) relationship to the Temple 43:1-12

G 1 The return of the Glory of [Yahweh](#) to the [Temple](#) from the east ⁴⁹⁴ 43:1-5

H 1 Ezekiel's guided journey to the [Eastern Exterior Gate](#): {1} Then he led me to the gate, the gate facing toward the east; 43:1

H 2 The approach of the glory of the God of [Israel](#): {2} and behold, the glory of the God of [Israel](#) was coming from the way of the east. 43:2

J 1 The sound of His voice: And His voice was like the sound of many waters;

J 2 The brilliance of His glory: and the earth shone with His glory.

H 3 Ezekiel's description of what he saw 43:3a

J 1 It was like the vision he had earlier seen: {3} And it was like the appearance of the vision which I saw, ⁴⁹⁵

J 2 Like the vision he had seen when God came to destroy the city: like the vision which I saw when He came to destroy the city.

J 3 Like the vision he had seen by the river Chebar: And the visions were like the vision which I saw by the river

⁴⁹⁴ Note the departure of the Glory of the Lord to the east gate (Ezek. 10:19) and to the mountain east of the city (Ezek. 11:24).

⁴⁹⁵ Ezek. 43:3 - like the appearance of the vision which I saw: The former vision is described in Ezek. 1:3-28; 8:1-18; 9:1-11.

Chebar;

- H 4 Ezekiel's reaction: and I fell on my face. 43:3b
- H 5 The entrance of the glory of [Yahweh](#) into the Temple from the [East Inner Gate](#): {4} And the glory of the LORD came into the house by the way of the gate facing toward the east. 43:4
- H 6 The Spirit's transportation of into the [Inner Court](#): {5} And the Spirit lifted me up and brought me into the inner court; and behold, Ezek. 43:5a
- H 7 His witnessing [Yahweh's](#) glory fill the [Temple](#): the glory of the LORD filled the house. 43:5b
- G 2 [Yahweh's](#) intention to dwell among the purified [sons of Israel](#) forever 43:6-9
 - H 1 Ezekiel's hearing of a voice from the [Temple](#): {6} Then I heard one speaking to me from the house, while a man was standing beside me. 43:6
 - H 2 [Yahweh's](#) determination to dwell among the sons of [Israel](#) forever 43:7a
 - J 1 The [Temple](#) is the place of His throne: {7} He said to me, "Son of man, this is the place of My throne and the place of the soles of My feet,
 - J 2 He will dwell there among the sons of [Israel](#) forever: where I will dwell among the [sons of Israel](#) forever.
 - H 3 The house of [Israel](#) will no longer defile His name: And the [house of Israel](#) will not again defile My holy name, neither they nor their kings, 43:7b-8

- J 1 by their harlotry 43:7b
- J 2 and by the corpses of their kings when they die, 43:7c
- J 3 By their rooms in the temple devoted to idolatry: {8} by setting their threshold by My threshold and their door post beside My door post, with only the wall between Me and them. 43:8a
- J 4 By their abominations: And they have defiled My holy name by their abominations which they have committed. 43:8b
- J 5 The result – He has consumed them in His anger: So I have consumed them in My anger. 43:8c
- H 4 [Yahweh's](#) appeal to [Israel](#) to remove their harlotry and defilement 43:9a
 - J 1 Their harlotry: {9} Now let them put away their harlotry
 - J 2 Their defilement: and the corpses of their kings far from Me;
- H 5 [Yahweh's](#) promise to dwell among them forever: and I will dwell among them forever. 43:9b
- G 3 [Yahweh's](#) motive in describing the [Millennial Temple](#): To shame [Israel](#) from their iniquities and promote obedience 43:10-12
 - H 1 Ezekiel instructed by [Yahweh](#) to describe the [Millennial Temple](#) to the [house of Israel](#): {10} “As for you, son of man, describe the temple to the [house of Israel](#), 43:10a
 - H 2 The objective of [Ezekiel's](#) description –

43:10b

- J 1 To engender shame: that they may be ashamed of their iniquities;⁴⁹⁶
- J 2 To promote close observation: and let them measure the plan.

H 3 The anticipated outcome of [Israel's](#) shame: {11} If they are ashamed of all that they have done, make known to them 43:11a

- J 1 the design of the house,
- J 2 its structure,
- J 3 its exits,
- J 4 its entrances,
- J 5 all its designs,
- J 6 all its statutes,
- J 7 and all its laws.

⁴⁹⁶ Ezek. 43:10 - that they may be ashamed of their iniquities: C. J. H. Wright, in his book, [The Message of Ezekiel](#) (BST. IVP, 2001 (368 pp.), p. 338, states the following:

It may also be significant that although [I](#) was told to convey to the exiles all that he had seen, and especially the symmetrical measurements, the express purpose of that information was to induce shame through the contemplation of his vision's perfection (43:10-11). In other words, the purpose of [Ezekiel's](#) vision was not to provide guidance as to *how* the temple was to be rebuilt, but to provide reassurance of the hope *that* it would be rebuilt, and to point beyond the physical temple to the restored relationship between God in his holiness and his humble and obedient people. Nowhere is there any explicit command that they were actually to *build* what [I](#) described just as he described it.

I heartily disagree with Wright. It is true that the [Israelis](#) were to be ashamed of their iniquities through [Ezekiel's](#) recording of his vision of this Temple (Ezek. 43:10). But [I](#) did not stop there. In Ezek. 43:11, [I](#) was told to write down everything he had been shown and told. He was to make known to the sons of [Israel](#) "the design of the house, its structure, its exits, its entrances, all its designs, all its statutes, and all its laws." Moreover, he was to "write it in their sight, so that they may observe its whole design and all its statutes *and do them*" (emphasis mine). God unquestionably expected the people to build this Temple. But, contrary to Wright, the rebuilding of the original Temple after the exile was not really an attempt to fulfill [Ezekiel's](#) vision. God knew that at least 2600 or so years would elapse before this Temple would be rebuilt. That time is coming. And it will certainly be built after the Messiah returns to earth and sets up His Kingdom from [Jerusalem, Israel](#). The Messiah will make sure that happens!

- H 4 Writing down everything: And write it in their sight, 43:11b
 - J 1 Promoting careful observation: so that they may observe its whole design and all its statutes
 - J 2 Promoting obedience: and do them.⁴⁹⁷
- H 5 The law of the house (Temple): {12} This is the law of the house:⁴⁹⁸ 43:12
 - J 1 Its location: its entire area on the top of the mountain all around
 - J 2 Its sanctity: shall be most holy.
 - J 3 The repetition of the affirmation: Behold, this is the law of the house.
- E 2 The [altar](#) of the Temple 43:13-27
 - G 1 The [altar's](#) measurements 43:13-17
 - H 1 The specification of the unit of measurement: {13} “And these are the measurements of the altar by cubits (the cubit being a cubit and a handbreadth):⁴⁹⁹ 43:13a

⁴⁹⁷ Ezek. 43:11 - and do them: Certainly this instruction from [Yahweh](#) Himself demands compliance. These measurements and this temple **are to be done**. This temple is to be constructed, not explained away in a fictitious application to the Church. Without a doubt, [Yahweh](#) expected this temple to be built! And so did Ezekiel!

⁴⁹⁸ Ezek. 43:12 - This is the law of the house: “law” is the noun *tôrâ* ([8451](#)), *direction, instruction, law*; specifically, Divine instruction about the [Temple](#) in the [Messianic](#) [i.e. [Millennial](#)] age (excerpted and adapted from [BDB](#)). The term “law” is in construct with the following noun, “house.” “The law of the house” is an indivisible unit. “The house” is the articulated noun *báyith* ([1004](#)), house as a dwelling or habitation, here, repeatedly, the house in which [Yahweh](#) lives – i.e., the [Millennial Temple](#) proper, housed in the [inner courtyard](#).

⁴⁹⁹ Ezek. 43:13 - the cubit being a cubit and a handbreadth: This is the long cubit – 18 inches + 3 inches = 21 inches. I take it this long cubit is used throughout the entire discussion of the temple (Ezek. 40:1 - 46:24). NetBible presumes that, at this late stage in temple dimensions [Yahweh](#) is now specifying the long cubit (see the note at Ezek. 43:13. I take the position that the long cubit has been in use the whole time of the discussion of the temple, beginning at Ezek. 40:1. Since [Yahweh](#) is talking, He here specified the long cubit.

- H 2 The base (or foundation) of the [altar](#) 43:13b
 - J 1 Its base (or foundation): the base shall be a cubit
 - J 2 Its width: and the width a cubit,
 - J 3 Its border: and its border on its edge round about one span;
 - J 4 The explanation: and this shall be the height of the base of the altar.

- H 3 The ledges (or tiers) of the altar 43:14
 - J 1 The height from the Base ([Foundation](#)) to the first ledge ([Bottom Tier](#)) {14} From the base on the ground to the lower ledge shall be two cubits
 - J 2 The width of the ledge atop the [Bottom Tier](#): and the width one cubit;
 - J 3 The height of the [Middle Tier](#): and from the smaller ledge to the larger ledge shall be four cubits
 - J 4 The width of the ledge atop the [Middle Tier](#): and the width one cubit.

- H 4 The altar hearth ([Top Tier](#)) 43:15
 - J 1 The height of the altar hearth ([Top Tier](#)): {15} The altar hearth shall be four cubits;
 - J 2 Its four horns: and from the altar hearth shall extend upwards four horns.

- H 5 The dimensions of the altar hearth ([Top Tier](#)) 43:16

- J 1 The measurements: {16} Now the altar hearth shall be twelve cubits long by twelve wide,⁵⁰⁰
- J 2 Its shape – square: square in its four sides.
- H 6 The dimensions of the [Middle Tier](#) 43:17a
 - J 1 The dimensions: {17} The ledge shall be fourteen cubits long by fourteen wide⁵⁰¹ in its four sides,
 - J 2 The size of the border (gutter)
 - K1 The height of the gutter: the border around it shall be half a cubit⁵⁰²
 - K2 The width of the gutter: and its base shall be a cubit round about;⁵⁰³
- H 7 The location of the steps leading up to the top of the entire altar: and its steps⁵⁰⁴ shall face the east.” 43:17b
- G 2 Instructions for consecrating the [altar](#) 43:18-27

⁵⁰⁰ Ezek. 43:16 - twelve cubits long by twelve wide: using the long cubit of 22 inches (a cubit of 18 inches plus a hand breadth of 4 inches), the dimensions of the altar hearth (the [Top Tier](#)) were 22 feet on a side.

⁵⁰¹ Ezek. 43:17 - fourteen cubits long by fourteen wide: Using a long cubit of 22 inches, the [Middle Tier](#) measured 25 feet 8 inches on a side.

⁵⁰² Ezek. 43:17 - half a cubit: 11 inches, assuming a long cubit of 22 inches. This is the height of the lip on the gutter.

⁵⁰³ Ezek. 43:17 - a cubit: The gutter would be 22 inches wide. This would handle a prodigious amount of blood from the offerings.

⁵⁰⁴ Ezek. 43:17 - steps: We are not told the number of steps or the dimensions of the treads and risers. We are only told that steps are on the east side of the altar.

- H 1 The statutes for the consecration of the [altar](#) 43:18
 - J 1 The authority of the edict: {18} And He said to me,⁵⁰⁵ “Son of man, thus says the Lord GOD,
 - J 2 The time of consecration – the first day: ‘These are the statutes for the altar on the day it is built,⁵⁰⁶
 - J 3 The method of consecration: to offer burnt offerings on it and to sprinkle blood on it.
- H 2 The recipients of the instructions – the [Zadokite](#) Levitical priests
 - J 1 The specification of [Zadokite](#) priests: {19} You shall give to the Levitical priests who are from the offspring of Zadok,
 - J 2 The function of the [Zadokite](#) priests: who draw near to Me to minister to Me,’
 - J 3 The Authorizer of the distinction:

⁵⁰⁵ Ezek. 43:18 - And He said to me: I believe the [NASB 95](#) editors have actually captured the Divine identity of the person still speaking to Ezekiel – [Yahweh](#) Himself. He began this speech in Ezek. 43:6-7. There are indications even in Ezek. 44:2, 5 that [Yahweh](#) has, at least temporarily, replaced the man who was originally Ezekiel’s supernatural messenger / guide. In fact, the first clear indicator that the man was now, again, Ezekiel’s guide will take place in Ezek. 47:3!

⁵⁰⁶ Ezek. 43:18 - on the day it is built: C. J. H. Wright, in his book, [The Message of Ezekiel](#) (BST. IVP, 2001 (368 pp.)), p. 338, states the following: “In [Ezekiel’s](#) account there is no word at all of any human participation in the planning or building of the whole complex; it is simply presented to him as a divine *fait accompli* in the ‘virtual reality’, as we said, of his vision” (p. 338). Again, I believe Wright is in error. God did, indeed, expect and instruct that this altar would be built. On the day that it was built it was to be used in offering sacrifices. The verb “built” is the [Nifal Infinitive Construct](#) of the verb *asáh* (6213), here, the Passive of the common and flexible verb, “to do” or “to make.” God stipulates there is a day coming when this altar will be built precisely as He has instructed. Neither the post-exile Temple (Hag. 1:1-2:4) nor Herod’s Temple (Luke 2:41-51) was the fulfillment of these instructions. That day awaits the still coming day of [Messiah’s Kingdom](#) here upon earth. This [altar](#) for the [Millennial Temple](#) will be built!

declares the Lord GOD, 43:19a

- H 3 The animal for the offering: ‘a young bull for a sin offering. 43:19b
- H 4 The application of blood 43:20a
 - J 1 On the horns: {20} You shall take some of its blood and put it on its four horns
 - J 2 On the four corners: and on the four corners of the ledge
 - J 3 On the border: and on the border round about;
- H 5 The purpose of the blood 43:20b
 - J 1 To cleanse: thus you shall cleanse it
 - J 2 ⁵⁰⁷To atone: and make atonement for it.
- H 6 The burning of the bull 43:21
 - J 1 The type of offering: {21} You shall also take the bull for the sin offering,
 - J 2 The disposition of the carcass: and it shall be burned
 - J 3 The place of disposition: in the appointed place of the house, outside

⁵⁰⁷ Ezek. 43:20 - make atonement for it: This is the [Piel Perfect](#) 2nd Masculine Singular of the verb *kaphár* (3722). The most basic meaning of this verb is “to cover” (Gen. 6:14 – though this first use in Scripture appears in the [Qal](#), not [Piel](#)). The lexicologists state that the primary meaning of the [Piel](#) stem of *kaphár* is “to appease.” But the ideas are related. The pious [Noah](#) and his sons used to “cover” the ark also served to “appease” the wrath of God against all the rest of mankind. Similarly, blood from an animal merely “covers” human guilt, and God is (temporarily) appeased. But animal blood can never really *forgive* human sin. Only the blood of Jesus Christ is sufficiently valuable not only to *cover* man’s sins, but also to *forgive* them completely!

the sanctuary.⁵⁰⁸

- H 7 The second day of consecration – the offering of a goat 43:22
 - J 1 The time of the consecration: {22}
'On the second day
 - J 2 The type of animal to be offered: you shall offer a male goat without blemish
 - J 3 The type of offering: for a sin offering,
 - J 4 The purpose of the offering: and they shall cleanse the altar as they cleansed it with the bull.
- H 8 Additional offerings on the second day 43:23
 - J 1 Un unblemished, young bull: {23}
When you have finished cleansing it, you shall present a young bull without blemish
 - J 2 An unblemished ram: and a ram without blemish from the flock.
- H 9 Additional instructions on the second day 43:24
 - J 1 The Person for whom the offerings are made: {24} You shall present them before the LORD,
 - J 2 The requirement of salt: and the

⁵⁰⁸ Ezek. 43:21 - outside the sanctuary: This may be a reference to burning the bull outside the entire temple complex (Lev. 8:17). "Sanctuary" is the noun *mikdash* (4720), normally translated "sanctuary." A more typical reference to the Temple in 40-48 is the term "house" (*bayith*, 1004), meaning "house of the LORD," used 64X in Ezek. 40-48. Of these occurrences, 54/64 uses refer to the Temple.

- priests shall throw salt on them,⁵⁰⁹
- J 3 The type of offering: and they shall offer them up as a burnt offering
- J 4 The focal Person of the offering: to the LORD.⁵¹⁰
- H 10 The prescribed purification sacrifices for seven consecutive days of the consecration 43:25-26
- J 1 The time involved: {25} For seven days 43:25a
- J 2 The daily preparation of a goat for a sin offering: you shall prepare daily a goat for a sin offering; 43:25b
- J 3 The preparation of a young bull: also a young bull 43:25c
- J 4 The preparation of an unblemished ram: and a ram from the flock, without blemish, shall be prepared. 43:25d
- J 5 The seven days' activity: {26} For seven days 43:26
- K1 To atone for the altar: they shall make atonement for the altar⁵¹¹

⁵⁰⁹ Ezek. 43:24 - the priests shall throw salt on them: According to [Constable](#), "Salt was an agent of purification and preservation that was often used symbolically in [Israel's](#) offerings (cf. Lev. 2:13; Num. 18:19; 2 Chron. 13:5; Mark 9:49)."

⁵¹⁰ Ezek. 43:24 to the LORD: In this Millennial context [Yahweh](#) is present in the person of Jesus the Messiah.

⁵¹¹ Ezek. 43:26 - they shall make atonement for the altar: Lit., "they shall atone the altar." The word "atone" is the 3rd Person Plural [Piel Imperfect](#) of the verb *kaphár* (3722), here meaning "to cover" the altar with blood, as a memorial appeasement protecting both the altar and [Jesus Christ](#), the reigning [King](#) from the defilement of living among mortal people who still, during the [Millennium](#), will possess sin natures and will not be as pure as God.

- K2 To purify it: and purify it;
- K3 To consecrate it: so shall they consecrate it.
- H 11 The use of the altar after the seven days of purification 43:27
 - J 1 The completion of the seven days: {27} When they have completed the days,
 - J 2 The availability of the altar from the eighth day onward: it shall be that on the eighth day and onward,
 - J 3 The activity of the priests: the priests shall offer your burnt offerings on the altar, and your peace offerings;
 - J 4 The acceptance of [Adonay Yahweh](#): and I will accept you,' declares the Lord GOD."
- E 3 The usage of the Temple 44:1-8
 - G 1 Rules about entry and exit from the [Temple](#): The East Gate 44:1-3
 - H 1 [Ezekiel's](#) journey to the closed [Eastern Exterior Gate](#) 44:1
 - J 1 The journey to the [Outer East Gate](#): {1} Then He brought me back by the way of the outer gate of the sanctuary, which faces the east;
 - J 2 The state of the gate: and it was shut.

In [New Jerusalem](#), however, there will be no sin, no death, and no impurity (Rev. 21:1-4). No sacrificial animals will be required to protect from defilement. Only people confirmed in righteousness and with resurrected and sinless bodies will be present in the [Eternal State](#) (1 Cor. 15:50-53; 2 Pet. 3:13; Rev. 21:27). Indeed, no Altar and no Temple will be present in that city, for the Lamb and God Himself are the Temple (Rev. 21:22)!

- H 2 The instructions of [Yahweh](#) concerning the closure of the Gate: {2} The LORD said to me, 44:2
- J 1 The gate shall be kept shut: “This gate shall be shut; it shall not be opened, and no one shall enter by it,
- J 2 The reason for its closure: for the Lord GOD of [Israel](#) has entered by it; therefore it shall be shut.
- H 3 The privilege of the prince in using the inside of the [Eastern Gate](#) complex 44:3
- J 1 Permission to eat before [Yahweh](#): {3} As for the prince, ⁵¹² he shall sit in it as prince to eat bread before the LORD;

⁵¹² Ezek. 44:3 - As for the prince: This “prince” [*nâsîy’* ([5387](#)), “one lifted up, i.e. a chief prince”] appears 36X in Ezekiel, 19X in Ezek. 40-48. He is nowhere in Ezek. 40-48 identified by name. Who will he be? Before we decide that we must examine what is said about this “prince.” A number of things are stated about him. (1) The prince is allowed to enter through the [Temple](#) side of the East Exterior Gate and sit in it. The exterior entrance to the East Outer Gate Complex is always shut because [Adonai Yahweh](#) entered through that gate, and no one but the prince shall use its interior (Ezek. 44:1-3). (2) The prince is the only one allowed to enter and exit the [Temple](#) through the same gate (Ezek. 44:3; 46:8, cf. Ezek. 46:9). (3) The prince will own land on the [east and west sides](#) of the holy allotment of land reserved for the Levites, the [Temple](#) and the City proper (Ezek. 45:7). (4) The prince is to offer for himself and the people a bull for a sin offering (Ezek. 45:22). (5) Moreover, he is to make adequate provisions for offerings to [Yahweh](#) (Ezek. 45:23-25). (6) There are specific laws governing the prince’s participation in worship and provisions for offerings for worship (Ezek. 46:1-15). (7) There are strict laws governing the prince’s distribution of his land to his sons (*bên*, [1121](#)) and his slaves / servants (*ebed*, [5650](#)) (Ezek. 46:16-18). He is not to seize any of the land belonging to the people of [Israel](#) (Ezek. 45:8; 46:18).

The ruler identified by name four times in prophetic portions of Ezekiel is [David](#). (1) He is identified as the “one shepherd” (*raáh*, [7462](#)) whom [Yahweh](#) will set over restored [Israel](#) – “My servant [David](#)” (Ezek. 34:23). (2) [Yahweh](#) predicts “My servant [David](#) will be prince (*nâsîy’*, [5387](#)) among them” (Ezek. 34:24). (3) Again, He states, “My servant [David](#) will be king (*melek*, [4428](#)) over them, and they will have one shepherd” (Ezek. 37:24). (4) And finally, He predicts, “...and [David](#) My servant will be their prince (*nâsîy’*, [5387](#)) forever” (Ezek. 37:25).

So who is this “prince”? It is possible that he is [David](#), the only prince identified by name in the latter half of Ezekiel. This is certainly possible. Some factors weighing against [David](#) being this prince are (1) references to his sons and (2) having to provide burnt offerings for himself. [David](#) and all of his sons who are righteous would appear in the [Millennium](#) in their glorified bodies. Would they need land? Would a glorified [David](#) need to offer sacrifices for himself? He would be sinless.

So it may be true that this unnamed prince is a ruler of [Israel](#) underneath both the [Messiah](#) and the resurrected [David](#), who is to be identified as the Vice Regent of King [Jesus](#). Alternatively, this prince is to be identified as [David](#). The sacrifices he brings are memorial, just as communion today is memorial for the [Church](#). And [David’s](#) sons are either his sons in their glorified bodies or his more distant descendants in their natural bodies. It is difficult to be dogmatic on either option.

- J 2 His entrance through the temple side of the gate: he shall enter by way of the porch of the gate⁵¹³
- J 3 His exit the same way: and shall go out by the same way.”
- G 2 The Glory of [Yahweh](#) filling the House of [Yahweh](#) 44:4
 - H 1 [Ezekiel's](#) journey through the North Interior Gate to the front of the Temple 44:4
 - J 1 His journey: {4} Then He brought me by way of the north gate to the front of the house;
 - J 2 His view of the glory of [Yahweh](#) filling [Yahweh's](#) house: and I looked, and behold, the glory of the LORD filled the house of the LORD,
 - J 3 His prostration: and I fell on my face.
- G 3 Yahweh's reprimanding [Israel](#) for bringing uncircumcised Gentiles into the Temple 44:5-8
 - H 1 Ezekiel commanded to take careful note of the instructions regarding the House of [Yahweh](#): {5} The LORD said to me, “Son of man, mark well, 44:5a
 - J 1 see with your eyes
 - J 2 and hear with your ears all that I say to you

⁵¹³ Ezek. 44:3 - he shall enter by way of the porch of the gate: The prince is here pictured as already present inside the outer court of the temple complex having entered the complex from the North Gate. He will access the external Eastern Gate complex through the *inner vestibule* or porch – the side that is accessed from inside the Outer Court. The *external* entrance to the Eastern Gate complex will always be closed (Ezek. 44:1-2) because the LORD God of [Israel](#) had entered through that exterior gate.

- H 2 Concerning its statutes and laws 44:5b
 - J 1 concerning all the statutes of the house of the LORD
 - J 2 and concerning all its laws;
- H 3 Concerning its entrance and exits 44:5c
 - J 1 and mark well the entrance of the house,
 - J 2 with all exits of the sanctuary.
- H 4 Ezekiel to reprimand [Israel](#) for their past rebellion: {6} You shall say to the [rebellious](#) ones, to the [house of Israel](#), ‘Thus says the Lord GOD, 44:6-8 (44:6a)
 - J 1 Enough of their abominations: “Enough of all your abominations, O [house of Israel](#), 44:6b
 - J 2 For profaning His sanctuary with uncircumcised foreigners: {7} when you brought in foreigners, 44:7a
 - K1 uncircumcised in heart
 - K2 and uncircumcised in flesh,
 - K3 to be in My sanctuary
 - K4 to profane it,
 - K5 even My house,
 - J 3 Their misuse of the food: when you offered My food, 44:7b
 - K1 the fat and the blood;
 - K2 for they made My covenant void

- K3 —this in addition to all your abominations.
- J 4 Their placing foreigners in charge of His sanctuary 44:8
 - K1 {8} And you have not kept charge of My holy things yourselves,
 - K2 but you have set foreigners to keep charge of My sanctuary.”
- D 3 The Workers in the Temple 44:9-31
 - E 1 Past idolatry prohibits Levites from serving as priests but not from ministering in Yahweh's House 44:9-14
 - G 1 No foreigner to enter the Millennial Temple: {9} ‘Thus says the Lord [God](#), “No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the [sons of Israel](#), shall enter My sanctuary. 44:9
 - G 2 Unfaithful Levites will bear the consequences of their idolatry 44:10
 - H 1 The straying Levites: {10} But the Levites who went far from Me when [Israel](#) went astray,
 - H 2 Their idolatry: who went astray from Me after their idols,
 - H 3 Their punishment of disqualification: shall bear the punishment for their iniquity.
 - G 3 The allowable service for the Levites who had strayed 44:11
 - H 1 They will be ministers in His sanctuary: {11} Yet they shall be ministers in My sanctuary,
 - H 2 Their oversight at the gates: having oversight

at the gates of the house

H 3 Their ministry in the house: and ministering in the house;

H 4 Their slaughtering and sacrificing: they shall slaughter the burnt offering and the sacrifice for the people,

H 5 They shall minister to the people: and they shall stand before them to minister to them.

G 4 Their past sins 44:12

H 1 Participating in idolatrous worship: {12} Because they ministered to them before their idols

H 2 Their serving as a stumbling block to [Israel](#): and became a stumbling block of iniquity to the [house of Israel](#),

H 3 [Yahweh's](#) oath that they shall bear their punishment: therefore I have sworn against them," declares the Lord GOD, "that they shall bear the punishment for their iniquity.

G 5 The areas from which they are disqualified 44:13

H 1 They cannot serve as a priest: {13} And they shall not come near to Me to serve as a priest to Me,

H 2 They cannot approach any of God's holy things: nor come near to any of My holy things, to the things that are most holy;

H 3 They will bear their shame: but they will bear their shame and their abominations which they have committed.

G 6 They will be placed in charge of the house 44:14

H 1 {14} Yet I will appoint them to keep charge

- of the house,
- H 2 of all its service
- H 3 and of all that shall be done in it.
- E 2 Requirements and responsibilities of faithful Levitical Priests, sons of [Zadok](#), in ministering to [Yahweh](#) 44:15-31
 - G 1 Their identity 44:15a
 - H 1 [Zadokite](#) priests: {15} "But the Levitical priests, the sons of Zadok, ⁵¹⁴
 - H 2 Faithful priests: who kept charge of My sanctuary when the [sons of Israel](#) went astray from Me, ⁵¹⁵
 - G 2 Their function 44:15b-16
 - H 1 Come near to [Yahweh](#): shall come near to Me 44:15b
 - H 2 Minister to [Yahweh](#): to minister to Me; 44:15c
 - H 3 Offering the fat and blood: and they shall

⁵¹⁴ Ezek. 44:15 - Levitical priests, the sons of [Zadok](#): According to Charles Lee Feinberg, *The Prophecy of: The Glory of the Lord*. Chicago: Moody Press, 1969, p. 260, quoted by [Constable](#),

"In every age the sovereign and gracious God has a remnant of those who cleave to Him in spite of adverse circumstances and the mounting pressures of the majority to conform. The Zadokite priests kept themselves from the idolatry of the nation, even though the other priests complied to the idolatrous desires of the disobedient people. For this faithfulness the reward from the Lord will be access to His presence, the privilege of ministering in any and all phases of priestly duty."

However, a closer look reveals that the loyalty that distinguished the [Zadokite](#) priests was their loyalty to the line of [David](#) during the rebellion of Absalom (2 Sam. 15:24-29), and later, in David's old age and declining years, during the rebellion of Adonijah (1 Kings 1:5-53).

⁵¹⁵ Ezek. 44:15 - when the sons of [Israel](#) went astray from Me: The specific instance God had in mind was the unfaithfulness of a sizeable portion of [Israel](#) in rejecting [David](#) and following his rebellious son [Absalom](#) (2 Sam. 15:24-29), and a much smaller portion later, of rejecting [David's](#) choice of a successor and following after [Adonijah](#) for a brief period of time (1 Kings 1:5-53).

- stand before Me to offer Me the fat and the blood," 44:15d
- H 4 The Authorizer – [Adonay Yahweh](#): declares the Lord GOD. 44:15e
- H 5 Entering His sanctuary: {16} “They shall enter My sanctuary; 44:16a
- H 6 Approaching His table: they shall come near to My table ⁵¹⁶ 44:16b
- J 1 To serve Him: to minister to Me
- J 2 To keep His charge: and keep My charge.
- G 3 Their requirements 44:17-22
- H 1 The stipulated place – the inner court: {17} It shall be that when they enter at the gates of the inner court, 44:17a
- H 2 Only linen garments are appropriate: they shall be clothed with linen garments; 44:17b
- H 3 Wool is not appropriate: and wool shall not be on them while they are ministering in the gates of the inner court and in the house. 44:17c
- H 4 Further specifications 44:18
- J 1 Linen turbans: {18} Linen turbans shall be on their heads
- J 2 Linen underwear: and linen undergarments shall be on their loins;

⁵¹⁶ Ezek. 44:16 - table: *shulkhán* (7979). This table belonging to [Yahweh](#) referred either to the special tables used in preparing sacrifices (Ezek. 40:39-43) or to the altar proper (Ezek. 41:22). Probably the latter is meant since it appears here in the singular. There were several tables on which to prepare sacrifices, but there was only one altar on which to sacrifice them.

- J 3 The point – they are to wear nothing that makes them perspire: they shall not gird themselves with anything which makes them sweat.
- H 5 Instructions for exiting the Inner to the Outer Court: {19} When they go out into the outer court, into the outer court to the people, 44:19
 - J 1 Remove their priestly garments: they shall put off their garments in which they have been ministering
 - J 2 Leave them in the holy chambers: and lay them in the holy chambers;
 - J 3 Put on other garments: then they shall put on other garments
 - J 4 The reason – the non-transfer of holiness: so that they will not transmit holiness to the people with their garments.
- H 6 Instructions for haircuts 44:20
 - J 1 Shaving their heads was impermissible: {20} Also they shall not shave their heads,
 - J 2 Long hair was impermissible: yet they shall not let their locks grow long;
 - J 3 Hair trimming was appropriate: they shall only trim the hair of their heads.
- H 7 Drinking wine before entering the Inner Court was impermissible: {21} Nor shall any of the priests drink wine when they enter the inner court. 44:21
- H 8 Marriage instructions 44:22

- J 1 Marrying a widow from the general population will not allowed: {22} And they shall not marry a widow⁵¹⁷
 - J 2 Marrying a divorced woman will not be allowed: or a divorced woman
 - J 3 Marrying an [Israeli](#) virgin will be permissible: but shall take virgins from the offspring of the [house of Israel](#),
 - J 4 Marrying the widow of a priest will be permissible: or a widow who is the widow of a priest.
- G 4 Their responsibilities 44:23-24
- H 1 Teaching responsibilities 44:23
 - J 1 Teaching [Israelis](#) the difference between holy and profane: {23} Moreover, they shall teach My people the difference between the holy and the profane,
 - J 2 Differentiating between the unclean and the clean: and cause them to discern between the unclean and the clean.
 - H 2 Settling disputes 44:24a
 - J 1 They shall serve as judges: {24} In a dispute they shall take their stand to judge;
 - J 2 The shall adjudicate in accordance with God's ordinances: they shall

⁵¹⁷ Ezek. 44:22 - widow: The law against marrying widows is not appropriate in the context of [New Jerusalem](#). For resurrected people in the [Eternal State](#) there will be no death and no marriage. This law applies to the [Millennial Temple](#), during which age there will be both death (albeit greatly reduced) and there will be marriage. The [priests](#) envisioned here are serving in their mortal bodies.

judge it according to My ordinances.

H 3 Observing God's commandments in regard to Festivals and Sabbaths: They shall also keep My laws and My statutes 44:24b

J 1 Festivals: in all My appointed feasts

J 2 Sabbaths: and sanctify My Sabbaths.⁵¹⁸

G 5 Their laws for alleviating defilement 44:25-27

H 1 Avoid contact with dead people: {25} They shall not go to a dead person to defile themselves; 44:25a

H 2 Exceptions allowed for near relatives 44:25b

J 1 however, for father,

J 2 for mother,

J 3 for son,

J 4 for daughter,

J 5 for brother,

J 6 or for a sister who has not had a husband,

J 7 they may defile themselves.

H 3 Seven-day quarantine after cleansing: {26} After he is cleansed, seven days shall elapse for him. 44:26

⁵¹⁸ Ezek. 44:24 - Sabbaths: Observation of the [Sabbaths](#) (including the [Sabbatical Years](#)) was obligatory during the [Old Covenant](#). [Sabbath](#) observance is not required of [Christians](#) in the [Church Age](#), operating under the [New Covenant](#). In the [Millennium](#), [Sabbath](#) observance will again be instituted. The [Millennial Age](#) will be distinctively [Jewish](#) in character.

H 4 The necessity of offering a sin offering before serving: {27} On the day that he goes into the sanctuary, into the inner court to minister in the sanctuary, he shall offer his sin offering," declares the Lord GOD. 44:27

G 6 Their provisions 44:28-31

H 1 No land inheritance in [Israel](#): {28} "And it shall be with regard to an inheritance for them, 44:28

J 1 [Yahweh](#) is their inheritance: that I am their inheritance;

J 2 They shall possess no land; and you shall give them no possession in [Israel](#)

J 3 Yahwe is their possession: —I am their possession.

H 2 Provisions for meals 44:29-30

J 1 The grain offering: {29} They shall eat the grain offering, 44:29a

J 2 The sin offering: the sin offering 44:29b

J 3 The guilt offering: and the guilt offering; 44:29c

J 4 Every devoted thing: and every devoted thing ⁵¹⁹ in [Israel](#) shall be theirs. 44:29d

J 5 The first of all first fruits: {30} The first of all the first fruits of every kind 44:30a

⁵¹⁹ Ezek. 44:29 - devoted thing: *khērem* ([2764](#)), in this context, anything that is irrevocably dedicated to [Yahweh](#). See Lev. 27:21, 28; Num. 18:14.

- J 6 Every contribution: and every contribution of every kind, from all your contributions, shall be for the priests; 44:30b
- J 7 The first of your dough: you shall also give to the priest the first of your dough 44:30c
- J 8 The ensuing blessing: to cause a blessing to rest on your house. 44:30d
- H 3 The exclusions: {31} The priests shall not eat any bird or beast 44:31
 - J 1 that has died a natural death
 - J 2 or has been torn to pieces.
- D 4 The Offerings at the Temple 45 - 46
 - E 1 The prince's responsibility for offerings 45:1-17
 - G 1 The distribution of land around the Temple 45:1-8
 - H 1 [Yahweh's](#) portion – the [Sacred District](#) 45:1
 - J 1 The occasion – dividing the land by lot: {1} “And when you divide by lot the land for inheritance,
 - J 2 The allotment for [Yahweh](#): you shall offer an allotment to the LORD, a holy portion of the land;
 - J 3 The dimensions: the length shall be the length of 25,000 cubits, and the width shall be 20,000 [according to the [MT](#), 10,000].⁵²⁰

⁵²⁰ Ezek. 45:1 - 20,000. The Hebrew text ([MT](#)) here reads 10,000. The editors of the [NASB](#) have followed the [LXX](#), which reads 20,000. 10,000 is to be preferred. In Constable's [graphic](#), this band of land is identified as “Land of the [Zadokite Levites](#).” Here is the [location of the graphic](#) in Constable's Notes. 25,000 by 10,000 cubits =

- J 4 Its sanctity: It shall be holy within all its boundary round about.
- H 2 The allotment for the [Temple Complex](#) 45:2
 - J 1 The dimensions of the [Temple Complex](#): {2} Out of this there shall be for the holy place a square round about five hundred by five hundred cubits,⁵²¹
 - J 2 The “[Green Belt](#)” surrounding the Temple Complex: and fifty cubits for its open space round about.
- H 3 The allotment for the [Zadokite priests](#) 45:3-4
 - J 1 The dimensions: {3} From this area you shall measure a length of 25,000 cubits and a width of 10,000 cubits;⁵²² 45:3a
 - J 2 The focal point: and in it shall be the sanctuary, the most holy place. 45:3b
 - J 3 The ministry of the [Zadokite priests](#) in the Temple 45:4a
 - K1 {4} It shall be the holy portion of the land;
 - K2 it shall be for the priests,⁵²³

8.3 miles by 3.3 miles ([Constable](#)).

⁵²¹ Ezek. 45:2 - 500 by 500 cubits: about 833 feet by 833 feet. (So [Constable](#).)

⁵²² Ezek. 45:3 - 25,000 by 10,000 cubits = about 8.3 by 3.3 miles ([Constable](#)). This is the Land of the [Zadokite Levites](#)” (Priests). So [Constable’s map](#).

⁵²³ Ezek. 45:4 - priests: The Hebrew text reads *kōhēn* (3548), which means “priests.” [Constable’s](#) graphic labels this center section “[Land of the Zadokite Levites](#),” but clearly the text here reads “priests,” not “[Levites](#).” Later, specifies that these priests are those of the sons of [Zadok](#) who kept God’s charge and did not go astray when the sons of [Israel](#), along with the rest of the [Levites](#) went astray (Ezek. 48:10-12).

- K3 ⁵²⁴ the ministers of the sanctuary,
- K4 who come near to minister to the Lord,
- J 4 The residences of the [Zadokite priests](#): and it shall be a place for their houses 45:4b
- J 5 A set-apart place for the Temple: and a holy place for the sanctuary. ⁵²⁵ 45:4c
- H 4 The allotment for the [non-Zadokite Levites](#) 45:5
- J 1 The dimensions: {5} An area 25,000 cubits in length and 10,000 in width
- J 2 The beneficiaries: shall be for the Levites, the ministers of the house,
- J 3 The purpose: and for their possession cities to dwell in. ⁵²⁶
- H 5 [The allotment for the city of Jerusalem](#) 45:6
- J 1 The dimensions: {6} “You shall give the city possession of an area 5,000 cubits wide and 25,000 cubits long, ⁵²⁷

⁵²⁴ Ezek. 45:4 - sanctuary: *miqdásh* ([4720](#)) *sacred place, sanctuary, temple.*

⁵²⁵ Ezek. 45:4 - sanctuary: *miqdásh* ([4720](#)) *sacred place, sanctuary, temple.*

⁵²⁶ Ezek. 45:5 - cities to dwell in: So reads the [LXX](#). The [MT](#) reads “twenty” (*‘eśrîm*, [6242](#)) “chambers” (*liškā*, [3956](#)) or “dwelling places.” The [MT](#) is to be preferred. 25,000 by 10,000 cubits = about 8.3 by 3.3 miles ([Constable](#)). This is the [land for the “Non-Zadokite Levites,”](#) apparently immediately north of the land reserved for the [Zadokite](#) Priests, including the Temple and its Green Belt.

⁵²⁷ Ezek. 45:6 - 25,000 by 5,000 cubits = about 8.3 by 1.7 miles ([Constable](#)). This is the land for the city of [Jerusalem](#) apparently immediately south of the “Land of the [Zadokite](#) Levites” on [Constable’s map](#).

- J 2 The location: alongside the allotment of the holy portion;
- J 3 The purpose: it shall be for the whole [house of Israel](#).
- H 6 [The portion for the prince](#) 45:7-8
 - J 1 [The prince's portion](#) 45:7
 - K1 His land allotment: {7} “The prince shall have land ⁵²⁸
 - K2 Its location: on either side of the holy allotment and the property of the city,
 - K3 His western portion: adjacent to the holy allotment and the property of the city, on the west side toward the west
 - K4 His eastern portion: and on the east side toward the east,
 - K5 His northern and southern portions: and in length comparable to one of the portions, from the west border to the east border.
 - J 2 [Israel's](#) portion 45:8
 - K1 The prince's land allotment in relation to [Israel](#): {8} This shall be his land for a possession in [Israel](#);

⁵²⁸ Ezek. 45:7 - The prince shall have land: [Constable has a diagram](#) that illustrates the Prince's land during the [Millennium](#). It borders, on all four sides, the land set apart for the Levites, the Temple, and the city of [Jerusalem](#) proper. The Prince's land extends to the North, to [Judah's](#) territory; to the East, the Jordan River; to the South, to Benjamin's territory; and to the West, the Mediterranean Sea.

- K2 The princes will no longer oppress God's people: so My princes shall no longer oppress My people,
 - K3 Princes will not usurp the remaining land that belongs to [Israelis](#): they shall give the rest of the land to the [house of Israel](#)
 - K4 Princes will adhere to tribal allotments: according to their tribes."
- G 2 Yahweh's exhortation to [Israel's](#) princes to be just and equitable 45:9-12
- H 1 [Yahweh Adonay's](#) berating of [Israeli](#) princes: {9} 'Thus says the Lord GOD, 45:9
- J 1 Those addressed: "Enough, you princes of [Israel](#);
 - J 2 What to exclude: put away violence and destruction,
 - J 3 What to practice: and practice justice and righteousness.
 - J 4 What to stop: Stop your expropriations from My people," declares the Lord GOD.
- H 2 His stipulation for just weights and measures⁵²⁹ 45:10-12

⁵²⁹ Ezek. 45:10-12 Title - His stipulation for just weights and measures: There follows a fairly detailed listing of just weights and measures to be used in the Kingdom of [Israel](#) when the [Messiah](#) is reigning and the [Millennial Temple](#) has been built. All this detail is frivolous if there will not actually be a [Millennial Kingdom](#) with a [Millennial Temple](#) just as God through Ezekiel predicted it. The following comments from [Constable](#) are pertinent:

They should also be fair in their commercial dealings. Their basic dry and liquid measures, "an ephah" (about one-half bushel) and "a bath" (about six gallons), were to be standard and equal. An ephah should always be a tenth of an homer (five to six bushels), and a bath should always be a tenth of an homer (five to six

- J 1 Justice required: {10} “You shall have just⁵³⁰ balances, 45:10
- K1 a just ephah⁵³¹
- K2 and a just bath.⁵³²
- J 2 Standardized measures of quantity
45:11
- K1 Both dry and liquid: {11} The ephah⁵³³ and the bath⁵³⁴ shall be the same quantity,
- K1 Liquid measure – bath: so that the bath will contain a tenth of

bushels).

Likewise weights should be the same (consistent, unchanging). One shekel (about two-fifths of an ounce) should (always) equal 20 gerahs (about one-fiftieth of an ounce). Twenty shekels plus 25 shekels plus 15 shekels (60 shekels) should (always) equal one mina (about one and one-quarter pounds). Different commentators and Bible dictionaries vary somewhat in explaining the modern equivalents of these amounts.

“... linear measurements of the ancient Near East were not as accurate as those of today. This is also true of volume measurements. Ezekiel delineated the proper standard of volume measure in the terms of his day” (in this last paragraph [Constable](#) was quoting Ralph H. Alexander, “Ezekiel,” in *Isaiah-Ezekiel*. Vol. 6 of *The Expositor’s Bible Commentary*. 12 vols. Edited by Frank E. Gaebelein and Richard P. Polcyn. Grand Rapids: Zondervan Publishing House, 1986. p. 982).

⁵³⁰ Ezek. 45:10 - just: The noun *tsedeq* ([6664](#)) – the quality of justice, righteousness, rightness, rectitude, fairness. The Hebrew in this verse reads, “You shall have balances of justice – an ephah of justice and a bath of justice.” The word “balances” appears in the dual, and refers in this context to a pair of balances or scales used to weigh a product with a fixed and equitable weight. They were not to use one weight for selling and a different one for buying. They were to be fair, and not cheat. In the [Millennial Kingdom](#), weights and measurements will be fair and equitable. Through Ezekiel, God was urging the people of his day to be fair and equitable.

⁵³¹ Ezek. 45:10 - ephah: a dry measure of quantity, equal to about one-half bushel ([Constable](#)). Ephah, *’ēyphâh* ([374](#)) is used 40X in the [OT](#), an astonishing 17X in Ezekiel alone, all of the uses occurring in 45-46.

⁵³² Ezek. 45:10 - bath: *bath* ([1324](#)), a liquid measure of quantity, “equal to dry measure ephah (about 9 imperial gallons or 40 litres” or 5 ½ US gallons ([NetBible](#)). It is used but 11X in the [OT](#); 5X in Ezekiel, all in Ezekiel 45.

⁵³³ Ezek. 45:11 - ephah: *’ēyphâh* ([374](#)), a dry measure of quantity, equal to about one-half bushel ([Constable](#)).

⁵³⁴ Ezek. 45:11 - bath: *bath* ([1324](#)), a liquid measure of quantity, “equal to dry measure ephah (about 9 imperial gallons or 40 litres” or 5 ½ US gallons ([NetBible](#)).

- a homer⁵³⁵
- K2 Dry measure – ephah: and the ephah a tenth of a homer;
- K3 The standard: their standard shall be according to the homer.
- J 3 Standardized measures of weight – shekels and manehs 45:12
- K1 The shekel: {12} The shekel⁵³⁶ shall be twenty gerahs;⁵³⁷
- K2 The maneh: twenty shekels, twenty-five shekels, and fifteen shekels shall be your maneh.⁵³⁸
- G 3 The prince's provisions for public sacrifices out of taxes 45:13-17
- H 1 Wheat: {13} “This is the offering that you shall offer: a sixth of an ephah from a homer of wheat;⁵³⁹ 45:13a

⁵³⁵ Ezek. 45:11 - homer: *hōmer* ([2563](#)), “a unit of dry measure about 65 imperial gallons (300 litres).” “The homer was about 5 bushels as a dry measure and 55 [US] gallons as a liquid measure” ([NetBible](#), footnote at Ezek. 45:11).

⁵³⁶ Ezek. 45:12 - shekel: *sheqel* ([8255](#)) “the chief unit of weight or measure: gold - 1/10,000 of a talent and equal to 220 grains; silver - 1/3,000 of a talent and equal to 132 grains; copper - 1/1,500 of a talent and equal to 528 grains” ([Outline of Biblical Usage](#)).

⁵³⁷ Ezek. 45:12 - gerah: *gērâ* ([1626](#)) “a weight, a 20th part of a shekel, equal to the weight of 16 barley grains or 4 to 5 carob beans” ([Outline of Biblical Usage](#)).

⁵³⁸ Ezek. 45:12 - maneh: *manēh* ([4488](#)) “maneh, mina, pound A. 60 shekels and 1/50 talent (of silver); 1. 1/60 talent in early Babylonian standard; B. 100 shekels and 1/100 talent (of gold)” ([Outline of Biblical Usage](#)). According to [Constable](#), a mina was equal to about 1.25 pounds (US). 20 shekels + 25 shekels + 15 shekels = 60 shekels = one mina (about 1.25 pounds) ([Constable](#)). Once again, all this incredible detail is exceedingly frivolous if we are not to take these chapters literally.

⁵³⁹ Ezek. 45:13 - sixth of an ephah from a homer of wheat / barley: equalling a twelfth of a bushel for every 5-6 bushels of wheat or barley. This is roughly

- H 2 Barley: a sixth of an ephah from a homer of barley; 45:13b
- H 3 Olive oil 45:14
 - J 1 Prescribed portion: {14} and the prescribed portion of oil (namely, the bath of oil),
 - J 2 The ratio: a tenth of a bath from each kor ⁵⁴⁰
 - J 3 The explanation: (which is ten baths or a homer, for ten baths are a homer);
- H 4 Sheep: {15} and one sheep from each flock of two hundred from the watering places of [Israel](#)— 45:15
 - J 1 for a grain offering,
 - J 2 for a burnt offering
 - J 3 and for peace offerings,
 - J 4 to make atonement ⁵⁴¹ for them,” declares the Lord God.
- H 5 The people pay their portion to the prince: {16} “All the people of the land shall give to

⁵⁴⁰ Ezek. 45:14 - kor: *kōr* ([3734](#)), “a measure (usually dry) A. A dry or liquid measure equal to 10 ephahs or baths; 1. A dry measure containing 6.25 bushels (220 liters); 2. A liquid measure of 58 gallons (263 liters)” (from [Outline of Biblical Usage](#)).

⁵⁴¹ Ezek. 45:15 - to make atonement for them: The [Piel Infinitive Construct](#) of the verb *kaphar* ([3722](#)), in the [Piel](#), *to cover over, pacify, propitiate, atone for sin* (adapted from [Outline of Biblical Usage](#)). Of necessity, this sort of language anticipates the [Millennial Kingdom](#) of [Israel](#) rather than conditions in [New Jerusalem](#). In the former, offerings will be required to cleanse people who still have sin natures housed in their mortal bodies. In the latter situation, no sacrifices will be required. Only glorified, perfected, immortal people will inhabit [New Jerusalem](#) and [New Earth](#). There will be no temple needed in [New Jerusalem](#) (Rev. 21:22), and no death of animals (Rev. 21:4). The sacrifices to be found in the [Millennial Kingdom](#) will, to a large extent, commemorate the death of [Christ](#). In that they are similar to the [Lord’s Supper](#) commanded to be observed by churches today.

this offering for the prince in [Israel](#).⁵⁴² 45:16

H 6 The general types of offerings: {17} It shall be the prince's part to provide 45:17a

J 1 the burnt offerings,

J 2 the grain offerings

J 3 and the drink offerings,

H 7 The occasions for the offerings 45:17b

J 1 at the feasts,

J 2 on the new moons

J 3 and on the Sabbaths,

J 4 at all the appointed feasts of the [house of Israel](#);

H 8 The classifications of the offerings: he shall provide 45:17c

J 1 the sin offering,

J 2 the grain offering,

J 3 the burnt offering

J 4 and the peace offerings,

H 9 The purpose of the offerings: to make

⁵⁴² Ezek. 45:16 - All the people of the land shall give to this offering for the prince in [Israel](#): Apparently the above list of offerings will be required of individual [Israelis](#) during the [Millennium](#). They will bring them to the prince in [Israel](#) who will offer them on behalf of the people (see the comments of [Constable](#)). It is difficult to understand the mechanics of these offerings. But I am sure it will make complete sense when that time comes.

For the prince: *nasîy* ([5387](#)), "chief prince" ([BDB](#)). [KJV](#) translates this noun as *prince* (96X), *captain* (12X), *chief* (10X), *ruler* (6X).

atonement for the [house of Israel](#).”⁵⁴³ 45:17d

E 2 Regulations for offerings 45:18 - 46:24

G 1 Feasts at which public offerings are made 45:18-25

H 1 The annual cleansing of the sanctuary 45:18-20

J 1 The time of the sacrifice: {18} ‘Thus says the Lord God, “In the first month, on the first of the month,”⁵⁴⁴ 45:18a

J 2 The animal of sacrifice: you shall take a young bull without blemish 45:18b

J 3 The purpose of the sacrifice: and cleanse the sanctuary. 45:18c

J 4 The application of the blood of the sacrifice: {19} The priest shall take some of the blood from the sin offering and put it 45:19

⁵⁴³ Ezek. 45:17 - to make atonement: The [Piel Infinitive Construct](#) of the verb *kaphar* (3722), in the [Piel](#), to cover over, pacify, propitiate, atone for sin (adapted from [Outline of Biblical Usage](#)). The comments of [Constable](#) here on Ezek. 45:16-17 are pertinent:

The people should bring these offerings to the prince for him to offer on their behalf on special occasions: feasts, new month celebrations, and Sabbaths. He would make these offerings for the people as a whole to secure their corporate atonement. As mentioned previously, these millennial sacrifices will be memorials of Christ's death, and / or the means whereby the uncleanness of their sins as believers would be removed, so the worshipers could continue to enjoy intimate fellowship with God. These sacrifices will not result in the peoples' salvation any more than the sacrifices of the Mosaic system provided salvation (cf. Heb. 10:10).

I might add that the various offerings of the [Millennial Jewish believers](#) serves much the same function as confession does for the [New Testament believer](#) (1 John 1:9). We know, as [NT believers](#), that our faith in the finished work of [Christ](#) on the cross secures forever our legal forgiveness (Rom. 8:1). However, to maintain fellowship with God and [Christ](#) we constantly are confessing our sins (1 John 1:9). Only in the [Eternal State](#), in [New Jerusalem](#) and on [New Earth](#), will we have perfect bodies and spirits, and there will be no presence of sin (Rev. 21:3-4, 8; 22:14-15). No confession or sacrifices or temple will be needed there (Rev. 21:22).

⁵⁴⁴ Ezek. 45:18 - first month on the first of the month: Each New Year's Day, the first day of Tishri (in September or October), also known as Rosh Hashanah (“Head of the Year”). (See “[What is the true meaning of Rosh Hashanah?](#)”)

- K1 on the door posts of the house,
- K2 on the four corners of the ledge of the altar
- K3 and on the posts of the gate of the inner court.

- J 5 The repetition of the sacrifice: {20} Thus you shall do on the seventh day of the month 45:20a
- J 6 The beneficiaries of the sacrifice; for everyone who goes astray or is naive; 45:20b
- J 7 The purpose of the sacrifice: so you shall make atonement for the house. 45:20c

- H 2 The annual Passover and Feast of Unleavened Bread 45:21-24
 - J 1 The time of Passover: {21} “In the first month, on the fourteenth day of the month, you shall have the Passover, 45:21a
 - J 2 The subsequent Feast of Unleavened Bread: a feast of seven days; unleavened bread shall be eaten. 45:21b
 - J 3 The provision of the prince for a national sin offering: {22} On that day the prince shall provide for himself and all the people of the land a bull for a sin offering. 45:22
 - J 4 The daily provision of the priest for a burnt offering for each of the seven days of the Feast of Unleavened Bread: {23} During the seven days of the feast he shall provide as a burnt

offering to the Lord 45:23

K1 seven bulls

K2 and seven rams without
blemish on every day of the
seven days,

K3 and a male goat daily for a sin
offering.

J 5 The requirements of the prince for a
grain offering: {24} He shall provide
as a grain offering 45:24

K1 an ephah with a bull,

K2 an ephah with a ram

K3 and a hin of oil with an ephah.

H 3 A Feast Corresponding to the Feast of
Tabernacles 45:25

J 1 The timing of the feast: {25} In the
seventh month, on the fifteenth day of
the month,⁵⁴⁵ at the feast,

J 2 The components of the feast: he shall
provide like this, seven days

K1 for the sin offering,

K2 the burnt offering,

K3 the grain offering

⁵⁴⁵ Ezek. 45:25 - seventh month, 15th day of the month: According to [Constable](#),

This feast corresponds to the seven-day feast of Tabernacles under the Mosaic system (cf. Lev. 23:39-43; Num. 29:12-38). In the [Millennium](#) it will undoubtedly be a celebration of God's faithfulness in bringing the [Israelites](#) securely and permanently into the Promised Land, which the feast of Tabernacles anticipated.

K4 and the oil.”

- G 2 Worship and entry and exit procedures for people and prince on the Sabbath and on New Moon days 46:1-8
 - H 1 The normal shutting of the [East Gate of the Inner Court](#): {1} ‘Thus says the Lord GOD, “The gate of the inner court facing east shall be shut the six working days; 46:1a
 - H 2 Its opening on the [Sabbath](#) and First Day of the Month: but it shall be opened on the Sabbath day and opened on the day of the new moon. 46:1b
 - H 3 The prince’s worship 46:2
 - J 1 The prince’s entrance through the [East Inner Gate](#): {2} The prince shall enter by way of the porch of the gate from outside
 - J 2 His stance in the vestibule: and stand by the post of the gate.
 - J 3 The priests’ offering of his offerings: Then the priests shall provide his burnt offering and his peace offerings,
 - J 4 His worship at the threshold: and he shall worship at the threshold of the gate⁵⁴⁶
 - J 5 His exit: and then go out;
 - J 6 The gate remains open until evening: but the gate shall not be shut until the evening.

⁵⁴⁶ Ezek. 46:2 - he shall worship at the threshold of the gate: I.e., at the western vestibule or porch of the East Inner Gate. He would be able to see the priests offering sacrifices on the altar, etc., but he would not be permitted to enter the Inner Courtyard because he himself was not a priest.

- H 4 The worship of the people at the [East Gate of the Inner Court](#): {3} The people of the land shall also worship at the doorway of that gate before the LORD 46:3
- J 1 on the Sabbaths
- J 2 and on the new moons.
- H 5 The stipulation of animals for the burnt offerings of the prince each Sabbath: {4} The burnt offering which the prince shall offer to the LORD on the [Sabbath](#) day shall be 46:4
- J 1 six lambs without blemish
- J 2 and a ram without blemish;
- H 6 The stipulation for [Sabbath](#) grain offerings 46:5
- J 1 {5} and the grain offering shall be an ephah with the ram,
- J 2 and the grain offering with the lambs as much as he is able to give,
- J 3 and a hin of oil with an ephah.
- H 7 The stipulation of animals for the burnt offerings of the prince the First Day of each Month: {6} On the day of the new moon he shall offer 46:6
- J 1 a young bull without blemish,
- J 2 also six lambs
- J 3 and a ram, which shall be without blemish.
- H 8 The stipulation for New Moon grain offerings: {7} And he shall provide a grain offering, 46:7

- J 1 an ephah with the bull
- J 2 and an ephah with the ram,
- J 3 and with the lambs as much as he is able,
- J 4 and a hin of oil with an ephah.
- H 9 The entry and exit procedures for the prince 46:8
 - J 1 Entry: {8} When the prince enters, he shall go in by way of the porch of the gate
 - J 2 Exit: and go out by the same way.
- G 3 Entry and exit protocol for people and priest during Annual Feasts 46:9-10
 - H 1 Protocol for the people of the land: {9} But when the people of the land come before the LORD at the appointed feasts,⁵⁴⁷ 46:9
 - J 1 Entrance through the North Outer Gate requires exit through the South Outer Gate: he who enters by way of the north gate to worship shall go out by way of the south gate.
 - J 2 Entrance through the South Outer Gate requires exit through the North Outer Gate: And he who enters by way of the south gate shall go out by way of the north gate.

⁵⁴⁷ Ezek. 46:9 - appointed feasts: These are referring to (1) Passover and the Feast of Unleavened Bread and (2) the Feast of Tabernacles (see Ezek. 45:21-25). These rules will apply in the Millennial Temple. The purpose of the rules is to achieve an orderly traffic pattern during times of unusual congestion (so [Constable](#)). In the Millennial Temple there will be no West Gate Outer Complex, and the Eastern Gate Outer Complex will be sealed, so only two

- J 3 No returning through the same Gate by which one enters: No one shall return by way of the gate by which he entered but shall go straight out.
- H 2 Protocol for the Prince: {10} When they go in, the prince shall go in among them; and when they go out, he shall go out. 46:10
- G 4 Prescribed offerings at appointed Feasts 46:11-12
 - H 1 The occasions 46:11a
 - J 1 Festivals: {11} “At the festivals
 - J 2 Appointed feasts: and the appointed feasts
 - H 2 The type of offering: the grain offering 46:11b
 - H 3 The proper amounts 46:11c
 - J 1 For a bull: shall be an ephah with a bull
 - J 2 For a ram: and an ephah with a ram,
 - J 3 For lambs: and with the lambs as much as one is able to give,
 - J 4 The amount of olive oil: and a hin of oil with an ephah.
 - H 4 The protocol for the prince 46:12
 - J 1 The types of offerings
 - K1 A voluntary offering: {12} When the prince provides a freewill offering,
 - K2 A burnt offering: a burnt offering,

- K3 Peace offerings: or peace offerings
- K4 The category of offering: as a freewill offering
- K5 The object of the offering: to the LORD,
- J 2 His entry through the [East Inner Gate](#): the gate facing east shall be opened for him.
- J 3 The same protocol as on the [Sabbath](#): And he shall provide his burnt offering and his peace offerings as he does on the Sabbath day.
- J 4 The same gate for exit: Then he shall go out,
- J 5 The subsequent shutting of the gate: and the gate shall be shut after he goes out.
- G 5 Requirements for daily burnt and grain offerings 46:13-15
 - H 1 A lamb for the burnt offering 46:13
 - J 1 The animal to be offered: {13} “And you shall provide a lamb
 - J 2 The age of the animal: a year old
 - J 3 The quality of the animal: without blemish
 - J 4 The type of offering: for a burnt offering
 - J 5 The object of the offering: to the LORD

- J 6 The frequency of the offering: daily;
- J 7 The time of day of the offering:
morning by morning you shall provide
it.
- H 2 The grain offering 36:14
 - J 1 The type of offering: {14} Also you
shall provide a grain offering with it
 - J 2 The frequency of the offering:
morning by morning,
 - J 3 The ingredients of the offering: a sixth
of an ephah and a third of a hin of oil
to moisten the fine flour,
 - J 4 The characterization of the offering: a
grain offering
 - J 5 The object of the offering: to the
LORD
 - J 6 The perpetuity of the offering:
continually by a perpetual ordinance.
- H 3 The summary of the offering 46:15
 - J 1 The lamb: {15} Thus they shall
provide the lamb,
 - J 2 The grain: the grain offering
 - J 3 The oil: and the oil,
 - J 4 The frequency: morning by morning,
 - J 5 The category: for a continual burnt
offering.”
- G 6 Regulations for the prince concerning acquisition and
bequeathal of real estate 46:16-18

H 1 A prince's gift of real estate to his sons 46:16

J 1 The Stipulator: {16} 'Thus says the Lord GOD,

J 2 The giver: "If the prince gives a gift

J 3 The realm of the gift: out of his inheritance

J 4 The objects of the gift: to any of his sons,

J 5 The irrevocable possessors: it shall belong to his sons;

J 6 The explanation: it is their possession by inheritance.

H 2 A prince's gift of real estate to one of his servants 46:17

J 1 The giver: {17} But if he gives a gift

J 2 The realm of the gift: from his inheritance

J 3 The object of the gift: to one of his servants,

J 4 The length of the gift: it shall be his until the year of liberty;

J 5 The eventual return of the gift: then it shall return to the prince.

J 6 The explanation for the return

K1 A prince's inheritance belongs only to his sons: His inheritance shall be only his sons';

K2 The repetition: it shall belong

to them.

H 3 The restriction on a prince regarding bequeathal of real estate 46:18

J 1 A prince may not take land from land belonging to the people: {18} The prince shall not take from the people's inheritance,⁵⁴⁸

J 2 The effect of such an action: thrusting them out of their possession;

J 3 A prince may give land to his sons only from his own real estate: he shall give his sons inheritance from his own possession

J 4 The purpose of the restriction on princes: so that My people will not be scattered, anyone from his possession."''''

G 7 The kitchens in which priests are to boil and bake sacrifices 46:19-24

H 1 Chambers beside the South Inner Gate Complex that faced North 46:19-20

J 1 Ezekiel's guided tour through the entrance: {19} Then he⁵⁴⁹ brought me through the entrance, 46:19a

⁵⁴⁸ Ezek. 46:18 - The prince shall not take from the people's inheritance: To me this is an absolute nail in the coffin for both socialism and communism. In God's [Millennial Israel](#), the most perfect of times since pre-sin Eden, God's standard will be private ownership of land along with private property. The government (i.e. the prince) will have his own land, but it may not usurp any private property. This militates against both socialism and communism. (Although there are different degrees of socialism, a standard definition of socialism, the milder of the two "isms" is as follows: "Socialism is an economic system characterised by state or collective ownership of the means of production, land, and capital." See [Comparative Economics in a Transforming World Economy](#), p. 53.)

⁵⁴⁹ Ezekiel 46:19 - he: It is uncertain from the text as to whether this guide is the LORD Himself (cf. Ezek. 43:6-9) or the angelic messenger spoken of much earlier (cf. Ezek. 40:3-4).

- J 2 The location of the entrance: which was at the side of the gate, 46:19b
- J 3 The destination: into the [holy chambers for the priests](#), 46:19c
- J 4 The orientation 46:19d
 - K1 which faced north;
 - K2 and behold, there was a place at the extreme rear toward the west.
- J 5 The function of the area: {20} He said to me, "This is the place where the priests 46:20a
 - K1 shall boil the guilt offering
 - K2 and the sin offering
 - K3 and where they shall bake the grain offering,
- J 6 The purpose of the area: in order that they may not bring them out into the outer court to transmit holiness to the people." 46:20b
- H 2 [Chambers at the four corners of the Outer Court](#) 46:21-24
 - J 1 Ezekiel's journey to the four corners of the Outer Court: {21} Then he brought me out into the outer court and led me across to the four corners of the court; 46:21a
 - J 2 The presence of a smaller court: and behold, in every corner of the court there was a small court. 46:21b
 - J 3 The dimensions of the Corner Courts:

{22} In the four corners of the court there were enclosed courts, 46:22

K1 Length: forty cubits long

K2 Width: and thirty wide;

K3 Symmetry: these four in the corners were the same size.

J 4 The presence of boiling places: {23} There was a row of masonry round about in them, around the four of them, and boiling places were made under the rows round about. 46:23

J 5 The function of the boiling places: {24} Then he said to me, "These are the boiling places ⁵⁵⁰ where the ministers of the house shall boil the sacrifices of the people." 46:24

⁵⁵⁰ Ezek. 46:23 - boiling places: Constable has some good observations here:

The same person then took Ezekiel out to the outer court and showed him the four corners of that court. In each of the four corners there was a courtyard 40 cubits (66 feet 8 inches) by 30 cubits (50 feet). Within each of these enclosures there were ledges with fireplaces underneath that created cooking areas where the priests were to cook the sacrifices that the people brought to the temple. Since the people would eat some of the sacrifices they brought, the outer court would be a place of both spiritual worship and social interaction. There they would enjoy fellowship with other worshippers as well as fellowship with God.

C 2 The Land 47 - 48

D 1 The Life-Giving River⁵⁵¹ 47:1-12

E 1 The water flowing from underneath the Temple 47:1-2

⁵⁵¹ Ezek. 47:1-12, Title - Life-Giving River: In their introduction to this section, [Keil and Delitzsch](#) state the following:

When Jehovah shall have judged all the heathen in the valley of Jehoshaphat, and shall dwell as King of His people upon Zion His holy mountain, then will the mountains trickle with new wine, and the hills run with milk, and all the brooks of [Judah](#) flow with water; and a spring will proceed from the house of Jehovah, and water the Acacia valley. With these figures Joel (Joel 4:18) has already described the river of salvation, which the Lord would cause to flow to His congregation in the time when the kingdom of God shall be perfected. This picture of the Messianic salvation shapes itself in the case of our prophet into the magnificent vision contained in the section before us.

Keil and Delitzsch are theological and exegetical conservatives. Sadly, they exhibit the tendency of the majority of Protestant and Catholic commentators to resist taking what eschatological prophetic Scriptures say at face value. This life-giving river *does not* describe “the river of salvation” which the Lord will “cause to flow to His congregation in the time when the kingdom of God shall be perfected.” It rather describes a literal fountain of water that springs from the temple and expands into a literal river which brings life to the literal Dead Sea. Why should the God who made literal water flow from a rock to assuage the thirst of the [sons of Israel](#) (Exod. 17:1-7; Num. 20:8-13) be unable to arrange a literal river that flows into the Dead Sea and rejuvenates it? The only reason commentators object to a literal rendering is that they exhibit a built-in bias against a [literal interpretation](#) and a built-in bias against the supernatural.

Let us, for the sake of the argument, suppose for a moment that these [non-literalists](#) are correct in stating that this is only a metaphorical river. **(1)** Why then did the man with the measuring rod take such great pains to show the precise origin of the spring within the temple and the precise point at which it exited the temple complex (47:1-2)? **(2)** Why did the man go to all the trouble of measuring a thousand cubits four times and have Ezekiel cross the river back and forth with him three times, both of them getting all wet (47:3-5)? **(3)** Why did the man bother to ask Ezekiel if he had seen what he had just shown him (47:6)? **(4)** Why did Ezekiel bother to note that there were many trees on either side of the river (47:7)? **(5)** Why did the man bother to tell Ezekiel of the precise route of the river as it flowed into the Dead Sea (47:8)? **(6)** Why did the man bother to predict that there would one day be a copious amount of fish in the river and in the Dead Sea (47:9)? **(7)** Why did the man bother to tell Ezekiel that there would one day be commercial fishermen spreading their nets from Engedi to Eneglaim alongside the Dead Sea (47:10)? **(8)** Why did the man bother to tell Ezekiel that the wide range of types of fish in the Dead Sea would compare favorably with the different species of fish in the Mediterranean (47:10)? **(9)** Why did the man bother to tell Ezekiel that the swamps and marshes would remain salty (47:11)? **(10)** Why did the man bother to tell Ezekiel that the fruit trees on both banks of the river that bore fruit every month would be so productive precisely because they were watered by the river that emanated from the Temple (47:12)? **(11)** Why did the man bother telling Ezekiel that the nutrient-enriched fruit trees would be so productive that, while their fruit served as food, their leaves promoted physical health (47:12)?

The truth of the matter is that if these predictions were not to be taken literally, there is NO GOOD REASON FOR ANY OF THE DETAILS. They are utterly superfluous. And so, the view that this is not a literal river is shown to be a view not arrived at by exegesis, but solely on the basis of dogmatic considerations – an *a priori* bias against [literalism](#) and a rejection of the supernatural.

- G 1 The location: {1} Then he brought me ⁵⁵² back to the door of the house; 47:1a
- G 2 The novelty – flowing water: and behold, water was flowing ⁵⁵³ 47:1b
- G 3 The source of the water 47:1c
 - H 1 From under the threshold: from under the threshold of the house toward the east, for the house faced east.
 - H 2 From under the right side of the house: And the water was flowing down from under, from the right side of the house,
 - H 3 From south of the altar: from south of the altar.
- G 4 The pursuit of the water 47:2
 - H 1 Exit through the north gate: {2} He brought me out by way of the north gate
 - H 2 The walk to the east gate: and led me around on the outside to the outer gate by way of *the gate* that faces east.
 - H 3 The trickle from the south side of the east gate: And behold, water was trickling from the south side.

⁵⁵² Ezek. 47:1 - he brought me: i.e., most likely, the man whose appearance was like bronze, and who carried a measuring line of flax and a measuring rod, first identified in Ezek. 40:3. He will use his measuring line to measure the river.

⁵⁵³ Ezek. 47:1 - water was flowing: “The Letter of Aristias, dated about 100 B.C., contains reference to a spring on the temple mount inside the enclosure of the temple area” ([Thomas Constable](#)). This historical reference merely indicates a precedent. The flowing water in Ezekiel 47 will be a [Millennial](#) act of God.

- E 2 The ever-deepening river at multiples of 1000 cubits 47:3-6
- G 1 1000 cubits – ankle-deep water: {3} When the man went out toward the east with a line in his hand, he measured a thousand cubits,⁵⁵⁴ and he led me through the water,⁵⁵⁵ water *reaching* the ankles. 47:3
- G 2 2000 cubits – knee-deep water: {4} Again he measured a thousand and led me through the water,⁵⁵⁶ water *reaching* the knees. 47:4a
- G 3 3000 cubits – loin-deep water: Again he measured a thousand and led me through ⁵⁵⁷ *the water*, water *reaching* the loins. 47:4b
- G 4 4000 cubits – a swimmable, unfordable river: {5} Again he measured a thousand; *and it was* a river that I could not ford,⁵⁵⁸ for the water had risen, *enough* water to swim in, a river that could not be forded. 47:5
- G 5 The question of [Ezekiel's](#) guide: {6} He said to me, "Son of man, have you seen *this*?"⁵⁵⁹ 47:6a

⁵⁵⁴ Ezek. 47:3 - a thousand cubits: About a third of a mile (Constable, [Notes on Ezekiel](#)).

⁵⁵⁵ Ezek. 47:3 - through the water: However broad this stream was, the man led Ezekiel through it, meaning across it. The water was ankle-deep.

⁵⁵⁶ Ezek. 47:4 - through the water: The water was now knee-deep, but they were able to traverse the stream. The current was apparently insubstantial.

⁵⁵⁷ Ezek. 47:4b - led me through: The water was now apparently waist deep. Still, the pair were able to wade through it, the current still not being strong enough to prevent them from doing so.

⁵⁵⁸ Ezek. 47:5 - a river that I could not ford: This time Ezekiel calls the water a "river" (*nachal*, 5158). [NASB 95](#) translates *nachal* as brook(s) 49X; valley(s) 43X; river(s) 18X. Apparently Ezekiel and the man both attempted to wade across, but they could not. The water must have been at least up to their necks or deeper. They would have had to swim to cross.

⁵⁵⁹ Ezek. 47:6 - "have you seen *this*?": The two are out in the river, either neck deep in water or treading water, and the man turns to Ezekiel and asks, "Have you seen this?" He is reminding Ezekiel of his responsibility to "declare to the [house of Israel](#) all that you see" (Ezek. 40:4). What is the significance of what Ezekiel has just seen? The significance is that when Jesus Christ returns to the land of [Israel](#) at His [Second Coming](#), there will be tremendous changes, even in nature. Jesus Christ will return and sit on His throne in the newly rebuilt [Millennial](#)

[Temple](#) (Isa. 2:1-4; Ezek. 43:1-7). A spring of living water will emanate from His throne. That water will be so pure and life-giving that an abundance of fish will swim in the revived waters of the most alkaline body of water in the entire world, the [Dead Sea](#) (Ezek. 47:1-12)!

C. J. H. Wright, in [The Message of Ezekiel](#), 2001, pp. 356-357, commenting on this life-giving river, opines, "There can be no doubt that, like the earlier vision, the whole account was recognized and recorded as a symbolic vision, not as a literal prediction of any future event." Then he quotes approvingly Joseph Blenkinsopp ([Ezekiel: Interpretation – A Bible Commentary for Teaching and Preaching](#), 1990, p. 231) who states, 'No amount of exegetical finesse or insistence on "what the Bible plainly says" can transform the poetry of this passage into a topographically and ecologically realistic account of an event in time.' At that point, in a footnote, Wright explains his logic: "Among the features which point beyond literal physical possibilities are the source of the river well above the water table; the exponential increase in the river's volume within a short distance with no tributaries; the sudden appearance of orchards full of trees; the ability of the trees to bear fruit every month; the flow of the river directly eastwards from [Jerusalem](#) to the [Dead Sea](#); and the purifying effect of the fresh water on the salinity of the [Dead Sea](#), rather than the reverse."

Both Wright and Blenkinsopp betray their *a priori* [anti-supernaturalism](#). They in their wisdom, claim, in effect, to know more than both Ezekiel, the man who guided him, and the God who inspired this Scripture. Because Scripture states something as fact that is outside their own experience of the laws of nature, they assign a metaphorical, rather than a literal rendering to the prophetic text.

Sadly, both of these [amillennial](#) writers seem blind to the fact that when [Christ returns](#), the prophets predict profound even topographical changes that will take place here upon the earth. For example, Zechariah predicted that when [Christ returns](#), His feet will stand on the Mount of Olives, to the east of [Jerusalem](#). At about that time, "...the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. ⁵You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of [Judah](#). Then the LORD, my God, will come, and all the holy ones with Him!" (Zech. 14:4-5). The valley created will provide all the east-west access the fountain from within the Temple that will be rebuilt will need to descend to the Jordan rift valley and the [Dead Sea](#). In fact, Zechariah continued, "And in that day living waters will flow out of [Jerusalem](#), half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter" (Zech. 14:8). So Wright and Blenkinsopp must explain away both Ezekiel 47:1-12 and Zechariah 14:4-8 and, as well, Joel 3:18, which states in part, "And a spring will go out from the house of the LORD to water the valley of Shittim." These profound changes at Christ's [Second Coming](#) will include alterations in nature, topography, international superiority, spirituality, economy, and even longevity. Note the following list of Scriptures which explicitly portray these types of changes: Isaiah 2:1-4; 11:1-16; 24:23; 25:1-10; 59:15-21; 60:1-5, 10-12, 17-22; 61:4-7, 11; 62:1-2; 65:18-25; 66:10-24; 34:26-30; 36:8-12, 30-36; 37:25-28; 40:1-2; 45:1-8; 48:8-14; Joel 2:18-32; 3:1-2, 12-21; Amos 9:11-15; Micah 4:1-14; 5:1-9; 7:9-20; Zephaniah 2:3-11; 3:8-20; Haggai 2:7-9; Zechariah 12:10-13:1; 14:4-8, 10-11, 16-19; Malachi 3:1-4.

Of course, these Scripture passages will not change the minds of Wright or Blenkinsopp or their cohorts one whit. Indeed, if one labels every prophetic Scripture that does not fit into one's [eschatological](#) theology as metaphorical instead of literal, no prophetic Scripture will *ever* change one's mind. In spite of all the Scriptures that maintain otherwise, these men, and others like them, do not even believe Jesus will reign here upon this present earth. And why don't they? Precisely because, for the most part, they do not take these prophetic Scriptures literally. They do not let these Scriptures speak for themselves. Only as history unfolds in the future, I believe, will they be forced to admit they were wrong. God said it the way He meant to say it, and He meant what He said. Even today, for these brothers, the presence of the literal nation of [Israel](#) in a literal piece of real estate, the land of [Israel](#), in the Middle East is an affront to their exegesis. And that is why they give their allegiance to the [Palestinians](#), not the [Israelis](#). Such is the sad fruit of [Replacement Theology](#), to which they subscribe. [Replacement Theology](#) holds that the [Church](#) has historically and permanently replaced the nation of [Israel](#) for eternity. For more information, see WordExplain's Glossary entry, [Replacement Theology](#). See also WordExplain's Review of the Book [Future Israel](#).

G 6 The river-bank perspective: Then he brought me back to the bank of the river.⁵⁶⁰ 47:6b

E 3 The effects of the river 47:7-12

G 1 Supporting many trees: {7} Now when I had returned, behold, on the bank of the river there *were* very many trees on the one side and on the other.⁵⁶¹ 47:7

G 2 Rejuvenating the [Dead Sea](#)! 47:8

H 1 The river's eastward flow: {8} Then he said to me, "These waters go out toward the eastern region ⁵⁶²

H 2 The river's descent into the Jordan valley: and go down into the [Arabah](#);⁵⁶³

H 3 The river's flow southward into the [Dead Sea](#): then they go toward the sea, being made to flow into the sea,

⁵⁶⁰ Ezek. 47:6 - back to the bank of the river: In other words, the man and Ezekiel had ventured, in this virtual vision, some distance out into the river and found they could not ford, but were having to swim. Having made his point, the man led back to the bank of the river, both of them presumably dripping wet.

⁵⁶¹ Ezek. 47:7 - very many trees on the one side and on the other: The man led Ezekiel back to the river bank to focus his attention on the proliferation of trees. They would have been situated within a mile or two of [Jerusalem](#) to the east. The average annual precipitation in [Jerusalem](#) is today around 22 inches per year, with the rain falling almost entirely between October and May. It would not be surprising to see trees along the river, but Ezekiel noted the abundance of trees on both sides of the river. He stated not only that there were trees, but that there were *many* of them; not just many, but *very* many! Why should Ezekiel bother to offer these details about the great number of trees on both sides of the river if he did not wish his readers to understand him in a literal fashion? Clearly this is a life-giving river, proceeding as it does from the very throne of the Divine/Human King enthroned in the [temple](#) (Ezek. 43:6; Isa. 2:2-4).

⁵⁶² Ezek. 47:8 - toward the eastern region: The waters will flow eastward to the Jordan Valley through the split in the Mount of Olives supernaturally imposed upon the present day topography. See Zechariah 14:4-8 and Joel 3:18. That is the inescapable conclusion of sound exegesis, [Blenkinsopp](#) notwithstanding (see the note on Ezek. 47:6).

⁵⁶³ Ezek. 47:8 - Arabah: Heb., *araváh* (6160). According to the [Outline of Biblical Usage](#), "desert plain, steppe, desert, wilderness," but often referring, as here, to the often sterile valley of the Jordan River.

H 4 The river's freshening effect: and the waters of the sea become fresh.⁵⁶⁴

G 3 Supporting fish 47:9-11

H 1 The presence of aquatic creatures in the river and the [Dead Sea](#): {9} "It will come about that every living creature which swarms in every place where the river goes, will live."⁵⁶⁵

⁵⁶⁴ Ezek. 47:8 - and the waters of the sea become fresh: Literally, the waters become healed ([Niphal Perfect](#) of *rapha*, 7495). The [Perfect](#) tense looks at the healing as a completed process. This verb is used again in 47:9. The waters of the [Dead Sea](#) presently are 33.7% saline, making it 8.6 times saltier than the ocean, and one of the saltiest bodies of water in the world. It cannot support life. Yet the life-giving waters of the river emanating from the [Millennial Temple](#) will heal this 42 mile by 11 mile lake. [C. J. H. Wright](#) spoke (see the note on Ezek. 47:6) of [Ezekiel's](#) portrayal of "the purifying effect of the fresh water on the salinity of the [Dead Sea](#), rather than the reverse" as one of the reasons why a literal understanding of this text is unfeasible. It is common knowledge that today, of course, the fresh waters of the Jordan empty into the alkaline [Dead Sea](#) in a region so arid that the waters of the [Dead Sea](#) evaporate faster than the fresh waters of the Jordan can dilute them. And so the [Dead Sea](#) gradually grows more and more alkaline. But if language means anything at all, the man instructing Ezekiel predicted that *the present course of nature will change*. If, to refute Wright's logic for a moment, the man *had meant* for his words to be taken literally, and not metaphorically, how would he have stated the matter differently than he did? The trouble with Wright's position is that he is exegeting under a [uniformitarian](#) hermeneutic. He seems to ignore the fact that in the [Day of the Lord](#), God will enter into human history directly and change things even in nature that have heretofore been operating uniformly.

Peter spoke concerning mockers who will deny the [return of Christ](#) in the last days (2 Peter 3:3-18). These mockers will take a [uniformitarian](#) approach, saying "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation" (2 Pet. 3:4). Two great facts of history and one coming fact of [eschatology](#) escape the notice of these mockers. By God's word, the heavens and the earth came into existence long ago; by God's word the original earth was destroyed by water, and by God's word the present heavens and earth are doomed to a [fiery, explosive, catastrophic destruction](#). That, my friends, is not [uniformitarianism!](#)

I am not claiming that Wright and Blenkinsopp disbelieve these three events. Frankly, I do not know where they stand. Nor am I labeling them mockers. But I am labeling them as [uniformitarians](#). It is presently outside the realm of their experience that God directly enters into human history and makes changes in topography and nature. To them, nature must apparently always keep operating as it has. And therefore they deny the [literalness](#) of that which Ezekiel clearly predicts. If the waters of the [Dead Sea](#) did not become fresh, but remained alkaline as they are today, where would be the miraculous element? It would be non-existent. But the man's whole point, and [Ezekiel's](#) whole point is that miraculous things are going to happen some time in the future. The most likely time frame is the [return of Christ](#) to set up His [kingdom](#) here upon earth.

⁵⁶⁵ Ezek. 47:9 - will live: This will be a life-giving river because it will flow from the [Temple](#), having been made life-giving by the Creator. In other words, there will be a supernatural quality to this river that [non-literalists](#), for whatever reason, are loathe to acknowledge. This river prefigures the River of the Water of Life spoken of in Revelation 22:1-2. Nevertheless, the two rivers are not to be confused. The life-giving river in Ezek. 47:1-12 will flow from the [temple](#) in Christ's [Millennial Kingdom](#), in which sin and death, though muted, still remain. People will still eat fish (Ezek. 47:10) and people will still die, though longevity will be the norm (Isa. 65:20-22). In the [New Heavens](#) and the [New Earth](#), sin, death, and the curse will be forever banished (Rev. 21:1-8; 22:3), and there

47:9a

- H 2 The presence of a great many fish in the river and the [Dead Sea](#) 47:9b
- J 1 The abundance of fish: And there will be very many fish,⁵⁶⁶
- J 2 The cause: for these waters go there and *the others* become fresh,⁵⁶⁷
- J 3 The result: so everything will live where the river goes.⁵⁶⁸

will be no temple (Rev. 21:22).

⁵⁶⁶ Ezek. 47:9 - and there will be very many fish: Just as Ezekiel had noted that there were trees – many – very – (47:7), now he observes that in the rejuvenated [Dead Sea](#) there will be fish – many – very!

⁵⁶⁷ Ezek. 47:9 - become fresh: Literally, be healed (the [Niphal Imperfect rapha](#), [7495](#)), the term used previously in Ezek. 47:8. The meaning is that the waters of the [Dead Sea](#) become healed. The [Imperfect](#) tense seems to indicate that the healing is an ongoing process.

⁵⁶⁸ Ezek. 47:9 - so everything will live where the river goes. [Keil and Delitzsch](#) (K & D), in their efforts to interpret this account of the river metaphorically (“in a spiritual and symbolic sense,” as they term it), cite several reasons for doing so. In so doing they are disagreeing with a commentator named Volck who interprets the passage literally as applying to the [Millennium](#). In the following comments I have briefly stated in my own words their objections, and then responded to them at the end of this note.

(1) How can a life-giving river be harmonized with animal sacrifice? In other words, how does a literal, life-giving river, which suggests “a glorification of nature” (using Volck’s words), “harmonize with its issuing from a temple in which bullocks, rams, calves, and goats are slaughtered and sacrificed?”

(2) How can a glorified nature be reconciled with the eating of fish? [K & D](#) represent Volck as follows:

Volck is still further of opinion that, with the spiritual interpretation of the temple spring, “nothing at all could be made of the fishermen;” because, for example, he cannot conceive of the spiritual interpretation in any other way than as an allegorical translation of all the separate features of the prophetic picture into spiritual things.

To this objection, [K & D](#) respond,

But he has failed to consider that the fishermen with their nets on the shore of the sea, once dead, but now swarming with fish, are irreconcilably opposed to the assumption of a glorification of nature in the holy land, just because the inhabitants of the globe or holy land, in its paradisaically glorified state, will no more eat fish or other flesh, according to the teaching of Scripture, than the first men in Paradise. When once the wolf shall feed with the lamb, the leopard with the kid, the cow with the bear, and the lion shall eat straw like the ox, under the sceptre of the sprout from the stem of Jesse, then will men also cease their fishing, and no longer slaughter and eat either oxen or goats.

(3) How can a literal interpretation of this life-giving river be reconciled with Joel 3:18? This Scripture reads as follows: “And in that day the mountains will drip with sweet wine, and the hills will flow with milk, and all the brooks of [Judah](#) will flow with water; and a spring will go out from the house of the LORD to water the valley of

- H 3 The presence of commercial fishermen as demonstrating the abundance of fish in the river and the [Dead Sea](#) 47:10a
- J 1 The presence of fishermen: {10} "And it will come about that fishermen will stand beside it;
- J 2 The location of the fishermen: from Engedi ⁵⁶⁹ to Eneglaim ⁵⁷⁰

Shittim." [K&D](#)'s point is that we do not literally believe that the mountains of [Israel](#) will drip with sweet wine, or that the hills will flow with milk, so why should we believe in a literal river?

My response is as follows: First, with regard to the whole time frame of Ezek. 40-48, non-literal commentators routinely make the mistake of assuming that Ezek. 40-48 symbolically represents the same eschatological time-frame as that depicted in Revelation 21:1-22:5, which is depicted as "[New Heaven](#)" and "[New Earth](#)." *It manifestly does not.* Ezek. 40-48 depicts what will happen when Christ returns to earth to set up His earthly kingdom. It does not refer to the [Eternal State](#), which is what John was viewing in Revelation 21-22. The differences are too numerous to equate the two. More about that later. And now, with regard to each of the points of [K & D](#):

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(1) The sacrifices in the [Millennial Temple](#) will be a *memorial* of the Death of Christ, just as our present day observance of the Lord's Table is a *memorial* of His death two thousand years ago (Luke 22:19). Memorial sacrifices are not incompatible with a life-giving river in the [Millennium](#), in which death is not yet banished. Neither are they incompatible with the message of the Book of Hebrews, namely, the all-sufficiency of the death of Christ.

(2) By the same token, a harmonized nature (Isa. 11:6-9), in which the wolf and the lamb, the leopard and the goat, the calf and the lion, the cow and the bear, and the toddler and the cobra peacefully coexist does not preclude that humans will eat fish in the [Millennium](#) (Ezek. 47:10). After all, if the resurrected Christ could eat fish in His resurrected state (Luke 21:41-43; John 21:9), why should not we eat fish during the [Millennium](#)?

(3) With regard to the imagery of Joel 3:18, I acknowledge that Joel employed metaphors. But the metaphors have a meaning that accurately and primarily describes the Millennial earth, not the joys of salvation. By "mountains dripping with sweet wine" we are to understand that in the [Millennium](#), the grapes will be in such abundance and so luscious that grape juice will indeed drip down on the mountain sides. And by the "hills flowing with milk," we are to understand that the pasture lands of [Israel](#) during the [Millennium](#) will be so fertile and rich with nutrients that cows and nanny goats and ewes will virtually be dripping milk from their udders as they await feeding time or milking time. Of course, such fertile conditions will produce joy at the utter magnitude of Christ's salvation, which will encompass the physical realm as well as the spiritual realm.

⁵⁶⁹ Ezek. 47:10 - [Engedi](#): Even today "[En Gedi](#) is the largest oasis along the western shore of the [Dead Sea](#). The springs here have allowed nearly continuous inhabitation of the site since the Chalcolithic period. The area was allotted to the tribe of [Judah](#), and was famous in the time of Solomon (Josh 15:62). Today the [Israeli](#) kibbutz of En Gedi sits along the southern bank of the Nahal Arugot."

⁵⁷⁰ Ezek. 47:10 - [Eneglaim](#): This city / site is mentioned only here in all the Bible. Scholars are uncertain as to whether it is situated on the northern edge of the [Dead Sea](#), somewhere in the vicinity of the mouth of the Jordan,

- J 3 The activity of the fishermen: there will be a place for the spreading of nets.⁵⁷¹
- H 4 The variety and quantity of fish in the river and the [Dead Sea](#) will compare favorably with those in the [Mediterranean Sea](#) 47:10b
 - J 1 Their species: Their fish will be according to their kinds,
 - J 2 The comparison: like the fish of the Great Sea,
 - J 3 Their quantity: very many.⁵⁷²
- H 5 The salty character of the swamps and marshes: {11} "But its swamps and marshes will not become fresh; they will be left for salt."⁵⁷³ 47:11

or whether it is south of the [Dead Sea](#) not far from the ancient Biblical cities of Gomorrah, Zoar, and Admah. [K & D](#) reported that Jerome considered Eneglaim to be at the northern edge of the Dead Sea. [K & D](#) also reported a conjecture that [Eneglaim](#) is to be identified with Ain el-Feshkhah, a spring at the northern edge of the west coast, and where the ruins of some buildings are located.

⁵⁷¹ Ezek. 47:10 - fishermen ... Engedi ... Eneglaim ... spreading of nets: These details help cement the [literal hermeneutic](#) as the only viable method of interpretation. What possible value could there be in including these details if [Ezekiel's](#) guide did not mean them to be taken literally? In Christ's [Millennial Kingdom](#), there will be a literal river flowing from a literal [temple](#) flowing into a literal [Dead Sea](#) so rejuvenated that literal fisherman will catch literal fish and spread their literal nets out to dry from literal [Engedi](#) to literal [Eneglaim](#). What is the significance? That the coming of the Creator to reign from [Jerusalem](#) even on a still sin-cursed earth will produce dramatic physical differences on this planet. Christ's coming [Kingdom](#) will have dramatic physical and material as well as spiritual implications.

⁵⁷² Ezek. 47:10 - Their fish will be according to their kinds, like the fish of the Great Sea, very many: The variety and quantity of fish to be found in the rejuvenated [Dead Sea](#) will compare favorably with the variety and quantity of fish to be found in the [Great Sea](#) (Mediterranean). Presumably, the fish in the future [Dead Sea](#) will be fresh-water fish, while those in the [Mediterranean](#) will be salt-water fish. Again, there is no possible merit in comparing the fish in the future [Dead Sea](#) to the fish in the [Mediterranean](#) if [Ezekiel's](#) guide did not mean the details to be taken literally.

⁵⁷³ Ezek. 47:11 - swamps ... marshes ... left for salt: The whole area around the [Dead Sea](#) is presently very alkaline. "Even though there are many springs around the [Dead Sea](#), most of them have a [high salt content](#)." So in [Ezekiel's](#) day there were apparently salty swamps and marshes. When Christ returns and alters nature, the salty swamps and marshes will be left as environments for their own unique habitat and biosphere. This is consistent

G 4 Supporting fruit trees 47:12

- H 1 Their situation on both banks: {12} "By the river on its bank, on one side and on the other,⁵⁷⁴
- H 2 Their type – fruit trees: will grow all *kinds of* trees for food.⁵⁷⁵
- H 3 Their durability: Their leaves will not wither⁵⁷⁶ and their fruit will not fail.
- H 4 Their unusual productivity
- J 1 The frequency – monthly bearing: They will bear every month⁵⁷⁷

with the view that even in the [Millennium](#), conditions, though vastly improved, will not be perfect. There will still be death, though it will apparently be unusual and thought to be disciplinary (Isa. 65:20). If the [amillennial](#), [non-literal](#) interpretation be true; if [Ezekiel's](#) vision as recorded in Ezek. 47:1-12 is merely symbolic of the [Eternal State](#) as recorded in Rev. 21:1-22:5, what is the purpose of the alkaline swamps and marshes? To symbolize imperfection in the [Eternal State](#)? Impossible! The only viable [hermeneutic](#) is a [literal](#) one, and the only feasible time is Christ's [Millennial](#) reign upon earth.

⁵⁷⁴ Ezek. 47:12 - on one side and on the other: [Ezekiel's](#) guide predicted to him that, in the ([eschatological](#)) future, fruit trees would line both sides of the river. He was speaking of [Christ's Millennial Kingdom](#). Fruit trees on both sides of the river on the [Millennial](#) Earth prefigure the situation in [New Jerusalem](#) (during the [Eternal State](#)), in which a single [Tree of Life](#) grows on both sides of the [River of the Water of Life](#) (Rev. 22:1-2). [Non-literalist](#) scholars try to merge these two rivers, but they are not the same, although they both have life-giving qualities.

⁵⁷⁵ Ezek. 47:12 - trees for food: Fruit trees. In a normal stand of trees, taller hardwoods would block sunlight from smaller fruit trees and the fruit trees would not thrive. These appear to be an orchard planted along either side of the river.

⁵⁷⁶ Ezek. 47:12 - Their leaves will not wither: Withering can be caused by lack of moisture and also by change of climate. The rainy season in [Israel](#) extends from [October through May](#). But there is a constant source of water for these fruit trees, so moisture is adequate year around. [Deciduous fruit trees grow all over Israel](#). But the fruit trees which [Ezekiel's](#) guide predicted are highly unusual. So invigorating is the water that, even though temperatures grow colder during the winter months, these fruit trees never lose their leaves!

⁵⁷⁷ Ezek. 47:12 - bear every month: There is no tree on earth known to man today that bears fruit every month. This obviously is a supernatural trait endowed by the Creator in connection with the life-giving river. The [Tree of Life](#) in [New Jerusalem](#) also bears fruit each month (Rev. 22:2). It may be, however, that the tree in [New Jerusalem](#) bears twelve different kinds of fruit, a different kind each month, an advance over these [Millennial](#) fruit trees alongside the river in . (The text in Rev. 22:2 reads, literally, "tree of life bearing fruits twelve, according to each month yielding the fruit of it." Had John meant only one kind of fruit, he would likely have stated, "bearing fruit

J 2 The source of the productivity:
because their water flows from the
sanctuary,⁵⁷⁸

H 5 Their purpose

J 1 Of their fruit: and their fruit will be for
food

J 2 Of their leaves: and their leaves for
healing."⁵⁷⁹

D 2 The Boundaries of the Land 47:13-23⁵⁸⁰

twelve," etc.)

⁵⁷⁸ Ezek. 47:12 - because their water flows from the sanctuary: The miraculous productivity of these fruit trees is directly attributable to the source of the water – the sanctuary where dwells the [Great King](#). Those who reject a [literal interpretation](#) of these verses do not give sufficient credit to the presence of [Jesus](#) the [Messiah](#) on the [Millennial](#) earth. When [Jesus](#) turned water into wine at the wedding in Cana of Galilee, the wine was noteworthy for its quality – it was the best wine of the wedding (John 2:9-10)! [Jesus](#) will cause water to emanate from the sanctuary, and it will be miraculously nutritious. Again, the miraculous, monthly bearing of multiple fruit trees alongside the life-giving river in Ezekiel 47 should not be confused with the miraculous single fruit tree situated in [New Jerusalem](#) that also bore each month, but a different kind of fruit each month. There is a difference in productivity, and a difference in the water source. In Ezekiel, the water is said to come from the sanctuary. In [New Jerusalem](#) there will be no sanctuary (Rev. 21:22). The water source in [New Jerusalem](#) is the throne of God and of the Lamb, not a sanctuary (Rev. 22:1).

⁵⁷⁹ Ezek. 47:12 - and their leaves for healing: The Hebrew noun is *terufāh* ([8644](#)), “healing,” used only here in the OT. Strong relates the etymology of the word to the primitive root verb *ruf* ([7322](#)), meaning “to grind” or “crush” as in a mortar. The object was to provide a medicine. This primitive verb is found only in Job 26:11. The Hebrew verb related to *ruf* ([7322](#)) is *rafā* ([7495](#)), “to heal.” Here are several translations of *terufāh* ([8644](#)) in Ezek. 47:12: “medicine” (KJV, Wycliffe Bible, Young’s Literal Translation); “healing” (NASB, ESV, RSV, NIV).

We probably should take this noun as indicating that the leaves of these trees possessed medicinal, healing properties, much like garlic and aloe vera have today. However, these leaves, with the presence of the Creator, would exhibit much stronger healing, medicinal, and therapeutic qualities than that possessed by present-day herbs. Presumably these leaves could be harvested to be ground and used as a delicious and invigorating tea with strong medicinal and therapeutic qualities.

This word is used in Rev. 22:2 as the noun *therapeia* ([2322](#)), which I translate, “well-being.” There will be no sickness or degenerative diseases or illnesses in [New Jerusalem](#), so it cannot mean “healing from a disease.” Rather the leaves there, when, again, brewed in a tea, give forth a delicious, aromatic, therapeutic, invigorating effect that will make good health almost euphric.

⁵⁸⁰ Ezek. 47:13-23 - The Boundaries of the Land: The Roman Catholic Commentary ([footnote 3](#)) on this section reads as follows: “[47:13-20] These boundaries of the restored [Israel](#) correspond to those of the Davidic kingdom at its fullest extent, the so-called “ideal boundaries” of the promised land; cf Numbers 34:3-12.” The expression in quotation marks, “ideal boundaries,” is code for “Not to be taken literally.” Again, the position of the RCC editors is baseless. These boundaries are meant to be taken literally, and in fact they will be literally fulfilled.

- E 1 [Yahweh Adonai's](#) instructions to divide the land equally among the twelve tribes, giving Joseph two portions 47:13-14
 - G 1 The authority: {13} Thus says the Lord GOD, 47:13a
 - G 2 The beneficiaries: "This shall be the boundary by which you shall divide the land for an inheritance among the twelve tribes of [Israel](#); 47:13b
 - G 3 The double-portion of Joseph: Joseph shall have two portions. 47:13c
 - G 4 The purpose of the land: {14} You shall divide it for an inheritance, 47:14a
 - G 5 The equality of the possessions: each one equally with the other; ⁵⁸¹ 47:14b
 - G 6 The oath of God to the patriarchs: for I swore to give it to your forefathers, 47:14c
 - G 7 The end result: and this land shall fall to you as an inheritance. 47:14d

- E 2 [The four boundaries of the land](#) 47:15-20
 - G 1 The [Northern border](#) 47:15-17
 - H 1 The statement of the boundary of the Land of [Israel](#): {15} "This shall be the boundary of the land: 47:15a
 - H 2 The northern side: on the north side, 47:15b
 - H 3 The starting point: from the [Great Sea](#) 47:15c

⁵⁸¹ Ezek. 47:14 - each one equally with the other: Here is a Protestant example of [non-literal](#) interpretation of God's decree concerning the division of the [Land of Israel](#) to the Twelve Tribes during the [Millennium](#). [Matthew Henry's Commentary on the Whole Bible](#) states the following at page 1082 (quoted by [Constable](#)):

"We believe it has its designated accomplishment in the establishment and enlargement of the gospel church, and in the sure and sweet enjoyment of the privileges of the new covenant, in which there is enough for all and enough for each."

- H 4 Various cities along the Northern Border 47:15d-16
 - J 1 by the way of [Hethlon](#),⁵⁸² 47:15d
 - J 2 to the entrance of [Zedad](#); 47:15e
 - J 3 {16} [Hamath](#), 47:16a
 - J 4 [Berothah](#), 47:16b
 - J 5 [Sibraim](#), 47:16c
 - K1 which is between the border of [Damascus](#)
 - K2 and the border of [Hamath](#);
 - J 6 [Hazer-hatticon](#), which is by the border of [Hauran](#). 47:16d
- H 5 The summarized configuration: {17} The boundary shall extend 47:17a
 - J 1 from the [sea](#)
 - J 2 to [Hazar-enan](#) at the border of [Damascus](#),
 - J 3 and on the north toward the north is the border of [Hamath](#).
- H 6 Conclusion: This is the north side. 47:17b
- G 2 The [Eastern border](#) 47:18
 - H 1 The designation: {18} “The east side,

⁵⁸² Ezek. 47:15 - Hethlon: I have linked to Bible Atlas, which gives their opinion of the location of Hedad. Notice that in instance after instance, when citing this passage in Ezekiel, Bible Atlas betrays their [non-literal hermeneutic](#) that these cities are part of “the ideal northern boundary of [Israel](#).” The term “ideal” is code for “[non-literal](#)” – the editors of the Bible Encyclopedia portion of Bible Atlas do not believe this border was meant to be real. They do not believe God will fulfill His word *in the way He predicts it*. I profoundly disagree! This is a real border, and it will be fulfilled in Christ’s [Millennial Kingdom](#) just as God predicts it!

- H 2 Starting from the Northern Border
 - J 1 from between [Hauran](#),
 - J 2 [Damascus](#),
 - J 3 [Gilead](#)
 - J 4 and the land of [Israel](#),
- H 3 The defining Eastern Border: shall be the [Jordan](#);
- H 4 The length of the Eastern Border
 - J 1 From the North Border: from the north border
 - J 2 To the [Dead Sea](#): to the eastern sea you shall measure.
- H 5 Summary statement: This is the east side.
- G 3 The [Southern border](#) 47:19
 - H 1 The designation: {19} “The south side toward the south
 - H 2 The reference points: shall extend
 - J 1 from [Tamar](#)
 - J 2 as far as the waters of [Meribath-kadesh](#),
 - J 3 to the [brook of Egypt](#)
 - J 4 and to the [Great Sea](#).
 - H 3 Conclusion: This is the south side toward the south.
- G 4 The [Western border](#) 47:20

- H 1 The designation: {20} “The west side shall be
- H 2 The focal point: the [Great Sea](#),
- H 3 The extent
 - J 1 from the south border
 - J 2 to a point opposite [Lebo-hamath](#).
- H 4 Conclusion: This is the west side.
- E 3 The command to divide the land by lot among [Israel](#) and resident [Israeli](#)-domiciled aliens 47:21-23
 - G 1 The command to divide the land among the tribes of [Israel](#): {21} “So you shall divide this land among yourselves according to the tribes of [Israel](#). 47:21
 - G 2 The method of division – by lot: {22} You shall divide it by lot 47:22a
 - G 3 The purpose of division: for an inheritance 47:22b
 - H 1 Among [Israelis](#): among yourselves and
 - H 2 Among the aliens in [Israel](#): among the aliens who stay in your midst, who bring forth sons in your midst.
 - H 3 The aliens shall be as native-born [Israelis](#): And they shall be to you as the native-born among the [sons of Israel](#);
 - H 4 The reaffirmation: they shall be allotted an inheritance with you among the tribes of [Israel](#).
 - G 4 The determination of the land for aliens 47:23
 - H 1 The choice of the alien: {23} And in the tribe with which the alien stays,

- H 2 The commanded inheritance: there you shall give him his inheritance,”
- H 3 The authority: declares the Lord GOD.
- D 3 The Division of the Land 48:1-35 ⁵⁸³
 - E 1 Horizontal portions for the tribes from Dan to [Judah](#) 48:1-7
 - G 1 The portion for [Dan](#) 48:1
 - H 1 The names of the tribes: {1} “Now these are the names of the tribes:
 - H 2 The starting point of the division: from the northern extremity,
 - H 3 The identifying cities
 - J 1 beside the way of [Hethlon](#)
 - J 2 to [Lebo-hamath](#),
 - J 3 as far as [Hazar-enan](#)
 - J 4 at the border of [Damascus](#),
 - J 5 toward the north beside [Hamath](#),
 - H 4 The horizontal specification: running from east to west,
 - H 5 The name of the tribe: Dan, one portion.
 - G 2 The portion for [Asher](#): {2} Beside the border of Dan, from the east side to the west side, Asher, one portion. 48:2

⁵⁸³ Ezek. 48:1-35 - The Division of the Land: The Roman Catholic Commentary ([The New American Bible](#)) on this section reads as follows: “[48:1-29] This distribution of the land among the tribes does not correspond to the geographical realities of Palestine. It is a description of the ideal order, like that in 47:1-12.” I believe the RCC editors are in error for assuming that the conditions of the Holy Land during the [Millennium](#) will be just like they are now. Scripture clearly teaches otherwise (Zech. 14:1-8, 10; Isa. 2:2; Mic. 4:1-2).

- G 3 The portion for [Naphtali](#): {3} Beside the border of Asher, from the east side to the west side, Naphtali, one portion. 48:3
- G 4 The portion for [Manasseh](#): {4} Beside the border of Naphtali, from the east side to the west side, Manasseh, one portion. 48:4
- G 5 The portion for [Ephraim](#): {5} Beside the border of Manasseh, from the east side to the west side, Ephraim, one portion. 48:5
- G 6 The portion for [Reuben](#): {6} Beside the border of Ephraim, from the east side to the west side, Reuben, one portion. 48:6
- G 7 The portion for [Judah](#): {7} Beside the border of Reuben, from the east side to the west side, [Judah](#), one portion. 48:7
- E 2 [The Priests' portion, including the Temple](#) 48:8-12
 - G 1 The measurements of the area set apart to [Yahweh](#) 48:8-9
 - H 1 The location – South of [Judah's](#) allotment: {8} “And beside the border of [Judah](#), 48:8a
 - H 2 The East-West measurement – 25,000 cubits: from the east side to the west side, shall be the allotment which you shall set apart, 25,000 cubits in width, 48:8b
 - H 3 The North-South measurement – equal to that of the separate Tribal portions: and in length like one of the portions, from the east side to the west side; 48:8c
 - H 4 The [location of the Temple](#): and the sanctuary shall be in the middle of it. 48:8d
 - H 5 The measurement of the area set apart to [Yahweh](#): {9} The allotment that you shall set apart to the LORD shall be 48:9

- J 1 Length: 25,000 cubits in length
- J 2 Width: and 10,000 in width.
- G 2 The [allotment](#) for the [Zadokite](#) priests 48:10-12
 - H 1 The priestly designation: {10} The holy allotment shall be for these, namely for the priests, 48:10a
 - H 2 The Northern dimension: toward the north 25,000 cubits in length, ⁵⁸⁴ 48:10b
 - H 3 The Western dimension: toward the west 10,000 in width, ⁵⁸⁵ 48:10c
 - H 4 The Eastern dimension: toward the east 10,000 in width, 48:10d
 - H 5 The Southern dimension: and toward the south 25,000 in length; 48:10e
 - H 6 The location of the [Temple](#): and the sanctuary of the LORD shall be in its midst. 48:10f
 - H 7 The specification for the [Zadokite Levites](#) 48:11
 - J 1 {11} It shall be for the priests who are sanctified of the sons of [Zadok](#),
 - J 2 who have kept My charge,
 - J 3 who did not go astray when the [sons of Israel](#) went astray as the Levites went astray.
 - H 8 This allotment adjacent the land for the [non-Zadokite Levites](#): {12} It shall be an

⁵⁸⁴ Ezek. 48:10 - 25,000 cubits: About 8.3 miles ([Constable](#)).

⁵⁸⁵ Ezek. 48:10 - 10,000 cubits: About 3.3 miles ([Constable](#)).

allotment to them from the allotment of the land, a most holy place, by the border of the Levites.

E 3 The [Non-Zadokite Levites](#)' portion 48:13-14

G 1 The measurements of the Levitical allotment 48:13

H 1 The location – adjacent that of the Zadokite Levites / Priests: {13} Alongside the border of the priests the Levites shall have

H 2 The length: 25,000 cubits ⁵⁸⁶ in length

H 3 The width: and 10,000 ⁵⁸⁷ in width.

H 4 The summary: The whole length shall be 25,000 cubits and the width 10,000. 48:13

G 2 The inviolability of the land: {14} Moreover, they shall not sell or exchange any of it, or alienate this choice portion of land; 48:14a

G 3 The reason: for it is holy to the LORD. 48:14b

E 4 The common use for the city 48:15-20

G 1 The dimensions of the space for the city of [Jerusalem](#) 48:15a

H 1 The width: {15} “The remainder, 5,000 cubits in width ⁵⁸⁸

H 2 The length: and 25,000 in length,

G 2 The purpose 48:15b

⁵⁸⁶ Ezek. 48:13 - 25,000 cubits: About 8.3 miles ([Constable](#)).

⁵⁸⁷ Ezek. 48:13 - 10,000 (cubits): About 3.3 miles ([Constable](#)).

⁵⁸⁸ Ezek. 48:15 - 5,000 cubits: About 1.7 miles (so [Constable](#)).

- H 1 shall be for common use for the city,
- H 2 for dwellings
- H 3 and for open spaces;
- G 3 The location: and the city shall be in its midst. 48:15c
- G 4 The measurement of the borders of the city proper:
{16} These shall be its measurements: 48:16
 - H 1 The north: the north side 4,500 cubits,⁵⁸⁹
 - H 2 The south: the south side 4,500 cubits,
 - H 3 The east: the east side 4,500 cubits,
 - H 4 The west: and the west side 4,500 cubits.
- G 5 The open spaces of the city: {17} The city shall have open spaces:⁵⁹⁰ 48:17
 - H 1 The north: on the north 250 cubits,⁵⁹¹
 - H 2 The south: on the south 250 cubits,
 - H 3 The east: on the east 250 cubits,
 - H 4 The west: and on the west 250 cubits.
- G 6 The remainder of the length: {18} The remainder of the length alongside the holy allotment shall be 48:18a

⁵⁸⁹ Ezek. 48:16 - 4500 cubits: The measurement of the city on each side was about 1.7 miles ([Constable](#)).

⁵⁹⁰ Ezek. 48:17 - open spaces: This probably means a park-like area, presumably with grass and trees and ornamental shrubs. See [Constable's representation](#).

⁵⁹¹ Ezek. 48:17 - 250 cubits: Using a long cubit of 22 inches, the open, or [green space](#) on each side of the city would be about 458 feet extending outward from each side the city, presumably from the city wall, though no wall is specified in the Hebrew text.

- H 1 To the east: 10,000 cubits toward the east ⁵⁹²
- H 2 To the west: and 10,000 toward the west; ⁵⁹³
and it shall be alongside the holy allotment.
- G 7 The produce of the allotment 48:18b-19
 - H 1 Its purpose: And its produce shall be food for
the workers of the city. ⁵⁹⁴ 48:18b
 - H 2 The assignment of cultivation: {19} The
workers of the city, out of all the tribes of
[Israel](#), ⁵⁹⁵ shall cultivate it. 48:19
- G 8 The summary of the measurement of the total holy
and city allotment 48:20
 - H 1 The size: {20} The whole allotment shall be
25,000 by 25,000 cubits; ⁵⁹⁶
 - H 2 The purposes: you shall set apart the holy
allotment, a square, with the property of the

⁵⁹² Ezek. 48:18 - 10,000 cubits toward the east: This was arable land on both the east side and the west side of the city. This land was to be used by the citizens of the city for planting gardens, raising crops for food. This agricultural area would be about 3.3 miles in length on either side of the city (so [Constable](#)). This allotment was south of and alongside the holy area designated for the priests and the Temple.

⁵⁹³ Ezek. 48:18 - 10,000 toward the west: The [western agricultural area](#) also measured about 3.3 miles, and was also situated South of, and alongside the holy area to the North for the priests and Temple (so [Constable](#)).

⁵⁹⁴ Ezek. 48:18 - food for the workers of the city: Since those who dwell in the city during the [Millennium](#) will have little to no garden space, there is a provision for gardening on the east and west sides of the city. In the best of times on this present sin-cursed earth, God's intention will be that each citizen provides food for himself. There will be no socialism or communism during the [Millennial Kingdom](#). There will be personal responsibility, not dependence on the government for handouts.

⁵⁹⁵ Ezek. 48:19 - the workers of the city, out of all the tribes of [Israel](#): There will be representatives from each of the tribes of [Israel](#) who live in [Jerusalem](#). They will be the ones who cultivate the garden area. We are not told how these representatives from each of the tribes come to live in the capital city. Perhaps some of them will desire to do so. Perhaps others will be chosen by lot for the privilege of living near the [Great King](#). It will be interesting to see how all of this comes about!

⁵⁹⁶ Ezek. 48:20 - 25,000 by 25,000 cubits: This whole area, which included both the holy area set apart for the Levites and Zadokites and the Temple, and also for the city and its green areas, will be 8.3 miles on a side. This is an area of about 70 square miles ([Constable](#)).

city.

E 5 [The Prince's portion](#) (East, West, North, and South sides of the holy allotment and city allotment) 48:21-22

G 1 [The land belonging to the prince](#): {21} “The remainder shall be for the prince, 48:21

H 1 The location of his property: on the one side and on the other of the holy allotment and of the property of the city;

H 2 [Adjacent the Eastern Border](#): in front of the 25,000 cubits of the allotment toward the east border

H 3 [Adjacent the Western Border](#): and westward in front of the 25,000 toward the west border, alongside the portions, it shall be for the prince.

H 4 The dedicated areas in the center of the Prince’s Land

J 1 The land for the Levites: And the holy allotment

J 2 The Temple itself: and the sanctuary of the house shall be in the middle of it.

G 2 Further explanation of the [Land belonging to the Prince](#) 48:22

H 1 The Levites’ property is excluded: {22}
Exclusive of the property of the Levites

H 2 The city is excluded: and the property of the city,

H 3 Their location: which are in the middle of that which belongs to the prince,

H 4 Everything else between the allotment for

[Judah](#) and Benjamin belongs to the Prince: everything between the border of [Judah](#) and the border of Benjamin shall be for the prince.

- E 6 The division for the remaining tribes of Benjamin to Gad 48:23-29
 - G 1 The portion for [Benjamin](#): {23} “As for the rest of the tribes: from the east side to the west side, Benjamin, one portion. 48:23
 - G 2 The portion for [Simeon](#): {24} Beside the border of Benjamin, from the east side to the west side, Simeon, one portion. 48:24
 - G 3 The portion for [Issachar](#): {25} Beside the border of Simeon, from the east side to the west side, Issachar, one portion. 48:25
 - G 4 The portion for [Zebulun](#): {26} Beside the border of Issachar, from the east side to the west side, Zebulun, one portion. 48:26
 - G 5 The portion for [Gad](#): {27} Beside the border of Zebulun, from the east side to the west side, Gad, one portion. 48:27
 - G 6 The description of the Southern Border of [Israel](#): {28} And beside the border of Gad, at the south side toward the south, the border shall be 48:28
 - H 1 from [Tamar](#)
 - H 2 to the waters of [Meribath-kadesh](#),
 - H 3 to the [brook of Egypt](#),
 - H 4 to the [Great Sea](#).
 - G 7 The concluding statement of [Adonai Yahweh](#) as to the [Millennial](#) Inheritance of the Tribes of [Israel](#) in the Land they have Inherited 48:29
 - H 1 {29} This is the land

- H 2 which you shall divide by lot
 - H 3 to the tribes of [Israel](#)
 - H 4 for an inheritance,
 - H 5 and these are their several portions,”
 - H 6 declares the Lord GOD.
- E 7 The gates of the city 48:30-34
- G 1 The gates on the North side 48:30-31
 - H 1 The preliminary protocol 48:30-31c
 - J 1 The statement of the exits: {30}
“These are the exits of the city: 38:30a
 - J 2 The designation of the side: on the north side, 48:30b
 - J 3 The length of the side: 4,500 cubits⁵⁹⁷
by measurement, 48:30c
 - J 4 The gates of the city: {31} shall be the gates of the city, 48:31a
 - J 5 The derivation of the names: named for the tribes of [Israel](#),⁵⁹⁸ 48:31b
 - J 6 The number of gates on the North: three gates toward the north: 48:31c

⁵⁹⁷ Ezek. 48:30 - 4,500 cubits: About 1.5 miles ([Constable](#)).

⁵⁹⁸ Ezek. 48:31 - the gates of the city, named for the tribes of [Israel](#): [Constable](#) makes a pertinent statement (the links are mine):

The [New Jerusalem](#) in the [Eternal State](#) will also have three gates on each of its four sides, each named for one of the 12 sons of Jacob (Rev. 21:12-13). That city will also be square, but it will be a cube or pyramid (Rev. 21:16). Also it will be very much larger (1,500 miles on each side, Rev. 21:16-17). Thus it seems that the [eternal city](#) will be similar to, but not identical with, the [millennial](#) city.

- H 2 The designation of the gates 48:31d
 - J 1 Reuben: the gate of Reuben, one;
 - J 2 [Judah](#): the gate of [Judah](#), one;
 - J 3 Levi: the gate of Levi, one.

- G 2 The gates on the East side 48:32
 - H 1 The preliminary protocol
 - J 1 The designation of the side: {32} On the east side,
 - J 2 The length of the side: 4,500 cubits,⁵⁹⁹
 - J 3 The number of the gates: shall be three gates:

 - H 2 The designation of the gates
 - J 1 Joseph: the gate of Joseph, one;
 - J 2 Benjamin: the gate of Benjamin, one;
 - J 3 Dan: the gate of Dan, one.

- G 3 The gates on the South side 48:33
 - H 1 The preliminary protocol
 - J 1 The designation of the side: {33} On the south side,
 - J 2 The length of the side: 4,500 cubits⁶⁰⁰ by measurement,
 - J 3 The number of gates: shall be three

⁵⁹⁹ Ezek. 48:32 - 4,500 cubits: About 1.5 miles ([Constable](#)).

⁶⁰⁰ Ezek. 48:33 - 4,500 cubits: About 1.5 miles ([Constable](#)).

gates:

- H 2 The designation of the gates
 - J 1 Simeon: the gate of Simeon, one;
 - J 2 Issachar: the gate of Issachar, one;
 - J 3 Zebulun: the gate of Zebulun, one.
- G 4 The gates on the West side 48:34
 - H 1 The preliminary protocol
 - J 1 The designation of the side: {34} On the west side,
 - J 2 The length of the side: 4,500 cubits,⁶⁰¹
 - J 3 The number of the gates: shall be three gates:
 - H 2 The identification of the gates
 - J 1 Gad: the gate of Gad, one;
 - J 2 Asher: the gate of Asher, one;
 - J 3 Naphtali: the gate of Naphtali, one.
- E 8 The final statement on the city 48:35
 - G 1 The circumference of the city: {35} The city shall be 18,000 cubits round about;⁶⁰²
 - G 2 The name of the city: and the name of the city from

⁶⁰¹ Ezek. 48:34 - 4,500 cubits: About 1.5 miles ([Constable](#)).

⁶⁰² Ezek. 48:35 - 18,000 cubits: A little less than six miles in circumference ([Constable](#)).

that day shall be, 'The LORD is there.'"⁶⁰³

EXPANDED ANALYSIS OF EZEKIEL

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⁶⁰³ Ezek. 48:35 - The LORD is there: [Yahweh](#) Shammah, one of seven compound names for [Yahweh](#). This means that [Yahweh](#) will live there in [Millennial Jerusalem](#) in the Person of His Son, Jesus the [Messiah](#), and in the Person of His [Spirit](#), who will reside in the [Millennial Temple](#) in all His Glory.

[Constable](#) has an appropriate comment here:

The LORD will never again depart from His people, or send them out of His land. He will forever dwell among them, and they will forever enjoy the unbroken fellowship with God that He intended since the creation of the world. The Book of Ezekiel ends with a description of a [New Jerusalem](#), as do the books of Isaiah and Revelation, though the New [Jerusalem](#) of Ezekiel is [millennial](#), and the [New Jerusalem](#) at the end of Revelation is [eternal](#).

APPENDIX A: Lessons from Ezekiel

1. The work of serving God may be difficult, with few responses Ezek. 2:1-7; 3:4-11
2. God will equip me to serve Him Ezek. 2:8 - 3:15
3. God may bring judgment (or chastening) in my life until I know He's [Yahweh](#) 6:8 - 7:27
4. National sins bring national judgment Ezek. 7:14-19
5. Do we Christians anguish over the sin of others in our church or circle? Ezek. 9:3b-4
6. God will not allow His glory to be besmirched by human sin Ezek. 9 - 11
7. Praise be to God that His [New Covenant](#) guarantees new spirits and soft, obedient hearts Ezek. 11:14-21, etc.
8. God's judgment of sin is horrible Ezek. 12:17-20
9. False prophets will ultimately be exposed as charlatans Ezek. 12:21-25
10. When God judges sinners, righteous people suffer also Ezek. 14:12-20
11. God will never permit faith to die out Ezek. 14:21-23
12. God will purge out rebels and bring His chosen ones into the bond of the [New Covenant](#). Ezek. 20:33-38
13. God will resurrect and restore [Israel](#) to her own land with regenerate and obedient hearts that want to serve Him. This will be in fulfillment of His [New Covenant](#). Ezek. 36-37
14. God is in control (Gog's debacle) Ezek. 38 - 39
15. God's promise of a New Temple and His Division of Land for [Israel](#) cannot be overthrown by [non-literalist Amillennialists](#). Ezek. 40-48