

SUNDAY SERMON

Willow, Alaska

Date: March 17, 2019

Scripture Reading:

Text: Ezekiel Chapters 1-48

Subject: EZEKIEL SERIES – Summary

This preacher knows nothing of the Prophet Ezekiel except what is written in the book which bears his name. Actually, the name "Ezekiel" appears only two times in all the Bible – and these are in Ezekiel's book in 1:3 and 24:24. The name Ezekiel means "strengthened by God." God called the prophets to their work and had them named accordingly before they ever entered upon their offices as prophets. Certainly, we see this in the call of the prophet Jeremiah:

Jer 1:5 (KJV) *Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

Ezekiel was a priest – the scripture says that exactly in the 3rd verse of the very first chapter. "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi..." Since King Solomon had removed Abiathar from the priesthood and installed Zadok in place of him, it is clear that Ezekiel was of the lineage of this same Zadok the priest.

Ezekiel was among the captives who had been carried away from Jerusalem with King Jehoichin. The prophet Jeremiah prophesied of the seventy years captivity of Jerusalem both before it occurred and while still in the land. Ezekiel's prophecy comes to us while in the land of the Chaldeans. Eleven years before the complete ruin of the Jerusalem and the temple by Nebuchadnezzar, King of Babylon, Ezekiel was carried away into the captivity. His being taken away along with others is recorded in 2nd Kings, chapter 24.

2Ki 24:11-16 (KJV) *And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. **12** And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. **13** And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. **14** And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. **15** And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. **16** And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.*

Before Ezekiel was taken to Babylon, doubtless others had been removed to Babylon, including Daniel and his three companions, Hananiah, Mishael, and Azariah (Shadrach, Meshech, and Abednego.) From the narrative in Daniel 1:1-6, we are led to believe these four men, Daniel and his three companions, were taken captive in the 3rd year of the reign of Jehoiakim, king of Judah.

It is clear while thinking of an outline of this book, that Ezekiel, in the very first chapter, was encountered with a heavenly vision which was "the appearance of the likeness of the glory of the LORD."

In the very first chapter of this great book, Ezekiel tells of himself by the river of Chebar among the captives having been carried away from Jerusalem. This was the fifth day of the month in the fifth year of Jehoiachin's captivity. On this day, Ezekiel saw the marvelous vision of the glory of the LORD. The likeness of their faces were that of (1) a man; (2) a

lion; (3) an ox; (4) and the face of an eagle. Doubtless this spoke of our Lord Jesus Christ as a man, truly man; as the Lion of the Tribe of Judah; as a servant like the ox; and as one come from heaven as the eagle.

Doubtless this was in preparation for the LORD's charge to him to speak God's words to the children of Israel. Please remember that Ezekiel was among the captives from Judah, not Israel, which Nebuchadnezzar, king of Babylon had carried away. Chapters 1 through 32 give us a record of the wickedness of Jerusalem and Judah and their judgments. We also read of the judgment of Israel's enemies which were to be immediate, just as Judah's judgment was. Within these chapters which describe the judgments upon Jerusalem, there are promises given to the house of Israel of the final blessings from the LORD. Chapter 33 give us the report of a man who had escaped from Jerusalem in the twelfth year of the captivity on the first day of the tenth month. His report was "The city is smitten." Thus we have the consummation of all that is prophesied about in the first 32 chapters concerning Judah and Jerusalem. Also in this 33rd chapter, Ezekiel having received the report about the smiting of Jerusalem experienced the hand of the LORD upon him in the evening, afore he that was escaped came; and had opened Ezekiel's mouth, until the man came to him in the morning; and his mouth was opened, and he was no more dumb. (33:22). This is a pivotal chapter in terms of the record of Ezekiel. From chapter 33:21 to the end of the 48th chapter, the general theme is about the future kingdom of the LORD as it relates to the whole house of Israel and their prince, David. Nothing more is said about Jerusalem, nor is there any record of a prophecy about the return of the remnant from Babylon to the land promised to Abraham, Isaac, Jacob, and their children.

In the **second chapter**, Ezekiel was filled with the Spirit and commissioned of God to go to the children of Israel – a people who would not hear him.

Eze 2:1-5 (KJV) *And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when*

he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. 4 For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. 5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

In **chapter three**, Ezekiel was again filled with the Spirit; shut himself in his house and was struck dumb so that his tongue clave to the roof of his mouth.

Eze 3:24-26 (KJV) *Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. 25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: 26 And **I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprov-er: for they are a rebellious house.***

Instead of opening his lips that his mouth might show forth God's praise, God silenced him and made his *tongue cleave to the roof of his mouth*, so that he was dumb for a considerable time as recorded in verse 26. The pious captives in Babylon used this oath upon themselves, that, *if they should forget Jerusalem, their tongue might cleave to the roof of their mouth*, **Ps.** 137:6. Ezekiel remembers Jerusalem more than any of them, and yet his *tongue cleaves to the roof of his mouth*, and so Ezekiel who could speak best is forbidden to speak at all; and the reason given is because *they are a rebellious house* to whom he is sent, and they are not worthy to have him for a *reprover*. He shall not give them instructions and

admonitions, for they are lost and thrown away upon them. He is before commanded to speak boldly to them because *they are most rebellious* (**Eze.** 2:7); but, since that his speaking to them is to no purpose, he is now for that reason enjoined silence and shall not speak at all to them. Note, Those whose hearts are hardened against conviction are justly deprived of the means of conviction. Why should not the reprovers be dumb, if, after long trials, it be found that the reprovved resolve to be deaf? If Ephraim be *joined to idols, let him alone* (**Hos.** 4:17). *Thou shalt be dumb, and not be a reprovver*; implying that unless he were dumb he would be reproving; if he could speak at all, he would witness against the wickedness of the wicked.

But when God speaks with him, and purposes to speak by him, God will open his mouth, [Eze 3:27](#). Note, Though God's prophets may be silenced awhile, there will come a time when God will give them the opening of the mouth again. Thus it is that Ezekiel spake only at those times when the Lord GOD gave him a "thus saith the Lord." It appears that most of the time, the prophet does not speak, but does as the Lord GOD commands him in being a visible sign to the inhabitants of Jerusalem.

In **chapter four**, God commanded the prophet to take a tile and lay it before him and portray upon it the city, even Jerusalem. Then he lay on his left side three hundred and ninety days (390), then on his right side forty (40) days eating bread of wheat, barley, beans, lentils, millet, and fitches cooked with dung from a cow. Thus he was a sign to the inhabitants of Jerusalem that they would eat bread by weight and water by measure and would consume away in their iniquity.

Chapter five finds God telling the prophet to take a barber's razor to pass on his head and beard. He weighed the hair and (1) burned a third part with fire in the midst of the city; (2) smote a third part with a knife; and (3)

scattered a third part in the wind and drew out a sword after them. Then Ezekiel took of those hairs – a few in number and bound them in his skirts, then took of them again, and cast them into the midst of the fire, and bunt them in the fire. He was a sign to them Jerusalem.

Eze 5:11-12 (KJV) *Wherefore, as I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity. 12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.*

Chapters 6 and 7 are a prophecy to the mountains of Israel, to the hills, rivers, and valleys. God would bring a sword upon them to destroy their high places, -

Eze 6:4-7 (KJV) *And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols. 5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. 6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. 7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.*

Eze 6:8-10 (KJV) *Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. 9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their*

*idols: and they shall loathe themselves for the evils which they have committed in all their abominations. **10** And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.*

Eze 7:25 (KJV) *Destruction cometh; and they shall seek peace, and there shall be none.*

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

Chapter 8 shows the Prophet in his house with the elders of Judah and the Lord's hand was on him. The Lord put forth the form of an hand and took Ezekiel up by a lock of his head; lifted him up between the earth and heaven and brought him to Jerusalem to the door of the inner gate where he was the seat of the image of jealousy (a graven image), which provoked to jealousy. The glory of the God of Israel was there according to the vision in the plain. Then the LORD showed him greater abominations than these:

- Ezekiel saw,
 - through a hole in the wall – through a door the ancients of Israel burning incense in the dark to every form of creeping things, abominable beasts, and idols portrayed upon the wall round about. (8:10-12).
 - At the door of the gate of the Lord's house which was toward the north, women weeping for Tammuz.
 - At the door of the temple, between the porch and the altar, twenty-five men with their backs toward the temple of the LORD, worshipping the sun toward the east.

- God would have no pity. **Eze 8:18 (KJV)** *Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.*

Chapter 9 records the slaying in Jerusalem.

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Eze 9:1-4 (KJV) *He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. 2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. 3 **And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.** And he called to the man clothed with linen, which had the writer's inkhorn by his side; 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.*

Eze 9:5-6 (KJV) *And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.*

Why? Eze 9:9 (KJV) *Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.*

Vision of the altar fire scattered over Jerusalem by the man clothed with linen is described in verses 1-7 of **Chapter 10**. Verses 8-22, give a

description of the cherubim – the living creature which Ezekiel saw under the God of Israel by the river of Chebar.

Chapter 11 records the vision of wrath against the lying princes. The spirit lifted Ezekiel up, and brought him unto the east gate of the Lord's house, which looks eastward. Here Ezekiel saw twenty-five men among whom two princes were named. What had these princes done?

Eze 11:2-3 (KJV) Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city: **3** Which say, *It is not near; let us build houses: this city is the caldron, and we be the flesh.*

Therefore, the Lord God would judge them:

Eze 11:10-11 (KJV) *Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the LORD. 11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:*

Yet, the Lord GOD would spare a remnant:

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

In verses 17-21, the Lord GOD promised to restore Israel to the land and convert them.

In verses 22 & 23, we see the glory of the LORD to up from the midst of the city and stood upon the mountain which is on the east of the city (Mount of Olives).

Eze 11:22-23 (KJV) *Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. 23 And the glory of the LORD went up from the midst of*

the city, and stood upon the mountain which is on the east side of the city.

This is very significant, beloved. The glory of the LORD left the temple where God dwelt in the midst of Israel and did not return --

- When the new temple was built in the days of Ezra, Zerubbabel, and Haggai.
- When Herod's temple was built – then destroyed in 70 AD, after Israel, as a nation, rejected the Lord Jesus Christ. But,
- We shall see the glory of the Lord come to the temple, there to remain in the midst of God's people Israel as described in Ezekiel 40-48 in the 43rd chapter.

Chapter 12 records Ezekiel again becoming a sign to the rebellious house. In verses 1-7 Ezekiel prepares his stuff for removing and brought it by day in their sight. He dug through the wall in their sight and carried it out bearing it on his shoulder in the twilight.

Eze 12:9-12 (KJV) *Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? **10** Say thou unto them, Thus saith the Lord GOD; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. **11** Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. **12** And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.*

Eze 12:18-20 (KJV) *Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; **19** And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all*

them that dwell therein. **20** And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

The message against the lying prophets is found in **Chapter 13**.

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Eze 13:2-5 (KJV) *Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; **3** Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! **4** O Israel, thy prophets are like the foxes in the deserts. **5** Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.*

Their judgment is pronounced:

Eze 13:22-23 (KJV) *Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: **23** Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.*

The vision of the elders of Israel is recorded in **Chapter 14**.

Eze 14:3-5 (KJV) *Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? **4** Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; **5** That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.*

Eze 14:9-10 (KJV) *And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. 10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;*

Though Noah, Daniel, and Job were in Jerusalem – on no account shall it be spared.

Eze 14:20-21 (KJV) *Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. 21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?*

Chapter 15, the vision of the vine tree, the Lord God promises to make the land desolate.

Eze 15:7-8 (KJV) *And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. 8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.*

The Harlotry of Jerusalem is described in **Chapter 16**. In this chapter the Lord God recounts how he passed by and seen her in polluted in her own blood – and said unto her, “Live.” The Lord God caused her to grow up and prosper until:

Eze 16:13-16 (KJV) *Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. 14 And thy renown*

*went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD. 15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. 16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and **playedst the harlot thereupon**: the like things shall not come, neither shall it be so.*

Jerusalem had sacrificed her sons and daughters borne unto the Lord to be devoured and be passed through the fire (v.20-21); committed fornication with the Egyptians; played the whore with the Assyrians and multiplied her fornication in the land of Canaan unto Chaldea (v.26-29).

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

Yet, the Lord God promised to bless her in the New Covenant.

Eze 16:62-63 (KJV) *And I will establish my covenant with thee; and thou shalt know that I am the LORD: **63** That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*

In the **Seventeenth Chapter**, the prophet is bidden to deliver a riddle or parable to the house of Israel, **Eze. 17:1**. The riddle or parable is concerning two eagles and a vine, (which speak of Nebuchadnezzar, king of Babylon; the king of Egypt and the plight of the Jews, which is delivered, **Eze. 17:3**. The explanation of the parable is in **Eze. 17:11**; then the destruction of the Jews is threatened for their treachery to the king of Babylon, **Eze. 17:16**; and the chapter is closed with a promise of the Messiah, and the prosperity of his kingdom in **Eze. 17:22-24**.

Ethical instructions for Israel in the Captivity are recorded in **Chapter Eighteen**, verses 1 through 32. These are the closing verses which give us the tenor of the chapter:

Eze 18:31-32 (KJV) *Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.*

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Chapter Nineteen contains a lamentation (a bitter mournful cry) for the princes of Israel who were broken and withered.

The Lord God justifies himself for his judgments on Israel in **Chapter Twenty** and enumerates their sins and rebellion against him. In verses 33 through 44, the Lord God relates his future judgment of Israel. I quote this section here because it completely meshes with the ending chapters 36-48.

Eze 20:33-44 (KJV) *As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. 35 And I will bring you into the wilderness of the people, and there will I plead with you face to face. 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. 39 As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your*

gifts, and with your idols. **40** For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. **41** I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. **42** And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. **43** And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. **44** And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

In verses 45 through 48 of chapter twenty, there is a prophecy of the forest of the south field.

Chapter Twenty-One begins with an explanation of the prophecy of the forest of the south field and closes with an explanation that there shall be no king in Israel till Messiah comes to reign.

Eze 21:26-27 (KJV) *Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. 27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.*

[John Gill on Verse 27] The crown and kingdom of Judah; which being expressed three times, has not respect, to the three generations, in which the crown ceased after the captivity, as those of Asir, Shealtiel, Pedaiah; and in the fourth generation was restored to Zerubbabel; for

he was no king, nor was there any of David's line after; but the phrase denotes the utter abolition of the kingly power, and the certainty of it, which could not be restored, notwithstanding the attempts made by Gedaliah and Ishmael; all their schemes were overturned, and so in successive ages and may also denote and include the troubles that were in the Jewish state, not only during the captivity, but from that time unto the Messiah's coming; there were nothing but overturnings (means distortion and ruin), overturnings till that time came.

The Lord God enumerates the sins of Israel in the **Twenty-Second Chapter** – the sins of the priests, princes, prophets, and people of Israel.

Chapter Twenty-Three is recorded the parable of Aholah (Samaria) and Aholibah (Jerusalem) in which they doted on their lovers, namely, the Assyrians and the Babylonians. Therefore, the Lord God said, *“Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall ear the sins of your idols: and ye shall know that I am the Lord God.”* (Vs. 48-49).

The parable of the boiling pot begins in the first verses of **Chapter Twenty-Four** wherein the Lord God pronounces terrible woes on Jerusalem at the word of the Lord for their wickedness. In verses fifteen through twenty-seven, Ezekiel is again made a sign to Israel in the death of the “desire of his eyes” (his wife died at even). The prophet was forbidden of the Lord to cry nor mourn, and was to tire his head, put shoes on his feet, cover his lips, and eat not the bread of men. This was sign to the inhabitants of the land that they would do as Ezekiel had done. Interestingly, this is the only personal thing mentioned by Ezekiel – and probably would not have been except it was connected with his prophecy concerning Jerusalem and Israel.

Eze 24:24 (KJV) *Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord GOD.*

Chapters Twenty-Five through Thirty-Two record the judgment of Israel's enemies at that time. They are: Page | 17

- The Ammonites (25:1-7)
- The Moabites (25:8-11)
- The Edomites (25:12-14)
- The Philistines (25:15-17)
- The coming judgment and lamentation for Tyre (Chapters 26 & 27).
- The rebuke of the king of Tyre (28:1-19).
- The judgment of Sidon (28:20-24).
- The Prophecy against Egypt (29:1-21).
- Egypt in the day of Jehovah (30:1-19).
- Egypt's war with Babylon (30:20-26)
- Prophecy against Pharaoh and Lamentation for Pharaoh (31:1-18; 32:1-16).
- Lamentation for Egypt (32:17-32).

Chapter Thirty-Three, verses 1-20, contains ethical instructions for the captivity and warnings to the watchman. Ezekiel, called the son of man, was set as a watchman unto the house of Israel to see and give warning.

Eze 33:11 (KJV) *Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

This section speaks of physical life and death – not of eternal life. Verses 21-22 of this thirty-third chapter relate the receiving of report from one who had escaped from Jerusalem who said the city had been smitten. In the very same verse, we read the LORD had opened Ezekiel's mouth so that he was dumb no more.

Eze 33:21-22 (KJV) *And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. 22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.*

Verses 23-33 record the prophecy of the desolation of the land because the hearers of the word, failed to do. Ezekiel had become to them as one who gave a very lovely song.

Eze 33:32 (KJV) *And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.*

Chapter Thirty-Four opens with a message to the faithless shepherds of Israel. These were shepherds, not priests nor prophets. No, they were the kings and princes of the nation who should have been those who protect and aid the flock placed under them. In verses 1-10, they were seen as selfish, oppressive, murderous men who cared for themselves only – and they fleeced the flock. But the Lord GOD knew their sin and would judge them.

Eze 34:10 (KJV) *Thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.*

Verses 11-31 contains a prophecy of the regathering of the people of Israel to their own land where one shepherd, God's servant David would feed them and be their shepherd. God promised to make with them a covenant of peace and cause the land to yield her fruit and He promised to keep them safe. Then the heathen would know that the Lord God is with

them and they, the house of Israel, are his people. The whole passage of 34:23-30 speaks of a restoration of the nation which is yet future. Let us remember that the remnant of 43,000 plus which returned under Ezra and Nehemiah after the 70 years captivity – and their posterity were continually under Gentile domination, until 70 A.D. when they were scattered among all nations – a scattering which still continues to this day.

The final and complete judgment of Israel's most bitter enemies is recorded in **Chapter Thirty-Five** under the name of Mount Seir. Mount Seir is Esau – and undoubtedly this is the time when the name of Amalek, grandson of Esau, is put out from under heaven. God judges them with a perpetual desolation.

Eze 35:5-9 (KJV) *Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: **6** Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee. **7** Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth. **8** And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. **9** I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.*

This preacher believes the events are chronological from chapter 35 to the end of the book, chapter 48. The events in these chapters are literal, just as the horrible judgments brought on Jerusalem and Israel have been literal. It is a mistake to try to make these figurative or to "spiritualize them."

This **Thirty-Sixth Chapter** is a prophecy and certain fulfilment concerning the desolations of the land of Israel, and the causes of them; speaks of the return of the people to it, and the fruitfulness of it; and of

spiritual blessings bestowed upon them in the latter day. Herein is recorded that the land of Israel should again become fruitful, its cities rebuilt, men and beasts be multiplied upon it, and be no more liable to destruction, nor bear any more the reproach of the Heathen, [Eze 36:8](#), the causes of its desolation and destruction, the sins of its inhabitants, especially bloodshed, idolatry, and profanation of the name of God, [Eze 36:16](#), nevertheless the Lord promises to have mercy on them, and return them to their own land, not for their sakes, but for his own name's sake, [Eze 36:21](#), then follow promises of spiritual blessings to them: as cleansing from all sin; regeneration by his Spirit and grace; and their conversion and obedience as the fruit of that, [Eze 36:25](#), and others of a mixed kind, respecting partly temporal and partly spiritual blessings, [Eze 36:28](#). Concerning this, the heathen that are left round about Israel shall know that the Lord God built the ruined places, and planted that that was desolate. Israel shall know that Jehovah is the LORD. This is the record of the conversion of the nation in a day. [This summary is from *John Gill's* commentary on Ezekiel]

Reading from this chapter through chapter 48, we see a wonderful order of things. We see a restoration of the land in chapter 36; God's giving the people a new heart and making them one nation in the land (36:16 to 37:18); a judgment on Israel's enemies (38 & 39); the new temple in which the glory of the LORD returned to remain forever and the worship of that new time.

Chapter Thirty-Seven contains a prophecy of the Jews' return from their scattering among the nations of the gentiles; of the union of the each tribes with one another; and of the glorious kingdom of Christ among them. Their restoration is represented by a vision of dry bones made alive; the place in which they were; the condition they were in; and the manner in which they were made to live, are described, **Eze.** 37:1, the explanation and application of this vision to the Jews, **Eze.** 37:11. The reunion of Israel and Judah into one nation is signified by an emblem of two sticks, which became one in the hand of the prophet, **Eze.** 37:15. The meaning of this is shown,

that they shall no longer be two nations, but one – the nation of Israel – **Eze. 37:18.** After this explanation, follows promises of their return to their own land; of their being one kingdom, under one King, David. God gives them a covenant of peace and promises to set his sanctuary in the midst of them forever more. Moreover, the heathen shall know that God the LORD sanctified Israel, when His sanctuary shall be in the midst of them for evermore. **Eze. 47:24-28.**

Chapters Thirty-Eight and Thirty-Nine records an invasion on the mountains of Israel by Gog, the chief prince of Magog and a host of nations with him. God will put hooks in the jaws of Gog and bring him and the host down upon Israel. As they move into the land, where Israel are all dwelling safely, that fury shall come up in the face of the Lord God who will cause every man's sword to be against his brother and will plead against him with pestilence and with blood; and will rain upon him, and upon his band, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. He and all his will fall on the mountains of Israel except for a sixth part. Israel shall burn the weapons of war for seven years so that they need not take wood out of their forests. They shall be seven months burying the dead of them in a graveyard on the east of the sea, by the highway of the passengers (probably by the Dead Sea). God did all this to make his holy name known in the midst of his people Israel – and He will not let them pollute his holy name any more. Also the heathen shall know that He is the LORD, the Holy One of Israel. This will finish the destruction of all of Israel's enemies. The two chapters close with this word from the LORD:

Eze 39:23-29 (KJV) *And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. **24** According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. **25** Therefore thus saith the*

*Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; **26** After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. **27** When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; **28** Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. **29** Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.*

In **Chapters Forty through Forty-Two**, a man with a measuring reed and a line of flax in his hand shows Ezekiel the future house of the LORD. The house (or sanctuary) is surrounded by an outer wall which is five-hundred reeds broad by five hundred reeds long. The measuring reed in the man's hand is said to be "a measuring reed of six cubits *long* by the cubit and an hand breadth:" (40.5). According to our measure, the reed would have been about ten cubits. Therefore, we multiply 500 x 10 which = 5,000 cubits in each direction. That is about 1 1/2 miles by our modern measures. (5,000 x 21 inches = 105,000 inches. 105,000 / 12 inches in a foot = 8750 feet. 5280 feet per mile.

Chapter Forty-Three records a most outstanding occurrence. We recall that in chapters nine through 11 of Ezekiel, we are told that the "glory of the LORD" departed from the holy place in the temple and finally left the temple altogether and the city. It was last seen on the mountain east of Jerusalem (11:22-23). Therefore, the "glory of the LORD" had departed from the midst of his people Israel. That glory did not return when the temple was built upon their return from Babylon after the seventy years –

not was it seen in Herod's temple. In this chapter, we see the Glory of the God of Israel came from the way of the east. Let's read it:

Eze 43:1-7 (KJV) *Afterward he brought me to the gate, even the gate that looketh toward the east: **2** And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. **3** And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. **4** And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. **5** So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. **6** And I heard him speaking unto me out of the house; and the man stood by me. **7** And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.*

God, the father, has been a husband to Israel, but because they played the harlot in bowing and serving idols, Jehovah set them aside. Notice the word of the LORD by the prophets Hosea and Isaiah:

Ho 2:1-2 (KJV) *Say ye unto your brethren, Ammi; and to your sisters, Ru-hamah. **2** Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;*

Isa 54:5-8 (KJV) *For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. **6** For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou*

wast refused, saith thy God. 7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

Now the LORD says ***unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.***

This will be the place of God's throne – the place of the soles of his feet – and where He will dwell in the midst of the children of Israel for ever. He is speaking from inside the eastern gate of the house or sanctuary.

The Lord GOD continued to speak to Ezekiel from the house and give him instructions about the measure of the altar and the offerings to be made thereon (43:13-27).

Chapter Forty-Four records instructions for the gate for the prince of Israel who we have been shown by other scriptures to be David. In verse 4, it is recorded that as Ezekiel was brought by the way of the north gate before the house, that the glory of the LORD filled the house of the LORD; and Ezekiel fell upon his face.

Eze 44:5-7 (KJV) *And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary. 6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, 7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.*

Verses nine through thirty-one tell us that the priest of this future house of God shall be the sons of Zadok. Moreover, it spells out instructions for their service, their clothing, their haircuts, and their prohibition to drink wine when they enter into the inner court. Also it speaks of those qualified to be the priests' wives, the priest's cleansing from defilement by a dead body, their offerings, and the prohibition to eat of anything that is dead of itself, or torn, whether it be fowl or beast.

Chapter Forty-Five details the Lord's portion of the land of Israel and the portion of land for the prince and the specifics of the prince's offerings. That chapter also deals with the prince's offerings on the first day of the month and the observance of the Passover.

Chapter Forty-Six records the Lord God's instructions for the worship of the prince and the people of Israel. Verses 19-24 describe the holy chambers of the priests where they bake and boil the trespass offering, the sin offering, and the meat offering. Interestingly, we find in these chapters that every offering which was made in the Old Covenant are also made here – the burnt offering, the sin offering, the peace offering, the trespass offering, and the meat offering. Let us remember that Israel is brought into this period of their history in their natural bodies. The nation of Israel shall be blessed as never before, but still they will be in their natural bodies and have the sin nature in them. As beneficiaries of the New Covenant, their sins are forgiven them – but they can be defiled in their walk.

Chapter Forty-Seven records water coming out from under the threshold of the house eastward flowing by the right side of the house and the south side of the altar (47:1). These waters continue through the eastern outer gate and flow four thousand cubits eastward where they become a river that cannot be passed over – a river to swim in. These waters issue out toward the east country, and go down into the desert, and go into the sea, which being brought froth into the sea, the waters are healed. The only sea which exists east and down from Jerusalem in the desert is the Dead Sea. That sea is called Dead today because there is no

life in it, not even microscopic life. The waters which issue from the temple will heal the waters of the Dead Sea and, as a consequence, will bring forth multitudes of fishes. The fishermen will spread their nets from En-gedi to En-eglaim. Amazing! This preacher and others in our congregation have had the privilege to have seen the Dead Sea personally and can attest to the fact that it is a DEAD SEA today. Any reputable reference book about it will tell the same story.

Verses 13 through 23 of **chapter Forty-Seven** describe the borders of the land which is to be divided by lot to the children of Israel according to their tribes.

Chapter Forty-Eight records the division of the land to the twelve tribes. It also details the Lord's portion which is 2 ½ times larger than the tribes' land lot. The Lord's portion contains the sanctuary, its suburbs, land for the priests, land for the Levites, land for the city and its suburbs, and land for the prince. The city whose name is "The Lord is There," was measured with four thousand five hundred reeds on all four sides. What a wondrous closing to this great word of prophecy – with a city on this earth with the testimony that "The Lord is There!"

What a glorious day that will be on this present earth! This is the earth's great sabbath! This preacher believes this is what is meant by this passage from 2nd Peter. All of God's works among men is accomplished in the 6,000 years from creation, then the 7th thousand years is a sabbath – a time when the earth is at rest.

2Pe 3:8 (KJV) *But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*

- God himself shall dwell in the sanctuary in the midst of Israel and the Lord Jesus is king over all the earth!
- His saints and his tribulation martyrs shall reign with him.

- The nations shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
- This shall be the day that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.
- **Isa 65:20-23 (KJV)** *There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.*
- **Isa 11:6-9 (KJV)** *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.*
- Those left of the nations that came against Jerusalem at Armageddon shall come up to Jerusalem to worship the king and observe the Feast of Tabernacles.

- All the nations on earth including Israel shall know that Jehovah is the LORD!