

- 2) Vision, part 2: slaying of Jerusalem's wicked citizens (9:1–11)
- stage 2: glory of God *moves from Holy of Holies to temple threshold*
 - a) The summoning of the punishers (9:1-2)
 - i) Probably six holy angels in temporary human form.
 - ii) The seventh individual was to identify and preserve the repentant remnant. (cf. 9:3-4, 11)
 - b) Distinguishing between repentant and unrepentant people (9:3-8)
 - i) The glory cloud voluntarily moves to the threshold. (9:3; cf. 10:4)
 - ii) The repentant are marked. (9:4) (cf. Rev. 7:1-3; 9:4)
 - iii) The unrepentant are punished and the temple profaned. (9:5-7) (cf. 7:21-22; 8:11)
 - iv) Ezekiel's prayerful, reverential response. (9:8)
 - c) Adonai Yahweh's explanation of the punishment. (9:9-10)
 - i) Yahweh's justice requires judgment. (cf. 18:4)
 - (1) Note the extreme descriptions: very, very great iniquity; filled with violent bloodshed (cf. 8:17); full of perversion; denial of Yahweh's covenant faithfulness and omniscience (cf. 8:12).
 - (2) This marking and judgment indicate that Yahweh DOES see.
 - ii) Note Yahweh's choice to not show compassion (cf. 5:11; 7:4, 9; 8:18; 9:5) or to spare.
 - (1) This is how the Babylonians treated Jerusalem. (cf. 2 Chron. 36:17-20)
 - d) The seventh individual completes his task. (9:11)
 - i) There are no numbers to indicate how many were marked.
 - ii) It appears to be characteristic of God to deliver true believers before pouring out judgment on the ungodly. (William MacDonald)
- 3) Vision, part 3: burning of Jerusalem (10:1–22) (cf. 1:6, 8-10, 15-21)
- stage 3: glory of God *ascends into the air from temple threshold*
 - The cherubim are referred to 22x in chapter 10 (singular 5x, plural 17x).
 - The English word *cherubim* transliterates the Latin word which transliterates the Hebrew word.
 - There are many echoes of chapter one in chapter ten.
 - a) Instructions to the seventh individual (10:1-2) (cf. 9:2, 11)
 - i) "He spoke" refers back to 9:4.
 - ii) He is to take coals of judgment from under the throne. (cf. 1:13, 16, 26-28)
 - (1) The wheeled vehicle transporting the throne of God has become the bearer of judgment. (Daniel Block)
 - iii) Jerusalem was destroyed by fire in 586 BC. (cf. 2 Kings 25:8-9)
 - b) Yahweh prepares to depart from the Temple (10:3-5)
 - i) The throne-chariot parks on the south side of the Temple. (10:3)
 - (1) This is the opposite side from the north gate where the "statue of jealousy" was located. (cf. 8:5)
 - ii) The cloud first entered the Temple in 1 Kings 8:1-11.

- iii) Ezekiel experiences are both visual (the brightness of Yahweh's glory; cf. 1:28) and audible (the sound of the cherubim's wings; cf. 1:24).
 - (1) The sound of beating wings gives the impression of imminence.
 - (2) God Almighty (*El Shaddai*) means "the God who is enough."
 - c) A cherub transfers coals of judgment to the seventh individual. (10:6-8)
 - i) The individual responds with obedience to Yahweh's command in 10:6.
 - d) A detailed description of the wheels of the throne-chariot and the cherubim. (10:9-14)
 - i) Cf. 1:1-28
 - ii) The whirling wheels and the beating wings suggest imminent departure. Similar to the sight and sounds of a drone preparing to fly.
 - iii) The cherub face (10:14) and the bovine face (1:10) are probably the same.
 - e) The throne-chariot ascends synchronistically from the Temple. (10:15-17)
 - f) The eyewitness account of the reluctant departure of Yahweh's visible glory from the Temple toward the East. (10:18-19)
 - i) Remember the departure chart on p. 14.
 - (1) There is a delay in the departure account as 11:1-21 is inserted.
 - (2) This is a transition from holy space to common space.
 - (3) Note how Ezekiel refers to the Temple as "the house of Yahweh." He is temporarily abandoning His house.
 - ii) While the modern reader knows the end of the story (cf. 43:1-9), Ezekiel and his first-time readers do not.
 - (1) Try to imagine the sense of sadness and the abandonment of Yahweh's protection.
 - (2) **Question:** Will Yahweh's departure end His relationship with His people? (Abner Chou)
 - g) The eyewitness account of the identification of the cherubim. (10:20-22)
 - i) These are clearly the same creatures as chapter one.
- 4) Vision, part 4: corrupt rulers of Jerusalem and their punishment (11:1–25)
- stage 4: glory of God *departs from the city and stands above the mountain east of the city* (four-part vision concluded in 11:24–25)
- a) Words to the people of Jerusalem (11:1-13)
 - i) Address the sins of the leaders head-on. (11:1-4)
 - (1) These may or may not be the same men as 8:16.
 - (a) Either way, these are men of influence who are extremely wicked and who encourage others with pseudo-optimism that they were immune to Yahweh's judgment.
 - (2) The time for normal activity has ceased. The time for destruction has arrived even though the corrupt leadership thinks they are invulnerable.
 - ii) Yahweh addresses the violent people of Israel. (11:5-12)
 - (1) Yahweh is omniscient. (11:5)
 - (2) People who delight in violence will be dealt with violently. (11:6-12)

- (a) Some leaders were brought to northern Syria to meet with Nebuchadnezzar. (11:8-10; cf. 2 Kings 25:18-21; Jer. 52:8-11)
- iii) Ezekiel's prayer (11:13) (similar to 9:8)
 - (1) This is occasioned by Pelatiah's sudden death, which confirms Ezekiel's message of judgment.
 - (2) He prays to the Sovereign Yahweh.
 - (3) He responds to this event with loud anguish concerning the fulfillment of Yahweh's covenant with Israel. (cf. 1 Pet. 5:7)
- b) Words to the people in exile (11:14-25)
 - i) 11:14-21 (cf. Lev. 26:40-45; Deut. 30:1-10)
 - (1) The people have a distorted view of why some are in exile. (11:14-16)
 - (a) God has kept His promise from Lev. 26:33.
 - (2) Adonai Yahweh gives them a promise of partial restoration. (11:17-21)
 - (a) Some will be regathered and regenerated. (11:17-20)
 - (i) Internal and external transformation
 - (b) Some will remain unregenerate. (11:21)
 - (c) This is partially fulfilled with Ezra and Nehemiah and will ultimately be fulfilled under the New Covenant with Israel. (cf. Eze. 36:24-38; 37:11-28; Jer. 31:31-34; Isa. 11:11; Rom. 11)
 - ii) 11:22-25
 - (1) The Shekinah glory moves from the Temple threshold to hover over the Mount of Olives. (11:22-23)
 - (a) The Mount of Olives was the furthest east someone in Jerusalem could see.
 - (b) The Glory will not return until 43:1-3, @ 20 years later.
 - (c) Cf. Zech. 14:4
 - (2) Ezekiel's vision comes to an end. (11:24-25) (cf. 8:1-3)
- 5) Third symbolic action: exile and Ezekiel's luggage (12:1-16)
 - ends: *then you will know that I am Yahweh*
 - a) The commands (12:1-6)
 - i) Israel's spiritual blindness and deafness is habitually defiant and contemptuous.
 - ii) Prepare, go into exile, and dig through the house wall blindfolded.
 - iii) This may illustrate both Israel (escaping) and Babylon (invading) between 597-586 BC.
 - b) Ezekiel's obedience (12:7)
 - i) It is not always arrogant to speak of one's obedience.
 - c) The explanation of the sign-activity (12:8-16)
 - i) The curious exiled Jews did not grasp the significance of Ezekiel's actions.
 - (1) They have already observed deportations in 605 and 597 BC.
 - ii) The sign-activity relates to Zedekiah who was a prince, not a legitimate king. (cf. 2 Kings 24:18-25:7; Jer. 52:11)

- iii) Note what Yahweh (by the hands of the Babylonians) does to Zedekiah and those with him:
 - (1) Spread My net, bring him to Babylon, scatter them, draw out a sword (12:13-13)
 - (2) This is restated in 12:16 as sword, famine, and pestilence. (cf. 7:15)
- iv) There will be a delayed acknowledgement of Yahweh's sovereignty.
- v) Daniel Block makes the following observations:
 - (1) The danger of spiritual atrophy is greatest for those with the richest spiritual tradition. Those who have no ears or eyes may be forgiven for their oblivion to reality. But in the face of God's lavish expressions of covenant grace and patience, the refusal to hear and to see not only results in the further dulling of the senses; sooner or later, the door of divine mercy will slam shut.
 - (2) In spite of all appearance to the contrary, the Lord remains sovereign over history. In the face of calamity we may despair that he has abdicated his throne, but his hand is present even in the direst circumstances. The goal of his discipline, as well as his benefactions, is that all may acknowledge their sinfulness, confess his righteousness, and submit to his lordship.

- 6) Fourth symbolic action: coming devastation and Ezekiel's eating (12:17–20)
 - ends: *then you will know that I am Yahweh*
 - a) Rations of bread and water (cf. 4:9-17) due to the destructive nature of Babylon's siege of Jerusalem.
 - b) Trembling (earthquake-like) anxiety will grip the citizens of Jerusalem. The exiled people will not personally experience this but will have awareness of it.

- 7) Message about false visions and divinations (12:21–13:23)
 - ends: *then you will know that I am Yahweh*
 - competing claims to be "the word from God" (cf. Deut. 13:1-5; 18:15-22)
 - a) **Male** false prophets (12:21-13:16)
 - i) The cynical complacency about "unfulfilled prophecy" (12:21-25)
 - (1) The false prophets had prophesied that Jerusalem would not fall. (cf. Jer. 28:1-4; 29:1-9)
 - (2) Adonai Yahweh refutes the false proverb.
 - ii) The dismissive complacency about "delayed prophecy" (12:26-28)
 - (1) It has been @ 200 years since Amos prophesied the destruction of Jerusalem. (cf. Amos 2:4-5)
 - (2) Judgment is imminent, but time is granted for people to repent.
 - (3) While spiritual apathy and atrophy attempt to discredit God's Word, God will have the last word. (cf. 2 Pet. 3:3-13)
 - iii) The deceptive complacency about the prophecy's origin (13:1-7)
 - (1) Yahweh charges Ezekiel to confronts his competition head-on. (Daniel Block)

- (2) Autonomous, destructive, negligent cowardice, deceitful, worthless, and lying
- iv) The misleading complacency about “counterfeit prophecy” (13:8-16)
 - (1) Worthless, lying, misleading, appealing but flimsy
- b) **Female** witches/occult mediums (13:17-23)
 - i) Woe to these wicked women (13:17-19)
 - (1) Magical knots and charms, aggressive soul-hunters/spiritual stalkers/predators, self-preservationists, God-profaners, liars
 - (a) Cf. Lev. 19:26
 - (2) These women have degraded Yahweh in the public’s eyes to the level of Babylonian deities and demons. (Daniel Block)
 - ii) God’s actions against these wicked women (13:20-23)
 - (1) He will destroy their instruments of evil.
 - (2) He knows the negative impact they have had on other Jews.
 - (a) Disheartened the righteous and strengthened [chazaq] the wicked in their sin.
 - (3) Even these unrepentant wicked women will be brought to a place where they will acknowledge that Yahweh is right.

Part three: the third collection of messages about coming Israel's judgment (14:1–19:14)

- 1) Message against idolatry (14:1–11)
 - Cf. Lev. 17.
 - a) Idolatry is internal long before it is practiced externally. (14:1-5)
 - i) The hypocritical elders had to come to Ezekiel since he is still confined to his house. (Cf. 3:24; 8:1)
 - ii) The elders are apparently seeking a new word from Yahweh.
 - iii) Only God can reveal what it is a person's heart. Being physically in Babylon has not removed the previous idolatry from their hearts.
 - b) There are serious, long-term consequences from God for the lack of repentance concerning the apostasy of idolatry. (14:6-8)
 - i) Cf. Lev. 20:3, 5, 6
 - c) God will punish the false prophet who does not speak God's Word accurately. (14:9-11)
 - i) When people refuse the truth, He lets them seek after their own inclinations and gives them over to falsehood. (John MacArthur)
- 2) Message about coming judgment and God's irrevocable justice (14:12–23)
 - Cf. Lev. 26:22-26; Ezek. 5:17; 6:11; 7:15
 - Four strikes and you're out!
 - a) Calamity: prayerful, godly individuals are the exception. (14:12-20)
 - i) The judgment of famine (14:13-14)
 - ii) The judgment of wild animals (14:15-16)
 - iii) The judgment of violent attack (14:17-18)
 - iv) The judgment of disease (14:19-20)
 - b) Comfort: an unrepentant remnant will survive and will confirm that Yahweh's judgment is righteous. (14:21-23)
 - i) Cf. Gen. 18:25
- 3) Three parables/extended metaphors (15:1-17:24)
 - a) Deflating parable of **the useless vine** (15:1–8) (cf. chapters 17 & 19)
 - i) The illustration of the vine's destiny (15:1-7)
 - (1) Cf. Gen. 49:22; Ps. 80:8-18; Is. 5:1-7; Jer. 2:21; Hos. 10:1
 - (2) It is worthless (too soft, weak, and crooked) for even the most basic functions.
 - (3) Relegated only for fuel.
 - ii) The interpretation (15:6-8)
 - (1) Israel has earned the fiery, righteous judgment of Adonai Yahweh.
 - (2) Those who "come out of the fire" (15:7) will do so in 586 BC.
 - (3) Their persistent, unrepentant sin had made them an unfruitful vine.
 - b) Explicit, indelicate parable of **the immoral woman** (16:1–63)
 - i) Four stages of in the life of the immoral woman (16:1-22)
 - (1) Childhood (16:1-5)

- (a) The insulting background of the unwanted, hopeless infant.
 - (b) Jerusalem was a Canaanite city before it became David's capital.
(cf. 2 Sam. 5:6-9)
 - (c) Note the four steps a midwife would normally follow.
 - (d) Infanticide (less sophisticated than modern abortion) was practiced for a variety of reasons. No one made legal claims for the child.
- (2) Young womanhood (16:6-7)
- (a) Yahweh's responsible compassion (unlike negligent parents), formal adoption ("Live!"), and enablement for the embarrassed young woman.
 - (b) Her development into puberty, sexual maturity, and marriageability is attributed to God Himself.
 - (c) While her nakedness as an infant is someone else's fault, her current nakedness is her own fault. She is old enough to know and live better.
- (3) Young bride (16:8-14)
- (a) The **first** time Adonai Yahweh passes by He adopted her as His daughter. The **second** time He passes by He enters a marriage covenant with her. (cf. Ruth 3:9)
 - (i) This is NOT incestuous. It is two different illustrations.
 - (b) 16:9-14 shows all the gracious things Yahweh did for His bride (purification, the finest clothing, the finest jewelry, the finest food, enhancing her status and reputation) which were all displays of His majesty/splendor that He willingly shared with her. She has contributed nothing.
 - (i) All expressions of His generous, compassionate love for her.
There is no domination or exploitation.
 - (c) Her attractiveness is all acquired, not natural. It is reflective of His beauty.
- (4) Married seductress (16:15-22)
- (a) The object of her faith (16:15a)
 - (i) She loved the gifts rather than the Giver.
 - (b) The unrestrained misappropriation of her gifts (16:15b-19)
 - (c) The horrific displays of false worship (16:20-21)
 - (i) Forbidden: Lev. 18:21; 20:2; Deut. 12:31; 18:10
 - (ii) Practiced: 2 Kings 16:3; 17:17; 21:6; 23:10; Jer. 7:30-32; 19:4-5; 32:35
 - (d) The ungrateful, deliberate rejection of Yahweh's grace (16:22)
- ii) Israel's spiritual adultery graphically described (16:23-43)
- (1) Her promiscuous, shameless spiritual and political prostitution with the Egyptians, Assyrians, and Babylonians (16:23-29)
 - (a) Even the sinful Philistines were embarrassed by the behavior of the Jews. (16:27)
 - (2) Her costly, exceptional spiritual and political prostitution (16:30-34)

- (a) She desired it, planned it, advertised it, executed it, refused payment for it, and shockingly paid for it.
 - (i) Some interpret “how languishing is your heart” as “How furious I am with you!” (16:30)
- (b) Perhaps this refers to the expensive tributes Israel paid to the foreign countries. (cf. Judg. 3:15; 2 Kings 17:3-4)
- (3) Her deserved sentence of complete public degeneration, humiliation, and punishment (16:35-43)
 - (a) She will eventually return to her initial state of nakedness. Only now it is a result of her deliberate actions. (cf. 16:7, 39)
 - (b) In His wrath, God will bring about her judgment, not merely permit it.
 - (i) She will lose everything Yahweh graciously gave her.
 - (ii) To strip a wife naked is a nonverbal gesture signifying divorce.
 - (iii) The very nations she had played the harlot with will be used as instruments to discipline her. (Geoffrey Grogan)
 - (c) God’s purpose is corrective, not vindictive. (16:43)
 - (i) The harshness of divine judgment can be appreciated only against the backdrop of his grace. ... He does not take contempt for his grace lightly. (Daniel Block)
 - (ii) This punishment appears to be accomplished in 586 BC under Nebuchadnezzar of Babylon.
- iii) Sub-parable of the three wicked sisters (16:44-59)
 - (1) Look at how wicked Israel really is (16:44-52)
 - Note the use of the second person pronouns (you, yours, etc.)
 - (a) The family’s spiritual portrait (16:44-46)
 - (i) Cf. Ezek. 23
 - (ii) A “Hittite man” married and “Amorite woman” (cf. 16:1-5) who birthed three daughters: Samaria (north), Sodom (south), and Israel.
 - (b) **Israel’s** excessive sins (16:47)
 - (i) Cf. 2 Kings 21:9; Ezek. 5:6
 - (c) Sister **Sodom’s** sins (16:48-50)
 - (i) **Root sins**: unreasonable self-esteem, more than enough food, and undisturbed tranquility but did not strengthen victims and the poor.
 - (ii) **Resulting sins**: overly confident in their abilities, carried out disgusting actions (cf. Gen. 13:13; 18:20; 19:4-5) before Adonai Yahweh.
 - (d) Sister **Samaria’s** sins (16:51a)
 - (i) Less than half of Israel’s sins
 - (e) **Israel’s** comparison to her sisters (16:51b-52)
 - (i) There are, to some extent, comparative degrees of sins. Cf. Jesus’ words in Matt. 11:23-24

- (ii) The prophet's intention is obviously not to exonerate these two, but to present as negative a picture of Jerusalem as possible. (Daniel Block)
- (2) Shocking restoration of the three sisters (16:53-59)
- (a) Restoration normally implies the removal of the root causes of God's judgment. Adonai Yahweh can restore the worst of the worst.
 - (b) The guilt of Israel is clear; any woman (Israel) who puts these women (Samaria and Sodom) in a good light should be ashamed of herself. (Daniel Block)
 - (c) She who had always viewed herself more righteous than either of her sisters now becomes an object lesson of God's restorative power: arguing from the greater to the lesser, Ezekiel maintains that if he can restore her, he can restore anybody. (Daniel Block)
 - (d) Israel has shown contempt for their oath/curse to obey the covenant and has also violated the covenant. Thus, Yahweh is free to judge her according to the covenant curses.
- iv) The faithfulness of Israel's Husband and Israel's restoration (16:60-63)
- (1) Despite Israel's unfaithfulness, the covenant of 16:8 (with Abraham?; Gen. 12:1-3; 17:7, 13, 19) will eventually be acted upon favorably.
 - (2) The new, everlasting covenant (Is. 59:21; Jer. 31:31-34; Ezek. 36:26-28; 37:26-28; Heb. 8:6-13) will be established.
 - (a) The unfaithfulness of God's people does not change the faithful of God. (cf. Rom. 11:29; 2 Tim. 2:13)
 - (3) Samaria (the older) and Sodom (the younger) will be restored to a place of comparative lower status to the restored Jerusalem.
- c) Riddle/parable/allegory of **the two eagles and the vine** (17:1-24)
- While chapter 16 presents the theological background, this chapter provides the political background. These events are found in 2 Kings 24:8-20; 2 Chron. 14:12-19; Jer. 36, 37, 52.
 - This appears to take place in 588 BC.
- i) The parable: the need for an interpretation (17:1-10)
- (1) The first, active eagle and the new stage of the vine (17:1-6)
 - (a) The *eagle* is King Nebuchadnezzar of Babylon (cf. 17:12), *Lebanon* is Jerusalem, the *cedar* is David's dynasty (cf. 17:12), the *top of the cedar* is King Jehoiachin, the *land of merchants and city of traders* is Babylon, and the *spreading vine* is Jehoiachin's uncle, Zedekiah.
 - (2) The second, passive, less impressive eagle and the uncertain future of the vine (17:7-10)
 - (a) The *eagle* is probably Pharaoh Apries/Hophra (589-570 BC) of Egypt, the *spreading vine* is Zedekiah.
 - (b) While Mattaniah/Zedekiah (cf. 2 Kings 24:17) was initially loyal to Nebuchadnezzar, he eventually reached out for help to Egypt. His rebellion brought about the wrath of Nebuchadnezzar against Jerusalem.

- (c) The withered vine was observed in Eze. 15:1-8.
 - (i) Instead of accepting the generosity of Nebuchadnezzar, Zedekiah's rejects fruitfulness and embraces vulnerability.
 - (d) Ezekiel asks two groups of questions (17:9-10)
 - (i) The first group assumes a negative answer.
 - (ii) The second group assumes a positive answer.
 - ii) The interpretation is graciously provided: Israel's leadership's sinful relationships with Babylon and Egypt (17:11-21)
 - (1) Israel is the "rebellious house" (cf. 2:5-8; 3:9, 26-27; 12:2-3, 9, 25; 17:12; 24:3)
 - (2) Jehoiachin's submission to Nebuchadnezzar (17:12-14)
 - (3) Zedekiah's rebellion against Nebuchadnezzar and his death in Babylon (17:15-21) (cf. 2 Chron. 36:11-14; Ezek. 12:13; Jer. 39:4-7)
 - (a) Yahweh had warned Israel not to turn to Egypt for help. (cf. Is. 31:1; Jer. 42:19)
 - iii) The promise of Israel's restoration (17:22-24)
 - (1) Adonai Yahweh now reveals Himself as the ultimate power behind the first eagle.
 - (2) The top of the cedar is Messiah. (cf. Ps. 89; Isa. 11:1; Jer. 23:5; 33:14-16; Zech. 3:8; 6:12-13)
 - (3) This prophecy has not yet been fulfilled. (Cf. Dan. 2:44-45; Zech. 14:3-4, 16-17; Hab. 2:14; Matt. 13:31-32)
 - (4) In chapters 14-18, this message is the only one that closes with "*I am Yahweh; I have spoken, and I will do it.*"
 - (a) Cf. "declares Adonai Yahweh" (14:11, 14, 16, 18, 20, 23; 15:8; 16:8, 14, 19, 23, 30, 43, 48, 63; 17:16; 18:3, 9, 23, 30, 32)
 - (b) Contrary to the experiences of Israel, Yahweh has not forgotten His covenant with David. (cf. 2 Sam. 7)
 - d) Daniel Block mentions four helpful applications to remember:
 - i) People's response to crises must accord with the causes, not merely the symptoms, of the crises.
 - ii) Those who claim to be the people of God must take Him seriously in all aspects of life.
 - iii) Yahweh remains sovereign over history.
 - iv) Humans may violate commitments they have made, but Yahweh remains true to His word.
- 4) Message about individual responsibility for sin and God's justice (18:1-32)
- a) Am I suffering because someone else sinned? It's not my fault! (18:1-4)
 - Ezekiel repeatedly challenges traditional wisdom. (cf. 12:22-23; 18:2-3)
 - i) While it is true that we do not sin in a vacuum and that the sin of one generation impacts future generations (cf. Deut. 24:16; 2 Kings 24:3), everyone is still responsible to God for their own sin. (cf. Jer. 31:29-30) We are not punished for the sins of others.

- (1) Daniel Block reminds us: it reflects a materialistic fatalism, a resignation to immutable cosmic rules of cause and effect, an embittered paralysis of the soul, that has left the exiles without hope and without God.
- ii) God has legitimate claim to every soul. A person's acceptance or rejection of this claim does not alter this fact.
- b) Generational illustration of this unchanging truth. (18:5-18)
 - Is righteousness hereditary?
 - Some understand this as reflecting the three generations of kings Hezekiah (729-687 BC), Manasseh (697-642 BC), and Josiah (640-609 BC).
 - i) **Grandfather**: a righteous father will live physically and eternally (18:5-9)
 - (1) Cf. the list of virtues with Ps. 15 and Job 31.
 - (a) These are religious, sexual, social, financial, and legal.
 - (2) Live with the blessings of Lev. 26:3-13
 - ii) **Father**: a wicked/violent son of a righteous father will die physically and eternally (18:10-13)
 - (1) The wicked son rejects the Biblical virtues his father embraced and embraces the sins his father avoided.
 - (2) He is not judged according to his father's righteousness.
 - iii) **Grandson**: a righteous son of a wicked/violent father will live physically and eternally (18:14-18)
 - (1) The righteous son observes and rejects the sins his father embraced and embraces the Biblical virtues his father avoided.
 - (2) Cf. the list of virtues with 18:5-9
 - (3) He is not judged according to his father's sin.
 - c) Answers to the questions and objections to the above principle (18:19-32)
 - i) Neither unrighteousness nor righteous is hereditary. (18:19-20)
 - ii) Repentance is essential for life. (18:21-23)
 - iii) Man's view of God's righteousness is not the standard. (18:24-29)
 - (1) They reject Adonai's sovereignty. (cf. Job 40:8)
 - (2) They reject not only Ezekiel's message from God but Ezekiel's view of God.
 - iv) Judgment is certain, repentance is essential. (18:30-32)
 - (1) A new heart is essential. (cf. 11:19; 36:26)
 - d) Yahweh's offer of life is gracious in the extreme, but it is both principled and contingent. Among the laws by which his justice is administered is the law of human freedom. Yahweh will not impose his grace on a rebellious people. They must accept responsibility for both the course of their lives and their destiny. Without repentance God cannot forgive and the death sentence remains inevitable. But where repentance occurs, grace triumphs and the sinner is granted life, full and abundant. (Daniel Block)